

THE MYSTERY OF LIFE AND DEATH

by

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Introduction

The subject matter of this booklet was taken from a series of articles which appeared in the Dutch edition of our monthly magazine 'Ecclesia Pistis Sophia'.

The name of this periodical has a profound meaning. It refers to an archaic community which arose at the dawn of the Aryan epoch and which, today, clearly manifests itself throughout the world.

It is the purpose of this exalted community of the Universal Gnosis to make known to the world and mankind Knowledge that leads to Wisdom. Not knowledge that can only be assimilated intellectually, but Knowledge that leads to Insight, engendering an intense alchemical activity in the human system and, consequently, liberating Power which, on the one hand, may be defined as the Sophia and on the other hand as the Holy Spirit.

The School of the Rosycross works in the service of this Ecclesia Pistis Sophia to make known the fundamental aspects of the Universal Archaic Doctrine to those who seek after it.

The School of the Rosycross belongs to a system of Gnostic Schools whose task it is to serve seeking mankind and to accompany man by means of a number of consecutive steps to the House of the Father.

The School of the Rosycross is the first step in this System.

J. van Rijckenborgh



I

If we were to take the time to investigate present day humanity's insight into the Mystery of Life and Death, we would find without question that man possesses only conflicting or vague concepts or no knowledge at all. This state of things was engendered by the flash flood of very divergent doctrines which have been showered upon mankind for countless ages, anchoring their traces in the blood-being of all of us.

Consequently, the way to insight, the first step on the Path of the Fivefold Universal Gnosis, does not solely consist in study, in intellectual comprehension; the Insight we need must be gained after a period of many difficulties and the removal of numerous obstacles flourishing in our own being like a dense jungle.

These obstacles are most grievous and troublesome when the Light is in the process of breaking through to us. Freakish shadow giants then form, giving us a picture of the reality so inexact that we have to be twice as careful. It then becomes apparent how conservative we are, how little courage and power we yet possess to enable us to abandon the shadows of untruth in the One Light of Truth and Reality.

We shall now expound the Mystery of Life and Death, thereby rejecting completely and decidedly the ancient occult tenet of reincarnation, as being contrary to the reality.

To many a seeker after liberation reincarnation will have

been the last straw to which he could still cling. And many a one will have thought: 'If I cannot attain rebirth in the liberating sense, then there is still rebirth in the horizontal sense left to me, and I shall return to this vale of tears and see what happens next.'

For many this was a sort of life assurance. 'Just think that everything we have learned about the Doctrine of Liberation might prove to be false! I need not fear. For me the fact does remain that I *exist*, that I *am*. Aren't there many people who remember their incarnations?' So you think!

Thick books have been filled with that subject. 'I am here now - before long I shall go vacationing for a while in the heavenly spheres - and when it is my time to come back, I'll be sure to pick out the right cradle.'

'I am getting on in years and shall not last here much longer. Soon I'll be going to my summer resort. In the meantime, those in the material sphere will massacre one another with atomic and hydrogen bombs, and some time after the storm I'll lie, basking, under the palms. That wheel of birth and death may be turning in dialectics all right, but it does keep turning, and so it does not affect in essence the existence of my 'I'.'

Now, those who have always soothed themselves with the seeming consolation of this process of reincarnation will read what follows with great surprise, strong protest, and secret fear, for it attacks their last life stronghold.

Does this attack rest on philosophical grounds? Can this standpoint be verified experimentally? Does the history of the Transfiguristic Brotherhoods furnish any trustworthy evidence? How can this standpoint of the School of the Rosycross be reconciled with divine justice? Does not

the School thus stoop to the insight-less insight of the orthodox religious communities which threaten with only one life and after it the divine judgment-seat?

Many such questions will arise. And we would not be the School of the Rosycross if we had no answers to all those questions, supported if need be, by an overwhelming number of argumentations and natural-scientific facts, so that finally everyone can understand what we want to make plain.

Therefore, before proceeding, we will give you a short outline of the standpoint in question.

- You live only once!
- After you die, your life-flame will gradually extinguish!
- Not a glimmer of it will ever be found again!
- At this moment you are a living soul; however, not a living soul in the sense of eternity, but only in the sense of space and time.
- The personality of which the soul makes use is to be explained from this soul-state.
- Your personality dies - and so does your soul. The Holy Language, the Universal Doctrine and the facts make this abundantly clear!
- Conclusion: in *this* life you have to decide on life or death!
- If you do not, another soul animated in your microcosm will, a few thousand years hence, but that other soul will positively not be *you*!
- It is not true that every new-born soul comes from invisible realms of life, nor is it one with or can it be explained from, a microcosm, but the fact is that the soul is the purely material product of two material parents!

- Our soul-existence is generative. The collectivity of earthly souls is divisible ad infinitum. One soul goes and another one comes, and everything remains as it is.
- In our dialectic realm there are numberless soul-waves like our soul-wave, all differing in vibrations, which results in countless variations as to form and consciousness!
- Soul-life has nothing to do with spirit-life, and seeing a spirit in a soul amounts to saying that opposites are alike!
- Consequently, either the ancient teachings about re-incarnation have a different meaning or they are delusive.

This broadly posits the problem, and we will now try to explain it to you according to the directives and views of the Modern Spiritual School.

To this end, we will take you to the so-called Nirvanic realm, which is the basis for a truly divine development of humanity. The expression 'Nirvana' or 'being dissolved' or 'the world of Non-Existence' is, of course, only an approximation.

Nirvana attains the being who has risen above the yoke of all dialectic laws and, consequently, also above all dialectic soul-life. To Nirvana shall return those beings whose obstructive elements have been 'dissolved'.

The term 'Nirvana', therefore, conveys nothing about the basic world of divine man's genesis. It only defines for us that whosoever desires to enter that basic world must have attained the state of 'non-existence'.

That one could 'not-exist' and yet enter somewhere is, of course, nonsense, superficially seen. This is the reason

why Nirvana is translated as 'being dissolved', like a drop of water returning to the sea and becoming one with it.

Nirvana is the eternal and so, immutable, Divine All.

The entities to which we belong as mortal souls left that Realm in the remotest past and must return to it, if there exists any true, divine, eternal freedom.

What do we understand by entities?

By this we understand the microcosms.

A microcosm is a complicated life-system, a unit composed of many parts. One of these parts is temporarily our mortal soul with its personality. When speaking of a microcosm, we know that it is a miniature replica of a cosmos. And since concepts such as small and large are very relative, we can with very good reason compare a microcosm to an atom.

A microcosm has the structure of an atom. Now, natural science has shown that there are a great many kinds of atoms. Therefore, we must now describe to you the atom which is the microcosm.

This atom has three nuclei. Two of these nuclei revolve about each other at high speed in the center of the atom, whereas the third nucleus describes a wide orbit around the other two. These three nuclei can be designated as three souls. In conclusion, the microcosm has three souls. The two souls revolving in the center are to each other as positive to negative, or as male to female. The third soul is the sexless, the neutral, the providing, cohering factor in the atom.

And in the same way as other particles revolve about every atom nucleus forming a coherent whole, so it is with the microcosm. A system, a manifestation, a realm,

comes into being. From the positive-negative the personality manifests itself. To the microcosm as a whole can be rightly said: 'Behold, the Kingdom is within you.' That Kingdom, that manifestation, is called in the Holy Language the Kingdom of God, not meaning however that every microcosm is a God, a separate whole, a *nec plus ultra*. No, it means that such a micro-atomic kingdom belongs to a larger whole, to a Gnosis, in the same way as a cosmos does not exist by itself but belongs to a macrocosm, to a cosmic system. In other words, the described tri-une (three-souled) atomic beings must have a *centrifugal*, not a *centripetal* tendency, every 'atom' losing itself in the all-manifestation, giving itself to the great Whole, in complete dedication, thus manifesting itself by this impersonal service.

Therefore, in the Nirvanic basic realm, these tri-une beings, by *not-being*, will *be* absolutely. By a centrifugal, hence a self-renouncing activity, all boundaries are removed, spaces cease to exist, thus ending all limitations; there is only infinity, eternity.

However, as soon as such a tri-une being turns its gaze inward, beholding itself and thus acting centripetally, the divine natural-scientific law underlying the relevant type of atom is being disturbed. The magnetic balance is then upset, and a great heat, a mighty fire develops. By such a heat the atom was split, and this in so far that one of the two soul-nuclei revolving about each other in the center of the microcosm was ejected from the system and perished in space. In one microcosm the positive soul-nucleus was ejected, in another the negative one. And that is the truth about the separation of the sexes.

The microcosms who fell by means of this catastrophe

were, from that very moment on, no longer tri-une but di-une. The consequences of this disaster were terrible. By their centripetal pursuits, no longer serving the Kingdom of God but seeking and willing their own kingdom, natural boundaries were set up, and the relevant microcosms entered a spatial world. And where there are limitations, time holds sway. We sink into time-space; due to the rotations, there is light and darkness, day and night, and thus we are cast into dialectics.

And behold, by the ejection of one of the atom-nuclei through the fire's terrific heat, the Inner Kingdom was bound to collapse. Thus, death penetrated for the first time. The microcosm, having become di-une, could not preserve the kingdom it wanted to maintain, and the kingdom died. By the will to maintain it, it lost everything!

Emptied out, the microcosm then wandered about in the night of the world, dragged along by the magnetic currents of an order of space and time. Who could now save this system expelled from Nirvana, - from Paradise?

The microcosm was living-dead - purposeless - suffering intolerable woes. How could it make a new start? How could it return?

Theoretically, the solution was close at hand: the ejected soul-nucleus would have to return to the system and unite in absolute self-surrender with the other, yet present soul-nucleus, in order that the original kingdom could arise again.

But where was the ejected soul-nucleus to come from? It had died, it had vanished in space, it had returned as power to the neutral sources of energy. Could a new spark be released from radiant eternity into the lustreless spaces of the night to complete the di-une system, making

it tri-une, so that it would resume its majesty?

This, of course, would be the solution. But such a divine spark, by its tremendous power and explosiveness, by its difference in vibration to that of the nature of death, would bring about a new disaster, lest preparatory measures were taken. The entire microcosm would explode and pass into neutral energy.

Therefore, before God could send His Son, His Spark, into the fallen system, various advance preparations had to be made.

That was the immense problem confronting the Universal Brotherhood.

We shall deal with this problem in the next chapter.

II

In the preceding chapter we have approached, to some extent, the mystery of the Fall of mankind, and we have seen that the original microcosms lost their tri-une nature and became di-une.

We have compared the microcosm to an atom and found that the microcosm originally possessed three nuclei, three souls, and that by means of this system the microcosm could act in a self-creating, self-manifesting way.

It was obvious, however, that - even as an atom belongs to a larger system, to a group of atoms - the microcosm should not manifest its self-creating power centripetally, but only centrifugally. Tremendous energies were accumulated in the microcosm, in the microcosmic atom, and by manifesting of these energies in a centrifugal way, it would be possible for the microcosm to greatly contribute to the manifestation and the preservation of the Universal Body, the Universal Kingdom of God, without harm to its own system.

Conversely, if the radiating energies were turned inward, the developed heat, the developed power, would prove too great for its own system. Combustion, denaturization, would then take place.

Something like this happened, as we have discussed in our preceding chapter. One of the three atom-nuclei was ejected from the system and was lost in space, and an atom with only two nuclei was left. On account of its denaturization, this atom could no longer express itself

and was of no use in the Original Kingdom. In other words, all the microcosms that had become di-une, as described, were ejected from the Divine Kingdom for purely natural-scientific reasons, and they wandered aimlessly about in a space corresponding to their own state-of-being.

In the Universal Doctrine this space is called 'Chaos'. We are in the habit of interpreting 'chaos' as 'disorder', but this is incorrect, for 'chaos' should be understood to mean 'without order' - 'completely unformed'.

So we can say that the relevant fallen systems landed in a totally unformed space. A return to the primordial state had become impossible because of their denaturalization. As a matter of fact, a new type of microcosm had come into existence, for which no provision had been made in the Plan of the Logos, but was the product of counter-nature, the result of misuse of freedom. Hence, this new type ceased to have a purpose in the Gnostic sense; it did not fit into the All-Manifestation; it was a discordant note in the harmony of the spheres.

This is why we have drawn your attention to the enormous problem which this collectivity of new-type microcosms must have been to the Universal Brotherhood, namely, the problem connected with the possibility of salvation of this fallen multitude.

You are probably aware that Jacob Boehme also concerned himself about this problem in his philosophical discourses, explaining in his own way how the Universal Brotherhood solved this gigantic problem, in the interest of the fallen microcosms. He says that the Gnosis closed the Divine All to the fallen microcosms - and we know why this had to be, for a natural-scientific reason - and that an emergency-order was then created in the space

occupied by the fallen microcosms; an emergency-order which was touched by Christ in its heart for its salvation. Now, you must well understand that a microcosm is immortal. To be sure, death gnaws at its being and plays havoc within its system, but in essence its existence remains unaffected, although it is burdened with and further denatured by the consequences of countless mistakes. Perhaps you have some idea of such a situation. Suppose a microcosm is ejected from the Divine Order into chaos, for all the reasons mentioned above. Such a system has then become purposeless, useless, inactive, for no plan, no universal energy drives it, and even if such an energy were present, it would be totally quenched by the centripetal nature of the new microcosmic type. Inasmuch as such a system is equipped with a certain degree of consciousness, you can form an idea of the suffering to which these systems were subjected in their chaos.

Now, for the benefit of these - for our concept - countless fallen microcosms, a cosmic emergency-order was created, a universe of space and time, a universe of death in chaos, a universe subject to dialectic laws, to rising, shining, and fading, to the rotations of an expanding and contracting nature; in short, a completely relative universe. Therefore, we can speak of a divine plan formulated in behalf of our fallen state and, consequently, it would be very foolish to confuse this divine plan of salvation with the original divine kingdom. We must emphatically draw your attention to this, in order to prevent you from becoming, at any time, a prey to confusion and, should this already be the case, to enable you to rid yourself of it.

Let us now enter into the essence of the divine plan of

salvation. But, before doing so, let us acquaint ourselves thoroughly with the structure of the microcosm as it exists in our domain of life.

A microcosm is shaped like a sphere, and outside the sphere there is a complicated magnetic field. Looking at this sphere from a distance, our attention is attracted, first of all, by the aural being. The composition of this surface stratum is sevenfold, and there is a magnetic system, i.e. an aggregate of magnetic points, in it.

The aural being also contains an atom-nucleus, and the system of magnetic points forms a more or less conscious unity with it. In designating this conscious unity we speak of the aural self or the aural soul.

On the inside, the sphere of the microcosm is a void - we speak of the field of manifestation - and exactly in the heart of this field of manifestation there is a second atom-nucleus. This nucleus we know as the rose of the heart, or the wonderful jewel, or the unknown latent soul. Upon closer investigation, we find that the aural being has no binding, no contact whatsoever with the rose-heart. Although there are lines of force going out from the aural self inwards, and the field of manifestation is a space subject to continuous and powerful vibrations, the rose of the heart does not react to them; it is asleep. Thus we see that there is actual life only in the aural self, while in the field of manifestation of the sphere there is a complete 'void' as far as life is concerned.

When we speak of the living aural self, we must correctly understand this concept, for the life dwelling in it is very strange. We do not know of any such life in our forms of existence. The life of the aural self is not mineral-like, nor is it vegetable or animal, and neither can it be called

superhuman. The state of consciousness of the aural self can be best compared to the consciousness of an elemental spirit; it is a consciousness resulting from the combined working of magnetic forces, a consciousness which will be bright or dull, strong or weak, good or bad, entirely in accordance with the processes inside and outside the sphere affecting it. Hence, it is a consciousness without any deep psychological reaction of its own, completely automatic and neutral. And, in speaking of an automatic consciousness, it will be clear to the reader that in order to truly live and be in the highest sense, the microcosm must possess a guiding soul-being. But in the described condition, there is absolutely no such soul-being in the microcosm. There is merely so-called life in the aural soul and completely latent life in the rose-heart. That is all there is! It can hardly be said that there is any life at all in such a microcosm, neither that it is dead. Such is the real condition of an emptied microcosm in our realm of existence.

All the microcosms had become like this after the third soul within the system had become extinguished. And here we remind you that the third soul-nucleus, in collaboration with the rose-soul, originally caused a glorious personality to exist in the manifestation-field of the microcosm. But this personality disappeared and vanished from the field of manifestation at the moment the order of the system was disturbed by centripetal activities.

What was to be done now? The third soul-nucleus had to be restored to the system. It must unite with the rose-soul, thereby restoring completely the original entity. But where was that third soul-nucleus to come from? For the third soul-aspect had vanished, had been resolved

into energy in the fire's heat.

A tremendous problem was therefore to be solved by the Logos. And we must add that this problem still is in one of its stages of solution, because not all microcosms have yet been saved and returned to the Original Kingdom. As we told you, a cosmic emergency-order was created. The sole purpose of this emergency-order was the creation of a being, a living being, that could temporarily take the place of the vanished soul and of the vanished original personality. If that makeshift being could, in some measure, act as a substitute in the field of manifestation of a microcosm, a glorious process of transfiguration - hence of return - would be made possible.

Now, it is perhaps very difficult for you to accept the idea that, as you are, you are the final product of a systematic emergency-order. At the time of your birth, you represent the vanished third soul-nucleus, and your new-born body represents the glorious figure of yore. Now, both this soul-nucleus and that new-born body are brought into an emptied microcosm. That is, as it were, an operation, a transplantation. An organ from an emergency-order is implanted into a being hailing from a different order. And now it has to be proven whether the transplanted organ is able and willing to adapt itself; whether the plan of return, the purpose of the operation, can be carried through. By means of a Path of Transfiguration it is possible to make you aware of your state and of the great goal. If you are able to enter into a harmonious binding with the rose-atom, the neutral aural self will at once react. The great process of salvation then sets in.

And as far as you - as the product of the emergency-order - are concerned, a great and intense miracle will then

come to pass. In the same way as a transplanted organ can react in the body, thereby giving life to the entire body and participating in that life, you will be absorbed into the life of the original order by way of your fivefold Gnostic process, i.e. the method of transplantation.

You then leave, as it were, the emergency-order to which you belonged, and you enter a higher order, together with the system into which you were manifesting. You are then incarnated, transplanted, into a divine being, and you will live eternally with that eternal being. You have then truly been born twice, once according to your earthly being, and once according to your heavenly being.

If this ascent, this second birth, does not succeed, you know yourself what must then be the end of it. You will then die the death of your earthly state - 'dust thou art, and unto dust thou shalt return'; your microcosm will have experienced another disillusion and will have to wait for another opportunity, often in a very damaged condition.

The necessary atmosphere has now been prepared for entering more deeply into the doctrine of reincarnation as accepted by so very many, but rejected by us.

Your being of the emergency-order has been elevated to a high degree of perfection of the consciousness. This perfection was necessary for the fulfilment of the plan of salvation. To be able to walk the Path of the Twice-Born, one must possess a being of high intelligence and a finely-strung personality, a being that can rightly be the image-bearer of the original third soul-nucleus and its coexistent personality.

For a being possessing such an image-bearer there is a chance, when it is brought into contact with that other being - the emptied microcosm - that these two can become

one, and this new unity can return to the Immovable Kingdom. That is the substance of the Great Plan.

This Plan must now 'be made flesh', that is, it must become a reality. Many entities have demonstrated this 'being made flesh' in humanity's past. The Word, that is God's Plan, has been made flesh many times, and it has dwelt among us, and many have beheld that glory, a glory which to all those who know the Path and its background immediately brings to mind the original glory of the only-begotten Ones of the Father, full of grace and truth.

We must, we may, and we can also realize this glorification in relation to ourselves, for we are the image-bearers of the lost third soul-being. As such we have been modeled exactly from the substance of this world-order - and we are able to act in the fallen microcosmic system, become one with it, and lead it back to its lost glory, to share in that glory eternally.

It will, however, be clear to you that our state-of-being as image-bearers holds enormous dangers. The danger, namely, that an image-bearing 'emergency' being, formed by evolution and called to such a high state of liberation, begins to think of himself as a separate perfection and, in this delusion, takes it into his head to seize a power that turns the emergency-order into disorder.

We will throw light upon this subject in the next chapter.

III

In our previous chapter we have introduced you to two widely differing entities who, in a general sense, constitute together, at present, the being we are accustomed to call 'man'. The one entity is the emptied microcosm originating from the Nirvanic realm, but fallen from that region by its centripetal activities, with the resultant loss of its third soul-nucleus; the other entity is the I-expressing, the I-experiencing, earthly, material, mortal soul-being with its personality.

The former entity, the emptied microcosm, is eternal, although subject to changes; the latter entity, the earthly I-soul, has a temporal existence. One part of the material entity dies in the material sphere, the other part fades into nothingness in the reflection-sphere. The I-expressing entity perishes completely, nothing remains of it.

Now, as concerns the large majority of living entities, we see in practice that, at birth, the mortal soul is connected with an emptied microcosm. That which is mortal and that which is everlasting then form an absolute unity, be it temporarily or eternally. Whether it will be temporarily or eternally depends completely upon factors of mutual harmonization and karma.

If the unity is temporary, we see that, at a given moment, it is again dissolved; the mortal part falls off like a withered leaf and goes the way of all matter; the immortal part, emptied out and often heavily damaged once more, is left behind in an errant state.

If the unity is to be eternal, the mortal soul-being will devote itself, give itself, sacrifice itself to and unite with the other soul-being, the latent soul-being which is in the center of the microcosm, namely, the rose-heart, the wonderful jewel. And the two, having become one, will be forged into a tri-unity with the third soul-nucleus present in the aural being of the microcosm, and this tri-unity, according to its soul-state and to its total being, will speed, in union, to transfiguration, to a return to the Nirvanic realm, to the original glory.

This process is the one and only way to change the mortal soul and its personality into an eternal being and to lead the fallen microcosm back to the Father's House. This is the Path of Salvation!

You will undoubtedly understand the means to this end. It is not so much the fact that you, as a mortal soul, give yourself up to the rose-heart of the microcosm, but that you are able to do so, that you have the potentiality for it. That is the great miracle of salvation of the Logos; that is the great mystery of the emergency-order from which we have sprung. Taken in the divine sense, this emergency-order ought to be the workshop in which the restoration of a fallen microcosm can be commenced. Who then are we, mortal souls, who are being used for that purpose?

We are image-bearers of the Gnosis. You must correctly understand this designation. We are not image-bearers of God in the sense that we actually are God or divine, as we are often only too inclined to infer. No, we are conceptions of the Gnosis; that is to say, the final products of a gigantic divine plan of the Universal Brotherhood. We are the image-bearers of the lost third soul-atom of the

microcosm, and as such we are called to a restoration of the Divine All.

As mortal souls, we are of most high and noble descent, but understand this well, we have come into existence, we have been created not as an end, but as a means to the end. We have been created as an instrument through which the immeasurably large hierarchy of fallen microcosms may be restored to the divine universal all-manifestation.

We are not a means sacrificed to that divine plan of restoration. We are not intelligent beings who were created to disappear after having been put to use. Such a thing could rightly be called cruelty. No, if we co-operate towards the Glorious Goal for which we were created, then, although we are totally finite and mortal by nature, we shall gain eternity for ourselves also. Then, as Paul jubilantly exclaims: 'Death is swallowed up in victory.'

The Christian revelation of salvation is not an inhuman tragedy, but intended to be a glorious, divine comedy, almost inconceivable. The Christian revelation of salvation is the happy ending of the divine conception which has taken shape in us, provided we now fulfil the consequences of that idea.

The last chapter must now be written - the last prophecy must now be fulfilled by us, unto us, and in us. As mortal souls you go a way of the cross. A way of the cross is a way of sacrifice. The way of the cross has a purpose!

Now, you can turn that way of the cross into a useless course, a course from the cradle to the grave. This course is inconceivably cruel; cruel because of its uselessness, its delusion, its attendant experiences. But it becomes entirely different if you fulfil your calling. Then the rose

is literally fastened to the cross. Then, as the image of the original being of the third soul-nucleus, you will dedicate yourself completely to the rose. You will gather the rose from the rose-garden and tend it, in order that it may bloom; and that, then, is like a marriage, like the Alchemical Marriage of Christian Rosycross.

Then, your way of the cross becomes a path of liberation, for if you accept your rose-task, the neutral aural self becomes a truly higher self. It calls forth divine salvation in wide streams surging over you in ineffable mercy. Your rose-path will then be coloured with the wonderful gold of the Nirvanic Paradise.

That is the Path our Brotherhood points out to you; to that Path you are all called, because the potentiality to walk it is in you. For that purpose you have come into existence. To all mortal souls who accept the Rose-Goal He will give the power to become the Sons of God. Have you ever before heard of a more optimistic, a more glorious and, at the same time, a more scientifically right gospel?

Why then do you grasp at the way of the cross of nature as at a pole of death? Why are you so deluded as to hope you will return for another such journey of suffering in this material world? Is then passion for existence all that you have? Or are you the soul-being of an emergency-order, the soul-being of a divine idea, the means to the goal of liberation?

We are well aware of all those negative reactions in ourselves and in others. In themselves, all these involvements would be incomprehensible and make us doubt our right to call ourselves 'image-bearers of God'. But there is more to it: we are beset by dangers, and the consequences of these dangers deal surreptitiously with us.

There is a gigantic, multifarious and organized delusion that continually intrudes itself between us and the Rose-Goal, between us and the one Path. By that delusion we are continually victimized. The dangers have been transmitted to our blood, conveyed to the entire race of human souls; the image-bearer of God is being violated. And we see how fully developed entities degenerate again through all those dangers. The lines of growth then curve downward again, values that had been acquired are lost again and terrible confusions arise. Dialectics, the emergency-order which was designed solely as a sphere of development in space and time, has thereby become at the same time a wicked order, pregnant with brewing and raging evil. That evil has also been transmitted to our state of being and, therefore, we are image-bearers besmirched with the agelong filth of evil. That is why Paul says in Ephesians 6: 'For we have to wrestle not only against flesh and blood, but against the principalities, against the powers, against the rulers of this world, against the darkness of this age and against the spiritual wickedness which is in high places.'

Alas, the time is past wherein we merely had to prepare our soul-being, our state-of-flesh-and-blood, for the Path, having only to fight the fight of adjusting ourselves. No, both in the entire material world and in the reflection-sphere there are organized powers by which we are being fettered.

But - because the matter is of such great actuality for us - we must, first of all, examine whether all these obstacles will prove to be insurmountable.

As image-bearers of God, we are called to the glorious task of the Golden Rose-Path. But we are being thwarted,

outwardly by the radiation field of evil. and inwardly, because the seed of evil has become rooted in us, because we have been infected with it from our mother's womb.

What then do we have to do? Here is Paul's answer, which we find in the same sixth chapter of his letter to the Ephesians:

'Put on the whole armour of God, that you may be able to withstand in the evil day and, having done all, to stand.

1. Gird your loins with truth;
2. Put on the breastplate of righteousness;
3. Shoe your feet with the preparedness of the gospel of peace;
4. Take the shield of faith wherewith you shall be able to quench all the fiery darts;
5. Take the helmet of salvation;
6. and the sword of the Spirit, which is the word of God;
7. praying always, with all prayer and supplication in the Spirit;
8. and watching with all perseverance and supplication for all saints.'

So, this is an eightfold armour, an eightfold path. It reminds us of the eightfold path of Buddhism. In the well-known Buddhistic Catechism, under questions and answers Nos. 125 and 126, it says:

'How can we win a victory? By walking the noble eightfold path. What do you mean by these words? The eight parts of this path are:

- right views;
- right aspirations;
- right speech;
- right behaviour;
- right livelihood;

right effort;
right mindfulness;
right concentration.

Paul's classification differs slightly from Buddha's, but essentially the contents are entirely the same. From time to time the order of sequence must be changed, because the race-body and the soul-nature of mortal souls is continually subject to changes and crystallization, due to the destruction sown by evil. Therefore, the order of sequence of the eightfold path must be constantly changing, so it can adapt itself to all epochs.

Both Paul and Buddha begin with Insight. But Paul then lets Righteousness follow, and Buddha Right Thinking. This is understandable. If, after acquiring some measure of insight, we as Westerners were to begin by thinking with our crystallized mental faculties, we would get countless inconsistencies of thought contradicting one another as a confused jumble.

Therefore, Paul confronts us directly with acting from insight, for in this way we develop purification of the blood. The thick, sluggish, materialized blood impelling us to matter is straightway attacked by such action, and not until much later can the helmet of salvation, as the new thinking faculty, become a fact.

IV

In the preceding chapter we have seen that, as image-bearers of God who are called to the glorious task of the Golden Rose-Path, we are being hindered: outwardly, by the radiation-field of evil and inwardly, by the blood of our birth, because the seed of evil has become rooted in us.

To be able to prevail over these hindrances, to stand firm and unscathed in our divine calling, we are advised by Paul to put on an eightfold armour, already referred to in its entirety in the previous chapter. We will now further elucidate this eightfold Path.

It commences with: 'Gird your loins with Truth.' Superficially considered, this 'girding' might relate to getting dressed, to putting on one's clothes, to preparing oneself for a journey. However, Paul's evident use of symbolism makes a closer examination necessary.

Paul is alluding to the liver-spleen system, having its center in the solar plexus. This system is pre-eminently the blood-producing and blood-controlling center and it is located in the lumbar region. Therefore, girding oneself in this sense means to start acting from a conviction etched in the blood. All of a human being's actions, his invisible thinking activity and his emotional life, as well as his outward actions, originate in the liver-spleen system. When man has engirdled himself with a certain blood-conviction; when such a blood-conviction originates from man; when in the liver the blood is being continually

fortified with such a conviction and so one actually begins to 'live' out of such a liver-state, a corresponding activity is bound to ensue. Consequently, if one truly wishes to experience the Rose-Path - to walk it - the purpose, the essence, the absolute truth of the Path must take course in one's blood.

You can easily imagine the predicament of those who do not possess this basic blood-state but, nevertheless, want to go the Rose-Path. They are always in a more or less strained condition. If this blood-state does not exist, difficulties will always arise in relation either to their own pupilship, to the School of the Rosycross, or both.

Those who possess the required blood-signature have acquired it principally in and through the School of the Rosycross, which means that the battle which was waged has been decided within the School. In order to find a solution for that struggle, which is continuously being waged, individually, within the framework of a spiritual field that is being built up, the basis of blood-conviction is indeed indispensable.

In what manner can a human being acquire such a blood-conviction? To understand this correctly, we must direct our attention to the five fluids of the soul. First of all, there is the astral fluid. This fluid enters the system via the magnetic faculty of the brain and fills the seven brain cavities, the seven-branched candlestick, with its fire. This fluid is the I-fire, the nucleus of the consciousness, and the four other fluids are to be explained from it. The astral fluid imparts life to the twelve pairs of cranial nerves.

With the aid of the second fluid, the nerve-fluid, twelve faculties, twelve attributes are called into existence.

These twelve faculties can rightly be called the twelve disciples, the twelve aeons of man. They are responsible for conditioning man's organic life.

The serpent fire, which has its seat in the innermost canal of the spinal column, is the third soul-fluid. It connects the seven-branched candlestick in the head with the plexus sacralis located at the lower end of the spine. Those two points - the candlestick in the head and the plexus sacralis - form the two magnetic poles of our personality; the plexus sacralis, indeed, performs the same function as the south pole of our planet.

The direct, actual, astral fire, permeated by all the magnetic, karmic, impulses from the past of the microcosm, expresses itself in the axis of the personality, the serpent fire. Therefore, we must regard the serpent fire as a blending of the past and the present. Via the spinal nerves, this essence is also transmitted to the system, to the end that the system will behave entirely in accordance with the electromagnetic whole.

However, to make this vital requirement succeed, some additional preparations are necessary. This is why there is a fourth soul-fluid, the hormone fluid, produced by the ductless glands. We can consider these organs as transformer stations of electromagnetic fluid, each one of them charged with magnetic fire, each one having a special task, each one, therefore, producing a different hormone, which is transmitted to the fifth soul-fluid, the blood, which is the ultimate product of the soul's activity.

The entire being speaks, testifies and works in the blood; in the blood the entire soul manifests itself; as is his blood, so is the man. Therefore, in the blood, through the blood, the state of consciousness becomes the state

of life.

It will now be perfectly clear that, if a truth is to live in us, if a truth is really to be liberated in us, it must be present in us as a blood-state, as a blood-conviction, because the blood actualizes the totality of the fivefold soul. Therefore, as it has once been said: 'The blood is a very special fluid indeed.' No one can gird himself with a truth which does not well up from the blood. At most, it can be forcibly done for a certain time, but no one will be able to sustain such a state for very long.

Therefore, the Rose-Path can only be trodden in fulness, provided it is done on the basis of a blood-conviction; on the basis of girding one's loins with truth. Hence, the primary care of a pupil of a Spiritual School must be to see to it that the Truth in his blood can actually be 'engirdled'! He who possesses the Truth in his blood can bear out the Truth by the urge of the blood. Such a one is able to work from and through the blood. The consistency of his blood will enable him to reach the goal. When we carry out our tasks from out of the blood, we use up power, blood-power. So, we then shed our blood. That is why it is said that the Lord Jesus and the other Great Ones of the Gnosis shed their blood for mankind. They used, they spent their blood-power in which the Divine Truth lived and vibrated. They spent this power for sinful, hostile mankind.

We are therefore, the cause of that bloodshed, of that deepest manifestation of the soul. In the measure in which we live and are outside the Truth, others who possess the Truth within them, must and will shed their blood-power for us. Their bloodshed then becomes our blessing, our salvation. The wounds of their souls then heal us. We

nail them to the cross of bloodshed on which they voluntarily sacrifice themselves. And by this sacrificial death they conquer the world.

It is our purpose to elucidate correctly the facts of salvation - of the divine manifestation - and make them perfectly clear to you; about which facts the dogmatists and theologians can only babble, because their knowledge has been derived from documents and historical data.

We wish you to realize how right the 17th century poet was when he said: 'O Lord, I am to blame for the entire burden of afflictions so patiently borne by Thee! Behold me, as I stand before Thee as a sinner, and mercifully grant me a token of Thy grace!'

He who has the Truth in his blood, is dutifully bound to shed his blood for entities who are not living in a similar blood-state.

In the next chapter we will explain to you the natural-scientific accuracy of this.

V

The previous chapter ended with the statement that it is the duty of one who has the Truth in his blood to shed his blood for the entities who do not live in a similar blood-state. We must realize the natural-scientific exactness of all this. How then is this to be explained?

Well, a radiation, a light, a vibration, emanates from the human soul. The soul corresponds to a magnetic formula. The soul-power of the dialectic man, the soul-power of the image-bearer of God, is of a certain nature. We were created as image-bearers of God; we are no divine beings, but we are a representation thereof. We are wonderfully formed imitations of the lost third soul-being. And by way of our wonderful structure, we are both called and able to assimilate into our systems the original divine Truth which is present everywhere as a radiation-power, to let it work in us and prepare us to take the place of the lost soul-being.

Suppose you fail to do this because you do not understand, or because you do not want to go that path, on account of all kinds of aberrations and obstructions in your fivefold soul-state, then you are neglecting the task to which you are called. As image-bearers of God, you were called, you were created to go His Path. As soon as you neglect, as you ignore this calling, for any reason whatsoever, your soul will start to produce its own counter-nature. Then, at that same moment, the soul enters the slough of sorrow and suffering.

When a being, created for a task and provided with the potentialities to fulfil it, does not shoulder this task, this will cause a reversal of values, and dialectics will then present a different character, the character that we all know so well.

The image-bearer of God either has to die in the Other One, to merge into the original state, or he will enter the one death of destruction. It is either dying the voluntary death of dialectics to gain eternity, or dying the final death of termination and extinction.

If you do not accept your divine calling now, then it does not need a prophet to predict with scientific certainty that you have chosen a path of troubles and sorrow, of endless and useless miseries. Then life will batter and bruise you to exhaustion, and after much bitterness, and perhaps after a great many years, you will finally resort to following your calling anyway. But there is then a strong possibility that you will be so badly damaged that your attempt will all come to nothing, and you will go the way of all flesh.

Now, we are not appealing to your religious instinct, to your fear, for an animal is also god-fearing in its own way, but we appeal to your intelligence, to your rational-moral insight.

You must gird yourself with the Truth that is of the Gnosis. And you are able to do so by opening your heart to Her in the way we have described to you, by going the Path of the Golden Rose. He who surrenders to the Rose-Path will be able to absorb into his blood and to etch within it the Truth that is of God. He who delays will find that the required reversal will be increasingly difficult to effect.

Now you should take care lest you, in turn, should stop at reiterating the gnostic phrases, merely staring at the demands of renewal instead of fulfilling them. You must play an active part in this life-performance of the Great Change. And therefore, we will descend with you, once again, to the depths of reality and ask: Can the touch of the gnostic truth be explained naturally-scientifically? The answer is: it can indeed. And we direct ourselves to your mind in order to stir your mental insight. If you can thus be touched rationally, you will at the same time be touched morally. This is the reason why we always speak of rational-moral insight which ought to be acquired. This means that the rational insight is accompanied by an inner stirring. Rational realization will affect the equilibrium of your soul and throw your ordinary, dialectic soul-balance out of balance. This stirring will open your sternum for a touch of quite a different nature, namely, a touch of the electromagnetic fluid emanating from us of the School. If you have become sufficiently opened, we touch you in the Rose. Only those who are the servants of the Brotherhood of the Gnosis have the power to touch you in the heart and to open the proto-atom. You are, therefore, absolutely safe; there is no question of an invasive magic.

Now, supposing we succeed in stirring you rationally-morally, and the Rose in your heart is touched, then, at that very moment, the Truth has come nearer to you than your hands and feet, for then it has penetrated into you. Then you are connected with the Truth as it lives in the Spiritual School. That, then, is a beginning.

We who are conveying these words to you are only the engineers breaking up the road with jack-hammers, so that

others may get to the precision instruments hidden in the soil. Behind us stands the Brotherhood and the Christ Hierarchy, to do their work on the prepared soil within you.

The pioneer work done by us is necessary, because there is a tremendous difference in vibration between the electromagnetic radiation-field of the Gnosis and that of the average seeker and beginner. Therefore, that which can be liberated by our efforts can be grasped naturally-scientifically by all of you, because you are attuned to its vibration-power. The Truth, thus transplanted into you, can then be very easily 'engirdled' and, consequently, be connected with your blood. If there is only a slight working-basis extant in your five soul-fluids, this blood-binding can become a reality.

You will now be able to understand what the bloodshed of Christ is. When you have been touched by the Truth, and the Truth has been connected with your blood, you are no longer merely image-bearers, but you have then received the inheritance which had been promised you. You are henceforth children of God; God's idea, the image, has become a reality; then, something has become manifest in you by reason of which you may speak: 'Abba Father!' like Paul in his letter to the Romans. These words mean that there is a new power in you, connecting you with the Original Life, a power which you may now serve, because it is present in you.

Hence, the second aspect of the eightfold Path is: 'Put on the breastplate of righteousness.' Because, when a man has been thus exalted in his blood by the Father, a new soul-light radiates from him by which he can serve, *must* serve. From that time forward, such a one will be

a witness to the world of God's righteousness.

VI

We have previously considered at length Paul's words in Ephesians 6: 'Gird your loins with the Truth' and have found that the magnetic radiation-field of the Gnosis effects a twofold contact in man.

In the first place, there is a touching of the center of consciousness which is in the head-sanctuary. We speak of a 'touching' of our rational principle, because the philosophy which we bring you and the explanation we give you of our aim is a carrier-wave for this radiation-power.

The second touch affects the sternum and the rose of the heart lying behind it, which is the second nuclear principle of the microcosm.

Between these two touches lies the moral stirring; that is, the response of the soul-state to the rational touch. If that moral stirring, the reaction of the soul, fails to come, the second touch cannot take place and the rosebud will not open. Then, the Gnosis cannot fulfil her primary purpose in man.

Therefore, it is important that we know why a seeking human being turns to the School of the Rosycross. In most instances, such a contact is sought because there is an inner seeking propensity, because the seeker is more or less matured in experience in the nature of death, because he has a more or less positive certainty that this world-order offers no solution. When such a human being is confronted with the touching in his mind, a stirring of his

soul is bound to follow. Every stirring of the soul means at the same time a special activity in the serpent-fire, in the nerve-fluid, in the hormone-fluid, and in the blood. The stirring of the soul, therefore, is a revolution, a reversal of all the soul-fluids.

This reversal makes the sternum sensitive to the second touch, thus opening the rose and laying the entire soul open to the primary work of the Gnosis.

Or there may result a failure of the soul to be stirred after a touch of the mind. And you can also perceive that there may be a negative stirring.

Suppose you attend a Service of the School of the Rosycross and for some reason or other you absolutely do not agree with what is being proclaimed there, that it irritates you, that it rouses your opposition and you feel very critical of it. As you will understand, there is then also, a stirring of the soul: not, however, a stirring as meant by the Gnosis, but wholly explicable from your own state-of-being.

Of course, such a negative soul-stirring cannot make the sternum sensitive to the second touch but, on the contrary, will more than ever before make it impenetrable to that second touch. Such a development is called in the Holy Language the 'hardening of the heart'. Therefore, rather than attend further Services, it will be better for such persons to turn away from the Rosycross, because the soul-reaction conditioning them will make them more and more antipathetic and be a danger to themselves and to others.

From this it will be clear to you that, after a relatively short time, people who come into contact with the Rosycross can be divided into three categories: 1. those whose

reaction is positive - 2. those upon whom the touch is absolutely ineffective - 3. some few who harden their hearts.

Now, if the normal stirring of the soul can take place following the first touch via the center of consciousness and, consequently, the sternum and the rose become receptive to the subsequent process, the Truth can be engirdled. That is to say, the first magnetic touch of the Gnosis can be connected with the blood producing organs, with the basic soul-fluid. The Truth has then become a blood-possession, a blood-conviction. Then, this basic reversal of the soul can no more be undone, nor change into a hardening of the soul-state to the Light of the Gnosis. Then, the first step on the eightfold Path has been made, and the pupil can put on the breastplate of righteousness, i.e. the second aspect of the eightfold Path.

You now know that the sternum is a magnetic field. It has three attributes: a radiating power, an attracting power, and a neutral, observing faculty. It also has three bones.

According to the first attribute, the sternum radiates a man's true quality. His immediate state-of-being can be read and observed from his heart; this state-of-being emanates from him. Due to this fact, with the second attribute a man attracts magnetic powers which vitalize his system. From the third attribute it becomes apparent as to what kind of things, influences and forces a man is indifferent, and so, inaccessible. If the third attribute clearly proves that a man is indifferent to dialectics or to any particular aspect of it, relative magnetic powers cannot possibly be attracted by means of the second

attribute and, therefore, cannot enter the system. Hence, the third attribute of the sternum is rightly a breastplate which is the determining factor for the two other attributes. This would imply that the afore-mentioned hardness of the heart must also be related to this third attribute of the sternum. An increasing hardness of our hearts would then mean an increasing indifference on our part to the Gnosis, as a consequence of which we would no longer be able to absorb the Gnostic Light, as magnetic sustenance, via the sternum. If this were, or should become, the case with us, then there would only remain, in our consciousness, the power to observe via the head-sanctuary. This would be mere intellectual assimilation and thus, in essence, we would understand nothing at all. We would see, yet not comprehend - hear, yet remain unmoved - for true knowledge, true comprehension, can only arise from the moral stirring as a result of the mental touch. You must acquire cognition by means of the experience which is coincidental with the moral stirring. Therefore, it is of great importance for us to determine the inclinations of our threefold sternum activity, in particular of our breastplate, the third attribute.

And here we are all but sure to find a number of uncertainties in respect to ourselves. For, however conversant we may already be with the teachings of the Rosycross, the majority of us are still involved in the processes of the moral stirring. Just as with Christian Rosycross, we live in alternating hope and fear, for the greater part finding nothing but unworthiness and wrong reactions. And this entire process of rational-moral stirring, this mighty tempest, is reflected in the activity of the sternum. Peace of heart decidedly will not descend upon anyone who

comes into contact, for the first time, with the teachings of the Rosycross. As long as there is no blood-conviction as yet, so that the Truth cannot yet be encompassed, that which, for the moment, appeals the most and seems the best to us is attracted or repelled via the sternum on purely speculative and unstable grounds.

We are subject to many changing moods, connected with the battle which is being fought within us, with the conflict between our natural and our spiritual state. Just as Christian Rosycross at one moment praised God, and the next moment cursed his own fate and his own situation, not possessing any assurance, so it is with us in the flashing magnetic play of the heart. In this way there is no question of a true breastplate of righteousness.

You know how it is with the human norms of righteousness. They are subject to dialectics. They vary like day and night, heat and cold, good and bad. One never sees the end of it. What one person considers righteousness is positively denied by another.

We are all being dragged along in the current of things, in the interplay of changes, and our breastplate, the third faculty of the sternum, gives proof of it. We constantly have to make alterations in our neutrality status. In the same way as a biblical figure once asked: 'What is truth?', we, in turn, can ask: 'What is righteousness?' We pose this question to one another, and thereafter limit ourselves to the strictly required, in order to account for our voluntary presence at the Services of the Rosycross. But we are unable to tell one another what divine righteousness is, what the essence of righteousness is as it lives in the Gnosis. But never, never, shall we thus arrive at likemindedness. True divine righteousness can only

be approached by way of the process, after very lengthy and, sometimes, very bitter experiences. However, to some degree we can approach divine righteousness philosophically. We can determine, for instance, in what direction we must seek. We can say: 'This righteousness presupposes a certain attitude to life, an absolute life-correspondence. A pure life-correspondence is a requisite for a person who goes the Rose-Path. Now, if that person would completely realize the Gnostic righteousness from within, he would be able to practise that harmonizing. This inner knowledge would enable him to forge the breastplate of inviolability.

But wherewith and how shall he begin?

He must begin by first overthrowing his superiority complex; he must take leave of the delusion that 'he knows, that he sees the point very clearly, and that he is harmonizing so well! He must be absolutely aware of that interplay of change in us and fully experience the inner distress resulting therefrom, as was the case with Christian Rosycross. After we have thus dethroned our supposed I-assurances, finding nothing but uncertainties in ourselves, then no other alternative will be left to us - at least if the cry of our blood drives us on to it - but to thirst and hunger for divine righteousness. We have then begun to 'gird our loins with the Truth'.

Let us now suppose that all of us have done this. Then we are convinced that the Gnosis and the Path are the only solutions for us. That truth of salvation is then etched into our blood.

But now, besides this truth, righteousness forces itself upon us. We ask for the method; we want to go this most joyous path to the Gnosis.

This righteousness cannot be transmitted. If this is attempted, it cannot be comprehended, and if it is conceived, it cannot be put into practice on account of a thousand and one obstacles.

Therefore, it must begin with a yearning. We recognize the Truth, but the Truth has not yet become a reality in us. Practising righteousness and, consequently, possessing it, at the same time transforms the Truth into Reality. And now, begin to yearn for it and, through yearning, to seek for it with all your soul, and you shall unlock a most magic door. In the Sermon on the Mount it is said: 'Seek ye first the Kingdom of God and His Righteousness, and all these things shall be added unto you.' All the things which you seek!

And, in this connection, think also of the fourth beatitude: 'Blessed are they which hunger and thirst after righteousness, for they shall be filled.' You will now understand that no earthly righteousness can be meant here. If that is what you yearn for, you may well wait until the end of time. Earthly righteousness is a natural-scientific impossibility.

From the yearning, as meant by us, a longing arises from blood-conviction - a longing for pure divine righteousness, in order that your entire life may be attuned to the right key - an outward radiation of the sternum results, and the response will come back by way of the attracting magnetic pole. The hungering is followed by being filled. The Light pours forth into our already prepared blood, and our entire soul-state is filled with it. Only then do we inwardly know something of the divine righteousness, and only then can we take our first consistent step upon the path that leads to the forging of the breastplate. For in the measure

that we react spontaneously through our life attitude to everything that wells up out of our hungering for righteousness, we shall in like measure attune the neutrality power of the sternum - the third attribute - to the process.

This means that we will confront, in neutrality, any state-of-being inherent in dialectic nature and become constitutionally free of all such states. Dialectic nature can no longer touch us by way of the heart-sanctuary and its magnetic system. The outgoing radiating faculty of the sternum directs itself to the Gnosis, the attracting faculty receives the healing power of the Gnosis, and the neutral observing faculty has closed the door to common nature.

The heart has been made pure - the breastplate of righteousness has been forged.

VII

From the preceding chapters you have learned that the original threefold state-of-being of our microcosm was torn asunder millions of years ago.

There was, in the first place, an aural being filled with the immense wisdom and the boundless happiness of the Immovable Kingdom. This aural self expressed in the entire microcosmic system by means of a unity of magnetic principles. But these lights were extinguished, these fires were quenched, and an aural network of different magnetic points developed another aural self, which became completely attuned to the nature of death and whose experiences therein were transformed into a magnetic vital urge entering the plexus sacralis.

Besides, there was a second being corresponding to what we call 'the Rose of the Heart'. As you know, this Rose did not belong to the human personality, but was the center of the microcosm. This center was also reduced to latency when the firmament in the original aural being was extinguished. Since that time we speak of the rosebud which must bloom again in the divine light.

There was also a third being in the original microcosm, namely, the original immortal personality existing in the field of manifestation of the microcosm. However, this original personality vanished into nothingness at the dawn of the microcosmic fall, was disintegrated into atoms and, consequently, died a needless death.

The eminent greatness of our present order of creation

and the immeasurable love underlying it, is revealed in the fact that the totally emptied microcosms were, through this means, given the opportunity to regain their original glory.

To achieve this goal, a mortal personality was created, to become an image-bearer of the original personality. And this image-bearer was called to lead his microcosm back to the Immovable Kingdom by means of the powers latent in the Rose, and to thereby gain eternity for himself through transfiguration.

With this review we have refreshed your mind in regard to the image-bearer of the lost third soul-being. As such, man is exactly modelled from the matter of this world-order and is able to manifest in his fallen microcosmic system, to become one with it, to lead it back to its lost glory and to participate in that glory eternally, i.e. in a state of immortality, by reconstructing the original personality. It is obvious that all the labour of the Gnosis, being based on this possibility, starts from this point. The entire philosophy, all the working methods of the Gnostic Brotherhood, start from our appearance in the present all-manifestation and from our calling in respect thereto.

However, on appearing in this field of life, we, as the image-bearers of a lost reality, encounter so many problematical situations and developments, such an overwhelming number of diverse influences completely controlling us; there is so much visible and invisible evil in our field of life and we have to fight so hard in order, as nearly as we can, to follow our calling as image-bearers, that we are continually caught in a wild whirlpool of forces and contrasts. Therefore, we must be enabled to find answers to various vital questions. We must know,

for instance, *how we have come into existence and how the evil that holds us back has come into the world.*

If we had a complete knowledge of the origin and genesis of the present-day human race from the beginning to this time, we would perhaps come to see the circumstantial and hampering factors in their real light, in their true perspective. On that basis it would then become possible for us to take up the calling inherent in our race and to carry it out in as practical a way possible. It is not enough that we say to one another: 'As image-bearers of God we are the final products of an emergency-order, of an emergency-plan, which is to again make possible a development of truly divine entities which has now become stagnant.' This certainly is a correct definition of the current situation, but it is an entirely insufficient basis for starting to 'do something about it'. Suppose you were placed in completely strange surroundings without any means of orientation and you were given the instruction 'to return with your microcosm to the House of the Father'.

That is approximately the status of most people.

Now, perhaps a solution might still be found if every mortal were standing alone. But we are in a completely identical predicament with a few hundred millions of others. And that is where the misery starts! All of them, carrying the original principle of their calling in the depths of their being and finding themselves unoriented in a totally unknown land, begin to seek haven in all possible directions. Those who find the right direction disappear from the scene. And therein lies the difficulty! All those remaining clamour in concert, they aim in all directions and develop an impenetrable delusion, which

becomes an atmosphere miles thick.

Now, there comes a newcomer, who likewise has the primitive principle of his calling hidden in his innermost being. The whole horde accosts him with its multiplicity of ideas, showing him the direction by practically every point of the compass. What is the poor besieged one to do now?

Thank God, there is a sufficiency of reliable guides placed upon our path by the Gnosis. But there are even more who are speculators and *not* to be trusted. The scene as described by Johann Valentin Andreae in his Alchemical Marriage, the picture of the squirming and fighting multitude at the bottom of the tower, is indeed entirely correct.

Therefore, for a philosophy of salvation to be complete and to truly fulfil its task, its path of salvation and liberation has to be supported by and based upon both cosmology and anthropology. This threefold philosophy can bring people to Insight, who, after muddling through bitter experiences, have finally come to a deadlock.

These three elements of the philosophy can, therefore, be designated as a Cosmology, an Anthropology and a Gospel. A seeker who has come to a deadlock will - from his own experience - recognize and acknowledge many facts contained in the third philosophical aspect as the truth. He will come to trust the beacon-lights contained therein and accept the fivefold path of salvation as the one he must follow. On that path he will be confronted with a thousand and one problems, as a consequence of his nature-state and his natural environment. Only then will he begin to realize the enormous value of the two other aspects of the philosophy.

If you are not yet going that path, cosmology and anthropology will only have a theoretical value for you, but if you do enter therein, then with the help of those two other aspects, you will gradually recognize and be able to solve every problem that presents itself.

Therefore, first must come the tidings of liberation, the gospel, the philosophy of salvation and then, for the practical support of the tidings of liberation, there are the two other philosophical aspects. You will find that this same usage was practised by all the transfiguristic brotherhoods the world has known.

You will perceive the same course of affairs in the life of Jesus the Lord. He preached a gospel of salvation, but to His disciples, to those who desired to give concrete form to this salvation, He transmitted the full knowledge of the mysteries and all knowledge that was necessary to them in their individual stage of development.

This is why you should regard all that is being explained to you in this treatise on the Mystery of Life and Death as necessary elements on your way to the New Field of Life.

VIII

We will begin this chapter by confining you to the moment when countless emptied microcosms were ejected into Chaos, into the Abyss of Space. And we will remind you that a true microcosm must possess three nuclei in order to radiate life, to manifest life: one nucleus in the aural being, one in the rose-heart, which is the absolute center of a microcosm, and one revolving about this center in the field of manifestation of the microcosm. The latter is the rotating nucleus leading to the development of the personality-state, and to the manifestation of the microcosmic whole. However, a microcosm does not exist in itself, it is not autonomous, but is one of an enormous mass of microcosms, within a glorious all-unity. Therefore, every activity, every manifestation of one microcosm should give total service to the All-Unity and, thus, act centrifugally. This immersion in service within the All-Unity, this not-being, is therefore a basic condition of being.

The instant the microcosm would become centripetal in its activity, a catastrophe must result, the contact with the All-Unity would be lost, and the atom would be split through heat. That is to say, the microcosmic manifestation would be lost, the third nuclear principle would be ejected and disintegrated into power-matter. The microcosm itself has then become an atom of an entirely different kind and will subsequently find itself again in Chaos with those of its kind.

After this résumé of the previous chapters, we may say that the microcosm is born divine; that is, at one time it proceeded from the Logos with a certain purpose and, therefore, it is immortal.

The original third nuclear being in that microcosm has sprung from the god-born microcosm and therefore, participates in the glory of the divine state of the microcosm.

For convenience, we can define the god-born microcosm itself by the term Spirit, i.e. the pneumatic principle from which the microcosmic manifestation proceeds. We can also indicate it as the Spirit-soul.

The rose-heart in the microcosm must be indicated as the Soul, the center of the microcosm, or the nuclear soul.

Now, there is a third principle in the manifestation-field of the microcosm in which the spiritual soul and the nuclear soul can unite and manifest themselves. Then is manifested what we can indicate as the Body, or the personality-soul.

It will be clear that these three souls must obey a law. If the rhythm of this law is being disturbed, the manifestation is destroyed. Then, either the product is lost or it is changed, and the system is damaged by the violence of an atomic disintegration.

But where there has been atomic disintegration, there may also be atomic re-integration. And the path of salvation has no other purpose than to restore the emptied microcosms to their original state.

This is a very complicated affair, in view of the fact that one microcosm alone can do nothing, because, as explained, every microcosm is a part of an All-Unity, of a universality. Many fallen entities, with many image-bearers, must unite, and when their number is sufficient,

then they can start from the bottom up to form one system, one magnetic body, one new-magnetic cosmos which can serve as a field of development.

There must, therefore, be a clearly conscious, positively willed, whole-heartedly desired and concretely applied group-unity, a unity of image-bearers who know and understand the plan. It is a chimera and a most lamentable and negative belief which some people have, that they can go the Path alone.

You must distinctly visualize the natural-scientific reasons for these things.

There are a number of image-bearers who possess insight. They all wish to go the Path.

Therefore, they all influence their microcosms in accordance with this desire.

Thus, a collectivity of microcosms is formed.

All are heavily burdened with the taints of their past.

Hence, much resistance has to be overcome.

To do this there should be a great deal of insight and a deep longing for salvation.

And their number must be sufficiently great and their strength sufficiently perfect for them to be able to develop sufficient power.

There must be a uniting of spiritual power, of pure aural microcosmic power, for thus being ignited by the Spirit of God, is proof that their union, their call, has achieved a binding with the original spirit-field

There must be sufficient nuclear power exhaling a pure rose-fragrance to make possible a dying in Jesus the Lord and then a beginning with the Alchemical Marriage.

And there must be personality-power, i.e. the image-

bearers who form the new collectivity must have acquired sufficient purification and singleness of purpose to be able to carry through the work of free-builders.

If these conditions exist, there will necessarily be a magnetic field. To such a group, this magnetic field, this sphere, is, as it were, a new earth, in which a new material field manifests itself, with a new heaven as the field of subsistence.

Now, within this magnetic sphere, a totally new and different process of development will come about. Hence, this new earth and this new heaven descend unto us, they gather us up, and all the former things are passed away.

He who understands this and conforms his way of life to this insight will experience the purport of the Apocalypse: 'And I saw a new heaven and a new earth coming down from God, and the first heaven and the first earth were passed away.'

The new magnetic field has then taken up the group. And the mighty fire contained in it will start burning. Through the developed heat, the fundamental radiation will be split, and all the values and powers which are then released will bring about the realization of the new man who, at one time, was the original man.

In our next chapter we will place before you the cosmological and anthropological problem of how the image-bearers came into being.

IX

To be able to reflect on the tremendous anthropological and cosmological problems analogous to our becoming image-bearers of God, we must begin by making a sharp distinction between Spirit and life-manifestation, although there is a correlation between them.

It must be said that Life developed and is being maintained through Spirit, but life never is a spiritual life in the literal sense.

A soul-being cannot possibly form an idea of what the Spirit embraces and is. Spiritual existence is totally different from and absolutely contrary to the highest form of life we are able to envision.

We say in our modern philosophy that a fallen microcosm, after accomplishing its pilgrimage, will return to the Kingdom of the Spirit by way of transfiguration. We would commit a very grave error in taking this expression literally. It only tends to express that there is a life-manifestation which is in complete harmony with the highest norms of the spirit.

A kingdom of the spirit is a sphere of life which exists in harmony with the Spirit. There is no philosophy, no revelation of salvation, either in the past or in the present, which would be able to provide us with knowledge in regard to the Spirit, neither will there be in the future. One can only indicate and know that the essence of Spirit is! One can feel Its touch! One can live out of It in various ways! But one cannot be It. Therefore, the claim that man

should possess Spirit must be definitely relegated to the realm of fancy, without even giving it so much as a thought. This fable has come into the world on account of the fact that we as image-bearers possess a mental faculty and experience that faculty as having the capacity of continual expansion. The glory of our mental faculty is extremely great indeed, and it is with this faculty that we are going to take up this subject with you. But far be it from us to think that, in doing so, we are investigating with our spirit the depths of God.

However, the Spirit itself can constrain us to fathom with our faculties something of the great mystery of life. Such penetration is an extremely difficult venture and therefore, we shall choose the simplest method of attaining our purpose, a method that will not transcend our imaginative faculty in any way.

Then, picture yourself in a universal space, immeasurable and seemingly limitless. When looking up at the stars at night and when reading about astronomical observations involving computations in light-years and so on, you then have an idea of universal space. Now think of this space as being vacant, without stars, suns or planets, and you will have an idea of what Chaos, or vacant space in repose, is.

However, that vacant space is only vacant in appearance, for real vacancy cannot exist. 'There is no vacant space', as the Rosicrucians say. Because in space there is primordial substance; in fact, the whole of space is made up of this root substance, and every all-manifestation in space is created out of or with root substance. Hence, root substance is not dead matter but contains potentially all the forces known to us, and many more which we do

not know. Indeed, that primordial substance contains the rudiments of everything we call life. Primordial matter is the mother of everything, the Mater or Matrix of the minerals, plants, animals and human beings.

We must conclude that from that Mother all life is to be explained. It is, therefore, perfectly understandable and scientifically acceptable that this mother of the world is being venerated and worshipped.

Yet, this veneration and worship is not without its objectionable side. If all life is manifested out of the All-Mater, out of root substance, and we live, move and have our being in that mother, it will be clear that, at the same time, this implies a limitation, a sort of captivity, and a certain qualification. This is why, all through the ages, extensive magic has been practised and kept extant based on knowledge of the All-Mater. Only think of the well-known veneration of the Virgin Mary. A large group of a few million believers, bound together in various ways in dialectic group-unity will, by venerating and worshipping the Virgin Mary in a certain rhythm corresponding to pre-established vibrational laws, liberate primordial matter, particularly in the magnetic body of this group-unit.

It is clear that a certain conditioning of the personality is thus created in accordance with the purposes of the leaders of these adherents. In this instance, knowledge is applied which is being withheld from the masses. And you will understand that, using a certain form of knowledge for the benefit of people, who themselves are devoid of this knowledge, can easily lead to misuse. The span between use and misuse is sometimes very small. You need to be thoroughly aware of this.

The Path of the Rosycross cannot possibly be walked

without evoking and liberating in a certain way the powers of the primordial mother. That which, eventually, is liable to degenerate in great mystical and dangerous nonsense and very objectionable magic, should be a high, very holy and extremely valuable, exact science to those who are seriously bent upon walking the Path of the Rosycross.

When one descends into the hallowed caverns of France in which the last of the Cathare brothers and sisters peacefully resisted to the end, celebrating their rites and services, and one sees on the walls the signs of their great knowledge, one discovers at once one of the objectives of those rites. For on those cavern walls appears the symbol of true Gnostic Christianity: the cross surmounted by an M, the sign of the mother of the world, the Matrix.

Here there was no question of the popular veneration of the Virgin Mary with its magical results. But the transfiguristic brotherhoods of all times stood, very autonomously, in a collectively formed new group-unity, in a magnetic body of their own, and as such, with the aid of their rites and services, they liberated from the primordial substance the powers necessary to go their way of the cross. Thus, new properties were imparted to their bodies, whereas other properties disappeared, since by the application of the laws of holy liberation, they forced the primordial matter to serve them as in a chain-reaction. The application of these laws confers to those, who make use of them, a power, and a majesty, and a glory, which are unlimited.

You will now understand that garbled and often criminally used biblical legend of the birth of the man Jesus of the Virgin Mary. This story refers in fact to the new man, to

the new race, which must come forth out of the primordial substance, a race fit to lead the fallen microcosms back to the Immovable Kingdom.

Now, again picture to yourself the vacant space, the Chaos in repose which, as an essence, as a Matrix, is so tremendously powerful.

This Chaos is surrounded on all sides and, at the same time, pervaded by the Universal Spirit Field. Take this as a simple indication, not as an explanation, for we cannot explain it to you. We can only establish its presence. Outside of the primordial matter, of the Matrix, the Spirit is and constrains. And because of its all-pervading power, its omni-presence, the Spirit is very near to us, nearer even than our hands and feet, yet - very emphatically - being transcendent in relation to us.

Now, by the working of the Spirit, twelve streams of root substance were in the beginning animated in Chaos. One could also speak of twelve Fire powers, twelve explosions, twelve aeons, twelve Principalities, twelve enormous chain-reactions which were activated in the Vacant Space.

This brings to mind the ancient story of the Mother with her twelve sons.

Hence, these twelve aeons were obvious 'Matrix workings', currents of primordial matter, and they were used to animate 'space in repose' with its infinite life-potentialities.

All of the twelve aeons were not of identical nature; on the contrary, they widely differed from one another, although forming a unity and working together. They gave rise to twelve phenomena in the All-mother, out of the All-mother:

1. the phenomenon which we would call consciousness;
2. the phenomenon of will;
3. the phenomenon of co-operation;
4. the phenomenon of attachment to environment;
5. the phenomenon of attachment to equals;
6. the phenomenon of preservation in a general sense;
7. the phenomenon of co-ordination and preservation of the whole;
8. the phenomenon of reproduction and death;
9. the phenomenon of aspiration;
10. the phenomenon of collective manifestation;
11. the phenomenon of collective-mindedness;
12. the phenomenon of collective readiness for self-sacrifice.

According to the emergency-plan, through the collective action of these twelve currents, a living being would finally come into existence in whom all of these twelve phenomena would be represented in perfect harmony. Then the image-bearer would have come into being, and this image-bearer would be able to lead an emptied microcosm back to the lost House of the Father.

Now, it will be clear to you that, when twelve nature-powers are ignited in a vacant space, every one of them responding to a certain life-giving principle, a great deal more is needed before the idea underlying the whole can result in concrete effects through co-operation.

Therefore, now picture to yourself how, at the rousing of the twelve Aeons in the root substance, an infinitely large hierarchy of highly exalted beings entered the space of Chaos in order to lend their aid toward the incipience of the all-manifestation.

In the Holy Language these beings are sometimes called Elohim. This hierarchy filled the Chaos and reacted to the twelve streams of the Aeons.

Through the collaboration of the Elohim with the powers of the Aeons, that which we now call the dialectic universe came into being, that immense complex of stellar and solar systems, the great nature of death. For it was not the purpose of the Elohim to create an eternally existing universe, but only a finite one, an expanding and contracting universe, which would always serve the One glorious Purpose that you know.

The Elohim, therefore, act as planet-spirits, as inspirers of stellar systems. That is to say, through their Existences in Chaos and in collaboration with the powers of the Aeons, spheres, globular systems, concentrations of root substance came into manifestation. Consequently, that which we call the earth is also the expression of one of the exalted Elohim. Therefore, if we read in Genesis the story of the creation according to the Mosaic conception, we will understand why it is said after every phase of manifestation: 'and the Elohim saw that it was good'.

So, in our cosmological and anthropological reflections we have to consider the Transcendent Spirit - the Nature-Matrix and her twelve Aeons - and the Elohim.

We know these Elohim also as the Holy Spirit, that is, the enabling and healing Spirit of the All-Manifestation in the nature of death. For these Elohim created what we call the fields of life, the fields of development.

Unto this day the Elohim have sustained and infused life into these innumerable fields. And out of the nature-aeons they very methodically created all living beings, until

finally their crowning creation, the image-bearer, Man, was raised up in the course of time.

And the Elohim saw that it was good. And on every globe in the all-manifestation a song was sung:

'Be fruitful and multiply and fill the whole earth -
for the hour of fulfilment has come -
the hour in which men can become like to gods -
if they will fulfil their calling'.

X

As you know, mankind lives in a state of consciousness which is called the state of I-consciousness. That state of consciousness of the 'I' is our state of life. This is why we say: 'the state of consciousness is the state of life'.

It is important to have a closer definition of the concepts of consciousness and of life. By 'consciousness' we mean the vital principle of life, its nature, its value, and its limitation. By 'life' we mean the form of life, its nature, its value, and its limitation. The form of life can always be explained from the vital principle of life. Hence, the state of consciousness is the state of life.

Both the consciousness and the form of an entity must be explained from, and are caused by, the workings of magnetic radiations. We distinguish:

1. the Fundamental Radiation,
2. the Sidereal Radiation,
3. the four Ether Radiations.

Through these radiations various biological processes develop within the field of manifestation of a microcosm or monad.

Now we know that where there is a microcosm, there must also be a macrocosm and, consequently, that all life processes must be seen in an ever broadening relationship. In order that the basis for our train of thought in this chapter will not be too extended, we shall confine our-

selves to the biological processes of the microcosm of mankind in dialectics.

At the inception of the development of dialectic mankind, the microcosm did not have any state of life, and its field of manifestation was completely void as to any biological form. Yet, there was a biological process at work in this field of manifestation, for all these monads were bound to a macrocosm by means of a Fundamental Radiation. Held fast magnetically, they existed in the sphere of what we would call a planet, or at least a celestial body. The biological processes working in, around, and on these monads solely involved an absolute attunement to the nature of their relative planet-spheres.

After that process had been completed, a second process started. The monads or microcosms were then placed under the influence of an ideo-motorial power. The great idea, the purpose underlying the planet concerned, was now etched into the monads or microcosms.

So, first there was the attunement to a certain sphere of life, which was then followed by etching-in the Idea of that life-sphere, the Plan underlying that life-sphere.

These two aspects form the two poles of the Fundamental Radiation, and the two processes as indicated are called in the Universal Doctrine the mineral phase and the vegetable phase of mankind.

Now you also know that an ideation power causes tension, heat. So, it can be seen that the monads, captive in their planet-sphere, were subjected to heat, which is an obvious biological process.

In the field of development of the monads this heat liberated a power; a situation which can be compared to a whirlpool of powers developed. This condition corresponds

to a second cosmic radiation, the so-called Sidereal Radiation.

In the third process, what we would call desire was liberated in the monads through the idea. The idea contained natural life within it, i.e. manifestation. Animated by the heat-process, by the idea, the desire for that manifestation was awakened. We all know that desire also causes heat, and this heat is much more intense, much more powerful and scorching than the heat from the idea.

This third process is called in the Universal Doctrine, the animal phase of development, or the Moon Period. At that time, however, there was no question of any form of life in the sense we give it.

By the heat of the desire for life, the sidereal power active on the planet split into four aspects, into the four ether radiations. And it needs no argument to prove that the interaction between the monads and their planet was just as important for the planet as it was for the monads. It can, therefore, be said that the monads make and maintain their planet.

When the ethers were liberated, the time had come for the manifestation of form, and the Earth Period commenced. Before that period there had only been manifestation of power.

The Fundamental Radiation caused attraction to the macrocosm (planetary binding), and after that, brought forth the idea. Thereupon the Sidereal Radiation developed the desire to fulfil the idea.

Now, through the four Ether Radiations the idea could actually be fulfilled in four immense periods of time.

First the densest and most inert ether became active. By means of this ether extremely unwieldy, monstrous forms

of an etheric-material nature came into being. They could not yet be said to be forms of life. They were mighty, clumsy reactions to the activity of the first pole of the fundamental radiation, with the aid of the first ether. Not one single monad, but sometimes countless monads participated therein, so that there was a kind of group-unity.

Yet, these efforts caused even greater heat-workings and more rapid vibrations, and thus the succeeding ether-power (the second) became active.

New forms (of ether) came into existence, within which effort was made to react to the ideation-current of the Fundamental Radiation. So, effort was made to model the form, to create it, in accordance with the planetary idea. The forms then became somewhat more human in their aspect, in the sense we now attach to the term.

Through the heat and the raised vibration which came about by these efforts, the third ether could be vivified. And none can describe the extreme horror which then resulted, at least if we approach this period from the angle of our present emotional life.

What happened was, however, only the consistent continuation of a biological process of development in etheric form. In the period we are now trying to describe to you, the evolving life developed desires, but desires which were so vast, so expansive, so massive, that they can be called boundless. Boundless, for the reason that this expression of desire was connected with the planetary state and the currents therein.

The modelled but inert forms of the preceding period came to life, in the sense that they developed blind desires. They assailed one another with monstrous embraces, they

lacerated and murdered one another; they battered one another in wild passion of life.

At the same time panic developed, a terror so appalling and measureless that even now we still carry the traces of it in the subconscious workings of the plexus sacralis. This terror elicited individual feelings, and in this way individualization came about. Thus, life was a give and take of wild eddies, and the contrasts were evidenced.

The heat became so intense that light broke forth. The horror then became visual on the material plane and ever greater form condensations appeared.

Thus, on this basis of horror, the fourth ether was liberated, the reflecting ether, as a consequence of which the animal being could become human, a thinking being, an individual.

Through inexpressibly long periods of time, through and beyond many stages of biological progression, man could finally arise with capacity to assimilate the idea with his thinking. He could love this idea and drive it to fulfilment by means of his will. Thus, a state of consciousness and a state of life came into existence in the field of manifestation of the monad.

In the living form of a refined nature there was a center in which all of the six afore-mentioned radiations had their focus. This center was named the soul. As everyone will understand, this center, which we now call the soul, actually was already there at the time when the biological development commenced. As a matter of fact, a focus, a starting point, a basis for development, must exist before the development itself can begin.

Now, had the final aim of the biological development been reached when man had thus been generated in the absolute

sense, and the monad could manifest itself in and through this human being, with man as a rational-moral conscious being?

Man had acquired I-consciousness. Man had become the image-bearer of an Idea, of a cosmic idea with which he could work in self-realizing action. From that moment on the human creation in the earthly sense had become complete. Of this creation the Holy Language could rightly say: And God (the Elohim) saw that it was good. From that moment on man ought to have progressed from I-consciousness to a higher good, to a subsequent development, in which the monads could celebrate the final return to their original state.

But in those prehistoric times a great deal of mankind did not do this. And that is also the tragical situation with present-day mankind, in that it has let go of the original idea, the original ideation-power of the emergency-order. As far as that goes, our conscience does not seem to bother us!

But do understand that, if you participate in a process of creation which develops in several phases and, while standing in that process, you acquire at a certain moment a power, and you use that power to disturb, to thwart that process of development, the Idea will let go of you. That disharmony then enters the macrocosm, not only in relation to you yourself, but also to the cosmic radiation.

Now that is what we understand by the Fall.

After becoming a human being in the full sense, so that the Elohim 'saw that it was good', our forefathers disturbed the biological process of development of the holy emergency-order by misusing their powers, as a consequence of which all of their descendants are debased and

wander in their I-consciousness, burdened with the legacy of a heavy monadic karma. They try to cultivate that I-consciousness into a higher state. But that is impossible, because the process of development as initially designed was not intended to be crowned with I-consciousness, but I-consciousness was to be merely a phase in the process of development. Therefore, he who clings to his I-consciousness will find that it makes him revert back to the past.

Hence, giving up one's I-consciousness does not mean adopting a certain cultural attitude, doing the agreeable and being modest and quiet. It is a complete change of front. And the first thing to do is to grasp anew the original, pure Fundamental Radiation; then, become immersed into a state of consciousness completely transcending any thinkable state of I-consciousness, that which is called soul-consciousness.

It is the aim of the Spiritual School of the Rosycross to help you enter that soul-state.