

THE CONFESSION
OF THE BROTHERHOOD
OF THE ROSYCROSS

THE SECRETS OF THE BROTHERHOOD OF THE ROSYCROSS

ESOTERIC ANALYSIS OF THE SPIRITUAL TESTAMENT
OF THE ORDER OF THE ROSYCROSS

BY

J. VAN RIJCKENBORGH

I The Call of the Brotherhood of the Rosycross (Fama Fraternitatis R.C.)

*II The Confession of the Brotherhood of the Rosycross (Confessio
Fraternitatis R.C.)*

*III The Alchemical Wedding of Christian Rosycross (Clenrische Hoch_eit
Christiani Rosencreut: Anno 1459)*

ROZEKRUIS PERS — HAARLEM - THE NETHERLANDS

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ESOTERIC ANALYSIS OF THE CONFESSIO FRATERNITATIS R.C.

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1989

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Translated from the Dutch
Original Title:
De Belijdenis van de Broederschap van het Rozenkruis
Second Dutch Edition 1984

International School of the Golden Rosycross
Lectorium Rosicrucianum
Bakenessergracht 11-15 — Haarlem — The Netherlands

ISBN 97890 6732 037 5
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Rozenkruis Pers, Haarlem, The Netherlands

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Confession of the Brotherhood of the Rosycross

To the scholars of Europe

Hail to the Reader!

Here, O reader, you will find thirty-seven grounds on which our insight is based. Where they are interwoven in this Confession you may single them out and compare them, at the same time discerning for yourself whether they appeal to you sufficiently. It must surely be our greatest concern to carry conviction with regard to what has not yet come to light, but when all this truly appears in the full light of day, our attempts at explanation will, it seems to me, be put to shame. And just as we now, without any risk, call the Pope antichrist, which formerly was a capital crime everywhere, so we know that what we here express in a veiled and hesitant manner, we shall in the future proclaim with louder voice.

May, you, O reader, wholeheartedly desire, as we do, that this may come to pass right speedily!

The Brotherhood of the Rosycross

I

Will you, O mortals, neither consider what has been made known to you about our Brotherhood by the clarification call of the *Fama R.O* as fiction, nor distrustfully esteem it merely as the product of our own conceit, for it is Jehova who (seeing that the world now threatens to collapse, and since this era has almost come to an end, is hastening back to its first beginning) turns the course of nature; and what heretofore was sought with great difficulty and ceaseless effort, He now reveals to those who scarcely even think upon it, and offers to those who desire it, forcing it upon those who do not desire it, so that for the godly, the burden of human life may thereby be eased and the might of fate's impending blows restrained; while the sins and thereby the afflictions of the sinful are augmented.

Although we believe that our aim and the striving with which we shall carry out the will of our exalted Father are made sufficiently clear by the *Fama*, and that we cannot therefore be suspected of the least heresy or evil intent against the State, — for we abhor all blasphemy against our Lord Jesus, both of the East and of the West (read: both of Mohammed and of the Pope), and do offer to the head of the Empire our prayers, our secret knowledge and above all, exceptional treasures of gold — it is nevertheless our intention, out of love for

the learned, to illumine further whatsoever part of the Fama could be considered too brief, or for whatever reason could not be expressed in other tongues,* hoping thereby to endear the learned more closely to us and to make our point of view more acceptable to them.

* The Confessio was originally published in Latin.

II

Concerning the purification of philosophy, we have — in so far as this is, at present, needful — already declared that it is unsound. Although most allege that it is probably healthy, yet we do not doubt that it is close to expiring. However, just as, commonly, in the same place where a new and contagious disease breaks forth, nature also there discovers a medicine against the same, so also there appear in our land, amid the most serious symptoms of philosophy's infirmity, sufficient outstanding means for its recovery, whereby it may be restored, to appear before the world (which is to be renewed) in a new or renewed form.

For us, however, no other philosophy exists than that which is the pinnacle of all faculties, sciences and arts. It contains, as far as our era is concerned, much of theology and medicine, and little of jurisprudence. It is a philosophy which searches through heaven and earth with an excellent anatomy, or which, to speak briefly thereof, sufficiently declares that man is a microcosm. Upon this subject, the more humble among the learned shall find, if they accept our brotherly invitation, altogether different and more astonishing things by us than they did heretofore believe, wonder at or proclaim.

III

Wherefore, if we are to express our opinions briefly, we ought to endeavour carefully to dispel any surprise at our appeal and to make clear that, if we reveal these great secrets, then for us they do not, thereby, forfeit any of their value,* and that on the contrary we are not disinclined to sow the rumour of their existence among many.**

Yet it does not seem absurd to us that the majority will be thrown into confusion by our so entirely unexpected willingness, for the wonders of the sixth period have not yet become known to them, and they are unable to read either the future or the present from rotation of the earth. Filled with the cares of their time, they wander through the world in no other wise than the blind, who, in the midst of the light, can distinguish nothing other than what they can touch with their hands.

* See also Chapter IV.

** See also Chapter V.

IV

Concerning the first part of the preceding*, our opinion is this: that the reflections of our Father Christian upon all that which, since the creation of the world, has been discovered, elaborated and extended by human intelligence, (whether through divine revelation, or with the help of angels and spirits, or through the discernment of the intellect, or through the experience of daily observation), are so excellent that, even if almighty God should suffer all writings to be lost, posterity would be able to lay new foundations for the sciences and erect a new citadel of truth with these reflections alone; the which would perhaps be easier, now that the remaining structure is so misshapen, than to enlarge a courtyard here, allow more light into lodgings there, and change doors, staircases and other things in keeping with our intentions.

How could we hold such sublime matters in such small regard? Surely they were not given to us merely for the knowledge they provide? Were they not rather intended to be used at the appointed time? Would we not gladly come to rest in the one truth, which mortals seek along so many tortuous paths, through so many labyrinths, if it were indeed God's will that the sixth

* See Chapter III.

candelabrum should shine for us alone? Should it not suffice us that we need fear neither hunger, nor poverty, nor sickness, nor age? Would it not be glorious if one could always live so, as if one had lived from the beginning of the world, and would continue to live until the end of it? Would it not be excellent to reside in such a place that those dwelling on the further shore of the Ganges could not conceal their actions, and the inhabitants of Peru could not keep secret their reflections? To read one book only, and thereby have read, understood and remembered the contents of all books, whether from the past, the present or the future? To sing songs and psalms so, that one attracts precious stones instead of rocks, the spirit instead of wild beasts, and gains the favour of the mightiest princes of the earthly realm instead of Pluto.*

O you mortals, God's decrees are otherwise, and your benefit, too, is otherwise, for it has been decided to enlarge and multiply, for your sake, the number of our Brotherhood in these times, which decision we have received with great inner joy; we, who have been admitted to such great treasures, not on account of any merit on our part, and without any hope or expectation thereof. We shall carry out this decision with such great faithfulness that even the cries of children, (which some of us in the Brotherhood have), shall not disturb us, for we know that these un-hoped for riches cannot be inherited, and cannot be conveyed but by distinction.

* The ruler of the underworld.

V

If now — with respect to the second part* — there be anyone who asks of our discretion, saying we distribute our treasures freely and without discrimination, paying no more attention to the good and understanding or, in general, to leading figures, than to the common people, then this gives us no cause for wrath. The reproof is not without significance, but it pleases us more to declare with emphasis that our secrets are not made known openly, even though they resound in the ears of the people in five languages; on the one hand because, as we know with certainty, the foolish will in no wise be moved by them, and on the other hand because we measure the worth of those who are acceptable to us not by their inquisitiveness, but according to the rule and standard of what has been revealed to us.

Wherefore, though the unworthy appeal to us a thousand times; though they present themselves to us a thousand times, yet God has commanded our ears to hear none of them. And He has so encompassed us with His clouds that no single form of violence can threaten His servants, since He has withdrawn us from the sight of men, except they have the eyes of eagles.

* See Chapter III

However, it was necessary for the *Fania* to be published in everyone's mother tongue, that the knowledge thereof might not be withheld from those who, though they possess but little learning in the sciences, God did not wish to exclude from the happiness of this Brotherhood, which shall be divided into different grades. In the same way, those who dwell in the city of Damcar live under an entirely different political order than the other Arabians. For Damcar is governed only by wise men, who, with the King's consent, have enacted other laws. In Europe, too, we shall institute an example of this (a description whereof, set down by our Father Christian, we have in our possession), when first it come to pass what must precede.

Then our trumpet shall sound in full resonance and with unmistakable intent as soon as those things which a few now speak of in hushed voices and in the future, too, would like to conceal as far as possible in veiled language, fill the earth openly. In the same way, too, the pope, after much timid heckling in secret against his tyranny by many devout people, was thrown from his seat and trampled underfoot with great violence and terrible zeal in Germany, while his final downfall was delayed until our time, in which he will be torn apart and a new voice will put an end to his roaring. The which, as is known to us, has already become clear to many of the learned in Germany, as their behaviour and silent approval do witness.

VI

It would be worthy of the exertion to investigate the whole period from 1378 (the year of our Father Christian's birth) until the present day, whereby we might rehearse how much he himself saw of the changes on earth during the one hundred and six years of his life, and how much he left to be experienced by our fathers and ourselves after his blissful death.

The brevity, however, which we have imposed upon ourselves, compels us to impart these things elsewhere. For those who do not disparage our admonishing words, it will be sufficient that we have touched upon them, whereby they can prepare themselves for a closer alliance with us. To be sure, he to whom it is granted to behold God's great characters (which He has inscribed on the edifice of the world and repeats continually in the alterations of the kingdoms), he to whom it is granted to understand their interrelationships and thereby to raise himself, is already one of us, even though he be as yet unaware of it.

Even as we know that such a one will not prize our invitation lightly, so, for our part, do we swear that he will not be led astray by us. Furthermore, we promise that we shall not ridicule the openmindedness and expectations of those who come to us under the seal of secrecy and desire to become acquainted with us. How-

ever, to the hypocrites and impostors, and those who desire other things than wisdom, we declare emphatically that we cannot be brought to ruin by them; neither can we be constrained by them against God's command. They, however, can certainly live in expectation of that most serious threat which we have set down in our *Fama*, namely that such unholy intentions will fall on their own heads.

Our treasures, however, shall be left to us untouched, until the Lion shall arise and claim them as his right, taking them to himself, to apply them for the perpetuation of his kingdom.

VII

One thing, O mortals, must now be explained by us, namely that God has decided to restore to the world — which not long after it shall perish — the truth, the light and the dignity which He once ordered to depart with Adam from Paradise, in order to ease the misery of mankind. Wherefore shall cease all error, darkness and bondage which little by little, with the turning of the great globe, crept into all sciences, works and governments of men, thereby obscuring them for the greater part.

From thence have arisen an endless diversity of opinions, falsifications and heresies, which render choice difficult even for the wisest of men, seeing that the fame of philosophers on the one hand, and the truth of experience on the other, throw them into confusion. If all these things, as we trust, are one day abolished and removed, and instead we see a guiding principle which remains eternally itself, this, to be sure, will be thanks to the workers concerned, but the great work in its fullest extent will still be attributable to our blessed age.

We freely acknowledge that many excellent spirits have contributed much to the coming reformation by their reflections, and thus we in no wise seek to take to ourselves all honour, as if such an immense task had been allotted only to us. But in the spirit of Christ, our

Redeemer, we testify that the very stones shall arise and offer their service ere there shall be any want of executors and accomplishers of God's ordinance.

VIII

With respect to His Will, however, God has already sent out messengers in advance, to wit, certain stars which have appeared in Serpentarius and Cygnus. These truly great signs of His mighty ordinance can teach us how much He, if everything man's ingenuity has discovered were to be combined, would make this serve his secret scripture. Thus, the Book of Nature stands open and revealed before all eyes, although there are but few who can read it all, much less understand it.

Even as the human head has two organs of hearing, likewise two organs of sight, two of smell and one of speech, so that it would be in vain to expect speech from the ears or hearing from the eyes, so there have been times in which men saw, times in which men heard, and others in which men smelt. Now there yet remains for the tongue likewise to receive its honour, as it shall within a short time, which now approaches with rapid strides, when at last may be spoken what once was seen, heard and smelt, as soon as the world has slept off the stupor of its cup filled with poisons and intoxicants, and merrily and joyfully, with, open heart, bare head, and unshod feet, steps forth early in the morning to meet the rising sun.

IX

In the same way as God has spread characters and His alphabet in the Holy Scripture, so has He imprinted them most clearly, during the miracle of His creation, in the heavens, the earth and the animals. Thus, just as an astronomer foresees eclipses, we know in advance of the obscurations of the church and how long they shall last.

We have derived our magic entirely from such characters and on this foundation have constructed a new language in which the essence of things can be expressed. It should therefore be no surprise if we express ourselves less elegantly in other languages and in this Latin. For we know with certainty that these languages do not sound like those of Adam and Enoch, having been defiled through the Babylonian confusion of tongues.

X

Not least, we should mention that as long as there are yet some eagles' feathers in our way, which do hinder our purpose to some extent,* we urge everyone exclusively and especially to read the Holy Bible, diligently and continually. He who takes great pleasure therein may know that he has already drawn very close to our Brotherhood. The very essence of our rule is that every syllable of this great, miraculous work of the world be inscribed in our memory, and thus those are closest to us and most like unto us who make this one book the guiding principle of their lives, the centre of their striving for knowledge, and who treat it as a compendium and summary of the whole world.

From those we do not desire continual talk about this book, but that its essence be brought closer to the world throughout all ages, in a worthy manner. For, although the number of interpretations is unlimited, it is not our custom to dishonour the divine language of wisdom, as those do, who use it to uphold the opinions of their group, and like others who, with inveterate malice, mock scriptural exegeses, which can be moulded like wax, because they serve theologians, philosophers,

* See the apocryphal book Ezra IV, Chapters 11 and 12.

physicians and astrologers alike.

Rather, we desire to testify that not since the beginning of the world has man been given a greater, more admirable or more beneficial work than the Holy Bible: blessed is he who possesses it; more blessed is he who reads it; most blessed is he who becomes thoroughly acquainted with it; while he is most like unto God who obeys as well as understands it.

XI

That which we, abhorring the deceivers, say hereafter about the transmutation of metals* and the supreme remedy of the world, is to be understood thus: that we wish in no wise to set at naught this so extraordinary gift of God. But this gift does not always bring with it knowledge of nature, whereas philosophy does, as well as teaching countless other wonders of nature. Thus it is evident that the study of philosophy must be our first priority, and we therefore encourage the most excellent and keen spirits to study nature carefully rather than to engage in the tincture of metals.

Indeed, such a person cannot be satisfied, for whom neither poverty nor sickness signify danger; who seems to be above men and to have power over what worries, afflicts and torments others. There is no doubt that such a person will return once more to the follies of nature, erect buildings, wage wars and become proud, because he believes he has enough gold and an inexhaustible supply of silver.

However, the supreme Governor has decreed it quite otherwise; He, who prepares glory for the humble and smites the proud with darkness, who causes His angels to speak to the silent but drives the garrulous boasters

* See Chapter XII.

into solitude (a punishment worthy of the Roman impostor, who has spewed forth his blasphemies over Christ with a full, even overflowing mouth and, even in the full light of day in which Germany has discovered his abominations and subterfuge, does not desist from his lying, wherewith he has filled the cup to the brim and is ripe for the axe).

The day shall come, however, when the mouth of this viper will be stopped and his triple crown brought to nought. This shall be discoursed more openly when we meet.

XII

Having come to the conclusion of our Confessio we must earnestly admonish you to put away, if not all, yet most books written by pseudo-chemists, who do think it but a game to misuse the Holy Trinity for futilities; a jest to deceive people with strange figures and riddles and to profit from the curiosity of the credulous. Our time has brought forth many such persons, one of the foremost among whom is an actor in the amphitheatre, a man who is sufficiently ingenious to deceive others.

Such people are mingled among the good seed by the enemy of human happiness, that it might be the more difficult to put one's trust in the truth, since truth is simple and unadorned, while the lie is wrapped in speciousness and dressed up in fragments of divine and human wisdom.

Fly from these things, you who are wise, and take refuge with us, who do not crave your gold but on the contrary, offer you treasures immeasurable; who do not, with the invention of one or another tincture, seek to take from you your goods, but rather to let you share in ours; who do not confront you with riddles, but invite you to a simple and clear explanation of our mysteries; who do not desire to be admitted or received by you, but who offer you shelter in our more than royal

palaces.

In this (in case you did not know) we are not driven by love of ostentation but by the spirit of God, as commanded by the testament of our eminent Father and as is our obligation with respect to the demands of this present time.

XIII

What think you, mortals, and how seem you affected, now that you have heard that we sincerely proclaim Christ, condemn the Pope, adhere to the true philosophy, live a righteous life, and invite — indeed we call and entreat — many (to whom the same light of God likewise appears) to join us in harmonious co-operation?

Do you not think, after examining your gifts, after having pondered on the insight you possess in the Holy Scripture, and after having seen how imperfect and contradictory are all arts, that with us you must at least begin to consider their restoration? That you must offer your hands to God, who does the work, and should devote yourself to the demands of this age?

For reward, the sum of all the good things that nature has dispersed over all parts of the earth shall be brought together to you, as in the centre of the sun and moon. Then you will be able to banish from the world everything that obscures human understanding and hinders the working thereof, as well as everything eccentric and not congruent with the circle.

XIV

You, however, whose curiosity it was deemed fit at least to satisfy, or you who are enticed by the glitter of gold, or even you who, to express it clearly, are righteous now but would be led to an indulgent, inactive, luxurious and excessive life by such an unexpected and great influx of merchandise, we ask not to disturb our sacred silence with your clamour.

Remember that although there is a remedy that dispels all illnesses alike, yet God will not admit to this possibility those whom He wishes to plague, punish and chastise with illness. Likewise, although we are capable of enriching and instructing the whole world and delivering it from innumerable ailments, yet we shall remain unknown by man, unless God approves. So inconceivable is it that any man could participate in our goods against the will of God, that he would surely lose his life in such an attempt before ever he would enjoy the happiness of finding them.

The Brotherhood of the Rosycross

ESOTERIC ANALYSIS OF THE
CONFESSIO FRATERNITATIS R.C.

One thing, O mortals, must now be explained by us, namely that God has decided to restore to the world — which not long after it shall perish — the truth, the light and the dignity which He once ordered to depart with Adam from Paradise, in order to ease the misery of mankind. Wherefore shall cease all error, darkness and bondage which little by little, with the turning of the great globe, crept into all sciences, works and governments of men, thereby obscuring them for the greater part.

From thence have arisen an endless diversity of opinions, falsifications and heresies, which render choice difficult even for the wisest of men, seeing that the fame of philosophers on the one hand, and the truth of experience on the other, throw them into confusion. If all these things, as we trust, are one day abolished and removed, and instead we see a guiding principle which remains eternally itself, this, to be sure, will be thanks to the workers concerned, but the great work in its fullest extent will still be attributable to our blessed age.

We freely acknowledge that many excellent spirits have contributed much to the coming reformation by their reflections, and thus we in no wise seek to take to ourselves all honour, as if such an immense task had

been allotted only to us. But in the spirit of Christ, our Redeemer, we testify that the very stones shall arise and offer their service ere there shall be any want of executors and accomplishers of God's ordinance.

Confessio Fraternitatis R.C., Chapter VII

1

The Reformation of the World

Let us first tell each other honestly that we have become superficial people. Western civilisation is drawn on shallow lines. There are no immense heights of brilliant reality, no depths of inner life. It is all form, form dictated by fashion. The whole apparatus to which we are so accustomed, the entire organism with its wheels and levers, is ill, fatally ill, because the soul has gone from it.

Idealism is limited; it has become materialism, adorned with a few withering flowers. Science has wandered down a track leading nowhere, and for years now, theology has been as dead as the ancient Atlantean era. Again and again, it is the face crowned with thorns that bobs up on the horizon, while the sulphurous stench of ignited gunpowder engulfs the world. Here the churches echo with biblical phrase-mongering, with sermons on an unknown God, with stammerings about a Christ one does not know and does not experience, and whom one crucifies daily.

People search and search, but they bind themselves in advance to this civilisation, to our culture — and that bears no fruit whatever. Of course you know about these things. There is much talk of them in magazines and books. You find out about them, you discuss them

with each other. You agree in advance with all those moving articles and treatises.

But why, then, do they not touch you? Why does something not break in you? Why do you not feel how eternity shudders in time? Are you not like Everyman, in the mediaeval drama of that name? Death, the messenger of God, comes to Everyman and says: 'Everyman, where are you going in such fine clothes? Have you forgotten God?'

Indeed, with all our Christian civilisation, we have forgotten God. The essential, the urgent, the one necessary aspect of the true facts of salvation, escapes us.

This is not a sermon we are giving you. Rosicrucians do not like preaching. The point is to shock you for a moment, to say to you: 'Rise above the superficial level and see the reality. Do you not understand that the Logos is intervening in our sick civilisation? That the universe is changing? That there is something going on?'

What are you doing in actual fact? You work from early in the morning till late at night, perhaps for your daily bread. You are totally geared towards everyday life. You slave away for your old age, you toil and sweat in your house or wherever it may be. You have a hobby or two, perhaps your books, or listening to some orchestral cacophony in a concert hall. But is that what being human is all about?

Do you know what man's vocation is? Do you know of what he is capable?

We are of God's lineage! We have been created in His image! Within us, the divine spark glows! These are not cheap words, honeyed phrases spoken for your edification, but living flames of the eternal truth. You

should free yourself of your limitations, of your spiritual slavery. You must become conscious of your kingship!

For man as a herd-animal these words sound like madness, total folly. But they are written for those who are gnostically sensitive, or at least have some interest in the towering forces of the genuine Rosycross.

The mission of the Order of the Rosycross and its servants is to show the paths to liberation, for all are bowed under the yoke of slavery, as regards body, soul and consciousness. Something of a new, holy yearning must enter into you, the holy need for liberation of which the psalms sing. Something of the true knowledge of God must find a place within you, the daily walking with Christ.

There are thousands of people who say they know Christ. They mouth His words with their lips, but their hearts remain unmoved and their minds do not understand Him. They know of a holy sacrifice in an ancient past, but of that face with the crown of thorns which can now be seen on the horizon they know nothing at all. Just as they walk on the grass and trample its tender life under their feet, so they walk right past that imploring face, their gaze fixed firmly on material goals.

That is why the mission of the Order of the Rosycross is to tell you who, what and how the Christ is, what this tremendous Sun-Spirit desires for you, does for you, and wants from you: not only the devout folding of your hands in prayer, not only the singing of a hymn, not the negative expectation that He will make everything right. No, you must do it yourself! That is what is so tremendous about Christianity. The flames of the love of the spirit must burst forth in you. The royal butterfly must break loose in you, so that you leave the

pigsty and return to your Father. Christ is a power, the Logos. He moves the universe of your being. He is all in all, provided you react consciously and dynamically to the spirit of God.

If you know anything of this holy ecstasy, you will no longer be content just to stand by and watch but will join those who are preparing the new world. Many have become the victims of disappointed hope. The cruel years have crushed their tender yearnings, and also their yearning for God. They have given up thinking and their centres of feeling are dulled. They have committed suicide while living. But the pupil of the mystery school has no need to cherish such disappointed hope, for the gifts he receives are delightful beyond measure and exceed his wildest expectations.

In this way the pupil becomes a practitioner of divine ordinance. In this way he can speak with great positivity, because he has risen above the superficial level and sees and knows of the coming world reformation.

And that is how such a positive form can take shape in the *Confessio Fraternitatis*, to convey the message of liberation to all the enslaved souls, seeking and toiling in today's world.

The seventh chapter of the *Confessio*, with which we would like to begin our discussion, confronts us with a mighty conflict. We know that the influx of truth, light and honour mentioned in this chapter, is on its way. Do not think of a time-span of several years, but of the beginning of a new era in which the new light and the new reality will be able to develop fully without any obstruction.

Furthermore, we know that an increasing number of genuine pioneers are engaged in preparing themselves

for this great and mighty work, to which you, too, are called. There will never be any lack of those who are willing to put God's laws into practice.

In addition, we know that God's ordinance, the plan of development, the unfoldment of things, will be fulfilled as an irresistible force, without interruption. But we also know, and let us bear this in mind, that between this positive knowledge and its fulfilment stand the masses, the unknowing millions, the herd.

You could perhaps see this as a great, symbolic painting: on the one side would be the approaching light; on the other would be God's law, depicted in one way or another, evoking the dynamics of the march of the ages, and in the centre would be the vast mass of the human lifewave, crowned with a comparatively small number of pioneers, the practitioners of God's ordinance.

So you see the human lifewave, as if with a canopy over it formed by a tri-unity: the divine will, its ever-flowing wisdom and its activity in the number of pioneers.

Do you see the tragedy of this situation? We live in a society which has become so degenerate that it no longer offers any opportunity for further development. The entire apparatus must be renewed, but the leaders and maintainers of the apparatus do not see that, and the vast majority are too unconscious.

Nevertheless, the new era is approaching; God's ordinance cannot be denied. The pioneers work feverishly. The new cannot be held back. So the result is a dreadful catastrophe, a disaster wreaking havoc with the force of a hurricane, breaking the whole world apart. Only then will the true leaders be able to take over the reins, for the further development of the

masses.

Do you understand the necessity of these things? Is there another way? Should the world and mankind go on sighing for millions of years under systems in which there are no opportunities?

That is why the divine process of breaking up is necessary. These things should fill you with great seriousness. For, as you know, Sodom and Gomorrah would not have had to be destroyed if a sufficient number of righteous ones could have been found; and it is the same now. You could alleviate much, immensely much of the coming world suffering if, as a pioneer, you plunged with all your might into the midst of our work and did your utmost to influence mankind and guide it to true life. And indeed, the fact that new era is already coming upon us with such power is partly to be ascribed to the great work of the pioneers.

So, we hope that you may understand that we are not motivated by a desire to enlarge the Lectorium Rosicrucianum, but by the genuine longing to serve God and man with all our heart, with all our soul, and with all our mind. That is why we urge you, too, to set your shoulder to the wheel in the service of the great and holy work.

Indeed, God has already sent out messengers in advance, to wit, certain stars which have appeared in Serpentarius and Cygnus. These truly great signs of His mighty ordinance can teach us how much He, if everything man's ingenuity has discovered were to be combined, would make this serve his secret scripture. Thus, the Book of Nature stands open and revealed before all eyes, although there are but few who can read it all, much less understand it.

Even as the human head has two organs of hearing, likewise two organs of sight, two of smell and one of speech, so that it would be in vain to expect speech from the ears or hearing from the eyes, so there have been times in which men saw, times in which men heard, and others in which men smelt. Now there yet remains for the tongue likewise to receive its honour, as it shall within a short time, which now approaches with rapid strides, when at last may be spoken what once was seen, heard and smelt, as soon as the world has slept off the stupor of its cup filled with poisons and intoxicants, and merrily and joyfully, with open heart, bare head, and unshod feet, steps forth early in the morning to meet the rising sun.

Confessio Fraternitatis R. C., Chapter VIII

2

Serpentarius and Cygnus (I)

As pupils of the Rosycross we know that things in the future will not be the same as they are now, and we have discovered that the world is in the process of renewal. And although, in this respect, we make an exception of the masses, we ourselves are so accustomed to this idea, which for us is not merely a hypothesis but a gnostic, scientific certainty, that our vision is already reaching ahead to a detailed study of the new era. Certain lines will then be sketched more clearly, so that we will no longer have any need to doubt, but will be able to head straight for our goal. We would now like to reflect on that goal, by considering certain elements which will be manifested at the beginning of the new era and also as it progresses, and which we will need to take into account.

As we have said before, the pupil of the Rosycross is fully capable of orientating himself effectively and in a concrete way. He knows the true messengers of God, of whom the *Confessio Fraternitatis* testifies, and he has heard them speak.

We who, in our magical considerations of life, also look to the stars, know that the *Confessio* refers here to the three mighty life-principles of the coming times: the planets Uranus, Neptune and Pluto. When the *Confessio* was written these three heavenly bodies had not yet

been discovered by exoteric science, but since time immemorial, gnostics have been aware of these important mystery planets and have known the meaning of these mighty signs of God's ordinance. Yet although, nowadays, Uranus, Neptune and Pluto are known, their orbits described and their influences blazoned everywhere by would-be astrologers, it appears that only a very few are able to read and understand the Book of Nature, even though in truth it lies open for all to see.

Uranus, Neptune and Pluto, those three divine forces, are not simply lofty ideas, to which mankind will gradually be raised, but powerful laws, fundamental principles which will be fulfilled, which will break right through what is degenerate, barbarian and criminal so that, as the *Confessio* says:

... as soon as the world has slept off the stupor of its cup filled with poisons and intoxicants, and merrily and joyfully, with open heart, bare head, and unshod feet, steps forth early in the morning to meet the rising sun.

We have not yet got that far. Thousands and thousands sigh as the first rays of sunshine glide over them, waking them from sleep. Millions, bowed down with care and sorrow, see the sun-god hurring on his way round the earth. Every day brings some new savagery, some new stimulus to degeneration.

Yet, there will come a time when every child of man will step forth merrily and joyfully, with bare head, open heart and unshod feet, to meet the sun when it rises in the morning. Do not think of this quotation merely as some soothing words, spoken to calm nervous people with a : `Come, come, tomorrow is another day. Everything will be different soon'.

The words: *Stepping forth to meet the sun with open*

heart, bare head and unshod feet, are subtle and profound. They are the language of the initiates. They give a poetic definition of the life of an initiate, and when you are awakened from your sleep you will want to and be able to do the same.

Stepping forth to meet the sun with open heart, bare head and unshod feet also indicates symbolically that trinity of divine forces: Uranus, Neptune and Pluto. Uranus is the renewer of the heart. Neptune is the renewer of the head. Pluto is what carries things through, what causes progress to be made, the force that breaks things up.

What does it mean to possess an open heart? These words are generally completely misinterpreted or only half-understood. Some people say that 'Someone who has an open heart demonstrates true love by his actions'. Others say that 'Sensitivity has reached a pitch in such a person; such a person is exceptionally kind'. The gnostic, however, is not content with such vague statements. Gnostic science demonstrates how, in those who are fitted for gnostic pupilship, the human heart also changes in a physical sense. That part of the heart closest to the spine, to the spinal spirit-fire, is changed to such an extent that the entire heart begins to function as a voluntary muscle. In this way, the human spirit becomes capable of undertaking conscious guidance of the heart, the body's motor. One of the results of this is that, if necessary, the pupil is able consciously to enter the inner spheres.

This great transformation occurs through the forces of Uranus. Once this stage of development has been reached, the pupil is also able consciously to govern his feelings. He can direct his feelings. He can think with

his heart. In other words, he is no longer victimised by his emotions, by wrongly directed feelings. He no longer breaks the hearts and lives of others with a storm of feelings which pour themselves uncontrollably over him.

Have you ever met anyone who could think with his heart, who was capable of feeling in a conscious way? Such a person sometimes seems so cold, so emotionless, so heartless, but within him burns a blazing fire. This fire, however, is not cast uselessly about; it does not burn or sear. It is the eternal fire, which no longer contains any passion, any emotion, but is sent out in a directed way to those who wander in darkness. It is the fire of love, which never creates conflict but is only capable of making everything clean and delightful.

Only if you understand something of this, may you speak of love. You must learn to think with the heart, and all the rest that is perhaps still with you and in you, you must dash to pieces on the rock of attainment, which cannot be opposed. Never forget the words, chiselled in fiery letters in the Gnosis and in the Mystery School of the Rosycross, for all to see: 'All or nothing.'

The forces of Uranus are awesome, formidable; they are exceptionally dynamic in our times. They make themselves felt as intuition.

What is intuition? People say that 'intuition is a sudden feeling, a sudden thought coming from outside, sometimes of a predictive nature'. But this is just a vague indication. Intuition in its absolute sense is the daily walking with God, a continuity of life with Christ. We say that intuition is a coming into harmony with the interplanetary world of the spirit of life, through which the vibrations emanating from that world can be ab-

sorbed by our prepared bodies and etched into our consciousness. *That* is intuition.

Uranus is like a fire. It is the Christ who wishes to return to us on the clouds of heaven, as it is written. This means that He wishes to descend into us as the white rose, filling our entire system of vehicles, so that He can be seen in the clouds of our auric being as the golden star in the background of every aspect of our thinking, willing and acting.

But as you know, when the Christ returns, when this great, holy law of Uranus is fulfilled with respect to us, the result will be a tremendous revolution, an immense process of reversal. If you read the prophetic chapter 24 of the Gospel according to Matthew with this in mind, you will understand it better.

In addition to these personal effects, Uranus also has an effect on the masses, the law of Christ that fulfils itself in the world at large. This is what we call: 'the fire-storm of Aquarius'. The female sex of our livewave is the first to be reached and touched by this fire-storm.

The philosophy of the Rosycross teaches that the woman possesses a positive vital body and a negative material body. As a result of this configuration women are, in general, more receptive to the vibrations of Uranus and better able to demonstrate the power of their activity in this world, and to extend the fire of Christ's love to the hungry.

That is why, in the coming world revolution, women will provide considerable impetus and great powers will develop in them. That is why, in the School of the Rosycross we see, for instance, that in recent years the number of female pupils has increased. While in earlier times the number of male pupils was far greater, women are now in the majority.

This phenomenon can be ascribed to the fact that the School of the Rosycross will also be used as a preparatory school for the work of women in the coming times, in the approaching processes of revolution. Just as in earlier times, through their Venus-qualities, through sacrifice, women were able to turn aside brutality of men and to restrain their Martian bestiality, so women will again have to make a grandiose and mighty sacrifice in order to break and renew, through the fire of Uranus-love, the intellectual delusion in which the male half of our life-wave lies imprisoned, and on account of which mankind suffers unspeakably. Thus women have a great and glorious task to fulfil. A task for the salvation of all, in an actual organisation of pure, female resistance. Not with an axe, or a rake, or a gun, but driven by Christ and the fire of Uranus.

One negative Uranus-phenomenon that can already be observed in some countries is the formation of female batallions in military organisations. That is wrong. It is an unconscious reaction to great events which are soon to come. If you consider for yourself what a woman is able to do, if you trace back in world history and look at political intrigues, you will see how many pages of world history have been written by women. Mostly in the background, but nonetheless positively. If you think of the influence the female is able to have on the male, then you will know that with all their qualities women are absolutely capable of putting an end to the current state of affairs.

Even as the human head has two organs of hearing, likewise two organs of sight, two of smell and one of speech, so that it would be in vain to expect speech from the ears or hearing from the eyes, so there have

been times in which men saw, times in which men heard, and others in which men smelt. Now there yet remains for the tongue likewise to receive its honour, as it shall within a short time, which now approaches with rapid strides, when at last may be spoken what once was seen, heard and smelt.

Speaking, in this sense, does not mean just talking, but speech in the gnostic, scientific sense, speech as a creative fiat. Just as God speaks, and it is done. He commands, and it is. Speech as action.

Female friends, see your task. Take the initiative in these things. And understand well that this work will not be easy; it is a cross you will have to bear, for much, very much, will turn against you. Save the world through your deeds, in love and by love. Understand that you will have to give up your limitations. The sights of many women are too limited, and they see housework and the upbringing of their children as their only tasks. There is so much aptitude for the primitive, the animal, and also for mother-animal behaviour and the urge to keep out of harm's way. And do not think that men only are to blame for the degeneration of this world or that, helpless and cowardly, they now simply wait for women to help them. You will understand immediately that this idea cannot be correct.

The divine spirit speaks in both sexes, as does man's higher calling. Both sexes should work together in the world with the same aims, the same intentions. The work of mankind can only grow sufficiently if both sexes, men as well as women, begin to realise their mutual dependence and build a new home for our fellow brothers and sisters.

As servants of Aquarius we strive for this equality in

all forms of existence with all our might, and we show our sisters a new and marvellous task in the coming world events. It is a world-redeeming task, in which all intellectual self-aggrandisement will suffocate.

Just as women suffer and endure everything for a growing individual life, giving birth and succour in pain and sorrow, so they are called to preserve and uplift the life of all mankind through Uranus-love, the revolutionising power of Aquarius.

Three stars shine down on us from Serpentarius and Cygnus. They are: Uranus, Neptune and Pluto, the mighty signs of God's counsel. In this chapter we have transmitted something of the sublime aims of Uranus, so that you can reflect on them. The regenerating forces of Neptune and the forces of Pluto, which break up existing situations, are no less important.

In Serpentarius and Cygnus, in the Serpent and the Swan, shine three mighty divine messengers. Out of the classical serpent-wisdom of Serpentarius and the purity and love of the swan-symbol there arise three sublime forces: Uranus, the renewer of the heart, Neptune, the renewer of the head, and Pluto, the fulfiller, the dynamic instigator of progress, the breaker.

Let us try, unceasingly, to understand once and for all God's eternal laws, which come to us from Serpentarius and Cygnus.

3

Serpentarius and Cygnus (II)

Gnostic philosophy is a dangerous science. One of the greatest philosophers of all time said: 'In much wisdom there is much sorrow; he who increases knowledge, increases sorrow.'

The knowledge meant by this philosopher was the inner science, the gnostic science, because **he had** experienced that if one tries, in reality, to approach this fount of all wisdom, one is plunged into the fire of purification. He had found that this fiery flame invokes inner conflict; it instigates the process of being torn apart. He had discovered that approaching this spiritual fire liberates forces that can then no longer be bound.

Gnostic philosophy is a dangerous science. Once the striving seeker has entered the holy temples of wisdom, there is no going back. He must go on, or go under. That is the condition; it is a universal law. There is great anguish on the path of ascent for the pupil who, through total self-sacrifice, tries to qualify as a servant of mankind. So there is great anguish for the human lifewave on the path of development. A cry of grief resounds the world over; it is mankind's birth-pang, and it is a universal law. Man's higher vehicles develop. The wheel of the world rotates in an eternal spiral, and every turn has its own precondition. Mankind is forced

to go with it, to orientate himself to it, to attune himself to it.

But then there is the pull of the lower nature, the stone-hard grip of what is crystallised. There is duality. In the beginning man tries, in his eternal search for a compromise, to keep the one and the other. And then comes the sorrow, the being torn apart. He who increases wisdom, increases sorrow. Or one perishes! To go back, to stand still, means to perish.

Wise providence has measured out this tremendous process of anguish in time and space, in accordance with man's ability to develop. That is why gnostic philosophy is such a dangerous science, because it represents the accelerated process, and that process, too, lies in the essence of things.

Of course you will understand that anyone who chooses the accelerated process will have to undergo and resolve many sorrows, many conflicts at a much faster pace. But if he is strong, if he has seen something of the true light and beheld how it flashes so radiantly on the horizon, the strong one will cross right over the Rubicon to march with the army of pioneers.

Anyone who has seen something of what the gods have to bear, of what Christ suffers in and with this world, chooses the accelerated process with cheerful exultation, because he too wants to uplift, to liberate God and man, to guide mankind right to the end. This accelerated process is the clearest demonstration of the universal law of love. If the • ability to walk this path were not present, it would be an omission in the all-manifestation.

There are two roads to liberation. We would like to call them the path of love and the path of the law. If you want to rescue someone from the hellish abyss of lower

forces, you do not try to lead him out of it at the pace of a slow-motion film, but you want to take hold of him and haul him up into the light with one mighty tug. That is love. Do you not feel that mysterious urge in your life? Do you not feel God's breath brushing past you, time after time? Do you not hear God's universal call? Do you not understand the language of love? Do you feel, do you see, the holy Presence? Do you understand the urging of love, that seeks to raise you out of delusion, out of your limitations, into true freedom?

Do not say: 'It breaks my soul when the call comes to me and I cannot obey it because I am held fast by the cords of the lower nature, which grip me in their claws'. Do not try to encompass these things with your intellect. Understand them with your innermost feelings. Then you will realise something of the fact that the path of initiation is the path of love. Even if you have only the merest glimmer of understanding of these things, you will have set foot on the path itself. Then you will rise out of time's constant rotation into the eternal stillness of God. Then you will ascend into the wide clarity of love, which has no form. Such love has been shown us by the Father, who sent His Son to us: the Christ.

He it is, whom we love with all our soul, with all our heart and with all our mind. That is the holy criterion of the Brotherhood of the Rosycross. That is the leaven of Aquarius. Understand well: it is Christ we serve.

But we want to do that in deed and truth. That is why, in an esoteric sense, we are revolutionary, because we have experienced that mysterious urge of love in our lives, because we want to show mankind the way to liberation and go before it on that path.

Just as our Father Christian Rosycross, the mystic head of the Brotherhood of the Rosycross, came to mankind with outstretched hands to offer it his secrets and his treasures of spiritual gold, so it is our task to go on with His work, according to his example and in self-denying love. If you feel or understand something of these things, we may speak to you of Neptune, one of the sublime messengers of God's counsel, just as we spoke to you of Uranus in the previous chapter.

We called Uranus the renewer of the heart, and Neptune the renewer of the head. This demonstrates again how cosmic architecture corresponds with the foundations of Christianity. If you want to break through the darkness to the light, the first necessity is to renew the heart: Uranus. If you desire to awaken as one who is reborn as to the spirit, the first necessity is to die in Christ: Uranus. Before the world can wake up from the depths of earthly night to a new dawn, the necessary conditions must be created, the paths unlocked on which Christ can be met and understood: Uranus.

If you want to understand God through Neptune, you must first understand the Christ through Uranus: 'No one has ever seen God, but the only begotten Son of the Father has explained Him to us'. 'How can we love God, whom we have not seen, and at the same time hate our brother?' How can we serve God in theory, and in practice follow the path of service to God with our heads, hearts and feet?

So, before anything else, before any further reflection: the Christ! He is all in all, the golden key to the door of God. That is the message of Uranus. That is the essence of all gnostic magic. If you leave the Christ-synthesis out of your magical considerations you give

yourself up to black magic. If you negate the message of Uranus in this world, you choose the darkness in preference to the light.

That is why, as symbolic history tells us, the first aphorism in the burial-vault of Christian Rosycross was inscribed: *Jesus mihi omnia — Jesus is everything to me.*

In this way, then, we wish to step through the portals of Uranus to Neptune, pushing aside the veils of Isis. The fire of Christ breaks right through the gates of the white rose. It is the fire of purification, which stirs the heart and incites the pituitary gland to a higher vibration. In this way, night falls. When Christ has come to us, when day is done, the night hour follows as a matter of course. Then we are sent out into the night of the world in order to do our work as true messengers of the light. Someone who has been ignited as a torch by the fire of Christ becomes a helper, a herald of deeds. He carries the cross. Do you know what it means to serve Christ in the earthly night? It means to bear the cross, and that means sorrow.

But after the night, the dawn will come, the dawn of attainment. Neptune, the divine, comes to us in the morning. He leaves his traces in the wonderful, delicate organ possessed by us all: the pineal gland. There, on the place of the skull, the crucifixion is accomplished and we ascend to the noonday heights where Pluto, where the powers of the Holy Spirit, celebrate their triumph and the flames of the Pentecostal fire blaze out, and the veil of Isis disappears. Then the diadem sparkles on the forehead of the human soul and the creative fiat is spoken and heard. Then man has truly become Man.

Neptune, the renewer of the head. Man, who has been created in God's image. The head is the interpreter

of the divine idea. That is the path of the pupil, the path of the child of God.

But the man of the masses still lies chained to the lower life; the voices of spiritual forces cannot yet be heard by him. Yet Neptune still does his work. Just as the Father works through the Son, so the Son works through the Father.

If the called human being still binds himself to the lower life and does not want liberation, Neptune comes as the poisoner, the bringer of chaos, the bringer of crises, the God of the Old Covenant, causing degeneration and cancer. Do you understand now why there is an Old Testament in the Bible? God is a consuming fire as long as man is unwilling to accept the fire of Christ. You should see the nervous tensions of our time, the electrical tension, as the call of Uranus; and the natural process of degeneration as the poisoning process of Neptune; which goes on until death through Pluto follows. Man's face is dark and gloomy indeed. With bowed head he goes on his way.

But at the same time Neptune is the renewer of the head, the antidote to poisons, the renewer of the beginning, the holy creator out of whom and through whom all things exist. That is why the call of liberation resounds anew in the world. That is why the *Confessio Fraternitatis* speaks about the signs of God's counsel that radiate in Serpentarius and Cygnus. That is why the call of Neptune comes to our broken world. It comes for the renewal of the head, for resurrection.

The servants of God, the pupils of the Mystery School, obey this calling voice, building the process of renewal from scratch. In this way we leave behind our mystical reflections in order to begin our task, with both feet firmly planted on the ground.

Just as Uranus inspires, among other things, the women's movement, so Neptune confronts us with a new system of education, with a new school-idea, as is practised today in the schools of the Rosycross. The new school will educate more mature young people along the lines shown by the Elder Brothers of mankind, the aim being to develop all the higher forces within man and guide him to the destiny intended for him in the Aquarian era: the unification of spirit, soul and body.

We live in a time when the entire education system is geared to the requirements of the existing nature order. Boys and girls are trained to serve as the tools of sanctioned degeneration. The scramble for examination passes causes much sorrow among the young. The best liars and the cleverest impostors are the most materially well off and their jobs are held up to young people as the true goal of their humanity. And you, parents, who drive your children to secondary school and university because of your pride and your atavism, do you know what leers at your children in such institutions? Do you know how totally devoid they are of eternal values? How you surrender your children to a gradual, sinister process of poisoning? You participate because society requires certificates, totally worthless scraps of paper as practice has proved thousands of times. And you hide behind your fear. Is it not the case that, as a great educationalist once said, parents can be their children's worst enemies?

But enough of all this. All of us have observed these things, but that is not enough. And that is what marks the pupil of the Gnosis, the servant of the fire, that he breaks with what is mouldering and crystallised and begins to build a new home. The new educational sys-

tern will be in harmony with the one aim of existence and provide training for occupations which are of value to mankind, without the social lies of our time and without the damning influences of degeneration.

He who increases wisdom, increases sorrow. Now that you are reflecting on these things and extending your mental radius of action, you will have begun to sense how many consequences there are. If you begin to build with us, if you join the ranks of the pioneers, much sorrow will be your share. The inner science, which inspires us to action, invokes inner conflict, it instigates the process of tearing apart. That is why gnostic science is dangerous.

Nevertheless, its one and only component is love. Do you feel that mysterious urge in your life? Do you not feel how, time and time again, the breath of God brushes past you? Do you feel that holy Presence? Do you understand the urging of love, that seeks to raise you out of delusion, out of your limitations, into true freedom?

You do understand, and that is why you can no longer go back. If the holy Presence has touched you, then the magic circle from which there is no escape is drawn around you. And with folded hands you stammer with us the awesome prayer of Christian Rosycross: *Jesus mihi omnia.*

Serpentarius and Cygnus (III)

We have discovered that the mighty signs of God's counsel mentioned in the *Confessio*, can be identified with the three mystery planets: Uranus, Neptune and Pluto. Uranus, the renewer of the heart; Neptune, the renewer of the head; and Pluto, the force which ultimately regenerates everything.

Through Uranus one learns to 'think with the heart', or in other words to control one's chaotic feelings so that one's emotional life no longer wounds, harms or tears, but makes everything good, pure and delightful in a controlled, directed way. Thus one's emotional life becomes the true Christ-synthesis and one's heart can express itself in the correct manner. It is because of Uranus, too, that we experience such chaos in our emotional lives nowadays. This devouring force rages through our being like a tempest, overturning and tearing to shreds everything in its path, and trying the best of us with its ordeals and afflictions. Not a day goes by without us receiving a telephone call or a letter, or being informed verbally about some ruined marriage and about all kinds of intruding and damaging factors that try to upset the regularity of things. There are husbands who complain about their wives, wives who lament about their husbands. Men and women who,

consciously or unconsciously, are vandalising the happiness, the peace, the development and the karma of others.

It is understandable that those who are most strongly under the control of Uranus are the first to be taken hold of by this negative influence of Aquarius. But it is equally clear that the fire-storm of Aquarius ought not to culminate in emotional chaos. If one persists in this negative direction, then what was originally intended as an ascent into heaven turns into a descent into hell. There is not one single one of us who has not undergone this trial in one way or another, or is not undergoing it now, or will not meet it at some time in the future. And the point is whether, when faced with this trial, you give in and are found unfit for the new era, or whether you will overcome and be reborn to another fire-storm, the fire-storm of Aquarius.

How does one attain this rebirth? By understanding the true synthesis of the heavenly sign of Christ, by self-denial, by self-negation. The mystic Uranus says: 'He who is willing to lose his life, shall keep it' — totally negating the personal, tearing away the fetters that grip you, stepping out of the circle of the self in order to serve mankind, in order to enter consciously into the collectivity of the sufferings and sorrows of the masses, so as to awaken the divine sparks in them to action. This self-denial, this non-personal attitude, this being 'all in all', is one of the most liberating elements of the Sermon on the Mount.

What is the most important thing for us today? Is it to be happy? Is it to enter liberation? Is it to be out of harm's way with respect to body, soul or spirit? For that is what people usually want: you seek satisfaction for your personality — which will never come as long as

you look for it in that way. And *that* is your search for heaven, primitive Christian! If your relations and most importantly, yourself, can reach heaven, then everything is all right.

But the tremendous point at issue is: the liberation of mankind. It is for *this* that the spiritually great come among us; for this that the Christ-Spirit suffers and endures; for this that among a group of pioneers, many years ago now, the motto 'obedience to the work' was chosen as their guiding thought. Obedience to the work, to the holy work of God. For that, everything must give way. As Christ said: 'He who loves father or mother more than me is not worthy of me'. In other words, if the inner Christ is to be born in you, if true liberation and genuine happiness are to break through in you, then you know the way. It is the Aquarius movement in its positive sense; it is serving Christ; it is the Aquarius movement, which must guide you to the renewal of the head, to Neptune.

If you stop at a negative reaction to Uranus, then the process of poisoning and splitting of the negative Neptune will inevitably follow. But if you dare to undertake the great enterprise with which Christianity confronts you, then the divine light-rays of Neptune will break through. Then, after the renewal of the heart, will come the influence of true love, the renewal of the head, the awakening in the abstract being, which sets the divine spark on fire. The blazing fire consumes the veil of Isis and the great miracle is performed. After the '*Jesus mihi omnia — Jesus is everything to me*', the liberated brother of the Rosycross jubilates: 'Jesus, Deus et Homo — Jesus, God and Man'. God and man are united — the prodigal son has come home.

But the text of the *Confessio Fraternitatis* demands

completion. That is why we must now speak about Pluto, for notwithstanding all the world-urging of Uranus and Neptune, the restorative work of Pluto is ultimately superior for the alert, wakeful person. Pluto is the firm grip, the torch-bearer, who tosses the torch into the mouldering house, into what is decayed, worn-out.

It is fine to talk about these things, but how do we do them? How do we put them into practice? How do we root out what is rotten and wretched in us, out of our own hearts, out of our own heads? How do we free ourselves from misery? Do you understand that that is the most important thing? And for that you need the Spirit of Pluto.

There are people who live their whole lives as if they were sweet little children with their ideals, their Christmas hubub, Good Friday tears and Easter eggs. And as soon as the eggs are eaten the joy vanishes. That is why mankind is taken up and thrown down into its selfmade hell, with its churches, spires, psalm-singing, poets, thinkers and armchair philosophers, with its pupils of the Rosycross and students of other esoteric philosophies. With their books and formulae — thrown down into hell.

Anyone who is a true Christian — acts. 'Not everyone who sayst unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that does the will of my Father who is in heaven.' 'What you have done unto the least of my brethren, you have done unto me.' That is Pluto!

If you are imbued with that spirit, you will be able to understand Pluto. Pluto is the executor, the breaker, the regenerator. In the gnostic liberation of the individual, Pluto is the restorer, the regenerator of man's holy creative faculties. The higher can only break through to the

extent that the lower is checked and neutralised. And no one should think that what applies to the individual does not apply to the masses.

The development of mankind is fulfilled in accordance with a plan. As pupils of the Spiritual School we learn that every spirit must become a self-creating entity, after God's image and likeness. That is why, as a basis for further progress on the spiral course of development, we must dedicate ourselves to liberating service of humanity, as a step further on man's path. For that purpose, all obstructing factors in our lives must disappear, and that is why all abuse of the creative functions is severely punished.

This work is carried out by Pluto, the sanctifying spirit of life. And he performs his work through us, through mankind. One nation is a trial to another, because the masses are as yet too unconscious. Severe shocks will therefore be necessary. We await them knowingly. We know the regenerative work of God's counsel, which he has manifested in Serpentarius and Cygnus, and thus we want to exert our entire heart for the Uranus-task, our entire mind for the Neptune-task, and the fulfilling, re-creating deed of Pluto.

Thus we serve Him, who is, who was, and who shall be, the Lord of Life, the Christ. This All-Fulfiller, the beginning and end of all Rosicrucian attainment, this Christ, has delivered himself captive to the earth in accordance with the eternal rule of the universal law of love. Now the blood of this holy one is dripping with monotonous regularity in the garden of Gethsemane. The struggle is beginning anew.

And mankind goes on sleeping peacefully. The cry of distress of Him who suffers shudders through the wide world: `What, could you not watch with me for one

hour?' and soon it is followed by that terrible, divine sarcasm: 'Sleep on now. Behold, he is at hand that does betray me'.

In the same way as God has spread characters and His alphabet in the Holy Scripture, so has He imprinted them most clearly, during the miracle of His creation, in the heavens, the earth and the animals. Thus, just as an astronomer foresees eclipses, we know in advance of the obscurations of the church and how long they shall last.

We have derived our magic entirely from such characters and on this foundation have constructed a new language in which the essence of things can be expressed. It should therefore be no surprise if we express ourselves less elegantly in other languages and in this Latin. For we know with certainty that these languages do not sound like those of Adam and Enoch, having been defiled through the Babylonian confusion of tongues.

Confessio Fraternitatis R. C. Chapter IX

The New Language of Magic

On closer consideration, students of the *Confessio* will realise that this old document is not a confession of faith in the ordinary sense, not a dogmatic exposition of what does and does not agree with the convictions of the Rosicrucians, but a tremendous piece of prophecy. If we go beyond the simple, indeed sometimes so simplistic, exoteric aspect, its universal, unlimited significance is revealed to us and we see the radiant path of truth stretching in a wide arc from horizon to horizon.

Just as the rainbow of the covenant reflects all visible and invisible colours, colours which are inherent in the notes of the harmony of the spheres, so that we can speak not only of a colour spectrum but also of a sound spectrum (a law which will never be sinned against by a magic artist), so the seeker unlocks, if he applies the true key to this ancient wisdom, a wisdom so overwhelming, so all-penetrating, so immediate, that we are engulfed by it.

In the astral field there is a place called the Holy Mountain. The pupil who approaches the Holy Mountain for the first time tries to climb it. He throws himself at its heights with boundless energy, because he

sees the mountain as a trial to be overcome. He stretches out his hands and strains his muscles. But as soon as he tries to grasp its peaks, his hands clasp empty nothingness: the rocks are not real. The form of the Holy Mountain is not made of stone, but of power.

The pupil's head swims at this discovery. Then he strides forward to enter the interior of the mountain. But at the first step he is thrown back. It is as if he bumps his head against a wall: for him, the Holy Mountain changes into its opposite. Power manifests itself as matter. *That* is the delusion of our era, a delusion to which even philosophers fall victim; the delusion over which Hegel stumbled with his dialectics, the fallacy of the relationship between matter and energy, with their mutual interaction in this damaged nature order. Man takes hold of matter and with it tries to raise himself. He seeks to rise by clinging to matter, but discovers in the attempt that material forms are relative, that in the end, they do not exist, that they are fictitious, finite. Crisis overtakes him, and that is why, when he discovers that matter is energy, he tries to break through matter. But then dialectics asserts itself. The power, the energy, throws him back and he wallows in the mud of relativity, scratching himself with potsherds. The classic drama of Job is repeated thousandfold.

One who does not accept Job, who does not know Job, locks himself in dialectics. Rising is followed by sinking, going forward by going back, in never-ending succession. And thus the secret of the Holy Mountain remains an insoluble riddle.

About Job it is written: 'In all this Job sinned not'; his faith remained unshakable. In this way, the pupil finds out how to 'open' the mountain. He speaks the words, he expresses the magic formula through which

the arc of the Lord is manifested; the gate opens, the pilgrim can enter.

What words, what magic formula is spoken? By what miracle is all of dialectics effaced?

The greatest miracle lies in the simplicity of things. You know the magic words. You can find them in your Bible; you have repeated them endlessly in your prayers; you have made them hollow, emptied them of all meaning.

The magic formula with which the pupil opens the gate of the Holy Mountain is lies in the words spoken by Christ, founder of the Christian mysteries: 'Your will be done'.

When these words are spoken by those who lack comprehension, they are filled with resignation, expectation, the idea that a force from outside — God — will do it all. But the pupil on the path who has discovered that the universal will manifests itself in his deepest being and seeks to manifest itself *through* him, the pupil who has broken through to the Holy Mountain as a result of self-sacrificing, loving service, knows the peace of self-assurance, knows the divine force that dwells within him. He goes to the Holy Mountain with those words which it is not good to speak too often. And just as, in the symbolic Old Testament story, Moses cleaves the mountain with his staff, with his magic, so that the water of life surges forth, so the mountain of attainment takes up the pupil who is ready for it; he is engulfed in living water by an immeasurable wisdom, taken up into the unlimited existence of things, from where a fall is no longer possible.

All wisdom protects itself. You cannot grasp wisdom with unholy hands; and yet it is there for everyone. In the past, all wisdom radiated through the narrow chan-

nels of the mystery schools, because it could not be otherwise; because wisdom could not be understood by childish mankind in any other way. But now a new language of magic is taught, not a language discovered by us, but one which was already spoken in the *Confessio Fraternitatis*, a language which is gaining sway over us in these momentous times.

The task of the mystery school, the teacher, the Elder Brothers, religions and all other aids is now entirely different, thanks to the sublime intervention of the Christ-spirit. The central issue is now the path and life itself.

During the involutory phase and the earliest stages of the evolutionary process, all spiritually great ones laboured to develop in the groups of pioneers, all the values that would enable man to break through to the mountain of attainment. Our spiritual and material organism is fully equipped, in the same way as the path was formed aeons ago. The rainbow of the covenant has shone since the times of Noah in the spiritual firmament. Thus the path is the basis, the golden bridge to the goal; and Christ and His servants labour to maintain that bridge, which is continually being assaulted by black-magic forces.

And here is life itself; here we are. We have to walk that path in the power of Christ, step by step. The path is not the goal, but life itself. In this part of the eternal creation in which, as virgin spirits, we play a major role, the aim is the growth of man's consciousness. That is the great drama in which we have acted together for millions of years.

So it lies in the development of things that the mystery schools as we know them from the past, must also be dissolved and entirely renewed. When Christ sent

out the healers and they returned enthusiastic and full of energy after having completed their work, He spoke these words to them: 'Verily I say unto you, you will do greater things than these'. Just as, at present, the bridge to attainment has to be formed and maintained by Christ and His helpers, so in the future we ourselves will have to form that bridge for our fellow brothers and sisters who have not yet reached the path. That is why those who are conscious, who have heard the inner calling voice, are driven to the Holy Mountain. In that mountain they are transformed into the golden stone, the philosopher's stone; and with these stones the rainbow of the Lord, the golden bridge, is built.

When Paul says: 'Work out your own salvation in fear and trembling,' he does not mean: 'Let everyone take care of himself and God will take care of us all'. No, by saying this he sets the ascent of the brotherhood on the basis of true friendship. No one can attain liberation without the liberation of others. We will all have to wait for each other. Together we form a hierarchy of beings, one body, one pulsating organism.

That is why enmity and hate are so senseless, because it is a law of nature that all enmity and hate will have to turn into love and friendship. That is why we must love our enemies, and do good to those who hate us. That is the fulfilment of the highest law and the prophets. That is the most absolute logic you can grasp.

But the law of love is not a kind of weakness: it demands all or nothing. The law of love is not pacifism either; the law of love breaks.

'God is love', we say, parroting the holy book. But God is also a consuming fire. If the law of love is to be fulfilled in us, and with respect to us, there will have to be an absolute breaking with the old.

Love does not grow in defiled soil, love does not flourish in darkness, love seeks no compromise. True love is absolute, right from the very beginning, and that is all there is to say about it. This urge of love presses forward, breaking up everything that stands in its way: love can do all things. We must form the bridge to attainment through self-sacrifice and service. Over our backs, through our sacrifice, the brothers and sisters, and also our enemies and those who hate us, will be able to take a new step in the course of human development. Every soul that participates in this mighty task will be helping to save much blood from being spilt. Every soul that hears the calling voice but rejects it, will bring judgement upon himself.

We have been speaking in the new language of magic. The characters of this language are *imprinted most clearly, during the miracle of His creation, in the heavens, the earth and the animals*, so that we can tell in advance' what will happen. Our magic language is derived from all these characters. We are speaking a new language in these times because we no longer wish to speak in the old way, in the old Latin; indeed, we no longer can. The old languages, the old ways of seeing things under which we live and suffer, are no longer in harmony with the language of Adam and Enoch.

Adam is the path of mankind. Enoch is the path of initiation. It is quite impossible for man to approach Babel, the door of attainment, as long as he continues to speak the old language, the Babylonian confusion of tongues. Do you understand what is so critical about the times in which we live, what makes us feel so terribly anxious? All the systems of liberation devised by mankind in these times cling tightly to the old tongues. All idealism is chained to 'the old Latin': the church and

religion are anchored firmly in it.

The Mystery School has entered into manifestation because even seekers of the esoteric path, even serious strivers, continue to express themselves in 'the old Latin', to cling tightly to this world with its authorised untruthfulness. That is why a new language of magic must first rend the heavens. That is why the world must be shaken to its foundations. Because the law of love demands it, with its 'all or nothing'. Then man will hear and understand the language of Adam and Enoch, and the Mystery School will be able to carry out its task to the full.

As a tremendous cry, God's call races and thunders through the world. It is like a trumpet blast. The enlightened ones of old cried out: 'Ah, it is as if thou rendest the heavens!' Well, the heavens are indeed being rent! A new language, derived from the eternal characters of God, is being heard. It is the call of Aquarius, of living Christianity.

You see the dark clouds, but behind them the light of the Holy Mountain gleams and sparkles. Let us speak the holy mantram, consciously, positively, driven by the law of love that seeks to save mankind. Then the heavens will be torn apart; the rainbow of the covenant, the gate of attainment, the true Babel will be manifested, and the invisible chorus, accompanied by cymbals and flutes will be heard: 'This is the gate of the Lord, through which the redeemed people shall pass'.

Your will be done — Amen.

Not least, we should mention that as long as there are yet some eagles' feathers in our way, which do hinder our purpose to some extent, we urge everyone exclusively and especially to read the Holy Bible, diligently and continually. He who takes great pleasure therein may know that he has already drawn very close to our Brotherhood. The very essence of our rule is that every syllable of this great, miraculous work of the world be inscribed in our memory, and thus those are closest to us and most like unto us who make this one book the guiding principle of their lives, the centre of their striving for knowledge, and who treat it as a compendium and summary of the whole world.

From those we do not desire continual talk about this book, but that its essence be brought closer to the world throughout all ages, in a worthy manner. For, although the number of interpretations is unlimited, it is not our custom to dishonour the divine language of wisdom, as those do, who use it to uphold the opinions of their group, and like others who, with inveterate malice, mock scriptural exegeses, which can be moulded like wax, because they serve theologians, philosophers, physicians and astrologers alike.

Rather, we desire to testify that not since the beginn-

ing of the world has man been given a greater, more admirable or more beneficial work than the Holy Bible: blessed is he who possesses it; more blessed is he who reads it; most blessed is he who becomes thoroughly acquainted with it; while he is most like unto God who obeys as well as understands it.

Confessio Fraternitatis R. C., Chapter X

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The Wonderful Book

We, seekers of the hidden secret, know that system and order govern throughout the universe, which unfolds from eternity to eternity, with the aid of imperishable laws.

We who, step by step, push aside the veils that separate us from the ineffable, discover the plan behind all realisation.

We, who investigate the relationships between the macrocosm and the microcosm, see the grandiose equilibrium between all things.

We, who grasp the narrow rungs of the Mercury-ladder in order to raise our conscious being into the realms of the unseen, see the life-streams of the realms of nature flow through the ether.

We, who approach the great .silence, hear the voices of silence.

We, pupils of the Spiritual School, who are entering the temple of the spirit, embrace the glory of abstract thought.

We, servants of the fire, see deep into the well-springs of human ability. We know to what man has been called from the beginning.

We who gather roses in the garden of Fohat see, in our moments of vision, the path of development streaking from horizon to horizon like a flash of lightning.

We, who thus increase our knowledge, widen our horizons and broaden our consciousness, filling our faculties with dynamic energy, proceed from astonishment to admiration, from deep wonder to stammering adoration, to humility, to service of God.

We, of whom people say that we hold the analytical mind in highest esteem, experience how our knowledge culminates in deep religious conviction.

We bow before God's majesty, because deep examination always reveals God's intervention in all realms; because we experience the power that moves all things, the sublime force that propels our planet through space, the Light of the World: the Christ.

As we have often stated so emphatically, the Order of the Rosycross is Christocentric, without any restriction. Not only in the abstract sense, but right down to the smallest details, and certainly not less in its terminology, which is purely Christian. If we were to abandon Christian terminology, we would not be acting responsibly as regards gnostic science and we would be denying our movement, our work in the world, the power it needs so much. Why that is so we will now try to explain.

There are many splendid representatives of mankind in existence today who transmit many high spiritual and moral values to the masses, values that are necessary to the world for the continuity of its life with God, values which have to be impressed forcibly upon some groups. But all these genuinely beautiful things cannot be compared with Christianity. At best we can say that some of the results of Christianity are elucidated by them, or they point to a way that leads to living Christianity.

We are pupils of the School of the Golden Rosycross. We interpret the language of our Father Brother Christian Rosycross and his brothers. We endeavour to be servants of the Mystery School of the West. We try to be heralds of the Western teachings of wisdom. We seek to proclaim the world religion that has been manifested to us, living gnostic Christianity, the essence of which is called to fill the world, not only in spirit and truth but also — and that goes without saying — in terminology.

'It is illogical', some might observe, 'that someone who claims to be a pupil of the Spiritual School and strives for the breaking up of this nature order should be so narrow-minded as to hold on to mere words, to terminology. Does he not know the saying: 'Woe unto him who takes the garment of the Tora for the Tora itself'? The garment is not the most important thing is it? Surely it is purely secondary! What we are really concerned with is the essence of things.'

As an answer we declare, with all due reverence for the great workers in this world — for all things work together for the good — that precisely because of our pupilship, because we are followers of our Father Christian Rosycross, we defend Christian terminology with all our might since it is magical; it is the strength

of our Order. The garment of the 'fora may not be essential, it may not be the primary consideration, but it is certainly not a worthless side-issue. What serious pupil would deny that the garment, understood in a spiritual sense, is a reflection of an inner state?

Whether you read the Bible exoterically or esoterically, you will experience the deep fascination of this tremendous magic. Garment and essence have grown into a wonderful unity and you will need to know these things if you are to be able to approach the Christ-mysteries. Even as a mere book, as a phenomenon, the Bible exerts a most mysterious influence, a most exceptional power.

What, then, is a book, a closed book in your bookcase? A lump of dead matter! But your Bible is not! You see that book in the foci of our temples. Is it there purely for decoration, just a pious, mystical symbol, nothing more? No, even as a book, this awesome piece of magic, this focus of Christ's wisdom in the darkness of this world, is capable of purifying the atmosphere of our temples of all evil forces: they do not dare to approach the open book.

Like us, patients who are plagued by astral forces know how the open book can draw a protective magic circle. That is why Biblical terminology is one of the preconditions for our teaching, and there is no other holy book in the world that demonstrates such an influence.

Another example we would like to give, a purely exoteric Christian one, is of a simple soul hungry for wisdom, for salvation from some fearful moment, who even by just reading the Bible, even if he hardly understands a word, comes under the spell, under the influence of its magical powers, which then bring about

one aspect of what we call faith. If you read Hebrews 11 you will begin to understand what man is capable of when driven by faith. If you had faith as small as a grain of mustard seed, you would be able to move mountains.

What faith does this mean? Faith in some terminology or other? Of course not. It means faith in Christ, who is not a mere idea but a force, which governs, dominates the entire essence of our existence. This force has manifested itself to us in a particular garment, a garment made not by us but by the Lords of Destiny, who give what is necessary for everyone's spiritual development. The garment becomes soiled, spat upon, torn to shreds, denied even in its most elementary aspects by many churches, but nevertheless the form continues to go with us, as a divine offer of assistance.

Can you now understand the power of faith, the power of the Gospel, which does not speak to us in a diluted way but, at the points where it matters, is clear, unmistakable, undeniable?

Man seeks liberation, but liberation is there already.

Man seeks a strong hero, but a strong hero is there already.

Man seeks a redeeming philosophy, but that philosophy is there already.

There are those who seek liberating magic, but that magic is there already.

The might of might dwells among us and we must make it conscious in the world and in man.

There are those who speak of a deep humanity which must awaken in these times. That is well enough, but such an expression explains very little. There can be no question of deep humanity if we do not walk the path of humanity. On that path we meet the Christ, and He says to us: 'Without Me you can do nothing'.

The pupil, too, even more than anyone else, bows before this reality. If one can speak of the certainty of faith even in connection with the simple person who drinks the milk that flows from the well of exoteric knowledge, how much greater will the power of faith, the certainty of faith, be in those who are able to assimilate the solid food of the gnostic aspect of God's word. You are called to something magnificent, something so sublime and tremendous that we can find no words to describe it.

The magic of Christianity is all-encompassing and it is nearer than hands and feet. It is piled up steeple high in the Bible. It is borne by the eternally great ones, the Lords of Destiny, who are above making mistakes. This magic is so marvellous that the stones begin to speak and the dead book becomes alive with the love of God and gives out fiery sparks, causing all that belongs to the darkness to flee.

The magic of Christianity is there for *you*. It is the might of God, God's offer of assistance, God's power to give blessedness. That is the Gospel we have to bring to you, because we know that all renewal of mankind ultimately depends on it and is wrought by it. For the Bible is a magic synthesis, an image of the living word itself, that dwells among us. As a magic formula that wonderful book banishes the darkness and breaks the spell of evil. And in the same way the living word will break with power the spell and the curse under which

this world is bowed and call mankind to a new era. That is why these times are so important, because, as the wonderful book explains so fully, the time has come.

Given a certain amount of elementary esoteric knowledge you will readily understand what a power lies in magic, and what an inexpressible source of power lies in the living word and its reflection, the Bible. And if your faith in that was as small as a grain of mustard seed, you would move mountains.

Do you understand now that our work means the gnostic, scientific realisation of the requirement set by the Bible, with the weapons of love? If, as a magic synthesis, this book has power — and here and there even that has been besmirched by the stains of this dark world — how much more power will be set free if you use those magic formulae consciously?

It is not we who are speaking to you. We are only channels for the wisdom stored in the *Confessio Fraternitatis*, in which you can read:

Not least, we should mention that as long as there are yet some eagles' feathers in our way, which do hinder our purpose to some extent, we urge everyone exclusively and especially to read the Holy Bible, diligently and continually. He who takes great pleasure therein may know that he has already drawn very close to our Brotherhood. The very essence of our rule is that every syllable of this great, miraculous work of the world be inscribed in our memory, and thus those are closest to us and most like unto us who make this one book the guiding principle of their lives, the centre of their striving for knowledge, and who treat it as a compendium and summary of the whole world.

A few eagle's feathers lie on our path. All human

beings bear deep within them the awareness of their kingship; in their best moments they all perceive the vibrations of the divine spark within them. But all these suggestions are only a faint shadow of what is to come; they are a few loose feathers from the future eagle's coat. And although children can play with potsherds, adults should not be satisfied with parts of the whole. The whole can only be formed when man consciously accepts the power that realises all in all; when he passes from astonishment to admiration, from deep wonder to stammering adoration; from humility to joyful, jubilant glorification of the Light of the World: Christ. For:

*Even if Christ a thousand times in Bethlehem were born
and not within yourself, yet you would be forlorn.*

That which we, abhorring the deceivers, say hereafter about the transmutation of metals and the supreme remedy of the world, is to be understood thus: that we wish in no wise to set at naught this so extraordinary gift of God. But this gift does not always bring with it knowledge of nature, whereas philosophy does, as well as teaching countless other wonders of nature. Thus it is evident that the study of philosophy must be our first priority, and we therefore encourage the most excellent and keen spirits to study nature carefully rather than to engage in the tincture of metals.

Indeed, such a person cannot be satisfied, for whom neither poverty nor sickness signify danger; who seems to be above men and to have power over what worries, afflicts and torments others. There is no doubt that such a person will return once more to the follies of nature, erect buildings, wage wars and become proud, because he believes he has enough gold and an inexhaustible supply of silver.

However, the supreme Governor has decreed it quite otherwise; He, who prepares glory for the humble and smites the proud with darkness, who causes His angels to speak to the silent but drives the garrulous boasters into solitude (a punishment worthy of the Roman

impostor, who has spewed forth his blasphemies over Christ with a full, even overflowing mouth and, even in the full light of day in which Germany has discovered his abominations and subte, fuge, does not desist from his lying, wherewith he has filled the cup to the brim and is ripe for the axe).

The day shall come, however, when the mouth of this viper will be stopped and his triple crown brought to nought. This shall be discoursed more openly when we meet.

Confessio Fraternitatis R. C., Chapter XI

The Transmutation of Metals and the Supreme Remedy

When we draw the attention of those who are willing to listen, to the Christo-centric foundations of the Brotherhood of the Rosycross, this may give rise to the idea that the whole manifestation of the Rosycross is centred around Bible study, around pointing out the Bible's inner values and defining the norms of a Christian way of life.

If this thought has occurred to you, then we must explain that the true reason why we speak about these things is to make clear the basis on which all genuine gnostic life is founded, because there is always the danger that this basic, fundamental principle will be forgotten, the original principle blurred, so that the springs of living water are blocked, to one's own disadvantage.

That is why, from the time when they first appeared until now, the Rosicrucians have called: 'Reflect on Christianity, for Christianity, the Christ, is a power!' It is a dynamic, driving principle from which nothing and no one can be separated.

From this one can recognise the true Rosicrucian: he confesses Christ; not in abstract notions, not in a camouflaged way from which one could deduce anything and everything, not by means of some modern

analytical method, and certainly not with another terminology. No, the true Rosicrucian takes the sublime Bible magic in both hands and with all the positivity he possesses, with quiet, certain emphasis, he declares with Father Christian Rosycross: *Jesus mihi omnia — Jesus is everything to me.*

In this way the foundation is laid in a very concrete way; it is sharply illumined and continually renewed with power, because from it must arise all gnostic, scientific work and striving in man. So, saying: 'Jesus is everything to me' is not the end of the matter, but with the deep conviction gained through gnostic, scientific investigation the pupil sets to work in order to accept and accomplish his task in the cosmos.

The scope and magnitude of this task are bewildering. The Brotherhood of the Rosycross, as the Mystery School of the West, concerns itself with and indeed immerses itself in secrets of quite awesome depth. It actualises latent forces in the microcosm and macrocosm, widens its radius of action, and brings about the development of the most tremendous possibilities latent in man. Its path is a path of heroes, a divine labour, but at the same time with a feeling of deep dependence, that there is a force, a sublime power, which enables it to do all this: 'Jesus is everything to me'.

Those who lead the Western Mystery School or are admitted to it as pupils have at their command, to a greater or lesser extent, the powers which are termed 'the transmutation of metals' and 'the supreme remedy'. Here we enter the territory of true Rosicrucian work: alchemy and healing. And in the course of time, nothing has been misunderstood as much as these two expressions of the Rosycross.

Alchemy

There are two interpretations of the word 'alchemy'. The first thinks of the transmutation of metals in a literal sense. You are probably familiar with the old engravings, portraying alchemists in the midst of their retorts and receivers, busy with all kinds of mysterious processes culminating in the art of making gold from base metals. The second interpretation is diametrically opposite to the first. It thinks of the transmutation of metals in a purely spiritual sense and is centred around the idea of liberating the gold of the spirit from the bonds of the lower life and raising it to a higher reality. The first interpretation is totally wrong; the second, as a description of one of the aims of mankind, contains some truth, but still has nothing to say with respect to the alchemy of the Rosicrucians.

What is alchemy? A deeper study, a parting of the veils, makes this clear. With our material vehicles, we live consciously in the chemical sphere of the material world, in the nadir of materiality. This material world is composed of elements, forces, minerals, metals.

This degenerate material world in which we live, is imbued with a spiritual essence: the power of the Christ. The unceasing task of this spiritual essence is to restore the material world to its original purity and to propel the life manifested therein along the path intended for it. Christ, the all-fullfiller, is aided by the Western Mystery School in the fulfilment of this task. Behind every process of renewal or breaking stands the Order of the Rosycross with its entire apparatus, working feverishly in His service on all planes. That is alchemy, the alchemy of the Rosicrucians.

This alchemy is all-encompassing and above all, very

concrete. It does not suffice to say: 'The most important thing is to liberate the symbolic gold of the spirit'. Of course that is the most important thing; it is the goal of human existence, expressed in a nutshell. But alchemy concerns the process of actually reaching that goal.

A Rosicrucian alchemist is therefore a person who works in all possible ways to achieve the renewal of the world and mankind. The magnificent process of alchemy appears in all fields of science, art and religion. There is no science that has not been assailed by the alchemical processes of the Rosicrucians. Behind the fine arts is an undercurrent of mighty yearning for renewal: alchemy. Behind the religious reflection of the individual stands a dynamic urge for reorientation: alchemy.

We observe the collapse of an entire social system; we see the mass destruction of spent, worn-out methods, and in countless manifestations we can distinguish the signature of an irresistible urge to achieve total rebirth. It is the grip of the fire, the licking tongues of flame under the retorts of the alchemists.

Do you understand how, in this way, alchemy becomes alive for you? How it cannot be confined to the Middle Ages, when the magicians tried to make gold from base metals? Do you understand that alchemy is very close to you, that you actually see its blazing fire, that you can actually experience the activity of the Elder Brothers, that you can hear the seething masses hissing in the copper cauldrons?

Of course the most important thing is to liberate the gold of the spirit, but at all times we hear the voices and we see the activity of God's workers, the alchemists, the transmuters of base metals in the material world.

In this way, the Sons of the Fire stoke the eternal

fires beneath the divine retorts. The base is cast into them, it burns before the Lord, and out of the ashes a new phoenix arises, the fire-bird.

The supreme remedy

Mankind, struggling in the material world, unaware of the real purpose of its existence and struggle, has been sorely wounded and damaged in every respect. Mankind gives evidence of all kinds of defects and complexes, materially, morally and spiritually. It is on the basis of this reality that the universal work of healing has arisen.

Alchemy sees to the renewal of mankind, whereas the supreme remedy sees to it that healthy, new human beings are able to take up their task in a new world. We would not gain anything if we were only to build a new house; there must be people to live in it. That is why alchemy and the supreme remedy are indissolubly linked. And that is why, throughout the ages, the Rosicrucians have always been healers and have always succeeded in helping the sick entrusted to them. A golden thread runs through world history, the golden thread of help and consolation brought to many who struggled in soul or physical pain. The Brothers of the Rosycross have always taken a prominent place in this healing work and it is always they who ultimately renew the methods for reaching the goal.

In these momentous times, alchemy and the supreme remedy will work hand in hand to produce a new manifestation, a new revelation such as the world has never seen before. The alchemical process will urge thousands, whether consciously or unconsciously, to bring about a complete rebirth of man and society. The ashen faces of the millions now consumed with despair and

fear, will shine anew with light and joy. We should never forget that the Father has bestowed such great love upon us that He has sent his Son, the Christ, to dwell among us. In the same way, the supreme remedy will descend among us, a remedy that will save thousands from terrible illnesses of the body, and of the soul. It will be a new manifestation of the panacea of the Rosicrucians. In this way, the wheel of time will be accelerated. Mankind will pass right through the fearful night, to awaken in a new morning.

But in all these things grave dangers loom, despite their majesty. We have discussed something of the hidden secrets of the Mystery School and have observed how the Brothers and their servants work among us and are close to us, how the training school of the mysteries is to be found in the wide world, in real life. And precisely for that reason, and because the genesis and manifestation of alchemy and healing in all forms of life and knowledge do not always bring us into direct contact with the eternal fount of all things (for some busy themselves with all kinds of problems, quite unaware of the radiation forces that stand behind them) it is essential that everyone engaged in the actual accomplishment of these processes first bathes himself in the wisdom of Christ.

The practice of real life teaches us that all knowledge, all forces, all actions that have not originated from and been purified by that eternal fount are applied in the wrong way. Man feels a power of tremendous scope at work within him, and in his egocentricity, his self-maintenance, he gains command of that which causes grief, pain and despair to others, which causes thirst for gold, wars and crimes. Thus we see how a force which was originally holy can be turned into a fall.

The pupil, the individual who has been seized by magic, must bear this in mind. As soon as he forgets and negates the foundation of his work and striving, it turns into a fall.

The fire-process is an accelerated process, and that is why it brings with it exacerbated dangers. The workers involved in the alchemical process of human renewal run the risk of being wounded and afflicted themselves by the fiery flames under the retorts, or by the explosion of their preparations, if they are not attuned in the correct way.

Those who seek and prepare the supreme remedy should always remember that they cannot be used and will never find it, and will certainly be removed if they negate the fundamental principle. In this context, the *Confessio Fraternitatis* says:

He, who prepares glory for the humble and smites the proud with darkness, who causes His angels to speak to the silent but drives the garrulous boasters into solitude.

The humble, taciturn workers of this world are the ones who penetrate to the nature of all things. They are the steadfast workers, who go on not in order to be seen by man, but because God's will must be fulfilled.

Unrighteousness invariably meets with grave judgement in this world. Throughout the ages, unrighteousness has always been totally broken. If unrighteousness takes shape in public bodies, it forms a hindrance to further development. That is why, in the coming years, the present social framework will disappear and be replaced by a new one more in accordance with the fount of things.

But above all in the coming years, mankind will

celebrate its parting from all sham-religion. If you are willing to ponder on all that the world has to offer in terms of grief and misery, if you are willing to study their causes, you will discover that the church is burdened with the deepest and the greatest of debts. The church, which calls itself the representative of Christ on earth; the church, which believes itself capable of administering the holy sacraments; the church, which claims it interprets and disseminates nothing but the truth; this church is the cause of the greatest misery, it is the cause of so much materialism, because of its delusory interpretation of Christ, because it is in league with the dark enemy.

In Christ's day, the church was negated by Him and He called the priests 'whitewashed tombs, which outwardly appear beautiful, but within they are full of dead men's bones and all uncleanness'. And indeed, the process of decay is proceeding inexorably and with great power. The guilt of the church is hideous and terrible, and that is why it will be destroyed. Not one stone shall be left upon another.

We must accomplish a new Church, that will be founded upon the truth and will disseminate the truth. The church of today is marked with blood and tears, with tearing anguish; it is perishing because of its iniquity. That is why the *Confessio Fraternitatis* expresses its prophetic judgement as follows:

However, the supreme Governor has decreed it quite otherwise; He, who prepares glory for the humble and smites the proud with darkness, who causes His angels to speak to the silent but drives the garrulous boasters into solitude (a punishment worthy of the Roman impostor, who has spewed forth his blasphemies over

Christ with a full, even overflowing mouth and, even in the full light of day in which Germany has discovered his abominations and subterfuge, does not desist from his lying, wherewith he has filled the cup to the brim and is ripe for the axe). The day shall come, however, when the mouth of this viper will be stopped and his triple crown brought to nought.

God is a consuming fire. If you mock the holy fire and its task, it will take you in its grasp. You will be destroyed by the alchemical process and the supreme remedy will pass you by. Throughout the changing times, the rhythmic tick of God's eternally functioning clock is heard. Slowly the hands move. Second by second the times become full, until the law of things shows the hour in which the judgement will be executed. Clear and deep, the bells will ring throughout the wide world, announcing the hour of judgement but, thanks be to God, also the hour of a new human era, in which there will no longer be any place for the head of Janus with its two faces.

Having come to the conclusion of our Confessio we must earnestly admonish you to put away, if not all, yet most books written by pseudo-chemists, who do think it but a game to misuse the Holy Trinity for futilities; a jest to deceive people with strange figures and riddles and to profit from the curiosity of the credulous. Our time has brought forth many such persons, one of the foremost among whom is an actor in the amphitheatre, a man who is sufficiently ingenious to deceive others.

Such people are mingled among the good seed by the enemy of human happiness, that it might be the more difficult to put one's trust in the truth, since truth is simple and unadorned, while the lie is wrapped in speciousness and dressed up in fragments of divine and human wisdom.

Fly from these things, you who are wise, and take refuge with us, who do not crave your gold but on the contrary, offer you treasures immeasurable; who do not, with the invention of one or another tincture, seek to take from you your goods, but rather to let you share in ours; who do not confront you with riddles, but invite you to a simple and clear explanation of our mysteries; who do not desire to be admitted or received by you, but who offer you shelter in our more than royal palaces.

In this (in ca-se you did not know) we are not driven by love of ostentation but by the spirit of God, as commanded by the testament of our eminent Father and as is our obligation with respect to the demands of this present time.

Confessio Fraternitatis R. C., Chapter XII

8

Pseudo-Alchemy

Students of esoteric philosophy quickly learn the meaning of the alchemy of the Rosicrucians and discover that in it, there is no question of mysterious laboratories, of awe-inspiring figures bowed over crucibles and retorts, trying to discover the effects of bizarre experiments. It is a historical mystification that Rosicrucians are to be identified with the gold-makers of the Middle Ages, except when it was the case that the brothers of the old order were masquerading in order to divert attention from their real activities. In the same way nowadays, many forces inspired by the Order of the Rosycross perform their true service unnoticed on account of their simple occupations.

The hidden meaning of the term 'alchemy' is bound up with the great world-encompassing labour of the Mystery Schools. The truth is very simple, but at the same time alarming. We must root the idea of mysteriousness right out of your reflections. There are no sinister places where the brothers meet by night, no breathtaking romance of remote houses in the forest, with mysterious noises and thick clouds of smoke billowing from old chimneys, fantastically hued on account of the gases released when peculiar preparations are burned. Such tales might be suitable for winter

evenings, or as a means of taking secret revenge on an unwanted guest by giving him a nightmare, but no one should think that the history of the Rosicrucians is connected with such bizarre accounts. The truth is simple, but at the same time alarming. The truth can be heard by those who understand the heartbeat of this era.

All heavenly bodies are the materialised synthesis of great forces, of the sublime principles necessary for the development of the various life-waves. We know these forces under the names of metals and elements, and right from the beginning of things until now they have always been engaged in influencing developing life. The transmutation of metals and elements has always taken place, instigated by the mutual interaction between the stars and the planets. One can literally speak of God's great cosmic laboratory.

The philosophy of the Rosycross teaches that the material body is intended to be the reflection of the spirit. That is why the holy book says: 'We are created in His image and likeness'. Our material vehicle is thus a heavenly body in miniature and also a materialised synthesis of metals and elements. So we can discern the awe-inspiring labours undertaken in God's cosmic laboratory both in the miniature world and in the world at large.

Everything that was, is and will be is created through the consciously conducted interplay of forces and elements: He commands and it exists. All heavenly and human bodies come into being through this interplay of forces. Man builds his house from raw materials that are dispersed everywhere and gathered from everywhere. The elements and metals present everywhere (as the *Fama Fraternitatis* states so emphatically: 'there is no empty space') are brought together and impelled by

divine forces into a whirling motion in space and we see arising the suns that proclaim the glory of the universe: 'The heavens declare God's glory and the firmament proclaims the work of His hands'.

Thus we see the great miracle being fulfilled, in and around us, and our hands fold in worship of Him, who thought the worlds, and they were. Thus the gnostic reads the language of the stars and jubilant gratitude wells up in his heart, because he has been allowed to fathom something of the sublime, magical alphabet. The gnostic stands before the divine retorts. He witnesses the interplay of forces. He beholds the tremendous rotations and formations in the great cosmic, alchemical laboratory; he sees the work of God, the first aspect of the holy Tri-Unity, the manifestation of the great kingdom of nature, which likewise manifests itself in a threefold way.

We are born as to nature, and as to nature we shall perish, just as all material manifestations will perish once more in chaos, unless the power of Christ begins to shine over us and man comes to rebirth. That is the second aspect of alchemy, and that second aspect is the alchemy of the Rosycross, because it is the 'lever' of realisation.

The science of chemistry, for instance, emanates from the first aspect of alchemy. The forces embedded in metals and elements may and can serve man and his civilisation. These forces, which are active in the alchemical laboratory, work with a particular aim. An awesome divine method can be perceived, even after a little research, a method that is perfect down to the tiniest detail.

This method and the purpose for which it was designed become clear to us as a result of the second

alchemical formula. Religious reflection was given to mankind as a manifestation of this formula. One religion has followed another until this day, and we are now experiencing the true awakening of Christianity, the esoteric interpretation of which is explained by the Rosicrucians. The initiate Paul said of Christ: 'He explains the Father to us', and the founder of the Order of the Rosycross said in the same context: 'Jesus is everything to me'. The philosophy of the Rosycross teaches that the Christ-spirit has spread its aura around our planet. We are surrounded by Him, as if in a circle, and if we seek to rise up and reach attainment, we can do so only through Him.

That is the second alchemical process, a purely spiritual process, a total mystery, which receives a rational basis through the philosophy of the Rosicrucians. This philosophy is not a mental philosophy but a synthesised thinking with the heart, in order to make the Christian religion into a living factor in one's life. Only when something of this living factor has been realised is there any question in the Western Mystery School of 'attainment'.

In this way the pupil approaches the third vision of alchemy, the third aspect of the holy Tri-Unity: the attainment, the Gnosis. In the third aspect the aim of the first is explained, in the same way as it is accomplished in the second aspect. This entire development is described in the four Gospels, which you should see as four methods of initiation.

After their material regeneration the disciples were guided by Christ to the attainment of Whitsun. All attainment in the Western mysteries can thus only be realised via this route, because this path is attuned to the universal cosmic Law of Three. The Law of Three

can be perceived in endless diversity and aspects in all the principles of existence. Thus one can observe that the alchemy of the Rosycross ultimately rests on a simple truth, however extraordinarily alarming it may be. Why? Because one discovers the great distance between the aim and the current phase of development of the human lifewave.

That is why the *Confessio Fraternitatis* warns emphatically against all pseudo-alchemy, against methods and actions which deviate from the aim and essence of the matter. Pseudo-alchemy penetrates deeply into all expressions of man and society; it is the response of the negative to the positive.

Pseudo-alchemy, too, is threefold in manifestation. In the first aspect we see material degeneration, the world of materialism, the world of egoism, the world of Lucifer. In God's cosmic laboratory we see how all forces work together in the service of the good, the beautiful and the true, in an eternal effort to form a basis for evolution. In the hellish laboratory of pseudo-alchemy, selfishness reigns as queen supreme and the beautiful interplay of forces degenerates into a clash of principles and interests, a highly explosive situation full of unavoidable dangers, where demons prowl like beasts from the abyss, the condemned, smeared with blood.

In the second aspect of pseudo-alchemy we see the caricature of mysticism, the Church, with its ruinous walls. Here, the sheep who do not yet understand freedom of thought and seek to grasp Christ via the medium of the churches, are bartered away like merchandise by their shepherds to the prowling demons of evil. For they too, with their caricatural mysticism, are still deeply anchored in the first aspect: selfishness enshrined in a social order, and that is the cause of their predicament.

In this way, the third aspect of pseudo-alchemy emerges to complete this sinister joke of mockery. It is the quite laughable caricature of occult attainment. It is the cunning enemy that hides among the good seed, who comes with monstrous symbols and mysterious tales, with offers of initiations and liberations. In short, it is negative occultism, which results in spiritual aberrations, and evil trade, the aim of which is financial or other material gain. This kind of occultism, the caricature of attainment, demonstrates appalling degeneration perhaps even more dramatically than does the church. Those who reach for the highest, driven by self-seeking, commit the worst evil.

The truth is very simple, but at the same time very alarming. The truth teaches that material reformation is a world-law. The truth teaches that all selfishness must be turned into neighbourly love. The truth teaches that this rebirth is only possible by means of the holy method of Christianity. And the truth teaches that all attainment — the fulfilment of the Law of Three — can only be reached if the preceding requirement has been completely fulfilled.

The truth is very simple, but at the same time very alarming. Alarming, because we discover that, materially, the volcano threatens to erupt with devilish force. Alarming, because we discover that childish mysticism does not possess sufficient inner force and knowledge to lift, in Christ, the spell and the curse. Alarming, because the mysteries, the most holy and the most pure, are assaulted by the most unscrupulous. Attainment is like a cup, the chalice of trial. He who drinks of it unworthily, drinks judgement upon himself.

The truth is very simple. That is why the Confessio says:

Fly from pseudo-alchemy, you who are wise, and take refuge with us, who do not crave your gold but on the contrary, offer you treasures immeasurable; who do not, with the invention of one or another tincture, seek to take from you your goods, but rather to let you share in ours; who do not confront you with riddles, but invite you to a simple and clear explanation of our mysteries; who do not desire to be admitted or received by you, but who offer you shelter in our more than royal palaces.

That is the call of the Lords of Wisdom that we seek to transmit to you.

The truth is very simple, but it is difficult to fulfil. The truth is very simple, but its demand is tremendous. The truth is abundant beyond measure, but it lies on a high mountain. Those who wish to attain it must seek the way.

Seek and you shall find. Knock and it shall be opened unto you.