

# THE UNIVERSAL GNOSIS



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BY

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AND

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## FOREWORD

We present the twenty chapters contained in this volume, which are addressed to all kindred spirits both known and unknown, in the hope that many may find the path leading to the universal Gnosis. The Universal Brotherhood has initiated an activity intended to arouse interest throughout the world for this eons-old, all-embracing wisdom.

The purpose underlying this activity is to launch with great power the eternal truth into the darkness of this world, before the present period of manifestation comes to its lawful end.

Excavations and other discoveries will corroborate the voice of the world-workers. A great number of publications on the Gnosis will see the day. The whole of mankind will be given the opportunity to take a positive stand regarding the imperishable truth as provided in the course of events and in order that all things announced in the Holy Language of all times may be fulfilled.

J. van Rijckenborgh  
Catharose de Petri



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# I

## THE TRUE AND THE FALSE GNOSIS

When we read or hear about the Gnosis, that is to say an idea pointing in a literal sense to 'knowledge', we generally associate this idea with 'hidden knowledge' and relegate all that is mysterious and, consequently, hidden to the vulgar natural man, to the category 'gnostic'. However, originally the Gnosis was the sum and substance of the ancient wisdom, the compendium of all knowledge having a direct relation to the original divine life of a truly unearthly divine human life-wave.

The Hierophants of the Gnosis were, and still are, the messengers of the Immovable Kingdom, who bring the divine wisdom to lost mankind and show the only possible way to those who, as prodigal sons, desire to return to the original land of the Father. This Gnosis, as brought by the hierophantic messengers, was never set down in writing. It was handed down solely by word of mouth from teacher to pupil. Let no one assume that this oral

handing down of the Gnosis was anywhere near complete. There was a group contact and a contact with the candidate privately. In both contacts the state of being of the persons concerned was taken fully into account; only that aspect of the Gnosis which was useful and necessary for the candidate was unveiled. So it can be said with certainty that there is no one in the dialectic regions who has revealed the Gnosis in its entirety.

He who says he knows, knows not and he who knows the Gnosis does not speak about it. This is a law of the universal mysteries, a law which is very strictly obeyed whenever any dialectic nature order comes into existence. As a result of his I-centrality, of a consciousness devoid of the Spirit, it is characteristic of the dialectical man to make use of all he can seize and assimilate, be it on a higher or a lower level, to consolidate his own state. Consequently, revealing the Gnosis to this class of entities would lead to their eternal doom, rather than to their salvation. This is why the Gnosis is never set down in writing, nor passed on in its fullness orally; many people are proficient at manufacturing things mentally and so would be apt to cause harm to themselves and others. Therefore, we can understand that the revelation of the Gnosis is a process that keeps strict pace with the pupil's progress on the Path.

The dialectical law: 'doing comes after knowing',

applies here to only a small degree. The pupil must *act* before he can ever expect to possess the Gnosis, before he can ever hope to approach the heavenly bride. This action is then intelligent and justifiable at each and every step. This intelligent action is closely watched; the hierophants can never be misled. A pseudo-intelligent action is sheer speculation, with the I lurking in the background. A pseudo-intelligent action is sheer pose, mere theatrical effect and as such is always unmasksed.

How can a man groping in darkness arrive at intelligent action, that thereby the road to the Gnosis is opened to him? It was in order to assist man towards this end that the hierophants came amongst us. Even though the Gnosis is not revealed, it is spoken and written about. 'God so loved the world that He gave His only begotten Son, that whosoever believes in Him should not perish, but have everlasting life'. This Son of Light is present and the point is whether you perceive anything of Him. Perceiving something of Him means being touched by Him. Being touched by Him means that you have the capacity to act intelligently. That is believing! Believing never means holding fast to a system.

The hierophants of the Gnosis tell you, for instance, about the Gobi desert and about the wonderful life in Shamballa. Now it may be that you rush to a library, in an endeavour to learn

something more about the Gobi and Shamballa, seeking to acquaint yourself fully with all that is happening in those regions. The signature of such an action is, how could it be otherwise, self-centered appropriation. Mental preparation excludes any possible touch by the Gnosis.

It might also be that, in reading the book *The Brotherhood of Shamballa*, you hear the inner voice. In such a case you are approached by the Gnosis in keeping with the pureness of your hearing and the spontaneous deed which can be its result. The Brotherhood does not waste the least bit of energy. Let us suppose that you hear some unknown teacher say: 'the way to the light is a way of health, freedom and joy'. Let us suppose that these words are pronounced in a Forecourt Temple of the Rosycross. A diamond is then hidden in these words and you are scrutinized as to whether you perceive the radiation of the gem and what effect this radiation produces in you.

You may be ill, for example, so that a way back to health will be very attractive to you. You may, because of certain circumstances in your life, feel very hemmed in, to the extent that a way to be free will seem enchanting to you. You may have had much grief or hardship and so quite naturally you are interested in true and everlasting joy. Would you, in that way, perceive the hidden diamond and experience its illumination? Or is

your reaction, then, much rather a dialectical one? It is what you long for, what you lack, that attracts you. Who among you misses the light? Who among you yearns for the universal light as a desperate one, an utterly poor and forlorn soul? Who loves the original source of Light with all his heart and with all his soul? Who still possesses original longing for union with God? Who utters inwardly that cry of the Psalmist: 'As a hart longs for flowing streams, so longs my soul for You, o God. My soul thirsts for God, for the living God; when shall I come and appear before God?' Where is he who has that fundamental thirst for God while being deprived of health, freedom and joy?

Yet, this is what the Gnosis demands. In this thirst for the light the sparkling diamond is hidden. The Gnosis and the Sermon on the Mount begin with the primary demand: 'Blessed are the poor in spirit', meaning, blessed are those who yearn after the Spirit, after the Light. He who is filled with that yearning, who is so to speak completely immersed in that love and to whom it means more than all riches, he will receive everything else.

When the Holy Spirit comes to Mary, the soul turned to the Light, in order to offer her the synthesis of salvation, the Holy Language says: '... and Mary kept all these things in her heart'. Keeping something in one's heart denotes a state of

perfect love of God. It means possessing the sparkling gem as a radiation of the heart, a radiation going out to everyone and everything. The woman who impersonally is able to send out such a radiation power from the heart sanctuary is a Mother of God; she is Mary, she is an Isis, for she is a possessor of the light of salvation. And she brings forth this light at the appointed time, for the benefit of world and mankind. She conveys the Gnosis to anyone who is yearning for that Light.

When old Simeon perceives that light of the heart in the Temple of his innermost being he says: 'Truly, this child has come for the fall and the resurrection of many'. The man who impersonally is able to send out such a radiation power from the heart sanctuary is Joseph, the carpenter; he is the mason who urges and calls and arouses. He is the hell-breaker, who does not frantically force himself and others but who, being perfectly poised, uses all his tools in a way that opens the way for the Gnosis, that is eternity, to enter time which is temporal. He is not ashamed to take Mary as his wife, as his companion for time and eternity, because that which is conceived in her is not of the will of man, but of the Holy Spirit. Here the self-desire and the self-will vanish and it is God's Love which surpasses all understanding that moulds Joseph and overshadows Mary.

Is dialectical man still able in this way to keep

something in his heart? Is the possession he has in his heart not mostly mysticism, emotion and sentimentality to him? The hierophants of the Gnosis observe this attentively, which is the reason why we tell you about it. You may now know how they work. They speak of the universal Wisdom, but they do not present it to you on a silver tray. They will include in what they say hidden provocations or they will try, by their actions, to make you react. They carefully observe of what nature this reaction is. To the extent to which the soul, that is the consciousness, loses itself and surrenders to the Eternal, the Gnosis is revealed. This is the way the Rosycross goes with you as a servant of the Gnosis.

Therefore, it is out of the question that the Gnosis could be revealed as a totality and presented as a system. However, as we mentioned before, speaking and writing about the Gnosis and showing the path to it can certainly be done. Everything the hierophants do in this connection is sufficient to induce the candidate to undertake the initial intelligent action. We think it is necessary to avoid another possible misunderstanding.

Many people suppose that the Holy Language is the language of the Gnosis, the revealed Gnosis. Nothing is further from the truth! The Holy Language also testifies to and speaks of the Gnosis; it points to God. Neither is it true that by various occult and cabbalistic methods and ciphers anyone

can learn to read the Holy Language in another and deeper way. The cabbala and kindred sciences, such as astrology, belong to the false Gnosis and here the word 'false' need not be taken as bad or criminal, but something totally dialectical, something that relates only to this nature. You should understand this correctly.

Language is a means by which man expresses his thoughts, his feelings, his intentions. Language has both a phonic form and a graphic form. If a person does not understand the phonic and the graphic form fails to build any concept in him, then it is possible to analyze the phonic and graphic images linguistically with the help of various methods which exist or are still to be invented and by so doing to get to the concept. But if the phonic image does not mean anything to you and the graphic image fails to touch you, then neither can a cabballistic or any other form of analysis help.

For example, let us take the word 'Jesus'. If we analyze this word cabballistically, we obtain Saviour or Redeemer. For a person who is tightly closed neither the name, nor the meaning, nor the inner depth have anything at all to convey to him. For a person who is open to the Gnosis the word and the phonic image have no mystery whatsoever to be unveiled. A person who has got so far knows! Whoever has not yet got that far need not know. He would not know what to do with the

knowledge anyway, except to use it for I-central bragging. Are there not many things that are hidden in the Holy Language? Of course there are, but no one can use what is hidden if it had not been unveiled to him inwardly. There are many records in the Holy Language of conversations between teachers and pupils. If you yourself actually become a pupil according to the requirements of the law, then you will not feel inclined to steal hidden meanings in a cabballistical way. All knowledge which is procured in this way is not liberating knowledge, it is not the 'wisdom that surpasses all understanding'.

When you walk the Path everything is given you freely; at most, you will find that that which you have already received freely is merely confirmed in the phonic or graphic forms. Now we may ask: has the Holy Language any use then? The Holy Language makes sense only if it can fulfil its vocation, its task. It was the mission of the writers of the Holy Language to arouse dialectical man and to show the way to the Gnosis which without excess verbiage seizes him directly in his naked reality. When this happens, as in the Sermon on the Mount and in the words of Paul, then no one needs any cabballistic analysis. When Jesus the Lord speaks of whitewashed tombs which outwardly appear beautiful, but which are full of dead man's bones and venom inside, the greatest blockhead understands

this saying perfectly. It is our duty to point out to you still another misunderstanding which is directly related to the foregoing one.

The messengers of the Gnosis address themselves simultaneously, with the same phonic and graphic images, to various groups of people. We do not mean to various groups who, because of their different nationalities and states of blood also differ in levels of consciousness, but to various groups on different spirals of the seeking life. Each one of these groups extract, from either the phonic or the graphic image that which is intended for it. Therefore, it is entirely wrong to importune a person who, by nature, belongs to another group with a call that is not intended for him or her and which, consequently, cannot possibly be of any help. That which is not intended for you will seem veiled to you; you do not understand anything about it and you do not feel a need for it. Be careful no to steal veiled things in a mental way, or to parody them mystically, or to try to apprehend them in an occult manner. Such a Gnosis is not intended for you; so if you seize it nevertheless, then it will turn out to be a heavy burden and indigestible fare for you.

The Gnosis comes to every single person in a language that can be understood by him or her; it shows the Path to everyone and is approachable by everyone through basic intelligent action.

## II

### PAUL AND THE GNOSIS

In the previous chapter we explained in detail that the universal Gnosis is never set down in writing, nor is it ever handed down orally. For even oral transmission to the I-centred man, to the dialectical human being, would present extreme dangers. Competent teachers only speak about the Gnosis; even then in such a cautious manner as to assure full protection. That which we call the Holy Language only testifies about the Gnosis; it speaks to seven different spirals of consciousness so that it can be read in seven different manners.

There are some who think that methods exist which enable one to acquire knowledge of all these spirals by cabbalistic analysis or other occult keys. There are very many who do this and consequently claim that they can fathom the inner depths of the gnostic message. However, nothing is further from

the truth, for anyone who approaches the Holy Language reads in it only that which harmonizes with his level of consciousness. He can approach the spiral corresponding to his consciousness effortlessly and so he needs no key. Should a seeker penetrate intellectually or emotionally a spiral to which he is not ennobled, than what he absorbs will prove to be indigestible, therefore highly speculative and harmful.

A postulate presented in the Holy Language is like a painting which has seven different perspectives and every person looking at it sees it through his own perspective. So, if one person says to another: 'do you see this?', it could be harmful.

As you know the Lectorium Rosicrucianum forms an international School of gnostic philosophy. However, you would make a great mistake by thinking that the purpose of the School lies in presenting gnostic philosophy. Unfortunately millions of people who lived in the past and a great many who are living in the present persist in confusing philosophy with religion. A philosophical attitude in a person is certainly not a religious attitude. It has often been said that by assimilating philosophical knowledge one could come to true religious belief, but such an assumption is untrue and the reverse is equally untrue.

Many hold the view that by thoroughly studying the philosophy of the School it will be possible to

gain knowledge of the path of transfiguration and in this way to go this path. There are pupils who do not miss a word, who can assimilate any philosophical dissertation and repeat every word like a walking encyclopedia. There are pupils who know precisely what the demands are with respect to transfiguration. Not that they would speak of it, but they know it and keep it carefully to themselves, treasuring it like a precious gem. However, do you realize that this is just natural intellectual preparation and that a powerful thought-activity will stifle your consciousness? Cultivating the natural organ of thought by intellectual methods is more harmful to your consciousness than a meat diet. Many pupils in the forecourt, on account of this very fact, have rendered their whole development a purely imaginary one. An action developed on the basis of such a concept never has the power to maintain itself as a reality. The supposed reality is, for the most part, short-lived and soon gives way to more speculation.

There are also countless persons who substitute the intellectual method by the emotional. They aim at the unknown, liberating life with their entire sensorial potential. They call that life God or Christ and with all their emotional potency they plunge toward their Deity, or their Christ, practising their natural religion in complete faith. But this trust is always betrayed and produces a totally

contrary effect. For endless times, from day to day, the emotional potency of countless human beings has been directed towards the liberating life, however without the least result. Emotional life as it is developed in this nature, the cultivation of the natural life of the heart with the aid of the emotions is more harmful to your consciousness than nicotine would be. Great is the number of pupils in the forecourt who, by this very method, have rendered their entire development purely speculative.

There are also others who, in self-delusion, resort to opposites. Intellectual types may seek refuge in emotion and emotional types resort to intellectual havens. But you will see clearly through this dialectical trick. We can go a long way with such dialectical tricks, in fact, the world is full of them. Most of the time you will not see through them because you are tied to the wheel of birth and death. When after a full turn of the wheel you enter again into this earthly vale of tears, you will have totally forgotten how terrible you have been deceived in the past, because you have then been born of a different blood and are a child again. Again, your mother sings sweetly beside your cradle: 'turn the wheel another time, clap your little hands'. (This refers to a Dutch lullaby; the wheel is a baby's toy, so the author uses this appropriate illustration to refer to the wheel of life and death.)

Well, you do turn the wheel another time according to your inclinations. What else can you do until, with divine Love and mercy prompting you, you come in touch with the Rosycross. Now, what happens in the School of the Rosycross? Depending on the type you are by nature, are you being helped by either the intellectual or the emotional approach, to turn the little wheel another time? By no means. Some people have the idea that the School of the Rosycross is a forecourt giving entrance to a mystery school modelled on that of the ancients: a philosophical study, a doctrine of knowledge, a grasping of methods and applying them, a whole series of initiations, and all the rest; everything very mysterious, with much ceremonial magic. If you see it in that way, then how many more times will you still have to turn the wheel?

The School of the Rosycross comes to you with the Gnosis. What is that? Not philosophy; the Gnosis does not appeal to your intellectual faculty. Not religion; the Gnosis does not appeal to your emotional faculty. The only concession the Gnosis makes is that in the beginning it comes to you in the guise of a spoken or a written image. But woe to him who takes the guise of the Gnosis for the Gnosis itself! Such a person will have to turn the wheel many more times.

You may say: 'O yes, I know that the guise is the

outer part and that what we must look for is the inner image.' If you think this way, then this is the greatest mistake you could ever make. In defense of your point of view you may refer to the many gnostic systems of the past. There have been times when they blossomed like the religious sects. Many of them did use vague, mysterious forms of expression in referring to matters touching the higher life of the pupil, in which he might participate provided that he could see through the outer cloak, walk the path and apply the ceremonial magic, etc. If only he would enter the secret mystery temples to come face to face with the masters. Alas, what a mistake! The false gnosis can immediately be distinguished from the true one. Do try and grasp this point! We have established the following:

1. the universal doctrine is never set down in writing;
2. nor is it handed down orally;
3. in approaching the public the Gnosis comes with both a spoken and written image;
4. the Gnosis is not contained in either of these images; they are merely a means of contact;
5. this contact is sevenfold, viewed from the angle of effective presentation; a person who is on the seventh spiral and consequently is in touch with the seventh phonic and graphic image does not, for that reason, know the Gnosis better than

another person, nor does he possess it by any means;

6. the Gnosis approaches no one with a system;
7. the Gnosis does not open a path to any pupil nor does it offer a 'master'.

What then is the purpose of the Gnosis? The Gnosis is only power, radiation, light. The Gnosis is the radiation of the Immovable Kingdom which is linked with our microcosm in the simplest manner. By way of the phonic or graphic image we are all called, as it were, by our name. This is why it is written in the Holy Language: 'The Lord knows them all by their name'. The Lord, the Spirit, the Gnosis, the Light knows, that is meets every mortal being and lets his power shine over all. This is also the way you must understand the overshadowing of Mary by the Holy Spirit.

If this link could be made with one single word then every subsequent word is superfluous. The Gnosis is not preserved in schools or in mysterious temples; no masters intervene. It comes to everyone; it is omni-present as a power, a radiation, a light. For what purpose? Not for the purpose of arousing you, because this radiation power is not a power of this earthly nature; our nature cannot put on this power, nor can our nature work with it. This power is seeking that which is lost! This power radiates in this world on good people and

bad people, with the intention of awakening only that which is of its own nature, the Spirit-nucleus. For only where the Spirit is can there be life, liberating life.

The Spirit-spark, once it is awakened and known, affects the dialectic nature ruling in the microcosm and joins battle with it. This means bodily, positive, spontaneous reaction to the call of the Spirit. This is neither an intellectual nor an emotional activity; both of these activities belong to acts of self-maintenance on the part of the dialectical nature, attempting to secure a higher plane of existence for itself. Therefore, the Gnosis as a power appeals to two different groups of human beings: firstly to that group of persons with active Spirit-spark atoms, to bring them home; secondly to the group of persons with dormant Spirit-spark atoms, to arouse them as the first required condition for the journey home.

A microcosm possessing Spirit does not need to understand or to feel the Gnosis, because such a one is Gnosis, for Spirit is the all. Such a person can put a complete stop to all tiresome and hopeless thinking according to nature, because the Spirit tries and searches the depths of God in constant progression, to the extent to which it ripens and grows and returns to the House of the Father. Where the Spirit dwells within the microcosmic system, all that is of the earth is of second-

ary importance and all that is dialectical is broken up, not with a whine or a sob, but as a normal course of action. When you go up to the light and a curtain is in your way, you just pull it aside.

Your attention is now directed to Paul who did his work amidst a whirl of dialectical, that is to say false gnostic systems. Paul knew that Gnosis and Spirit are one and the same. Paul knew that no one can approach the Gnosis without a working Spirit-spark atom. Paul knew that as soon as the Spirit becomes active in the microcosm, aroused by the call of life, such a one sets his foot upon the path, accepting all the consequences. Paul knew that anyone who does not yet stand in the liberating life in this manner, is still a Saul (which means a speculator), full of threatenings and slaughter. Paul put an instant stop to all intellectual and emotional urges and listened to the voice of the eternal Spirit. Consequently, he was not in the least interested in the false gnosis of his time, with all its natural occult and religious ado, with all its philosophical grabbing and mystical stealing, for the simple reason that all that was of no importance whatsoever.

Simon the sorcerer, a natural gnostic of that time and the seven sons of Sceva the left-handed, being dialectical men, imitated the link with Christ, saying: 'We cast out devils in the name of the god of Paul.' But that was a lie and you must under-

stand it as a lie. If in our state of nature we write philosophically or emotionally about God and Christ and by so doing place you in a radiation-field, then we do not confront you with a living radiation of the Gnosis but merely with the image we have made of it for ourselves. Then we approach you with our magic according to nature, upon which we have fixed a gnostic label. That would be our lie although we may fully confess that a living Christ exists. Then we place you in our radiation field and not in that of the Spirit! After having done so we might come to help you in your natural state, spreading honey and comfort on you, maintaining ourselves by helping you to maintain yourselves. In such a case, we put our hands into the spokes of your wheel of life and turn it faster, taking care that it keeps turning in painful ignorance of the tragedy of your life. Thus, we again commit the classical murder of all ages by means of philosophy and emotion.

It is only where the Spirit is, that there is life. The Gnosis and the hierophants of the light can do nothing for you before the Spirit is awakened in your microcosmic system. After this Spirit is awakened, you will be a free Spirit, then you will not have to be subject to masters and adepts; you will not have to go through schools and temples, through initiations and mysteries because then you will be all in all.

All those whom you will meet in the Gnosis are from within your absolute friends, one with you in the Body of Christ.

### III

## THE HOLY SPIRIT AND THE GNOSIS

After reading the two preceding chapters dealing with the true and false gnosis, we now understand that the true Gnosis must become completely attuned to the radiation power of the Immovable Kingdom. The Gnosis is the radiating reality from the other Realm and in no way can it be explained from either of the two spheres of this nature order. This is why it is impossible for the Gnosis to be a philosophy or a natural occult system. Likewise, it is out of the question that the Gnosis could be brought by way of a book, or art, or by word-of-mouth. At most one can write or speak about the Gnosis. It may also be that in the natural state of dialectics one speculates on the Gnosis intellectually or mystically tries to meditate on it. But you will realize that neither of these two procedures will bring anyone so much as one inch closer to the Gnosis itself. The false gnosis enters at the moment

one is deluded into thinking that such approaches can be used. For it is the false gnosis that is going to build methods, religious systems and mysteries upon these speculations. But you know that nothing belonging to this nature can put on the other Nature. Therefore, we can say that the Gnosis is an activity which is totally strange to our nature!

It is a strange activity, a divine radiation about which we have been granted to write. We may write about the essential purpose of the Gnosis. We may turn in our minds the words spoken to us about the Gnosis and accept them in our hearts. We may sing of it and give expression to our intellectual or mystical feelings through music or via some other means, uttering whatever stirs in our hearts or minds. All this may be of importance in revealing to each other what lives in us with respect to our natural state of being. But let us not assume that we could penetrate the being of the Gnosis in such ways. For example, after listening to a symphony, should we think: 'Now this surely is the Holy Spirit itself!', then our impulse would be derived from the false gnosis, for the sounds of the Immovable Kingdom cannot be reproduced in our nature. If such a thing were possible, this entire natural manifestation would collapse at that very moment.

What we can do by means of art, science and

religion is to be carried away to the limits of dialectical possibility. Then we have reached that borderland which in the Bible is called Ephesus. However, the moment we natural beings try to cross that border and approach the Gnosis, the threefold radiation of the Gnosis would act to disrupt nature by art, that is by a mantramistic sound; by science, that is by divine wisdom; by religion, that is by divine love. In relation to this, the Bible speaks of 'a consuming fire', and what we particularly have in mind is to show you the Gnosis, or the Holy Spirit of the Immovable Kingdom as the consuming fire, as the fire that attacks and breaks this world in three different ways. The Gospel according to Matthew closes with the following words:

'And Jesus spoke to them saying, "All power is given to Me in heaven and earth. Go therefore and teach all nations to be my pupils, baptize them in the Name of the Father and of the Son and of the Holy Spirit; teach them to observe all things I have commanded you. And see, I am with you always, even unto the end of the world."

The Gospel according to Mark closes in much the same way, adding:

'He that believes and is baptized shall be saved, but he that believes not shall be damned. And these signs shall accompany them that believe: in My Name they shall cast out devils; they shall

speak with new tongues; they shall take up serpents, and if they drink any deadly thing, it shall not hurt them. They shall lay hands on the sick and they shall recover.'

No doubt you know these two passages from Matthew and Mark and have some idea of the effect they have had on people who, because of their various dispositions, have misused this Holy Language via church, sect or missionary work. The entire ceremonial magic and many occult practices are based on these words. The entire history of the church and natural occultism in this era is, for the most part, derived from aspects of this gospel. We know the extremes to which this has led mankind. Therefore, as far as these things are concerned, it is more necessary than ever to confront the false Gnosis with the true Gnosis.

When the sacred language says: 'Go and teach all nations to be my pupils and baptize them in the name of the Father, and of the Son, and of the Holy Spirit', this pronouncement can be understood either purely dialectically or purely gnostically. Consequently, when put into practice, we see two different ways of carrying out the divine apostolic command. The results of one way are to be seen in the development of natural religion and natural occultism. The other way involves confronting world and mankind with what

we call the Universal Brotherhood, the herald of the true Gnosis.

We can see natural religion and natural occultism in two aspects, as being good and as being bad. We can form a vivid idea of a man whose mouth is full of beautiful and holy language, but whose intentions are very inferior and unholy. Here we find the proverbial 'wolf in sheep's clothing'. But there are also people who are genuinely impressed by the serenity and the philanthropy of the sacred language, being touched to the depths of their souls by the Gospel, though they are able to understand the written image only in its literal aspect. These people are devout with respect to their blood and so we can understand perfectly well how they understand the command to the apostles as being addressed to them. Therefore, they set out to preach the Gospel according to the outer written image. They try to secure in the limits of time all sorts of religious and humanitarian norms. In this way churches and sects come into being.

Practical life gives ample proof that their adherents actually obtain practical results through all their efforts. And so they die. Consistent with the same literal word-images they die in expectation of eternal life in the land of yonder side. When they arrive in that land, they find the great living thought-images in the spheres of which they dreamed. They are images created, nourished and

strenghtened by thousands of people and they fancy to arrive within the absolute safety of eternal life. In this manner the realm of the spirits of light is formed through what is clearly recognized as 'goodness', seen from the viewpoint of nature. The spirits of light come to realize that they are being maintained in their spheres by the natural prayers of the earthlings. In the same way as the earthlings nourish their nature-god, so the nature-god nourishes the participants of his sphere. The spirits of light are not long in discovering that they can in various ways sustain contact with their brothers and sisters in the material sphere. This contact is also organized and in this way what is known as the dialectic hierarchy develops.

Thus, the delusion grows into one great power and that which was originally accomplished through goodness is all too easily turned into evil. Why is that so? Because, by virtue of the law of dialectics, delusion in turn is attacked in all possible ways. So the hierarchical idol-of-time seeks to defend itself. The priests of the nature-god spread over all countries obeying the apostolic command of the animated Jesus-image of yonder side and the delusion thereby becomes complete. In the end, the demarcation line between good and evil becomes indiscernible. In this way things became interwoven with the passing of centuries.

If we examine occultism, we notice quite the

same development, according to exactly the same precept. The occultist, rather than being a devout man, is a strongly I-centred individual, who aspires to conquer the world with goodness. He is the I-centred person who speaks to contact the divine directly; he is the one who asks: 'How can I become God? Doesn't the divine dwell in me? Isn't it my mission to liberate the divine in me?' Likewise, this man reads the Gospel and he derives from the written image ways to make his own I safe and secure by inciting other self-centred persons to think and live as he does. To reach this objective, he gives himself completely to it, with the result that he receives the same experience from yonder side as the mystics. He, too, finds his gods and his spheres and he learns how to maintain these graven images.

Whenever a man sees through this twofold delusion of the mystic and the occultist and he attacks it in an effort to unmask it, the whole body of mysticism or occultism falls upon him, admonishing him in the name of their nature-made Jesus to return to the Lord. If this has no effect, they still can resort to evil in which the good is turned according to the law of this nature order. In fact, are good and evil not the fruits of one and the same tree? All this is known to you! We have written about it so many times. You know how the wheel turns and how almost the whole of mankind

is dragged along with it. But, do you also know how the servants of the true Gnosis obey the apostolic command and what is actually involved in strict accordance with the Holy Language? We will try to make this clear to you.

Jesus is the manifestation of the great, serene gnostic power. He is the bringer of the consuming fire. Jesus has his disciples in this nature order. Being a disciple of Jesus does not mean that one possesses an intellectual or a mystical propensity, as a disposition of the blood. It has nothing to do with an I-centred or a religious urge for goodness. Being a disciple of Jesus indicates the possession, in the microcosmic system, of a liberated potential of consuming fire, that is the power which is not of this nature. How do the disciples obtain this? The answer lies in the manner in which they obey the apostolic command, which is meant for them alone:

*'Go and teach all nations to be my pupils. Baptize them in the name of the Father, and of the Son, and of the Holy Spirit; teach them to observe all things whatever I have commanded to you'.*

When the disciples go into the world, they arouse the people that come their way but not, of course,

to intellectual or mystical emotion; instead, they baptize them with the consuming fire, which they themselves had first received as a power radiation in their own system. In this radiation power of Christ they baptize in the first place 'in the name of the Father'. This means that they link their pupils microcosmically with the divine Love. This aspect of the radiation of the Gnosis is designed to arouse the spirit-spark, which lies dormant in the microcosm, into activity.

This baptism 'in the name of the Father' can be successful only if the pupil concerned is willing to give up his I-centred control over his microcosm. This getting away from the I is neither done out of intellectual calculations nor out of emotional fervour; neither is it a mere opening of the self. It is a deliberate neutralisation of the radius of action of the I, thus entrusting one's microcosm to the work of the Gnosis. This first baptism does not produce the elevation of the I-being but a fire that purifies the system so that the spirit-spark, which is 'the other one' in the microcosm, may be able to begin its activity.

The second baptism follows when the first has been brought to complete fulfilment. The second baptism 'in the name of the Son' proves that the spirit-spark is awakened and is shining in and through the Gnosis. The second baptism brings about absolute wisdom; not the wisdom of words,

but absolute omniscience, all-awareness in which there is growth and enlightenment. This wisdom exists absolutely outside of the entire dialectical system and in no respect does it present itself to the pupil through the methods of the reflection sphere. You will recognize the wisdom coming from yonder side of the earthly sphere: it always enlightens the I and feeds the I. However, the wisdom radiating from the Gnosis is the wisdom that unmasks this nature order. It is also the wisdom that unfolds knowledge of the divine nature order, now affecting the pupil more than ever before with a fiery blaze demolishing the I of nature.

After this fiery pillar of wisdom has been erected, the third baptism comes 'in the Name of the Holy Spirit'. This signifies baptism with the gnostic mantramistic power, the regenerating power. It is the power that unveils everything that is of this nature, breaking up all that is dialectic and bringing the entire being of the Other One into manifestation in matter.

Therefore, in the baptism of the disciples we do not see any protection for ourselves and our children, but we do see complete destruction of nature in order that the real and original man may live. This is the apostolic command, and to it is added: 'teach them to observe all things whatever I have commanded you'. The disciple is not allowed to let the pupil go until the complete baptism, in

its threefold aspect, has been totally accomplished. The Brotherhood of the disciples does not consider its task finished until the endura is complete.

He who fully understands this and through this understanding enters the Spiritual School in order to receive such a baptism, is saved. On the other hand, he who attempts in any way to combine nature and Spirit, the I and the Gnosis, will be wholly consumed by the self-released force.

How shall we know, as pupils of the Spiritual School, whether we stand as true pupils or as unworthy pupils? We can know it by the fact that a pupil who awakens to the true process, first of all casts out devils. That is to say, he radically banishes all delusive thoughts and all delusive feelings from his entire system. The true pupil crushes all golems. Secondly, the true pupil will be speaking in new languages; such a totally new attitude of life will be observed by him, down to the minutest detail, that his new life will not in the least be like the former one. To prove that there is no cultivation of the personality and thus not a new delusion, the true pupil will, in the third place, be able to take up serpents and if he drinks any deadly thing it will not harm him. Nature, with its spinal serpent venom and its manifold deadly trammels, arising from delusions or any other cause, will no longer have any hold upon the true pupil.

Furthermore, in the fourth place, he will be able to lay on hands and the sick will be healed, which means that such a pupil has then become a disciple himself. He possesses the power and the majesty of the Gnosis as a manageable faculty. He simply goes forth in order to fulfil the apostolic command after the example of all his predecessors; not with the purpose of healing all sorts of diseases or the pains inherent in this nature, because for the disciple who fulfils the divine apostolic command there is only one disease, the disease of dialectics and the fact that it exists.

When he then turns to his pupils, his laying on of the hands is limited to this one, gnostic gesture:

*I baptize you in the Name of the Father  
and of the Son  
and of the Holy Spirit.*

## IV

### THE SERPENT-FIRE AND THE GNOSIS

The transfiguristic philosophy is a universal philosophy. Or to put it another way, from the dawn of dialectic mankind it has accompanied fallen man on his path of life and it has remained unchanged; it does not present a shadow of vacillation.

The transfiguristic philosophy is the gnostic philosophy, which means that it is the only possible divine contact in the realm of time.

The transfiguristic philosophy is the modern wisdom-teaching; it is spread over world and mankind whenever it can be directly active in seeking and saving that which is lost.

The transfiguristic philosophy is the wisdom of the serpents, that is the wisdom radiation of the universal Spirit. We particularly wish to write to you about this wisdom of the serpents for it is said to every true pupil on the path: 'be therefore wise as serpents'. If you wish to understand this call as a

very timely call to life, which is intended for every one of you in a very personal way, we recommend that you take heed with all your receptivity that you may comprehend what the School has to convey to you.

In the transfiguristic philosophy we find the serpent featured in two main symbols; firstly as something most holy and absolutely divine; secondly as something most despicable and unholy. We see the serpent as the symbol of the Holy Spirit and we see it as the hissing reptile spreading bane and venom. We discover that the serpent is described as the devil and we notice that the golden serpent is worn on the head by the priests as an ornament signifying spiritual attainment. These two very much opposed evaluations of the serpent have caused great confusion and discord among those who have not understood. Man has repeatedly lapsed into idolatry and will continue to do so whenever, urged by religious instincts, he is no longer able to apprehend the objectives of the pure Gnosis.

Each of you carries a serpent within your being. This serpent coils in and around your tree of life. The head of the beast is clearly visible to the ordinary physical vision. In the Holy Language the serpent is designated symbolically as 'the brazen serpent'. It is your soul being, the radiation of your consciousness, the soul-potential filling your entire

serpent-fire system, that is your head-spinal system. It is this brazen serpent that creeps over the earth with a deadly venom in its head. Why is it referred to as a brazen serpent? The Hebrew word 'copper' may also be translated as 'serpent'. Then we must realize that copper — ergo the serpent — is a female principle. The Venus metal is copper.

The generating principle, the female principle, lies in the soul, in the serpent-fire potential. But the creative principle, the male soul-aspect lies in the same system. In every soul system, in every serpent-fire system there are two aspects, the brazen serpent and the fiery serpent, or respectively the female and the male aspect within us. Symbolically it may be said that there are two serpents dwelling in the human tree of life. In one person the male principle is positive and the female principle is negative, whereas in another person the reverse is true. Consequently, if we see the staff of Mercury, the caduceus with its two serpents, a white and a black one, this symbol indicates a general dialectical, biological situation, which is the tree of life with its two soul-aspects. When we look at images of Egyptian priests with their twofold reptile adornment, we see in this the signification, outwardly, of their inner soul being and that of their fellow men.

The two soul principles in us which may also be called Adam and Eve (Adam, the fiery serpent and

Eve, the brazen serpent), are in continual disagreement. They are perpetually deliberating and making decisions. We all possess the faculty of inner deliberation. The two serpents coil around each other and around the tree of life. At one moment the male principle speaks to the female one, the next moment the tables are turned. They assault each other, they accuse each other. The fiery serpent wants realization, whereas the brazen serpent wants possession. The creative and the generative passions are in perpetual strife. Yet the soul has only one interest, which is self maintenance, the struggle for life. Thus, the hissing reptile crawls over and through the filth of this nature. And God have mercy upon whoever offends it.

You know of that deliberating of your own serpents. At one moment it creeps into the heart sanctuary to deliberate on your interests; the next it makes its appeal to your head. The venom concocted in these sanctuaries is slyness, strategy, cunning and with their aid man's objectives are pursued. The organ through which the venom is spewed is the larynx. There are all sorts of venom and there are all kinds of methods of bringing the poison to the place you want it.

There is a science which has been cultivated for eons, whose purpose it is to perfect the activity of the two serpents of the soul. We call it occultism. In past civilizations the man who excelled at this

science sometimes arrived at wearing a metal symbol on his head as a sign of his degree of advancement in the development of his personality. In many a history of creation we find the description of the birth of the complicated human soul. This birth has always presented two phases: firstly the birth of the fiery serpent, Adam, and secondly the birth of the brazen serpent, Eve. The fiery serpent is Adamas, the thinker, receiving suggestions of the mind; the brazen serpent is Hevah, the mother of the living. It is the principle that brings suggestions to realization, the one who generates. So, Adam and Eve are soul-principles within us.

As soon as the soul misuses its tremendous power, it breaks away from the spirit and is cut off from the omni-consciousness, whereupon it enters into nature, the house of death. Then the two original soul faculties are in a continuous state of ignorance; hence, in darkness and in discord. The entire system, which is controlled by the soul, is bound to degenerate and crystallize. There is no trace of the past glory of the soul left and the sinful soul must live in an agony of death, tied to the wheel which drags it through the spheres of dialectics.

The man who realizes this state may wonder, possibly after making many efforts to elevate himself: 'How can the fallen soul be saved?' This is a

question, a fundamental question on which the Gnosis gives an answer. The point now is whether the fallen soul is able to understand this answer of the Gnosis, whether it is still able to understand it. This is the great psychological test for all of us: are our souls able to understand the language of the soul or not? At this psychological point the Gnosis tells the candidate: 'Be therefore wise as serpents.' Then there has to be waited whether there will be a reaction. Be then wise as serpents. What kind of serpents are meant here? Does this perhaps refer to the two soul principles within us? Not here! These words refer to the radiations of the Gnosis itself, to the golden serpents of the true divine Spirit and no true priest will venture to make an imitation of these serpents from any metal to adorn himself with.

The Spirit-radiation, the fiery flames of the Spirit, also present themselves in two different forms. In the first form they arouse the new Adamas and in the second they arouse the new Hevah; the two counterparts of the new soul 'standing before God'. These two contact points are sometimes represented as the Seraphim and the Cherubim, as the golden serpent and the Griffin, the winged mystery beast. In ancient Persian mythology the griffin is the mystery beast that guarded the golden mountain. If the pupil is still able to understand the call of the Gnosis, he will

turn to the golden mountain of the Spirit, from where his help will come. When he approaches the holy mountain of the Beatitudes, he cries out in a strong voice: 'My help comes from the Lord, who made heaven and earth'. As soon as he has uttered this mantram the guardians of the mountain, the mysterious griffins, the Cherubim, hover over him. One of them darts at him with the speed and brilliance of lightning, rips open his chest and scorches him with a great heat in the serpent-fire system. One who has thus been touched by the Spirit-fire hears a loud thunder-clap and rising from the din a voice saying: 'A son of man and a son of the serpents. Behold, I send you as a sheep in the midst of wolves, be then wise as serpents.'

The pupil turns away from the golden mountain. The time for him to ascend has not yet come. He turns his steps again toward the valley and goes out like a sheep amidst the wolves, his arms crossed over the gaping wound inflicted by the giffin. He now stands as a servant under the new law. That law reads:

'Go nowhere among the Gentiles (they are the heedless ones); do not enter into any city of the Samaritans (being the ones who pretend), but rather go to the lost sheep (to those who by virtue of their state of being can be helped and saved). And as you go, preach and say: "the Kingdom of Heaven is at hand. Heal the sick, raise the dead,

cleanse the lepers, cast out demons (which is to say, attack dialectics in its foundation). Take no gold, nor silver, nor copper in your belts, no bag for your journey, nor two tunics, nor sandals, nor a staff; for the labourer deserves his food”, (in other words, do not be in any way concerned with respect to the dialectical possessive instinct, were it only care for your daily food; be not ambitious for any possession, for every servant of the realm of Light receives according to his needs). ‘Whatever town you enter, find out who is worthy in it and stay with him until you depart. As you enter the house, salute it. And if the house is worthy, let your peace come upon it; but if it is not worthy, let your peace return to you. If any one will not receive you or listen to your words, leave then that house or town and shake off the dust from your feet. Beware of men; for they will attack you in everything and you shall have to suffer the hatred of all. When they persecute you in one town, go to the next, for truly, I say to you, you will not have gone through all the towns before the Son of man comes.’

Thus reads the sacred law for the called pilgrim. If the worker behaves in accordance with this law, then the old self in him, the two serpents of the betrayal of nature will die a total death. The enduristic sacrifice of self is a sacrifice made in the service of mankind. The pupil knows that he has

just begun his work and he moves painstakingly on from one town to another, from one man to another with the tiding: 'Hora Est, the Kingdom has drawn near'. He realizes that there is still a very long way to go. Then it comes to pass suddenly, as if by miracle that he finds himself on the golden mountain in the midst of the Seraphim and the Cherubim, in the Holy Presence itself, and he hears words that have never yet been heard by a human being. Be therefore wise as serpents. That is the key to the path. How are you to handle that key? How are you to receive this wisdom?

The answer to these questions are given to you in the modern Spiritual School of the Rosycross. The right of the Spiritual School to exist lies in the answering of this question and it is the bound duty of the School. If this task is forgotten but once by any worker he has failed in his duty.

From the Old Testament you know the history of the Jewish people and the story contained therein of the pupil on the path. In the Spiritual School there is a group of candidates who have volunteered for this journey and who are being led out of the land of Egypt, through the desert, to the new promised land. You know that. For years on end we have made you see and experience the dialectic life as a hellish state, at the same time inviting you to join us on our journey to the new life. It is a journey through the desert because you

have to leave behind everything that ties you to the ancient Egypt. It may be clear that such a journey through the desert is attended by specific and peculiar difficulties. There are tensions and conflicts which cannot be spared any pupil and complications which cause many to wonder: 'What have I gotten into?', often making them long to go back to the old, familiar simplicity of normal dialectic life. Therefore, psychologically it is so perfectly true-to-form that the travellers through the desert on the way to the Red Sea began to protest: 'Why did you lead us out of Egypt? To perish in the desert? Because there is neither bread nor water and we loathe this miserable food.' The record continues, stating that the Spirit guiding the people sent venomous serpents among them, so that many died. We must grasp the significance of this story.

Every traveller through the desert on the path of the liberating mysteries is in a situation of transition. He is no longer completely dialectical, yet it is hardly a question of his being reborn. In this stage there is still a very powerful pull from the earth below, exerting every influence and there is also a certain receptivity to the power of the Gnosis. If the pupil reacts favourably to the suggestions of the Gnosis, it stands to reason that hostility from the earth below will increase. If the pupil listens to the voices of the old nature, then the

suggestions of the Gnosis become like venomous serpents to him. As a matter of fact, the vibrations of the gnostic fire find then a very inharmonious soil to work in, even though that soil may have opened itself to the Gnosis, as a result of having made the initial decision to journey through the desert.

Thus the pupil is placed, as it were, between two fires in this stage of his progress. He has to choose between the enmity of dialectical nature and spiritual death. A compromise is an absolute impossibility. Therefore, in this conflict he asks: 'What am I to do?' Then he is placed before the brazen serpent which is nailed to the cross. When the pupil in the desert is bitten by the golden serpent of the Spirit, he will not perish as long as he will stand up to the brazen serpent and look it in the face. You will understand this metaphor. Placing oneself before the brazen serpent and facing up to it while it is hanging on the cross, means crucifying the soul potential in one's old self until it dies. This is the final break from the grip of nature within us.

If you do not place yourself in this way before the brazen serpent but you do open your being to the golden serpent of the Spirit, then you attempt to serve two masters, God and Mammon, the Spirit and nature, so that you will be severed from the Spirit. This death is much more terrible than the

incidental death of nature. If the pupil solves this great conflict in the desert in favour of the call of the Spirit, if he succeeds in this great temptation to the right victory, the egg of the golden serpent is given to him. Receiving the golden serpent's egg means obtaining the fundamental and structural proof of the beginning of the second birth. The egg is connected with the development of a new and other aura inside the microcosmic field. In this aura all the forces of the new original human genesis are being concentrated under the guidance of the awakened Spirit-spark. As the old aura with all its contents vanishes, the new aura, the golden aura is quickened and invigorated.

At a given moment there are two beings living in the microcosm, the old person going through the endura (the Johanite man) and the new man (the Jesus man), who isolates himself from the old man. At the place where the two meet, the Johanite man, referring to the Jesus man, speaks: 'He must increase and I must decrease.'

This is what *The Alchemical Wedding of Christian Rosycross* also tries to make clear to you. Therein, the bird is being prepared for the self-sacrifice. We can study how the new king and the new queen, the new Adamas and the new Hevah (hence, the new soul), are born out of the alchemical process. The new king calls the Johanite brother 'his Father', for has he not saved him? Has

not his self-sacrifice caused the new king to be born with bread, water and salt, that is in the Name of the Father, and of the Son and of the Holy Spirit?

Those who are thus admitted to that marvelous, twofold alchemical process and thereby are elevated to Knights of the Golden Stone, must make the following promise:

'You, gentlemen knights, shall swear never to acknowledge any devil or spirit, but at all times only God, your Creator and his servant, nature, as the foundation of your order;

to abhor all idolatry, unchastity and impurity and not to defile your order by such vices;

to use your faculties in helping all those who are worthy of it and need it;

not to desire to use this honour to obtain wordly splendour and high esteem;

not to desire to live longer than God has ordained'.

Be then wise as serpents. He who is able to understand, let him understand!

# V

## THE GNOSIS OF THE PISTIC SOPHIA

When Jesus the Lord speaks of John the Baptist, the great and lofty herald of the Christ Mysteries, he calls him the greatest of all prophets and the greatest born of women, but he adds that the least in the Kingdom of Heaven is greater than he. Your attention is called to the two realms of nature in which mankind follows its course: the realm of the nature of wrath, as Jacob Boehme calls it, and the realm of nature of the original Light.

We have written often about the realm of wrath, dialectics wherein and whereby we are all held captive. Many times we have explained to you the developments which are possible within that dialectic realm of nature; how everything progresses in a spiral, rising to the heights from its starting point but doomed to return to the deepest depth, the starting point. As pupils of the modern Spiritual School we can also imagine how the eternal realm of Light can be entered by an entity and how his development proceeds from power to power and

from glory to glory. We can realize that a serene seeker who, by virtue of his existence, is born and bred in the dialectic realm, will want to herald the call of the Brothers of the realm of Light and will desire to bring to the attention of all his fellowmen the merciful endeavour of the Hierophants of the Gnosis to save, if possible, many from the dialectic realm and to usher them into the realm of eternal Light.

We will testify that such an annunciator is a great prophet indeed, perhaps the greatest born of women, but every entity who has actually arrived in the realm of eternal Light is more than he. For the former still testifies of it while the latter has already entered. We wish to write this to you once again, as an introduction to a few reflections on the Gnosis of the Pistis Sophia, because the gospel of Christ aims at making you realize that you have to take several steps before the mystery of Light can begin to become a reality within you.

When you stand in the dialectic realm of nature, as you do, you will first be impressed by the word of the annunciator. But woe be unto you if you remain standing there. The word of the annunciator and the comprehension of it merely relates to a faculty to apprehend what the mystery of Light requires of you. Not every soul possesses this faculty. It involves a certain responsiveness, which few still have, to the eternal realm of Light.

It can easily be that a person regards this faculty as a state of fulfilment and stops at that. It may be that, on the basis of such a faculty, you speak of the mystery of Light and of Christ and of the whole transfiguristic philosophy. Moreover it may be that with this viewpoint, your heart may be truly stirred and the radiation of your head sanctuary may show your understanding. And yet, it is right then that you will be in danger for: 'the least in the Kingdom of heaven is greater, many times greater than you'! The annunciation which you accepted and confessed, that initial baptism with the living water, must be followed by the baptism of fire, involving the renouncing and the burning of the nature of wrath, in order that a newly born regenerated being may enter the eternal realm of Light.

So you must clearly see that there is a preparatory touch, the touch of the forerunner, the touch of the annunciator. This touch is usually very powerful. The quality of it is adapted to the national character, manners and customs; in other words it is adapted to the racial type involved. It makes man accessible to the mystery of Light and reanimates the natural faculty of reaction. Now it remains to be seen whether the person will take the faculty as an end in itself or, on the basis of it, will be ready to prepare himself for the baptism of fire. If the latter should be the case, 'the next day' such

a one will see Jesus the Lord come to him, meaning that only then the pupil actually opens himself to the Gnosis. Only then has he become a Pistis Sophia, a pupil who in the bonds of true faith, the Pistis, is on his way back to the original wisdom, the Sophia.

Such a one has accepted transfiguration for himself as a process and stands bodily before the mysteries of Light. He has become a disciple. The light of the initial touch recedes from him and the Light of the mysteries admits him into its sphere of action. This great and holy change is often described in the Holy Language as a violent earthquake, as a great commotion throughout the entire world and as a great fear that besets the disciple. The purpose of these descriptions may be perfectly clear to you, for they concern the entrance of the pupil into an entirely different vibration field, many times exceeding the normal activities of his field of nature. In this vibration the breaking up of the most crystallized ties proceeds. The fear as intended here is not fear in the sense of anxiety, but a condition of being constantly and spontaneously attentive to the touch of the Spirit, which has now arisen within the pupil. Fearing God is not fear psychosis, but a natural heeding of the Spirit which has touched the microcosm.

It is said in the Holy Language that such a vibration lasts from the third hour until the ninth

hour, which means that the touch begins in inexpressible divine Love and lasts until a dynamic summit is attained. At that time the heavens open and the pupil sees Jesus, as it were, descending from heaven. This metaphor indicates that the contact with the realm of fire with the eternal realm of Light is such that ultimately a sensorially perceptible bridge is built between the candidate and the mystery of Light. Therefore, we must see the period lying between the third hour and the ninth hour as a testing period. The test lies in whether the pupil will really remain God-fearing through the described inner perturbation and not fall back into his former habits of life.

The pupil himself builds the bridge between himself and the realm of Light. It is a state of being which enables him to return actually to the realm of Light. It is said in the gnostic wisdom that the Lord of the mysteries of Light dims his light for the pupil in order that the pupil can perceive him. Perhaps some further explanation is in order here.

If the perfect Light of the Immovable Kingdom were to strike the pupil in its fullness, it would be utterly impossible for him to endure it or to react to it. Therefore, the Light adjusts itself to a level that enables the pupil to begin the path of salvation. This is the bridge, or the mantle the pupil receives as a penitential garment, so that he may start upon his pilgrimage. This penitential robe is

not a garment of infamy, the signature of a sinner, but the garment of merciful regeneration. It will be clear that, as the pupil advances on his path, the light shining forth from his garment will become ever brighter and ever more radiant.

Be it once again pointed out to you, the touch of the Light of the Christ mysteries can be distinguished very clearly from the light of the reflection sphere. This must be very well understood because correct insight and corresponding action are requirements for rising above the storm caused by the touch of the Light. In the first place, when the light of the reflection sphere presents itself to you, it is always in harmony with your natural disposition and, in the second place, it is not in the least inclined to raise a storm, because it complies with your state of nature; in the third place it always addresses itself to the consciousness of the self. The light of the reflection sphere undoubtedly will be able to speak to you in beautiful and lofty words about the Christ and his Kingdom, but in so doing, it will be entirely on the same level as all the talking and preaching about Christ emanating from this side of the veil. At its highest, the light of the reflection sphere will never reach beyond the phase of annunciation, as we have explained to you. It is not those who say 'Lord, Lord', who will enter the eternal kingdom of Light, but those who do the will of my Father.

So we see that the touch coming from the eternal realm of Light can be instantly recognized, because it comes like the stroke of a sword into our dialectical nature. It is a vibration from another realm of nature, which does not take dialectical nature and the self into account, and it is not at all sweet and beautiful and glorious, such as art would make us believe. It raises a tempest, a great commotion in your life system; it disconcerts nature, but the pupil who succeeds in passing through this tempest receives the mantle of the treasure of Light. Much more could be written about the tempest, so a few additional words will certainly not be superfluous, especially because many mistakenly keep themselves intellectually and emotionally surrounded with delusory thoughts and feelings. That is why it must be impressed upon you that, when you leave the phase of annunciation and approach the baptism of fire, you will become the object of a fierce struggle.

,The hierarchy of light of the reflection sphere is a twelvefold hierarchy. It has a hold on every entity of the physical sphere through the twelve powers of the human lipika. As soon as the pupil turns himself toward the eternal realm of Light and desires the baptism of fire, a great dissention will ensue between the pupil and the twelvefold hierarchy. That is the tempest, the disharmony that causes division between the two natures. This

tempest is bound to affect the entire being as to consciousness, soul and body. From this struggle the pupil must emerge as a pilgrim clothed in the garment of Light. The eternal realm of Light has three aspects. That is why we speak of the three great mysteries of Light.

The first mystery deals with the spiritual rebirth, the descent of the Holy Spirit into the microcosm. The second mystery relates to the rebirth of the soul, the shaping of a new radiation of consciousness in the serpent-fire system. The third mystery relates to the rebirth of the entire being. This threefold transfiguration is a tremendous process and a mystery in itself. This mystery of fulfilment is revealed only to those who are worthy of it and who know how to open the various doors in self-freemasonry. Therefore, it is certainly not our intention to write to you about these very personal matters. Our task lies in calling your attention to the fact that there are messengers in this world who work with one, two, three or four gnostic powers. By this we mean that there are messengers who work with the preparatory touch of the annunciator. As this power is entirely in tune with this nature and its purpose is to induce the spontaneous natural reaction, it is clear that this power is only awakening and never destructive. When an audience in a Temple of the Rosycross is placed under this force-radiation and it fails to

arouse the audience, they will in no way be harmed by it.

When a messenger has entered into the first mystery he will baptize his audience, not only with water but also with fire. The baptism of fire is eminently severing and consuming as regards nature. When such a messenger presents himself, he will warn his pupils in advance that they cannot be confronted in impunity with the power of the first mystery, with the power of the Spirit. Thus the pupil cannot just listen and accept or reject emotionally or intellectually. When a person, knowingly and willingly, approaches the first mystery, he is touched by the heat of the fire. All this must be emphatically brought to your attention. In the School of the Rosycross there is worked with you out of the first mystery. That is why the School is being constantly sifted in the very interest of its pupils. All those who are indifferent or unworthy are constantly being removed from the ranks of the pupils, in order that they will not be affected by the crushing power of the first mystery.

What is expected of all the others is repeatedly made clear to them. None can stop at mere contemplation. In the School of the Rosycross it is everything or nothing and so the full measure of responsibility must be laid on your shoulders. When a pupil of the forecourt comes under the

influence of the first mystery and he tries to maintain himself in the School but is unworthy, the twelvefold earthly lipika will because of the influence of the first mystery become more intensely active than ever before with all the attending consequences. When a pupil who is unworthy comes under the influence of the second mystery, his nervous system will be broken down in a twelvefold manner. When an unworthy pupil comes under the influence of the third mystery, his entire personality will have to bear the consequences in a twelvefold manner.

Only in cases where the power of the mysteries comes into touch with persons who do not defy these powers intentionally, not in willful unbelief and not hypocritically, will the power released return to the messenger without causing harm. It may be clear to everyone of you that he who, after repeated warnings, goes on calling himself a pupil, whereas in his deepest consciousness he is not, is judged according to his self-maintenance. All pupils in the modern Spiritual School are expected to become a Pistis Sophia, that is a pupil who, in his conviction of faith, breaks through consciously to the eternal wisdom. Such a one establishes a union with the Gnosis for resurrection. For all others who maintain themselves in the School, it will result in a further fall.

Behold, we have told you.

## VI

### THE GNOSIS AND THE CHURCH

The pupil of the modern Spiritual School may well know that, according to the norms of reality, the churches and sects of our times are without exception held captive in the shackles of natural religiosity. That is the tragic fate of everything connected with religion in this world. It may not be superfluous to bring to your attention once more the essence of natural religion and the impossibility of escaping it, and then to draw our conclusions with regard to the Gnosis and the church.

In studying the Holy Language of various eras you will find that the great and consecrated messengers of God have always taught about the 'return' to a lost Fatherland, to an essence called Father or God. Everything the Holy Language of all ages communicates or suggests, revolves around this central thought of return. If God is your

father, then you are his child. Then Jesus Christ and the other great ones are your brothers. Then the differences between them and yourself are due to a regrettable incident, for you are fallen from the state of your former glory. Then the Holy Language indicates only a reading of the letter: 'Return, all is forgiven and forgotten in the mercy of love'. Then Jesus Christ is a figure descending to you from his glorious state to assist you on your return journey. If all this is true, and as you know the religious man of our times holds such views, the whole scheme of divine intervention would be of childish simplicity; so simple that either philosophically or theologically speaking it would require no special grey matter to trace and comprehend the divine plan of salvation. One simply develops the following reasoning and procedure, shaded in a variety of colorings which we shall describe to you. You will at once notice that all the differences in religious activity exist in appearance only.

1. There is a God. He is my Father. I am his child. I am a fallen child. I have lost the memory of the land of the Father and now I want to return. I ask for help in the right way. The Father sends his Son and through the aid of the Son I am admitted into the covenant of grace. I can now be at ease on this point, for in the grace of the covenant I shall at last come home again. There are certain prerequisites

to participate in the covenant of grace related to morality and insight. If I place myself under this law, the Lord of the law will in due time be fulfilled in me.

2. There is a God. He is my Father. I am his child. We are all children of one and the same Father. I am a fallen child and the world around me is a fallen world. Now if I lift myself up and give myself to the world in self-sacrifice and in brotherly love, in order to lift it up likewise, I will bring myself and my world once again into harmony with the divine laws. Within the framework of this process world and mankind will be reunited with the Father.

3. There is a God. He is my Father. I am his child, but I am a fallen child who has lost all memory of his Father and the land of his Father. I live in darkness and misery in a world of sorrow and sin. When I want to do good, I do evil. In brief, I am a mess and cause disaster. I know of no way out and am all but sick with boredom. I resort to amusement, art, love, oblivion. From this oblivion release must come sometimes.

4. There is a God. He is my Father. I am his fallen child. Where is God and from whence have I fallen? He is and I once was in the invisible world.

Where would that be? In the land on yonder side, of course, but I don't want to wait until I arrive in that land by the usual means of death. I want to be there, consciously, right now or as quickly as possible. How can I acquire this dual consciousness? By developing latent faculties hidden within me. If I succeed, I shall again walk in the Light as He is in the Light.

5. There is a God. He is your Father and all the lofty ones are your brothers. You are His fallen child, but this fall is by no means a factual situation. You can change it into resurrection immediately. How? By loving, as the Father loves you. When you do that there will be a change of vibration. Through the law of love the fundamental vibrations of your being are restored. If you accomplish this all will be well. Has He not said: 'Before you call I will answer'? If you practice love you shall walk upon the waters as He did; multiply loaves of bread as He did; heal the sick as He did. In short; you shall do everything and have dominion over everything and possess everything as He did.

You shall die no more, for eternity and time have become one. Yonder side is like this side and this side is like yonder side, no matter from which side you may be viewing it. Then you are a master, both in the far East and in the near West, master of

your whole being and you have become God. For if God is your Father then you are His child and every child is an heir of his Father. Every child knows this, nothing could be simpler. Do you seek the magic formula? It is a change of vibration!

If you survey these examples of religious or religious-esoteric viewpoints, and they could be multiplied 'in legio', you will know that mankind understands and experiences the 'return' described in the Holy Language animalistically. In natural religiosity the sequence God, Man, Immortality is an arc, bending from top to bottom and then ascending again from the nadir to the zenith.

It is said that you are the distorted reflection of God. On this ground God is the prototype of your true nature, for you are his child. In this train of thought our world is the domain in which God lives, as well as his children. God dwells in the invisible part of our nature and we dwell in the visible part. If you concede that the human race has already been following this train of thought for several million years, you will be able to recognize that the so-called invisible part of our nature must be swarming with prototypes. When we create a certain image in our thoughts and we continuously animate this with all our forces and adoration and we call this image Jesus or Buddha, we can imagine what the consequences must be in the course of

ages. Please understand how all of you are contributing to maintain these images and how you are enchain'd by them. You must destroy the entire pantheon of natural religion within and around you. You must adopt an absolute denial towards all of it for you are being most outrageously deceived.

We draw the inference that, whether one is either mystically or occultly inclined, every one projects 'himself' in the future, in a revised edition with the aid of a religious, occult or humanistic prototype. Consequently we conclude that all human striving is animistic self-maintenance, regardless whether we imagine our redemption as a subtle grace or as a guided process of evolution. Whether you say: 'I must return to the fundamental law of love', or 'I am saved through the grace of Jesus Christ', it all comes to the same thing, because you understand the 'return' in a naturalistic way. You will have to part with these religious or occult delusions, because they are your destroyers.

When we speak of delusions you must not think of some unreal fancy or mystification. On the contrary, all the prototypes in the invisible, everything that emanates from them and all that is being kept in existence by them is very real. We speak of delusion when you think that in serving your prototypes you will be able to rid yourself of suffering and sorrow and so escape from the wheel.

Therefore the Spiritual School advises you to free yourself of all your delusions and to break away completely from everything you maintain in this respect. All religious life within the church, in sects or in esoteric societies, all mystical behaviour must be eradicated. You must call a halt to all forces of habit in this respect and in order to strengthen your resolution be able to detect animism wherever it is.

On the radio during the morning worship the other day, we heard a minister say, in substance, the following prayer: 'Dear Father in Heaven, we your children come to you on this glorious spring day, in order to thank you for this lovely weather, which makes us all feel so joyous and foreshadows how marvelous it will be to dwell in your presence . . .' For a theological gentleman, who calls himself a Christian to utter such thoughts, the binding with the nature-god must be very strong. We have no objections to the spring weather. Who among us would not appreciate and be invigorated by it? What we object to is the name of our heavenly Father and Jesus Christ being used in connection with a simple occurrence of nature.

We write to you about the Gnosis, about the eternal reality of true life. In numerous ways we seek to point out to you the impossibility of spanning the gap between that life and ours, between the Christ of the Holy Language and the

Christ image of the church, between the heavenly Father and the nature-god of the lovely spring weather. Therefore, let us now give you a picture of the call and the purpose of the Gnosis, so that you may comprehend the message of salvation of God's eternal fullness. There are two natures in some people. One nature is entirely of this world, the other nature is not of this world but is held captive by this world. This higher nature must be liberated from the world of the senses. Only this higher nature stems from the divine nature and it is disseminated among mankind in a very broken condition, as so many divine life seeds. The seeds of divine life can be liberated and returned to the original source by a sacred method. It is the aim of the Gnosis to make all natures akin to it realize their destination and to become once again participants of the fullness of divine life. For this reason gnostic philosophy sounds an emphatic warning against all racial religiosity and against all racial holy language, as for instance in the Old Testament. For racial religiosity misuses the universal doctrine to achieve its own ends, and those ends are always grounded in this world. The god of the Old Testament is a nature-god, a demiurge who is in diametrical opposition to the God of the New Testament.

It is not those with a dialectic personality, but those who are naturally akin to the Gnosis who are

designated in the Holy Language as the children of God, and these children alone can be saved in the gnostic sense. The dialectical nature tied to the nature-god, the demiurge, can only change its position very temporarily and within the limits of time and place itself in a certain relation to the centre of its own nature. It is perfectly useless to pursue the fullness of the divine nature by means of the dialectic one. It is just as useless, while clinging to the dialectic nature, to weary and burden oneself with the wisdom of the divine nature. The wisdom of the fullness of God remains hidden to every dialectical man and cannot be transmitted by masters, either from the far East or from the near West. The wisdom of the Gnosis does not allow itself to be prostituted, it can be regained and retained only by the higher nature. Therefore, it is very rightly said in the Holy Language of the New Testament, that if anyone professes himself to be wise and does not do the works, he is a fool. A gnostic philosophy is an impossibility and all else that is called philosophy is misleading. The wisdom of the fullness of God can only be lived, be experienced. Philosophy is speculation.

By philosophy we understand the longing of the higher nature for salvation. If the imprisoned spirit-spark sighs for this salvation, if the higher nature, which may possibly exist, realizes the

misery of its captivity it will, because of this yearning, inherit the blessing of wisdom. Only the one who goes the Path is a philosopher. Consequently we renounce all religion, all occultism, all humanitarianism, all philosophy and every form of delusion, being in a complete self revolt, and we base our aim in the true divine seed of life becoming one with the original source of the Spirit. This objective involves a daily struggle against one's own dialectical nature, which must give up its predominance over the higher nature through self-mortification. Not until this objective is reached can the Gnosis be experienced. So we have to choose between three attitudes of life: the first choice implies permanent servitude to the nature-god, the demiurge; the second consists in philosophizing about the Gnosis, or indulging in mystical speculations about it; the third choice is to accept the Path completely.

The first two attitudes of life are entirely similar; the third attitude alone is liberating. Hence, the Holy Language rightly states that faith must be attended with works and is fulfilled only through works. In 1Cor. 8, Paul says: 'Knowledge puffs up, but love builds up. If anyone imagines that he knows everything, he does not yet know as he ought to know, but if one loves God, this one is known by Him.'

All knowledge is of this nature. When anyone

comes nearer to God, the Gnosis, he says like Christian Rosycross: ‘The sum of all knowledge is that we know nothing.’ We must not know God, but God must know us. The Spirit must enter our microcosm. As soon as we possess it, and only then, we possess wisdom.

Free yourself from your idols and go the Path and you will be wise. Then you shall serve God not with your wisdom, but with the high calling of your works.

## VII

### THE GNOSIS AND THE POETS AND THINKERS

The Gnosis, the divine unity, freedom and love, cannot be approached through natural religious or occult living and striving, any more than by mystical emotion or philosophical speculation. He who has realized this and yet, from a deep inner urge, has lifted his eyes 'to the hills from where his help comes', frees himself of all the stereotyped mystical, occult and humanistic delusions, in order to make room for the only true, transfiguristic process of freemasonry.

From the experiences of recent years it has appeared that many pupils and interested persons who learn about the call to liberation emanating from the modern Spiritual School, have the greatest difficulty in understanding this message and show the greatest surprise and confusion when the transfiguristic glad tidings are announced.

When Jesus the Lord speaks to Nicodemus of rebirth and its liberating ways, he gives evidence of great, childlike ignorance. 'You are a teacher and yet you do not understand this?' Jesus says to him reproachfully. Perhaps we are inclined to look down with a smile of superiority upon this pitiful bungler. However, let us tell you that the world, not excluding the forecourt of the modern Spiritual School, is filled with countless Nicodemuses.

They possess a clear mind and a heart full of love and yet, some of them have to exert every effort to gain, at best, a confused understanding of the ways of transfiguration. This confusion is especially to be seen in practice, when efforts are made to follow these ways. Therefore, we may wonder how this obstruction of consciousness came into existence. For in almost every life there is a missing link. A thread is missing somewhere and as a result of this one cannot apprehend the ways of disaster. It is as if one of the brain centres was damaged, as if something had dropped out of the ordinary sensory perception, as a result of which we all occasionally react in a childish Nicodemian manner.

It does not sound very pleasant when we state that on this account the sense of responsibility of mankind is quite definitely diminished. Undoubtedly, this is why Christ, taking this

diminished sense into account, said: 'Father, forgive them, for they know not what they do.'

You must bear in mind that in a day of manifestation there are never static values and qualities. Everything in dialectics is subject to continuous change. It is the same with our susceptibility to light, truth and reality. When after a cosmic revolt the remaining part of mankind is again enchained to the rotating wheel and it receives a completely new chance for liberation and receptivity to the truth of divine life then, seen from a dialectical viewpoint, this chance can be called ideal. But as time passes and man does not take advantage of the opportunity offered to him, his receptive faculties become smaller and smaller until in the end they have entirely disappeared. A human being who has lost this receptivity must then wait, not only for a new incarnation, but also for the dawn of a new day of manifestation following a cosmic revolt. For the susceptibility of impressions of the true divine life cannot be acquired by birth. You either still have it, or you do not have it any longer. And if you still have it, you must continually bear in mind that such a possession is not a static one. It is a scientific fact that every human being becomes increasingly ineligible for any possible binding with the Gnosis. It is for this reason that 'the voice' sounds with a warning force and urgency.

It is for this reason that the 'Hora Est' is sounded. The call goes out to those who are still able to react. Behind this call is the clear recognition that the power of reaction is gradually diminishing. Therefore, if the call sounds dynamically and one wonders with astonishment what the use of all this urging is, one may surmise what is behind it: the desire to help you while it is still possible. It is for this reason that in a work like ours there is always a certain pressure and there is always some activity taking place to arouse you.

As you know, there is a blind spot on the retina of the eye which is without any sight reaction. If one closes the left eye and turns the other eye to the left, the projected image will be invisible to the open eye because the image coincides exactly with the blind spot. Similarly you can imagine that several centres in the head, the heart and the spinal column are, or can become, blind to certain vibrations and suggestions. When such a situation comes about that person can no longer be helped. This condition of sensorial incapacity to receive impressions of the liberating life is the last stage of a natural process. Every human being reaches sensorial incapacity when, life after life, he moves along the horizontal line of dialectics.

But you must also be aware of the fact that such an incapacitating process can be accelerated by others. The hierarchy of this world is very inter-

ested in making you incapable as early as possible, for when this state is reached in the life of a human being, the hierarchy has nothing to fear of him any longer. This particular life cannot escape it any longer. We can observe how, between two cosmic revolts, a natural process of diminished responsiveness develops and how there is an increasing effort on the part of the dialectic hierarchy to accelerate it. It is simple to discern the method used by the hierarchy. Suppose you have authority over a person and you maintain it by exploiting him. Then you discover that the slave under your authority is open to impressions which may enable him to escape your control. You will then devise measures to make your slave immune to the impulse toward liberation. How are you going to do that? You can do it in two ways: from without and from within. There are transfiguristic impulses which are conveyed to mankind for the purpose of liberating slaves. You will circumvent these impulses and explain them in your own way. If they are derived from books, you will burn the books or forbid them to be read. If for any reason you cannot do this, you will alter the contents of these books in every possible manner. You will create an organization which pretends to use the books as the basis of life. Then you can use your own discretion in picking extracts and preach from them according to your liking. You can create an

entire science, tending to make the danger lose its vibration on the horizontal level. Your slave will continue to think that he hears the word of life but you are pulling the strings.

Should this method from without no longer be sufficient, the slave will also be attacked in the seat of his consciousness which is his blood. The blood will be kept in darkness through birth and by the use of magic. Thus, in this twofold grip, no way of escape is left open to the slave. You will understand that apart from the natural process to which we are all subjected, our blood is also damaged by other causes and that the objects of our attention have been intentionally damaged. Let no one think he is completely untouched by all of this. By way of the continual mixing of the blood we and our fellowman are bound to each other; that is why those who surrender themselves to the despoiling of the blood in a direct manner by the magic of the church make their influence felt also in our lives.

Furthermore, if we take into account the fact that all human thinking has been shifted very consciously for many centuries in the dialectical direction and that practically all transfiguristic calls have been appropriated for the purpose of debilitating them in the way just indicated, you will realize why we experience so much difficulty in understanding the calls of salvation and why our reactions to the word of life are so Nicodemian. In

addition to the natural process of descent, we are intentionally damaged and mutilated. Therefore, time is pressing. The true pupils of the modern Spiritual School still have the possibility to react; but all of us, as we proceed, are less and less responsive to the Gnosis. Because of this the Spiritual School will not give up trying, as long as there is still time, to break you open for the truth and drive you to regeneration.

Time and again, for many years, we have been showing you that the call of transfiguration is not an invention of the servants of the School but a call resounding from the beginning. Time and again we have drawn your attention to the sacred and holy language of all ages, to authenticate our messages and lend them force. However, due to the fact that it is the Holy Language itself which is the object of the attention and mutilation by the magic of the church, it may be that when we explain our point of view to you regarding the Holy Language, you will say: 'Well, that is how you see it, but I see it from a different angle.' So you resort to comparing the various angles and lose yourself in all sorts of speculations and comparisons, with the result that irrevocably you lose your way. For the tremendous multiplicity of ideas is also a means used by the hierarchy to maintain you as a slave.

Yet, we will not give up our efforts to awaken

you. For this reason we shall not confine ourselves to the sacred language to support our argument, but shall refer you to poets and thinkers who have spoken of and testified to the irrefutable truth and the necessity of transfiguration. You will understand that in so doing it is impossible for us to be thorough in any way. We can merely glean a bit here and there to call your attention to great witnesses and thereby enable you to study them more closely for yourself, should you feel so inclined.

We intend to place you once more before the holy aim, which is hidden to those who are understanding and wise by the standards of *this* world. If only you can find the missing thread again and hook the missing link to the chain again, then for you the call will not have sounded in vain. You are not expected to apprehend the complete fullness of the divine life in the twinkling of an eye. The issue is the restored contact, the being born anew. Even if you are still in the swaddling clothes of your new childhood, you are already worth more than if you possessed the highest consciousness estimated by the norms of nature; for you know the words: 'The things which are hidden from the wise and understanding of this world are revealed to the children of God'.

In the first instance we call your attention to Dante, the great poet of the Middle Ages. Perhaps

many of you have Dante's masterpiece *The Divine Comedy* in your bookcase. Probably many of you have also read it. But did you ever realize that the Divine Comedy develops a true, gnostic way into sanctification? The description Dante gives of hell, purgatory and paradise is not just a fantastic, poetic dream but the living embodiment of the entire path of transfiguration. In the inferno Dante describes the hell of dialectic life and its consequences. In the purgatorio, the mount of purification, he depicts the manner in which the Spirit-nucleus can be freed, as a basis for the new life, through self-mortification. And in his paradise, Dante shows us the Kingdom of God.

He who studies these three volumes in the light of inward capability, derives a complete and clear reflection of the universal doctrine. If you really are a well-read person and the spiritual light can still penetrate into you, it is almost incomprehensible that you should not have yet understood the message of the Divine Comedy and discovered its hidden treasure. In the Divine Comedy there are three principle figures: Virgil, Dante and Beatrice.

Dante represents the struggling microcosm, the complete system. At a given moment he discovers himself as an exile in the world of dialectics and as being touched by the call of the Gnosis. Virgil is his dialectical self, the true I of nature, the personality consciousness. Guided by Virgil, Dante

passes through the inferno and discovers the world in its hellish condition and its broken reality. Guided by Virgil, Dante penetrates into the purgatorio, the world of self-mortification. After he has descended the mount of purification to its highest peaks, suffering while wending his way upward, Virgil leaves him alone because the I of nature must die; it cannot enter the new land. John must decrease when Jesus appears.

And see, no sooner is Virgil gone, than the Other One, Beatrice, stands before Dante. Beatrice signifies: the one who brings happiness. It is indeed the true heavenly figure that appears after the earthly self has disappeared; it is eternal joy itself. Beatrice is the Gnosis, the one who procures eternal bliss. We wish that we could write more extensively about the marvelous Divine Comedy, but you yourself must break through to the light. Therefore, we will only in passing point out to Bacon (the great figure behind Shakespeare) to Jacob Boehme and also to Walt Whitman, three persons taken at random from the great file of transfiguristic writers, all of whom confirm the truth and the irrefutability of the Divine Comedy.

According to Bacon, the human being who has met the Other One is the rich man who by means of the key has at all times the eternal treasures at his disposal. The Spiritual School seeks over and over again to put the key, the missing link, the

thread of truth back into your hands. Because it is you yourself who has to handle that key. Of this, Jacob Boehme says: 'spiritual knowledge cannot be transferred from one intellect to another; one must seek it in the Spirit of God, that is the Gnosis.'

Whitman confirms these words with: 'wisdom cannot be transferred from one who possesses it to another who does not possess it.' From this it is once again apparent that philosophy is speculative. He who has not broken through unto the light, possesses nothing and can do nothing. The pupil must transcend all dialectical knowledge in order to attain hidden contact with God. Only when he has found Beatrice he can enter Paradise and become one with the Gnosis.

Therefore, the pupil leaves everything behind him. He breaks with his whole life system and its delusions and he says from within, as the ancient Spanish initiate, Saint John of the Cross:

'And if you will listen,  
the highest wisdom lies  
in the Being of God himself.  
It is a token of his grace  
to be delivered from all understanding  
and from all knowledge of nature.'

## VIII

### THE GNOSIS AS THE ORIGINAL PRANA

As you know, every living entity in this realm of existence absorbs forces and also produces forces. We use vital force and we produce vital force. Our microcosm is a receiving station for all kinds of cosmic forces. We transmute them partially for our own use within our own household of existence and partially to offer them to others. Further, as you know, there is an anarchy, an upset balance in the household of life, so life does not unfold in ever greater beauty but rather, at best, we see how it only maintains itself through a series of spasmodic convulsions and dramatic changes. We live here incidentally, although we know that we form part of a microcosm. Our entire existence, from day to day and from year to year, is a succession of incidents, which are the result of disturbances in our own household of existence. There are also incidents which befall us through the difficulties in the life of others, in which we become involved

and frequently are unable to avoid. We have to struggle for life; unavoidably we live in utter self-maintenance.

You call this living, but when you search for the meaning of life you are filled with fright or disgust. From the time we enter the field of life, everything is aimed at arming us against life and while we are here, many of us in turn take all sorts of precautions to arm us against life in the hereafter, whether we are of an occult or a religious nature.

We do not live, we exist! And for this existence we have to fight every second. We think that we can detect a plan, a purpose, a reason, a divine order in this existence. How can you possibly want to see something that simply is not there? How is it possible that you keep on speculating about a future which never comes? How is it possible for you to persist in this self-delusion, refusing to see through it?

Our existence consists of sorrow, trouble and suffering. This was true of the generations that preceded us, it is true for us and it will be true for all generations to come! World history, from its inception to this very moment, proves that existence, both here and in the hereafter, can never rise above sorrow, trouble, suffering, delusion and self-maintenance; in a word, above dialectics. If you do not accept, or are unable to accept this rock-hard reality, then the Gnosis has nothing to teach you!

If you do realize something of it you will be spontaneously prompted to search for the meaning of life. You will then see that 'life' surely cannot be the same thing as 'existence'. Existence can never be changed into life, nor can life be changed into existence.

If we consider our microcosms from the angle of existence, we can say: 'We do not live, our existence is an illusion of life'. If we could look at our microcosms from the angle of life, we would discover that we have died, that we are totally dead with respect to the Life. Something has died in our microcosms and as a result something else has come into existence. If that which has died could be reanimated, mere existence would disappear and Life would appear. You cannot transform that which merely exists into life. If you attempt to do so, Life will remain in its grave.

When existence and that which exists are consigned to the grave, not however in an incident such as natural death, but structurally and fundamentally, then Life rises from its grave. This is the conclusive and only meaning of the Paschal gospel.

There is no compromise between existence and Life. Existence can never participate in Life. The aeons-long effort of existence to gain Life can be explained from suffering, trouble and sorrow. Existence may try to escape from its corollaries in

a religious, occult, humanistic or materialistic way, but it will never succeed. If you do not agree with this, we must not fight about it or have a vehement argument over it. We must simply leave each other totally alone, each going his own way until, in time, we will discover the results of each method or procedure used.

We write these things because we have discovered the meaning of Life and would be glad to assist you in liberating your entire microcosm from suffering, trouble and sorrow. If you accept this help, you will find that we are endeavouring to assist you in carrying existence and all that exists to the grave. This entombment is a pre-condition for the resurrection of Life.

As we said, every microcosm absorbs vital force and every microcosm produces vital force. The ancient called this indispensable vital force, prana. This word can be translated as life substance, or staff of Life. Now, there are different kinds of prana. By this we mean that an unlimited number of conditionings of the root substance is possible. We shall divide all these states of root substance into two categories. Let us speak of the vital force of existence and of the vital force of Life, or of natural prana and original prana, or, as referred to in the Holy Language, of food that is perishable and food that is the staff of Life.

Now you must pay special attention to what

follows. When the Gnosis addresses you, it addresses your microcosm. Every microcosm has three states of consciousness:

Firstly, the microcosm is conscious as a whole, as a system. Therefore, we may speak of cosmic consciousness.

Secondly, the microcosm has a consciousness in the personality figure which has been built up in the microcosm.

Thirdly, the microcosm possesses a subconsciousness, in which all experiences of both the cosmic consciousness and the personality consciousness are recorded.

When we speak of cosmic consciousness we do not mean something like spiritual awareness, for every state of consciousness is purely natural and substantial. The consciousness reacts to spirit, but is not spirit. You must try to see that your cosmic consciousness is in tune with your existence; as a result of the consciousness root substance or prana is attracted and transmuted. As a result of this, the personality figure develops with its own particular consciousness. The results of both activities and states are finally incorporated into the subconscious.

If your personality figure is unholy and sinful, it is proof of a sinful, unholy cosmic consciousness, as the personality has been constructed by the cosmic consciousness. Consequently, the funda-

mental death of nature which we call the endura, is the fundamental discontinuance of existence. It does not lie primarily in neutralizing the personality and its consciousness, but in the fundamental neutralization of the existing cosmic consciousness. That is why the Holy Language calls the neutralization of the cosmic consciousness the first death.

When the cosmic consciousness has died to nature and reconciled itself with God, that is with the Spirit, when it again exists in harmony with the Spirit, the manifestation of the cosmic consciousness which has sinned and which is now dead, that is the personality figure, is likewise broken up and an entirely different personality evolves.

This perishing of the old personality is called the second death, in the Holy Language, in which it is also stated that in a cosmic revolt nobody can be harmed by the second death. When a microcosm is liberated from its sinful cosmic consciousness and, consequently, has died in the first death, the incidental disappearance of the physical body cannot in the least hamper the process of rebirth.

Centuries ago, when the Cathares were imprisoned and tortured and killed by the thousands by the Roman inquisition, the process of regeneration had already been developing within them for a long time and they could no longer be harmed by this death.

When we consider the organization of the entire microcosmic system, we find that there are many possibilities for mystification and the creation of delusions. There is a series of misconceptions on the level of the subconsciousness, on the level of the consciousness and on the level of cosmic consciousness.

There are people who immerse themselves in the sphere of the subconsciousness; this means that within the existing personality, they indulge wholly in their inspirations, aspirations, inclinations and instincts, with all the possible aspects of geniality, bestiality, ideality, goodness and badness. All this amounts to grubbing in the past. It is wasting time and leads to infinite suffering and sorrow.

There are people who immerse themselves totally in the sphere of their consciousness. They ignore all suggestions of the subconsciousness and place themselves with all their compulsion for existence in the living present, in total self-maintenance, giving the whole of their consciousness abilities. You know where that leads!

There are also entities who plunge completely into the realm of cosmic consciousness. Its meaning is perhaps more difficult to grasp. People who posses the cosmic consciousness of this nature try to elude the consequences of sin and death by regulating as much as possible the interaction

between our world of existence and the multiple prana.

Those who are cosmically conscious are the instigators of the law; they are the aeons of the dialectical nature order. By subjecting and maintaining all that exists under their law they protract our order of existence and perpetuate suffering, trouble and sorrow. Those who are cosmically conscious are the hierarchical rulers of nature. Those who are conscious only in the dialectical field of life live under the law and give transmuted prana, like milk, on which the cosmically conscious ones must live. On the contrary, those who are on the subconsciousness level give the herd a sea of religious, artistic and scientific delusions, which make the unacceptable existence appear to be 'life', which fills mankind with the false hope that in the future, in some future, it will be possible to escape this wretched existence.

Now, in thinking all this over, you may find it difficult to understand and you may wonder why those who are cosmically conscious have to resort to exploitation to continue their own existences and that of their world. We will try to make this clear to you. It should be highly beneficial for you to understand this, because if you come to realize how and why you are being exploited, you will see more clearly than ever the way of liberation that also lies before you.

A microcosm is a sphere of consciousness, in which a certain abstract idea must develop with the aid of prana or root substance. The idea underlying this development does not emanate from the prana or from the microcosm, or from anything that is within the microcosm, but from a realm that is outside the cosmos, from a super-pranic realm. The microcosm is a means to an end, and never an end in itself. Therefore we say that neither is the consciousness an end, but only a means to an end. Consciousness is soul and must be ensouled by something else.

The aim lies in God, the Spirit; that is a realm beyond, outside, the pranic realm. From the moment consciousness exists in the microcosm in agreement with the purpose of 'being led by God's Hand', a pranic substance which is completely pure and which responds to the aim is radiated into the system. Then the entire system becomes a radiation field of great glory, and a pranic substance is restored through transmutation to the cosmic realm, which will give the pranic realm greater possibilities. Thereby, the development can be achieved in a better way more rapidly and gloriously.

It is a divine axiom that the divine substance can be rendered even more divine, more sublime and more powerful by the sons of God. In this manner an evolution of the pranic realm can develop.

However, if any unit of consciousness separates from the leading Spirit and goes its own way, a need for prana will develop which cannot be obtained from the original prana. The result will surely be that such a microcosm cannot subsist in the realm of the original prana and will submerge into a lower realm.

However, equally in that lower realm norms will prevail which cannot be exceeded. Ultimately the entire microcosm should be denatured in order to exist, as otherwise it must again reconcile itself with the realm of the original prana.

Now there is still another possibility. When a number of microcosms lower themselves from the realm of the original prana, they arrive in the realm of the lower prana in a state of pranic neutrality. It means that the prana of that realm can lead either to resurrection, or to a further fall. This condition is necessary to make the return possible. When we, as a system, take in prana as our staff of life, we give back prana. If this transmuted prana is in balance with the pranic realm in which a person lives as a microcosm, he receives again macrocosmic prana for further sustenance. If that which he gives back is not the equivalent of that received, then his own creations and the result of his own actions will return to him and in this way he creates a personal pranic realm around him, in which and from which he must exist. Then the

contact between him and the pranic realm is severed. This causes great distress, a dearth of existence which will occasion an ever deeper fall. The entities who are of his own kind and who still dispose of their superconsciousness, realize dangers and bring together all those who are on their level. Thus many microcosms form a large many-sided sphere in the pranic realm. Like manure that the farmer stores up to fertilize his land, all the pranic substance emanating from this collectivity is then concentrated and kept as a supply in order to exist in a pranic desert. It serves to maintain this existence for as long as possible.

The superconscious are in the centre of the web forcing by the discipline of a law all conscious and subconscious entities to surrender their pranic products to the whole, in the vain hope that through culture they can once again draw from the original prana, or at least from the prana of the original root substance. The unholy cloud of nature exists in this way in the great cosmic realm, rotating like a sphere in the realm of the lower prana. In this manner, all of our own deeds pursue us and are at the same time our field of existence, our microcosmic prison. But the Gnosis does not forsake us in this place of horror without offering us the possibility of saving ourselves. Every microcosm receives the possibility to leave its field of existence at any time and return to the field of life.

Every microcosm, as a sphere, as a minutum mundum, can at once tear itself away from the unholy cloud, thereby eluding it and be then reintegrated into the original pranic realm. To receive the original prana means to give up the superconsciousness, the cosmic consciousness of this nature and to assimilate again the bread of Life in the system. He who is able to receive the bread of Life, reflects the obvious results in his entire system. He can no longer be harmed by the second death.

Perhaps you will now understand the words of John's Gospel: 'Truly, I say to you, unless you eat the flesh of the Son of man and drink his blood, you have no life in you. I am the bread of Life. He who eats of this bread shall live forever.'

He who begins the journey with this bread has set his foot upon the path of liberation.

## IX

### THE GNOSIS AND THE REGENERATION OF THE ENTIRE NATURE

After all we have discussed with you so far with regard to the Gnosis, you know that the microcosmic system must be divided into three aspects of consciousness:

1. the cosmic consciousness, which is so called because it relates to the entire microcosmic system;
2. the consciousness of the personality, which is related exclusively to the personality;
3. the subconscious which, in the first place, includes the synthesis of the other two states of consciousness, for the totality of experiences accumulated in the other two states is retained in the subconsciousness. In the second place it serves as a mirror by which the cosmic consciousness makes itself known to the personality consciousness.

In addition, it must be mentioned that the subconsciousness controls certain important areas in the head sanctuary, in the heart sanctuary and in the pelvic sanctuary, as well as in certain other centres, for instance those located in the hands and the feet. The pupil should understand this to be able to grasp what is taking place when the Gnosis begins to regenerate the pupil's entire nature. He who desires to understand something of the Alchemical Wedding of Christian Rosycross, must have some understanding of the presence and the activity of the three states of consciousness of the three souls. The Universal Brotherhood wishes to inform all those who are able to understand and, consequently, are able to walk the path, about the elementary principles of the process of transmutation; for the time has come.

The path is unveiled to those who have eyes to see and ears to hear. This means that the Gnosis reveals itself in increased activity to all who, microcosmically, possess this possibility. The great foci of the Spiritual School have been prepared so as to render their services in this work of revelation. Therefore, we must once again give emphatic advice to all pupils to make use of the foci in the proper way. At the present time our School has a number of important foci and we know that if the pupils will only apply themselves sufficiently and surrender themselves in the correct

way, others will follow suit. This effort will not be asked of you, because it must take place spontaneously from within. It is a manysided effort and to the extent to which you realize and prove this the great work will rapidly expand in an unexpected way, so that in time we can work with many more foci.

One thing is certain, if you prepare yourselves ever more thoroughly you will come to an ever better understanding, which will enable you to make use of the merciful help of the Gnosis, permitting the holy Sevenlight to enter your microcosmic system.

As you know, the redeeming activity of the universal prana is indicated as the Holy Sevenlight. In the beginning of the Revelation of John (the man who turns again to the universal Spirit of Love which is the original prana), this brother is confronted with the sevenfold mystery. He sees seven golden candlesticks and in their midst the original human figure holding seven stars in his right hand. He receives the mission to address the seven churches which are in Asia and to deliver to each one of these churches a message from the Seven-spirit. Among other things, this mystery draws attention to the fact that the complete microcosm presents seven aspects; each of these aspects is to be discerned in a sevenfold way. We sometimes refer to them as the seven spheres of the macro-

cosm, but likewise the microcosm has seven spheres.

Therefore, when the candidate for the transfiguristic mysteries contacts again the original prana in his cosmic consciousness, he must also light a seven-branched golden candelabrum. This is because in the process of transfiguration, all the seven spheres of the microcosm and their seven aspects must be completely reborn. The Sevenlight must penetrate into the dark depths of the seven stars of the microcosm to purify and break up. In the radiation of the Sevenlight the regeneration of the entire microcosmic nature must take place. Now, every pupil of the School should well understand how, when and where he can pick up the thread of this liberating sevenfold process. Not until he has picked up this thread can his wandering microcosm rediscover the shining way out. Picking up the thread in the dialectical maze is only possible when the holy Sevenlight can still be reflected, or when its reflection can manifest itself again in the subconsciousness and so penetrate into the consciousness of the personality and into the cosmic consciousness.

The capacity for this reflection depends on two factors. The first is that the microcosmic system as a sevenfold system still offers opportunities for this, while the second fact is that the attitude of life of the candidate merits it. Only if both

capability and willingness are present will the original prana be able to penetrate into the system as a radiation power. If you will recall the mysterious image that John saw, you will know that a sharp, two-edged sword proceeded out of the mouth of the image. This sword will by its strokes increase the elementary capability and willingness. As the strokes fall, the radiation power of the original prana can work more effectivily in the system.

So it may happen that a person has been struck repeatedly and for a long time by the sword without being aware of it. The point is that the original prana must pierce through a shaft by which it can reach the subconsciousness. A life of sacrifice and abandonment of the self in this nature-order, where the left hand does not know what the right hand is doing, will considerably further this openness. At a given moment, a golden beam of the original pranic Light will be able to penetrate to the bottom of the pit.

The bottom of the pit, as described in *the Alchemical Wedding of Christian Rosycross*, corresponds to the mirror of the subconsciousness. This is located in the sacral plexus which has its seat in the lower part of the spinal spirit-fire system. The golden ray of the original pranic Light must penetrate right to the sacral plexus. This ray is compared to a rope that is lowered into a pit.

The cover of the pit must be pushed aside for this ray, this rope to be lowered. The lid or covering of the pit corresponds to the head sanctuary. In the head sanctuary there are seven roses and each of these roses forms an opening to the pit, to the subconsciousness. Only after seven ropes, or seven rays of the original golden prana have been lowered into the pit may the reflecting activity of the subconsciousness fully function. Then Christian Rosycross can be pulled out of the pit with the sixth rope.

This information calls the pupil's attention to the fact that the moment the sixth ray of the original pranic Light enters into the pit via the sixth rose the cosmic consciousness becomes aware of its calling, its task and the presence of the original pranic Light. The seventh ray is then necessary to complete the entire process. Until that time the cosmic consciousness was still entirely bound to the dialectical cosmos and performed the work which was forced upon it by the dialectical hierarchy. At the seventh thrust of the light directed to the subconsciousness a trumpet sounds, as it were, and a particularly piercing sound is produced which vibrates through the entire microcosmic system.

At the sixth touch the cosmic consciousness perceives the Holy Spirit outside of itself; at the seventh touch the Holy Spirit enters the system

permanently, beginning its entire regeneration. So it becomes clear that we may speak of a first resurrection. By the working of the holy Seven-light, by the seven rays directed at the sacral plexus, the one true Life enters the microcosmic system of the pupil who has satisfactorily completed the sevenfold preparatory work. Then, as the Holy Language says, *the Life is raised in the midst of the realm of death and under the guidance of this Life death is swallowed up in victory.* This means that when the original prana of life starts to operate again in the microcosmic system, the gradual death of the ungodly nature begins.

The endura can be accomplished by means of the consolamentum of life. When a pupil has been sealed with this seal of life, no harm can come to him any longer, from anything or anybody. Neither heights, nor depths, nor any terror can separate him anymore from Christ, that is from the growing, new divine man within him. Perhaps you will now understand the words of Colossians 3:

'If you have been raised in Christ, seek the things that are above, where Christ is, sitting at the right hand of God. Set your minds on the things that are above, not on things that are of the earth. For you have died and your life is hidden with Christ in God.'

In this gnostic, yet very mutilated epistle to the Colossians, the initiate Paul differentiates between

resurrection and revelation. Therefore he proceeds:

'When Christ who is our life appears, then you also will appear with him in glory. Therefore, put to death your members which are upon the earth.'

,Being an inhabitant of Colossae means to be involved in the process of regeneration. Whether what Paul has to say to the Colossians also applies to you, depends on whether you have also risen with Christ. If you hear a theologian speak about this 'rising with Christ', then you know that he means that a mystical and intellectual faith in a historical fact of resurrection is what it takes to participate in the Christ being. However, you must understand that 'being risen with Christ' is related to the birth of the original pranic Light in the microcosmic system. This birth can only take place when at a certain point in time the trumpet of the seventh ray sounds and the microcosm thereby will be changed. Between this birth, after the trumpet has sounded, and the Christ manifestation lies a process of life and death, of complete transmutation. Therefore, all the members who are upon earth, who are of this earth, must be mortified and towards this end the inhabitant of Colossae must cooperate intelligently in these processes and not set his mind on things of the earth, but on the things which are above.

When a pupil's cosmic consciousness has been kindled by the original pranic Light, following the

sevenfold preparation, this cosmic consciousness has full access to the subconsciousness. Then the force, the faculty of the sacral plexus will be activated as a finely cut mirror, influencing from below upwards, in the regenerative sense, the entire personality consciousness which is still completely of and from this nature. Then it will be definitely possible for the personality of this nature to comply with the suggestions of the inner cosmic consciousness and via the mirror of the subconsciousness the personality will also be fully enabled to read and understand whatever the Holy Spirit intends to convey to it, provided that it will let himself be guided by the divine man who has been raised up in it.

When the initiate Paul speaks to his pupils in Colossae of these things, he does not advise them to fight by constant suffering and grief, to struggle against the lower self but on the contrary, he explains the process to them scientifically. Then he tells them that they are fully enabled, through what has been raised in them, to mortify the members of dialectical nature, if only they will set their minds on the things which are above. There is absolutely no one among you who would not want to set his mind on the things which are above. This we can say with certainty; otherwise you would not want to devote several hours to reading a book like this. You all want to set your minds on the

things which are above, but you will not be able to do so unless you are risen with Christ, unless you are in microcosmic union with the original prana of Life. All your difficulties, all your suffering and grief originate from the lack of this union.

You are being morally harmed by the many oppositions in your life, because you are still forced to eat of the tree of knowledge of good and evil. But when you are risen with Christ, the hierophant can say to you: 'Seek the things which are above', and you will be able to carry out that command. Let yourself be guided by the cosmic consciousness, the super-consciousness where Christ is, seated on the right hand of God; where the original prana of Life is which is completely united with the Universal Logos. It can be said to such a one: 'Sister, brother, behold you are dead; you are severed from dialectics, but the perfect life is still hidden with Christ in God. Now, by way of the process, mortify your members which are of the earth. Then you will proceed from power to power. That which is hidden will manifest itself increasingly in Him who is our life. Then, after accomplishing the transmutation, you will appear in glory'.

Maybe you feel that there is an insurmountable barrier between you and this glorious revelation. This barrier lies in the fact that the seven rays of the original pranic light have not yet penetrated

into the subconscious mind, or that you have not yet properly reacted to it, so it was not yet possible for the trumpet to be sounded.

The mystery of the seven calling rays in the pit of mortification will be explained in the following chapters.

## X

### THE DESCENT OF THE SEVEN RAYS OF THE ORIGINAL PRANIC LIGHT

When the one, indivisible Light of the original prana touches the microcosm of the pupil, we find that this Light is absorbed by the seven aspects of the microcosmic system. As it was explained in the previous chapter, the complete microcosm has seven aspects and each one of these aspects may, in turn, be divided into seven others. So, when we allude to the holy Sevenlight, we mean that the one indivisible Light of the original prana is active in some way in the sevenfold microcosmic system. When this work in the microcosm is completed, the reborn human being holds the seven stars in his right hand. Then all the structures of the microcosm are again in complete harmony with the Light of the original prana and this victory is reflected in the entire system.

It is an absolute condition in all transfigurism

that the builder demolishes and builds with the aid of and through the Light of the original prana. For this Light is the bread of life and by eating it, the true life is restored to the microcosm. He who can eat this bread has eternal life; he possesses Tao. He who can eat this bread will find that the Light of the original prana rushes through all parts of the system as a pure stream of force, as the wine of the Spirit. It is the universal river upon whose banks the city of God, the reborn microcosm, must be built.

The partaking of the bread and the wine is the meaning of the Last Supper; it means being completely enveloped by the Light of the original prana and its workings. There is little value in celebrating the Last Supper as is customary in religious circles. It even presents an extremely dangerous aspect, because when man of this nature, living on the horizontal plane of existence, celebrates the Last Supper through mystical habit or adoration, there will be no inflowing of the wine of the Spirit, but a renewed binding with the hierarchy of the reflection sphere, an attachment to the wheel for the nth time.

Years ago, when we began the work in the School of the Rosycross, we had in mind to restore the true celebration of the Lord's Supper. We sought the door according to the word: 'Behold, I stand at the door and knock. If any man hears my

voice and opens the door, I will come in to him and will sup with him and he with me'. We began with a simple, completely symbolic act, in order to awaken preremembrance and maintain it until the appointed time. It is simply a matter of intelligent directedness that every pupil should ask himself in what way the Light of the original prana can be connected with him, so it can become active in his microcosm in a regenerative manner, conducive to rebirth. It is a matter of intelligent directedness to consider in what way a pupil can progress to true freemasonry.

The original idea of freemasonry and more especially the idea of 'free" does not point to intensified individualism, to common self-centredness. Being free means being able to work in, through and with a truly liberating power. Therefore, every effort made cut off from the Gnosis will be negative in its effect and will contribute to increased suffering and sorrow. The power of liberation, the Light of the original prana, the bread and the wine knock at the door. How can we open this door?

'If any man hears my voice and opens the door, I will come in to him and will sup with him and he with me.' How shall we succeed then in opening the door? Now this is exactly what the School of the Rosycross teaches you to do: how to open the door to eternal freedom. It is for this reason that

we wish to speak to you of the descent of the seven rays of the Light of the original prana.

If you look up at the starry sky you will see several so-called dark spheres. All these spheres revolve in a vast field of light, but they themselves are dark and we perceive them only because by their presence they reflect something of the cosmic light. Thus it is with all dark objects. We perceive them because there is also light. Similarly, you will be able to imagine that there is also the omnipresence of the Light of the original prana. It forms a field of light in which we revolve like dark spheres. Sometimes we are more or less conscious that we are in this light, that we exist by the grace of this universal love, yet this awareness in itself has but little value. Sometimes the messengers of the universal Light break into the drab realm of our existence to tell us, 'The light is here. Behold, I stand at the door and knock.' This call comes to direct our awareness to the Light.

We cannot respond, 'Let the Light touch us to help us in our darkness', in the same way we would switch on a light, for you will realize that darkness, when it is illuminated mechanically, is nevertheless darkness. In exactly the same way an entity of the reflection sphere, wrapped in his mantle of light-ether, gives no proof whatsoever of the Light of the original prana.

The entire dialectical reality of being and exist-

ence, all that exists is designated in the Holy Language as darkness. That darkness and the Light of the original prana cannot be reconciled with one another. This is why the door remains closed and why it will remain closed until you have the courage to accept the holy conflict in your life. As soon as you think that the Light comes in order to illumine you in your present state of existence; as soon as you show any sign of satisfaction with this, the connection must be attributed to the false gnosis with which you are then in natural equilibrium. The pupil must come to the discovery that his whole existence, no matter how it may be lit up mechanically, is total darkness and does not offer the least perspective. He will come to this discovery after he has tried all credited possibilities for liberation without avail and has become a purified and at the same time a thoroughly disillusioned dialectical person.

When anyone has come to this discovery, tired and defeated, he can then adopt two different attitudes. He can refuse to accept what he has discovered, along with its logical consequences and he will then camouflage his deplorable state and feign an appearance of peace and balance. On the other hand he can accept the holy conflict, which means that he opens the door and gives entrance to the holy Seven-light. In this case, the peace and the solace and the comforting touch as of a spring sun

will not come to him, but instead he will allow a new series of conflicts to enter his life. But these are conflicts about which it may be said, 'This illness is not unto death, but in order that life itself may be born'. It is the reality of darkness, which must be broken off and die; the delusions of life must be swept away. This is why the Last Supper is a meal before death. After the Supper the delusion with all of its numerous conflicts will be destroyed. It will all be destroyed on the way of the cross and on the morning of the resurrection.

Before participating in the Christ Being, before being able to carry the cross of transmutation, before being able to attach the rose of the resurrection to the cross, you have to celebrate your Last Supper. This Last Supper is a meal before death. It is related to the descent of the seven rays of the Light of the original prana. In the Spiritual School we speak of the 'Last' Supper because this state of being shows that there is a parting. The day of the old, ordinary, dialectical life passes. In the evening of the day the pupil turns to the eternal new day, whose morning crimson he hopes will soon appear.

The School of the Rosycross is an effort of the Universal Brotherhood to lead you to this Last Supper. You will not get there automatically, you must make your own resolution. You yourself must end your day of nature by intelligent, personal directedness. For this reason the *Alchem-*

*ical Wedding of Christian Rosycross* begins with the specific information that on the eve of Easter Christian Rosycross was preparing his beloved paschal lamb.

So we can discern four main phases of the path as being firstly, the preparation; secondly, the celebration of the Last Supper; thirdly, the way of the cross, and fourthly, the resurrection. We know that many pupils in the School of the Rosycross are willing to break through to the second phase. In view of this, the School wishes to inform you about everything to which your attention should be directed and in which your readiness must be proved.

In the second phase the Gnosis, the Light of the original prana, begins a process with you; a process for which you have made the decision yourself. This process is a struggle, it is an attack made upon the entire dialectical being by powers which are not of this world. The pupil must be pulled out of the pit. As we have already described seven ropes must be lowered into the pit of mortification for this purpose.

The fact that this concerns the beginning of an intense struggle, is clearly proven by all the reports given in bonafide literature. Johann Valentin Andreae speaks of a feeling of being heavily chained with a great multitude of others, swarming like bees in a hive. None of them can see or hear a

thing. There is a fierce struggle because each one seeks to climb higher than the others. Each one reproaches the others as though responsible for his own blindness and captivity. When the Light of the original prana then starts the process, the fight is on in all earnestness. Each one strikes and kicks about him. Christian Rosycross says about himself that he warded off many attacks with hands and feet. Violence and chaos increase as the ropes are lowered; Christian Rosycross is unable to describe this agitation in detail. We must try and explain this violent commotion.

As you have read in one of the previous chapters, the Light of the original prana makes an attempt first of all to change completely the state of the subconsciousness, which has its seat in the sacral plexus. Such a changed sacral plexus forms the door to the renewal, to the transmutation of the entire microcosm. When the sacral plexus is able to fulfil its function of reflection correctly, the bread and wine of the Gnosis can then perform their task. So the core of the work of freemasonry, during the second phase of salvation, is for the pupil to exert himself to the utmost in order to polish the mirror of his subconsciousness in the right manner. We can tell you the following about this work, which the pupil will necessarily have to accomplish in spontaneous response to the touch of the Gnosis.

It is common knowledge in the universal doctrine that there are forty-nine plexuses in the body, seven times seven, seven groups of seven plexuses. By far the majority of these forty-nine nerve centres or ganglia are not visible under the microscope, which is the reason why they cannot be found in any textbook. These seven groups of seven plexuses are spread over the human body.

The first group is located in the head, with the throat plexus as its centre.

The second group is in the neck, lying as a garland around the larynx, with the larynx plexus as its centre.

The third group is in the lungs, having the cavernosum as its centre.

The fourth group is located in the heart, with its centre a plexus situated in the aorta.

The fifth group is in and around the stomach with the epigastrium as its focus.

The sixth group is in the pelvic sanctuary and is connected with the sex organs.

The seventh group is to be found in the serpent-fire system, with the sacral plexus as its centre.

It is the seventh group that governs the entire system of plexuses and this is why one can say that the sacral plexus is the core of the forty-nine ganglia.

To have a clear view you must understand further that this system of plexuses must be seen in

close cooperation with the internal secretion system. There are equally forty-nine internal secretion organs, which are similarly divided into seven groups of seven. The forty-nine blood aspects should be seen in the same relationship. The status of your existence is such that the state of your blood forms the basis of your existence, whereas the internal secretion, in combination with the system of plexuses, determines your state of consciousness and your actions.

These three aspects are in constant interaction. A change in the activity of the plexuses necessarily results in a change in the internal secretion, and the internal secretion in turn can bring about a direct change in the basic blood state. If a pupil, by persevering long enough in a line of action, succeeds in changing the basis of his blood then this chosen line of action will finally not demand any effort on his part. He has won a victory which is etched in his blood. A new possession has come into existence. Now pay attention to what follows.

When you are tired of struggling in this world and come to the discovery that darkness can never become light and that only mechanically a substitute for the light can be produced, your activities in life, your general behaviour in this world will give evidence of the fact. If you have grasped what has just been indicated, it will be clear that the basis of your blood has been changed by this understanding.

The School of the Rosycross can then guide you into the first phase of the process of sanctification on the basis of this new blood. The School can direct your attention to the other kingdom, to the Gnosis, to the original prana, to the reality of the true life. Then it may be that after you have been exposed to this radiation of love you will decide to tear yourself away from your present phase of existence and really undertake the path to the one true life. If this decision is not taken emotionally or intellectually, but out of a real, vital need, then it is a valid action affecting the internal secretion and the blood. By this action you open the door yourself.

Because, what is happening here? As a result of this radical decision and because our action has influenced the internal secretion one of the roses in the head opens somewhat. As soon as the rose opens, the first ray of the Light of the original prana can penetrate, like a rope, into the serpent-fire and endeavour to awaken the system of the sacral plexus, which is asleep, as it were, with respect to the higher life. If this endeavour of the Gnosis is successful, the result will be a new life of action, as a consequence of which the second rose will open and the second rope can be lowered; and so on until the Seven-spirit has fulfilled its task and the pupil has responded in a sevenfold manner.

Then the Last Supper is celebrated and the pupil

starts on his way of the cross. In subsequent chapters we will give you a detailed description of the seven liberating acts during the Last Supper.

## XI

### THE SEVEN LIBERATING ACTIONS (I)

When a candidate for new, higher life has struggled to the point of exhaustion and has come to the liberating discovery that darkness can never become light and a substitute for light can only be produced in a mechanical way, his life activity, his general conduct will bear this out.

These words refer to the signature of a human being who, hoping for success, comes to the Mystery School. A person who still expects something essential of this dialectic life, who has not yet come to a dead end, may possibly have a great interest in transfiguristic teachings and problems but the Gnosis will not be able to reach him in any way with its liberating aspect. This interest is at most mental or emotional. So, the School of the Rosycross has two kinds of interested persons in its forecourt, those who are merely interested and

those who are attracted out of an inner need. Only the latter can be helped in a direct way.

We do not mean to intimate that interested persons had better stay away, for it would not be impossible for them to remember many of the teachings and then understand them better later on, and so react to them positively. But this group of interested persons must well understand that the bread of life can only be received by those who approach the Gnosis from an inner need. You will perhaps wonder with some concern and doubt whether the School of the Rosycross does not at times make mistakes in judgement by denying the food of liberation to a pupil who is entitled to it. A decision of this kind is not possible as it is the pupil himself who determines his ability and his state of maturity. He himself determines the moment for assimilation by pure action. When someone has developed a suitability for assimilation by correct action, the Gnosis, the original pranic Light is always present to enter via this open door.

If you still wonder whether you might, perchance, be forgotten or underestimated, the old dispensation is still deceiving you. Then you place yourself under the law, whereas you yourself must fulfil, must become the law. Fulfilling the law of the new life does not mean that you should study, learn a number of rules by heart and follow them

outwardly, but that through a new activity your conduct is such that the separation between you and the Gnosis is neutralized. As long as this door is closed there is little that can be done for you. You yourself must open the door by a new kind of action as a consequence of your inner need.

We cannot draw your attention to this forcibly enough. Do not think of adopting a new mode of action and do not put it into practice because you are sure to be unsuccessful. Acting in a new way must proceed spontaneously from an inner need. Well then, when such action, such behaviour is expressed, the initial phase of the process of sanctification can be realized. We must see a pupil like this as a stranger, as someone who has lost his way. He has but one desire: to go home. At first he does not know where to turn; the direction in which 'home' lies is unknown to him. Thus, something akin to despair develops in him and he seeks as though his very life were at stake.

At the appropriate moment this seeking is rewarded by a well-understood suggestion from the Rosycross. From that very moment on, the teachings, lectures and other activities of the Brotherhood appear to him in an entirely different light. As soon as this period of orientation is over and the pupil knows how to set his compass in order to find the way home, he has to decide whether he actually wants to go that way. Making

this decision is another positive action, this will be clear to you. During the night of his existence he who has lost his way seeks for 'light'. Suddenly he is touched by one ray of it and guided by this light he wends his way to his destination. By this action the pupil himself opens the door.

Equiped in this way he decides to set out on the journey to the one true life as a consequence of the activity of a plexus. One could speak of it as a certain nervous tension to which the internal secretion and the blood must adapt themselves. In this situation, which is the result of self-liberating action, one of the roses in the head sanctuary opens to a certain extent. Through that opening the first ray of the original pranic Light can penetrate into the serpent-fire, seeking to influence the mirror of the subconsciousness located in the sacral plexus.

As you know, seven rays in all will penetrate into the system in this manner and they must arouse seven liberating reactions. These seven reactions are called the seven liberating actions during the Last Supper. It is our intention to describe these seven actions for you. We hope and pray that your inner disposition may be such that this description will not increase your intellectual ballast, but will have a truly liberating effect on the development of your pilgrimage.

The purpose of the seven contacts of the original

pranic Light is to lift you out of the pit of mortification and deliver you from the tower of delusion. The point is to carry out seven actions. You should increasingly realize that loosing yourself in speculations and considerations cannot help you. Only your behaviour resulting from faith, that is the situation of the pupil who is going home, can be liberating for you. Therefore, in the *Alchemical Wedding of Christian Rosycross* it is described how the seven ropes, which are lowered into the pit, must unconditionally be grasped, and how this action is accompanied by an enormous inner struggle which will also be manifested outwardly. It is clear that whoever sets out to live in the new life will have to overcome the resistance of the laws of nature. Even though the attitude, the readiness and the capability of the pupil would be almost perfect, one should seriously consider the fact that our personality is of the nature of this world.

Therefore, it is the task of the first ray of the original pranic Light to minimize as much as possible the natural biological influence of the dialectic law, to reduce it to a necessary minimum. This work is to be accomplished by means of the seven plexuses whose centres are located in the throat. In this connection the throat plexus is of paramount importance.

As you know, we are connected with the surrounding world by our respiration and our

sensory perception, which are controlled by the group of plexuses we have just mentioned. All forces, substances and vibrations in the atmosphere, all light, colour and sound vibrations are received by the first group of plexuses and more or less transmuted passed on to the system.

Whoever is a stranger in this world and longingly looks forward to the true land of the Father, knows that a venomous activity, a nature-binding influence emanates from all forces, substances and vibrations; from the light, colour and sound of this nature. As the personality is a product of this nature and so must draw all of its vital forces from the surrounding world, and as this personality by virtue of its origin and birth stands or falls with the light and sound vibrations of this world, a great deal must happen before this personality can cooperate in a process of regeneration. That is because this process of regeneration must develop by means of the vibrations of an entirely different world order. So it is not hard to understand that the personality is in a state of captivity. We will now consider how release comes about.

First of all we must call your attention to the fact that there is a battle to be fought. A life of action must begin as a result of which the group of throat plexuses is given the opportunity to undergo an intense change. Then it can shield itself from natural influences, reduce the workings of other

influences by holding them to a minimum and by so doing it will be able to open itself completely to the ray of the original pranic Light reflected by the sacral plexus. If the pupil succeeds in this endeavour, then the first rope is lowered successfully into the pit of mortification.

It may now become clear to you that, through action, the conditions for the transmutation of the entire nature are created in this initial phase of the Last Supper process. This transmutation can only succeed when the activity of the ordinary nature is reduced to a minimum, permitting the new nature to assert its powers without disturbance. When the reflection of the first ray of the original pranic Light can begin to work through the sacral plexus a period begins, which is described in the sacred language as 'the day of the unleavened bread'. The moment when the throat plexus begins to change is described as the commissioning of Peter and John to prepare the Passover. We find these indications, for instance, in the gospel of Luke chapter 22: 'Then came the day of the unleavened bread, when the Passover must be prepared. Jesus sent Peter and John, saying, 'Go and prepare us the Passover, that we may eat it.' They said to Him, 'Where will you have us prepare it?' He said to them, 'When you have entered the city, a man carrying a pitcher of water will meet you. Follow him into the house which he enters and tell the householder: 'The

Master says to you: "Where is the guest room where I am to eat the Passover with my disciples?" And he will show you a large furnished upper room; there make ready.'

The day of the unleavened bread is the time when the pupil is able to eat the original pranic Light, as the bread of life, pure, unleavened, unfermented by the influences of dialectic nature. Every pupil is called to this task and he will be able to fulfil it when he meets the man carrying the pitcher of water. This refers to the first ray of the divine Light, first descending via the spinal system to the sacral plexus, then ascending via the sympathetic nervous system to the group of throat plexuses, where the door to the head sanctuary, to the upper room, is found. 'There make ready', is the order. It is the task of Peter and John to carry out this order.

When the pupil in this stage of his pilgrimage follows the man carrying the pitcher of water and if the signatures of Peter and John are clearly evident, he will bring about a certain tension, a special vibration in his nervous system. The signatures of Peter and John are: 'dynamic energy' and 'absolute devoted love for the one aim'. When the pupil is of this inner disposition and gives evidence of it, the special nerve vibration will not fail to develop. This vibration may be called 'Uranian', which signifies the idea 'explosively

renewing'. Such a vibration is under all circumstances destructive for entities of this nature, it provokes chaos and is consuming and disruptive.

The task of the pupil mentioned is to prepare the Passover, to celebrate the Last Supper, so that he may be fully prepared for all the consequences of the nerve vibration so aroused. He knows very well that the storm will break loose immediately afterwards. Consider the beginning of the *Alchemical Wedding of Christian Rosycross*: 'On the eve before Easter, Christian Rosycross was preparing his beloved Paschal Lamb, and then a storm broke loose which threatened to tear his entire cottage to pieces'. Every pupil will have to weather this first storm. In fact, it is very easy to explain the meeting of the forces of the true life in the group of throat plexuses as the cause of that storm. The domination of the personality system is sought, on the one hand with the purpose of maintaining the old life, on the other hand with the purpose of guiding the pupil to the new life. This storm, this struggle, has such a tremendous variety of aspects that a survey of its vast expanse would require many hours. Therefore, we shall have to restrict ourselves to a few basic indications. As you will now realize, the storm which has to be weathered has as its purpose the closing off of the group of throat plexuses biologically, morally and spiritually, in order to render them capable of

admitting the barest possible minimum of dialectical influences. Furthermore, this group of throat plexuses must be made subservient to the process of transfiguration.

Therefore, three directions are essential for the beginning pupil: firstly to keep out irrelevant natural influences, secondly to reduce other influences to a minimum, and thirdly to remain entirely open and subservient to the new light, to the Light of the original prana. A recurrence of the struggle develops of which we might have thought that it was left behind long ago. So, once again pay attention to what is said in the opening lines of this chapter. There it is stated that the pupil can approach the Gnosis only from an inner need and only after he has become weary of struggling in this world.

The battle that must be fought to the finish on the eve before Easter ties completely in with this. The powers of this nature will use every available means to hold our interest on matters of this world, as a reaction to the new original pranic nerve activity. In the whirl of every sort of influence it will then be apparent whether the pupil is actually capable to accept the invitation to the wedding.

Who could ever describe the violent impact of this clash? Does not almost every one of us have his ambitions, his leanings, his interests which,

openly or secretly, bind him to this world, even though he may have neutralized them? Many of our pupils are so open to world events that when it comes to the point they claim their full interest. How multifarious are the scientific and artistic aspirations that may overcome us? Many snares can entangle the pupils in very cunning ways when the new life calls to them. We are very clever in explaining away, appealing to 'superior powers', all kinds of situations in which we have utterly failed. And how forgetful we are when it comes to seeing our own mistakes in their true light.

When you do not want to entangle the pure threads of the universal Light into a gordian knot, you must look into your own self with unwavering courage and dare to evaluate your life as it actually is. The pupil who becomes involved in this battle of the preparation for the Passover, is placed before two paths at every crossroad in his life, two solutions either of which he can choose. One way is the way of nature; the other is the way of the new life. If you will examine it you will come to know for sure that the true way lies before you, spelled out in the minutest detail.

The pupil knows his duty. The man with the pitcher of water has shown him the upper room. It is now up to him to fulfil this duty. Then the storm will one day be stilled and the group of throat plexuses will be brought biologically-

anatomically into a condition where the old ways and the old life methods will belong to the past. Then the pupil enters in the silence of the upper room. Then the battle is won. The poison of nature has lost the power to harm him. Then he has used the aid of the first rope to clamber out of the pit of mortification. Though *in* this world, he is no longer *of* this world.

## XII

### THE SEVEN LIBERATING ACTIONS (II)

The first liberating action which can result from a correct reaction to the first ray of the original pranic Light which touched the serpent-fire, calls forth an entirely changed activity in the throat plexus. After the first rope has been lowered into the pit of mortification and the pupil has seized it in the correct manner, the influences of dialectical nature such as the activities of light, sound and atmosphere, will be reduced to a biological minimum. The pupil will be able to perform his work as a freemason adequately, both inwardly and outwardly, without being hampered excessively by the attracting force of the earth below. The first battle has then been won and the candidate can enter the quiet upper room in order to prepare his Passover.

We must now reflect upon the next three aspects of the Lord's Supper, as they must be viewed in their context. While the first liberating action

referred to the preliminaries of the Passover, the three subsequent actions concern the preparation of the Passover itself. These three actions can be the result of the changes which must now take place in the larynx plexus, the lung plexus and the heart plexus. The aspects of these three new phases of the process of sanctification will manifest themselves only if the pupil has reacted to the first ray of the original pranic Light in conformity with its requirement, so that the throat plexus functions in its changed activity. After this primary change has taken place and the candidate is able to pursue his task in the upper room, three new contacts of the original pranic Light follow in rapid succession as a result of which the pupil is enabled to prepare the Paschal Lamb.

These three new divine contacts of the light follow the same path as the first one. They enter the head sanctuary, descend along the serpent-fire path, are reflected by the sacral plexus and rush upwards again via the sympathetic nerve cord to fulfil the tasks assigned to them. The assigned tasks are centered principally in the heart sanctuary and are in close connection with all that has already been accomplished in the head sanctuary. The apprentice in Christian alchemy now proceeds, in a most comprehensive way, to prepare his beloved Paschal Lamb. The Grail Cup must now be set up in the heart sanctuary.

You must not think of a mystical, emotional process here. An impressive piece of work must manifest itself, as it were, from the fire. The original idea 'Passover' means 'crossing a threshold'. By a correct reaction to the first ray of the original pranic Light this threshold, or new possibility, has been realised and the pupil now crosses it to enter an entirely new world, a domain of life which presents totally new and different aspects, problems and activities. It is the life-field of liberation. In this new sphere of life the Lamb of God, the Christ Power, the redeeming divine Light, will participate in the work to the fullest extent. Offering itself in ineffable love, it will build the basis to enable the pupil to find once more the house of the Father. It is of the utmost importance for you to realize what is now going to happen in the personality system and in what a highly intelligent manner the possibilities, existing in the microcosm, are going to be used.

You must remember once again the words from the Holy Language, signifying that the divine power, the divine plan, is made perfect in weakness. This means that all that is verified in the personality during the Last Supper-process is not intended to maintain this personality, but to prepare it for going the way of the cross in perfect harmony and with intense joy. Although we do not wish to anticipate all that the Gnosis still has to tell

you, it is well that you even now fully realize that walking the path of the cross has nothing whatsoever to do with anything that natural religion accepts, claims and writes about it.

The plan of building placed before the pupil concerns the reunification of the head and the heart. There is much occult effort which is equally directed to the realization of building this unity. Only think of the motto: 'a bright mind and a loving heart', which certain occult groups use. However, it makes a great difference whether one applies this motto and aim in occult striving of the personality or on a transfiguristic level. In the former case one tries in self-delusion to imitate the original man, the Christ being, without however ever reaching the goal; and all this results in losing oneself in the delusion of the reflection sphere.

In the latter instance one walks the path of Christian Rosycross, the path of transfiguration, where the self is lost to find 'it'. Therefore, you must clearly realize that the task which the pupil now faces is relative to the foreshadowing of a coming glory, in the same sense that the Lord's Supper is always the foreshadowing of a subsequent fulfilment. When Paul speaks of these things, and he speaks from experience because he has already fully prepared the Passover, he calls the result of this preparation 'the guarantee of the Spirit in our hearts' or 'an epistle written in our

hearts'. Referring to himself he says further, 'Our heart has become wide' and referring to others, 'You are restricted in your own affections' and 'Widen your hearts also'.

You must pass over the threshold towards the renewal of the heart which is only as a guarantee of the Spirit. Although attained at the cost of great inner disquiet and sorrow, it is an intense and joyful grace to possess this guarantee of the Spirit in the heart because, as the Wise Ecclesiastes avows, 'Herein the whole coming new age is as hidden within the heart'. Do understand and never forget that the change of the heart, of which the Holy Language speaks hundreds of times, has nothing whatsoever to do with a change in your emotional disposition. You know how the story goes: the self is lurking and thinking of ways to reach its aims. If things will not work one way, one tries to make them work in some other way.

Do you know that every word originates in the heart sanctuary? And do you know that every word has a certain vibration? And do you know, therefore, that every word you say can be tested sensorially for its quality? And that the inner state of the heart may be detected in this way? Do you understand why, in this connection, one can speak of a sweet fragrance or a terrible stench, and that it can be established perfectly whether the sorrows and tensions of a broken heart are caused by the

urgings and drivings of the self, or whether they arise from the struggle of walking the path? You will not be able to delude the Brotherhood and its servants. When it is said, 'Therefore, lift up your hearts', this does not exhort us to express mystical exaltation to high and godly things. On the contrary, an entirely different meaning underlies these words.

It is said in the Holy Language, 'God looks at our hearts', 'God searches our hearts'; thus, God the Spirit, the original pranic Light, descends unto us. After the pupil has passed over the threshold, it can and shall be spoken to him, 'Therefore, lift up your heart!', regardless of where the sorrow of his heart may lie. This elevation or lifting up of the heart refers to the balance between the head and the heart sanctuaries, which must be reunited. This is an absolute necessity for the pupil. Everyone who has crossed the threshold and has been drawn by the first rope out of the pit of mortification (meaning that he has completed his preparation) is then confronted with this new requirement. So, that is quite a different thing than mystical, emotional fervour and the mumbling of words and prayers.

'When you pray, go into your inner room and shut the door and pray to your Father who is in secret; and your Father who sees in secret will reward you'. Praying, as meant in the Sermon on

the Mount, is working at the preparation of the Passover, working at the unity of the head-heart system. Now permit us to inform you further about this.

The head-heart system must be viewed as a complete unity. If we consider this system on the basis of the universal doctrine, we find that anatomically — organically the heart and the head are each other's perfect reflections. They form together one sphere and it is the task of the lesser blood circulation to ensure the development of the circulation of forces in that sphere. In dialectical man this unity is completely disrupted. In the man of this nature a constant battle is waged between the head and the heart. As a result of this warfare either the head or the heart has taken a more dominant position. This is why we can speak of a mental type of person or an emotional type of person. This disorganization is hereditary and can be proven organically. Therefore, the dialectical human race of today is highly unnatural.

In order to grasp this, think of the configuration of a perfect planet. The north pole of a planet is the assimilating pole; the south pole is the manifesting pole. Based on the position of the manifesting pole, the assimilating pole will attract the forces necessary for the planet's maintenance. Further, there is complete equilibrium between the spinal-system and the astral force and this

equilibrium must be made evident in and through the entire field of manifestation. In man, however, this equilibrium is completely out of balance and organically mutilated and, as a consequence, the consciousness permits the head to rule arbitrarily one moment and the heart the next. Equilibrium guided by a divine consciousness would mean wisdom and a state of eternal generation. A disturbed equilibrium, on the other hand, causes intellectuality with regard to the head and emotionality and sensitivity with regard to the heart. Both of these developments are responsible for crystallization, for all densification of the personality.

The fact is that both aspects of the system are very dynamic. When as a result of any fundamental disturbance they function separately, either aspect will impel the personality to action. Because such actions are never based on wisdom but are only motoric reactions on the dynamic impulses of the heart or the head, they always lead to further encapsulation and to ever-more extended disturbances of the whole system. We find the larynx between the head and the heart located at the top of the trachea. It is a cartilaginous formation supporting the vocal chords. By means of a column of air which, when we breathe, is forced upwards from the contracting chest cavity, the vocal chords are set into vibration and in this manner sound is

produced. This sound is given its pitch by the vocal organs, that is by the oral cavity, the nose, the tongue and the cheeks; thus, speech is produced. By means of speech or song we express our thoughts and feelings.

Both speaking and singing are forms of great magic by which the state of the entire being is revealed. If this speech or song is produced by a human being engaged in the preparation of his beloved Paschal Lamb, the vibration which is thereby caused is a sweet savour before God, meaning that through its use the original pranic Light will be drawn into the system. It will then present glorious possibilities, for the entire system will be fully matured to receive this divine touch. However, suppose that our speech or song originate in beings which are focused upon this nature. Then a vibration is produced which is a stench before God and one which will have a very destructive and restrictive effect upon ourselves. In that event we would generate something which is not ennobling, experiencing great damage from it, the damage of wasting away. This should be taken very seriously into account when speaking.

There is a trained and a natural voice. The untrained voice is usually the normal voice, the voice that expresses the actual state of a man. The natural voice reveals the condition of the head-heart system. As this condition is not always

found to be pleasant or useful and not suited to the desired effects, attemps have been made from the most remote dialectical times to either train the voice or to imitate by means of the voice a different state of being. It will be clear that this affectation must have a limiting effect. Think of the unctuous voice of some theologians, the chanted Latin rituals of the priests, the gregorian music, of the many ways of assuming an affected voice; and think of musical culture. All of these imitations contribute their share, every second, toward changing this world into a hellish place.

It is necessary for you to survey this entire field of activity, to establish within yourself a truly solid basis for correct understanding of what it means to prepare the Lord's Supper.

## XIII

### THE SEVEN LIBERATING ACTIONS (III)

'Lift up your heart!'. The call resounds in this way to the pupil who is to prepare his precious Paschal Lamb. As we have already previously considered, this elevation of the heart has nothing to do with one or another emotional, religious exaltation, but is refers to a complete change which must take place in the heart sanctuary. The lifting up of the heart brings the intelligence to bear upon the restoration of the unity of head and heart, which is a basis for the process of salvation preceding transfiguration.

If you wish to fathom what happens in the life of a pupil who is placed before this task, it must once again be emphatically declared that, when the Holy Language speaks of the heart and of the necessity of preparing it so that it may receive the divine Light, there is never any question of mystical emotion. Mystical emotion, emotional-religious exaltation, is the result of our inner life, which in

the dialectical nature-order is generally cultivated both from below and from above. When our emotions, desires and longings are directed to religious or philosophical objectives, the resulting emotional state of being is always negative and wholly earthly. When one expresses such feelings in one way or another, deeds will always give proof of a negative disposition. A negative magnetic radiation is always followed by an answer, which will be positive with respect to the person's inner negative disposition.

However, understand that this answer can never be of divine origin, but in all circumstances will surely be a terrestrial touch from the reflecting ether-domain. In dialectics, positive and negative always work together and, although they neutralize each other, this in no way liberates anyone from the wheel. The belief of the religious masses, that a contact with the divine can be established mystically, is just a great deception. But you must also be conscious of the fact that your mental disposition will be of no avail to you either. The divine light, the original pranic Light, can only enter into a fully prepared heart sanctuary. When a house is ready its occupant can move in, but if it exists only in your imagination, thinking to move in is an intense delusion. Many pupils of the School of the Rosycross, discovering that an intellectual disposition has no liberating results, are inclined to

cultivate their emotional life, believing that this will open a gate to liberation. We must deprive you of this assumption. Both these means are entirely of this nature and will in all circumstances bind you to this nature. The intellect is generally subservient to what we are accustomed to call science, to the same extent to which the emotional life is subservient to natural religion. But the clear mind and the loving heart are simply aspects and expressions of one and the same state of captivity.

Certain esoteric authors have rightly realized this and speak of 'becoming cold' with respect to mind and heart. You must understand this becoming cold in the sense of organic non-receptivity and not in the sense of cold as opposed to hot. According to the common concept, a cold person is a stone-hearted person, like a torturer who is insensitive to the suffering of his victims. The gnostic apprentice who has become completely 'cold' to the mental and emotional stirrings of this nature, who has killed these workings in himself, has consequently made a very significant contribution to the preparation of his precious Paschal Lamb. Such a person is engaged in setting up the holy Grail in his heart sanctuary.

You are perhaps familiar with the very ancient legend of the Holy Grail. The Grail is the cup which Jesus the Lord used during the Last Supper. According to records, Joseph of Arimathea

received the blood of the crucified Lord in it, and then took it under his protection. Later on his successors transferred the Grail-cup to the West, where it has been kept concealed till the present time. This legend has been misused by the mystics in every way possible for their emotional speculation and in the Middle Ages it was used as the subject for many poetic creations by mystic imitators. In its simplicity it fully shows the gnostic values needed to comprehend what the Grail is, how it must be constructed and where it can be found. In order to penetrate this mystery, we refer you firstly to our previous reflections on the gospel story of the commissioning of Peter and John to prepare the Last Supper. It is the pupil himself who must construct the Grail which can be used later by the Lord Jesus. Anatomically the Grail-cup is described by the three plexuses already mentioned, that is the laryngeal plexus, the pulmonary plexus and the cardiac plexus. We then find that the upper part of the Grail-cup corresponds to the laryngeal system, the stem of the cup stands in the lungs and the base of the crystal bowl is to be found in the aorta. Consequently, the possibility of constructing the nuptial cup is present in every human being. If the pupil will only avail himself of the possibilities according to the norms of the sacred science, he will undoubtedly be successful.

As we have seen, the first liberating deed makes the pupil inaccessible to the influences of dialectical nature, in so far as the workings of light, sound and atmosphere are concerned. It reduces these workings to a biological minimum. By this initial liberating action, the pupil is able to pass over the threshold; he can begin to prepare the Passover. Now three other liberating actions follow. The pupil must begin to react to the etheric forces of the Immovable Kingdom, to the three holy foods which like three ropes are lowered into the pit of mortification on his behalf. Then the pupil must make his heart sanctuary fit for retaining this force. In this manner the Grail is prepared by using the existing possibilities.

When the pupil becomes accessible to the new ethers, he assimilates them via the ethmoid bone. At the time of the first liberating action — the passing over the threshold — the ethmoid bone was made fit for this while, at the same time, it was closed off from the influences of dialectical forces. The new ethers then penetrate along the pharynx, filling all the lung cavities, reaching the aorta and, after performing their work, returning partially with the exhalation. The left lobe of the thyroid gland is influenced in the inhalation, the right lobe in the exhalation and thus the contours, the lines of force of the Grail-cup, are etched into the heart sanctuary. If you possess any knowledge of

anatomy, it will be clear to you that this structure of lines of force actually ressembles the contours of a chalice.

Paul calls the etching of this structure, the anatomical preparation by the new ethers: 'the circumcision of the heart'. This certainly is a very correct definition. This anatomical preparation is achieved by the new chemical ether, the new life ether and the new light ether. The new chemical ether has given the Grail cup its shape; it has moulded the bowl. Through the action of the new life ether, the Grail-cup is prepared to receive the bread of life and through the new light ether, it is prepared to receive the wine of the Spirit. The chemical ether manifests itself mainly via the laryngeal plexus, the life ether via the pulmonary plexus and the light ether via the aortal plexus. Then, when the cry resounds: 'Lift up your heart', it means to raise the finished Grail-cup. In response to the question: 'Are you prepared?', the light and the power of the new realm ascend from the heart and the lungs into the thoracic cavity. A new sound develops at the point where the thoracic cavity narrows and is shut off by the larynx, expressing a new jubilation: 'Yes, Lord, I am ready!' The Paschal Lamb is prepared.

The Paschal Lamb is then prepared in the precious vessel, as the Grail is called in the most ancient gnostic language. This sacred cup is now

ready to receive the holy fire or the kundalini, as our oriental brothers express it. The moment has now come for Joseph of Arimathea to appear, because it is he who must raise the Grail so it can receive the blood of the crucified Lord. So that you understand this, we must again refer to the beginning of the *Alchemical Wedding of Christian Rosycross*. There it says that he too is preparing his precious Paschal Lamb, when suddenly a violent storm breaks loose, which threatens to raze his 'hut' on top of the 'hill'.

In this classical description we again find the idea of 'Joseph of Arimathea'. This man was not actually a historical figure bearing that family name, but he represents everyone who begins to achieve the great work of freemasonry. In the designation 'Joseph' we find the idea 'hut'. A hut is a place of work, in the sense of the universal gnostic teachings. In such a workshop the great work, the preparing of the precious Paschal Lamb, that is to say, the Grail, must be performed. But before this can be achieved, the workshop must be erected upon a 'hill'. The work can be carried out only after the first preparatory action is completed and the pupil has passed over the threshold. Well then, the signature of this magic 'hill' is contained in the word 'Arimathea'. It is for this reason that Joseph of Arimathea raises the Grail to receive the blood of the Crucified One.

The blood of the Crucified One is the Gnosis, the divine fire, the kundalini. Like golden drops this truly life-giving substance falls upon the roses in the head sanctuary and descends to the sacral plexus, as we described it, then it rises again. So, drop after drop falls into the uplifted Grail. Then it will be clear that the sacred cup has been carved in the heart sanctuary in the right manner. Then it will be proven whether the builder has actually been a Master-builder. Then it must pass the test by fire. The Grail or the chalice of the Master-builder must not shatter into pieces when touched by the Holy Fire. The piece of work must give proof of its resistance to the Holy Fire. That is the storm that Christian Rosycross must weather after meeting the Fiery Virgin. The reason why the fire, the kundalini, which is tendered to Christian Rosycross, is brought by a virgin is to express the fact that the divine fire is not of this world; it is not defiled by the least dialectical influence.

He who can bear the fire in the uplifted Grail, he who can keep it as a Joseph of Arimathea, carries this filled sacred vessel to the 'West', to the land of the sunset. This means: to the point where the sun of common nature sets, so that the sun of the new life may rise above the horizon. It is after this fashion that Peter and John, after entering the upper room, have prepared the Paschal Lamb. The Grail-cup is made of the purest crystal of the new

ethers and it is filled with the holy fire. Now the Lord can come and serve the Supper himself.

The bread and the wine are there and it will be clear to you that a sweet fragrance rises from this table prepared for the Lord. If you have understood the anatomical structure of the Grail-cup, you will see that this sweet odour cannot fail to manifest itself in a new language, in a new word rising from the renewed heart. This new word is the lustre of the divine kundalini. It is the word of the heart liberated in God, the heart which has become cold to this nature, which has become unemotional and found its unity with the head sanctuary. God grant that you may come to speak the new language of the heart, as proof of the fact that you see the path of the Holy Spirit clearly delineated before you.

You will realize that to cast the Grail-cup from the purest etheric crystal is not a work that can be accomplished in one's spare-time, after social duties are performed, or in every day life. Casting the Grail-cup, blowing the sea of glass is a piece of work that can be completed only after many failures, after an intense struggle. It is the storm mentioned in the *Alchemical Wedding*.

But the Wedding hall shall be opened to the one who can weather the storm, who can resist the seething breakers of the surf. The new language will flow from his lips as an eternal song.

## XIV

### THE SEVEN LIBERATING ACTIONS (IV)

We have reflected together upon four of the liberating acts and so there are three more to follow in the magical process of the Last Supper. To be sure that the purpose of all these seven actions connected with the Last Supper are thoroughly etched into your consciousness, we will again review for you the nature and the being of this process. To this end we will glean a few ideas from that which we have already written about, hoping that this short summary of the seven liberating actions will provide a sufficient basis for you to form a clear mental picture of the gateway to transfiguration.

Our entire microcosm is held captive in dialectics by a personality which is in natural unity with it. It is because of this captivity that the entire microcosm is dragged along like the rotations of a wheel, in the monotonous rhythm of rising, shining and fading, through the multitudinous fields of existence within dialectics. The state of affairs resulting

from all this displays a never ending burning image of sorrow and suffering, a suffering that promises no prospect whatsoever of any liberating aim. When at last, by dint of experience, by the experience born of extremity and death, a pupil begins to see this, he will begin to seek. Consequently, this is not a search that springs from a particular mental or emotional disposition, but from a vital need. Now, this seeking is answered as if by a suggestion, by a ray of the Rosycross. In this radiation the teachings, lectures and activities of the Brotherhood and their purpose are really understood. In this radiation the attention of the pupil is focused upon the original home of his microcosm and it is made clear to him how the lost land of the Father may be found again.

The pupil discovers that his personality is the anchor which holds his microcosm captive and he sees, as in a dim light, the possibility of building his new temple. In the night of his existence he who has lost his way seeks for 'light'. Suddenly, he is touched by a ray of that light and guided by it upon his path. He now wends his way towards the aim that shines in the distance. As we have already conveyed to you, it is through this act that the pupil himself opens the door to the liberating mysteries. After the door has been opened, a new process develops. While the purpose of the first process was only orientation, the aim of the second

process is to prepare the personality of this nature which, as we have seen, is the cause of the microcosm's captivity, for de-naturizing, for transfiguration, for rebirth. The breaking up of the self and the personality is by no means self-destruction because, if the dialectic self were destroyed in an extreme manner, the microcosm would not yet possess another self to take over the work. Therefore, the breaking up of nature can only be accomplished when there is a new nature, a new self. And as the new nature cannot arise without de-naturizing the old self, this would give rise to an insurmountable difficulty.

However, this difficulty is met by an intermediary, by the Holy Spirit, the original pranic Light. By a touch of this Light the dialectical personality of the pupil is brought into a state which allows the process of transmutation in the microcosm to take place. The new personality that is to be erected will be able to take over the work of the old one. Therefore, this process guided by the intermediary is actually a preparation for extinction, a preparation for fundamental death, and never a cultivation of the personality, never a stronger binding to the wheel. In this way, the personality of this nature becomes the basis for transfiguration without cultivating it in any respect. This is our reason for saying that the new life must be born from below upwards.

The second process called the Last Supper is characterized by seven aspects, by seven liberating acts. The first liberating act will totally shut off the dialectical personality from the grip of all the surrounding forces of nature. These influences are reduced to a minimum, so that only the biological functioning of the personality remains possible. It is the task of the next three liberating actions to give form to the holy Grail. The Grail directs the attention to achieving unity of the head and the heart, as a result of which original pranic Light can be retained in the personality system and the personality can begin to work with a power which is not of this world. In the first liberating action the pupil goes out to prepare the Paschal Lamb, whereas the next three deeds concern composition of the Last Supper.

The original pranic Light is received in the raised chalice and a sweet fragrance rises from it, manifesting itself in a new language, in a new word. The bread and the wine are there. Now the Lord can come to serve the Supper Himself. It is now our task to call your attention to the last three liberating actions, during which the Lord enters the upper room, surrounded by all His disciples and speaks:

“Take and eat, this is my Body, which is given to you. Let your deeds be entirely in accordance with

this. This cup is the new covenant of my blood, which is shed for you.'

Note the criterion contained in these words. When the Grail-cup is filled with the original golden pranic Light, it is given to the pupil to use it in accordance with the criterion that has been established. In this respect Paul says that every pupil who eats and drinks of the golden substance, drinks a judgement unto himself. This means that close attention is paid to what the pupil does with the Grail that is held out to him. If he should want to use this divine *materia magica* for any dialectical or self-maintaining purpose, the Grail-cup would immediately be shattered.

Paul warns his pupils: 'As often as you eat the bread and drink the wine, you proclaim the Lord's death until he comes', meaning: 'every time you apply the divine *materia magica* of the Grail, mind that you use it only in the service of the transfiguristic process until the great work is completed. Now, this criterion of the Last Supper turns our attention to the three as yet undescribed plexuses, the first being located near the stomach, the second in the abdomen and corresponding to the generative organs, while the third brings us back to our starting point, the sacral plexus, located at the base of the serpent-fire system. You will perhaps wonder why, in our consideration of the seven liberating actions, we draw your attention so

specifically to these plexuses. We shall answer this possible quandary again, yet somewhat more extensively.

As you know, an extremely fine network of nerve fibres runs through the entire body. Now, the plexuses are the ganglia in the nervous system, that is transformation areas, sub-stations of the nerve force. You must learn to see the nerve fluid as the consciousness fluid. By means of the consciousness fluid the internal secretion and via the internal secretion the blood basis are influenced. When the consciousness is focused on this nature order, upon one's own life, upon the self and its circle of existence, the blood quality will bear this out. If the consciousness becomes changed fundamentally, the blood must follow suit. Therefore, the change in life does not develop primarily from and through the blood, but through the nerve fluid.

Many people and among them all natural occultists, endeavour to change the blood basis by means of diet or through exercises. In this way they may actually change the internal secretion but as the consciousness remains on a par with its original character any so-called extension of the consciousness always indicates a grip of the reflection sphere. For this reason the great work must begin with the consciousness. As already explained at length the consciousness must open itself to the

mediation of Christ. Therefore, the Last Supper-process is established to distribute and coordinate the activities of the original pranic Light over the entire nervous system, because this is the only way that liberating action can be brought about. The intrinsic part of the work with which you are confronted is the liberation of your nervous system through the touch of the Holy Spirit. As long as you show signs of an often alarming nervousness, it proves that you are still far from free; you are still tied to this world with all its fears, prejudices and delusions. The nucleus of the nervous system is the serpent-fire, with its basis located in the sacral plexus. If that basic point is open and the serpent can be raised into your desert, the liberating light is able to radiate over your whole system. The head of the serpent opens itself to the fire of the Holy Spirit and is entirely surrounded with flames. Fiercely the fire flashes downwards and, reflected by the sacral plexus, the new golden fluid spreads over the entire system, influencing all the plexuses; first to screen the personality from the dialectical force-waves, then to cast the Grail and finally to receive the Last Supper.

After the first liberating act, the passing over the threshold, the sacred vessel made of the purest ether-crystal can be prepared and then the Lord of all Life, the Light itself, comes to serve the Last Supper. The twelve disciples are gathered around

him, which are the twelve pairs of cranial nerves governing the entire system, guiding all the organs and making all functions possible. It is said to these twelve disciples: 'Take and eat, this is my body' and 'Drink of this cup'. The mixture prepared in the Grail-cup is distributed as an inner force through the entire nervous system. As a consequence the pupil can actually live entirely in, out of and by Christ, inherent in the process of the sacred Last Supper. The gastric plexus enables the pupil to transfer all the nourishing new substances of the holy foods and of the consciousness-fire to the blood circulation. Through cooperation with and its influence upon the kidneys, waste matter and crystallization forces are isolated from the blood and discarded due to the new activity of this plexus. In dialectical man all these products are taken up in the blood and are responsible for the formation of the notorious gluten.

Many students of the sacred science have wondered in vain what, of all things, the kidneys might have to do with the process of sanctification, but you will now realize why the psalmist says, 'Lord, test my reins (the kidneys) and my heart. For your loving kindness is before my eyes and I have walked in your Truth.' So speaks the pupil who is engaged in the fifth liberating action. There must be absolute balance in the gastro-renal system. When from the upper room the mantram

sounds, 'Take and eat, this is my body', this system must function as required, because the pupil who receives this command still stands in the land of exile and his personality still has a dialectical figure. Therefore, the dangers which surround him are by no means imaginary. When the gastric plexus is active in the correct way, the vital energy can also be properly distributed and used. Exhaustion and excessive use of energy can be prevented. The two kidneys are located to the left and the right of the serpent-fire spinal column, at the level of the first to third lumbar vertebrae, which are so very important. The kidneys bear appendages known as the adrenal glands. The adrenal gland is an organ of internal secretion, whose hormone supplies the energy. If the construction of this entire system of kidney-stomach-adrenals and the related nerve-force transformer is not correctly built, every touch of power of another nature will result in a wrong action and increase the gluten contained in the blood. Because this system is in very close connection with the head-heart system, it may be clear that excessive exertion of the dialectical emotional life may result in rheumatism or diabetes. However, the pupil of the fifth rope can speak as in Psalm 26: 'I go around your altar, O Lord', and with boldness he can say, 'Prove me, O Lord, and try me. Try my reins and my heart'.

Thus the consciousness fluid, the internal secretion and the blood are brought into perfect equilibrium, which will then ensure a new liberating action. Now, the ultimate criterion is expressed in the words of the Lord: 'This cup is the new covenant of my blood, which is shed for you. Come and drink of it'. This Grail mantram calls attention to the abdominal plexus and to a reversal of the creative force. After all the five preceding acts have actually been accomplished in accordance with the demand of the original pranic Light, there cannot be the slightest obstacle remaining to hinder this sixth step and the candidate can be pulled completely out of the pit of mortification with this sixth rope! Thus we find the following diagram of the Last Supper process:

1. Immunization against dialectical forces up to the biological minimum, the passing of the threshold;
2. Casting of the Grail-cup by means of the new ethers;
3. Rebuilding of the blood, balancing the energy and ensuring elimination of dialectical waste matter from the blood;
4. Reversal of the creative force, to permit the pupil to gain control of his entire being.

Then, for the last time the cord is lowered into the pit and, behold, the resistance is broken. The binding between the original pranic Light and the

microcosm has been definitely established. The endura can now begin. Now the pupil can go out and 'proclaim' the death of the Lord in manifested action.

The Last Supper has been consumed and all rise to go to the garden of Gethsemane.

XV

THE WONDERFUL GARDEN OF GETHSEMANE

After all we have told you about the Gnosis, you know that the gospel must be taken as a mystery of initiation. We do not see historical reports in the Holy Language, but the very real activity of the man who works his way upwards on the path.

The gospel, as one of the expressions of the universal doctrine places the pupil before the requirement of producing what is essentially real. Understanding it in this way we can again liberate ourselves from the immersion in time, experienced by our fellow men, who speculatively look back in history and resort to affected sentimentality in sermons, music and singing without any understanding whatsoever. That is why we approach these matters according to the new gnostic dimension and encourage one another along this path to the mount of olives, to the garden of

Gethsemane, hoping and praying that we may understand one another in spirit and in truth.

The Christian mystery of initiation is a very wonderful and strange story. It is a sequence of processes which cannot possibly be understood by a layman, because it requires deep insight into the sacred universal science. Understanding these processes is the grace that touches those who have been lifted up by the sevenfold rope of the seven liberating actions. Before the orange-red rose can unfold in the sunlight, the roots of the plant must force their way into the dark earth to obtain necessary food. In order to understand the things pertaining to the new, true and original life, it is necessary to possess a corresponding state of consciousness. A person who lacks such a state has ears, but he is deaf; he has eyes, but he is blind. Nothing and no one can help him; he simply lacks the sense organs required for understanding.

This is why we speak of dialectic consciousness and gnostic consciousness and, also, of two absolutely distinct types of people, showing not only spiritual and moral differences but also bodily differences. The differences between these two types are at a given point so basic, that finally they can no longer live in the same world. Each type needs a different life-field, a different respiration-field, a different vibration-field. This is why, in the history of the world, we witness from time to time

a parting of the ways between the earthly human type and the human type belonging to the new field of life. The Holy Language calls it the separation of the sheep and the goats, of the righteous and the unrighteous.

During a new day of manifestation in the realm of fallen mankind, the Christ Hierarchy begins by affecting in a process of regeneration those who, at that time, belong to approximately the same human type. In this process the Hierarchy influences, among other things, the elements of remembrance that are more or less active within certain persons. As this process advances, more and more persons begin to react positively while, conversely, others show negative or contrary reactions. As a static condition is impossible, it is logical that this procedure should ultimately lead to a spiritual and a natural-scientific crisis; to a historical, final separation between the two divergent types.

To be optimistic, let us speak of two halves; then one half of mankind will remain in the nature order with which it is so familiar, incurring all the consequences, while the other half will pass into a new field of life, which has been prepared cosmically, atmospherically and spiritually by the Christ Hierarchy. From the historical, natural-scientific consequences of such a separation, which has already occurred many times, it was always

evident that the half of mankind that clung to the earth-earthly did not pick a winner. Also at the present time mankind is nearing such a historical separation and this is why two states of consciousness are now apparent and an inevitable confusion of tongues prevails.

It may be regretted that there is such a confusion of tongues, for it would be desirable if mankind were to speak only one tongue, this being an indication that all might be lifted up in the new field of life. On the other hand, this confusion proves that the Christ Hierarchy has not worked in vain. It is only logical that the two human types no longer understand one another. Apparently, the line of demarcation is drawn arbitrarily, as it often runs right between the members of one family, between blood relationships, driving the two factions apart without any resistance being possible. We now stand again in such a state of severance. To a certain extent this is a pity; it is regrettable, tragic, but it is the sign of the great revolution. We notice it in all domains of life. Let us suppose that we belong to the segregated human type and you do not. As this separation has already advanced so far, all talking, all preaching and philosophizing is to no avail. Then we may as well leave each other in a courteous and friendly way, expressing the thought, 'Let us not waste each others breath; leave us alone.' This would

definitely end all work of the School of the Rosycross.

However, the fact is that in this era there also exists, temporarily, a third human type, steadily decreasing in number. This is the type of whom it may be said, 'it is neither fish nor fowl'; 'not positive and not negative'; 'neither hot nor cold'. The person of this disposition possesses a mystically and mentally cultivated remembrance and shows a corresponding interest, being able to sense and to understand to a certain degree the things of the new field of life. But such a person has not yet come to a final choice; he has not yet decided to face the consequences and so has not yet set his foot upon the path. People of this type are touched from two sides; from the side of the Christ Hierarchy, to lead them fundamentally and structurally into the new life, and from the side of the adversaries to prevent them from going such a path, to nail them down to this earthly nature. The third human type exists in a temporary group, because it is still undecided as to whether it will belong to the new or the old nature. As this group is extremely small, by comparison, it indicates how close at hand the great historical revolution is.

We must caution you against your emotional and intellectual life. These two states of being are not of real value in a liberating sense. They are very illusory water-wings on which your biological life

floats; the feelers with which we explore our surroundings like insects. If a person appreciates or understands the aspects of the new life, it does not at all mean that he stands in the new life. Clinging to biological mysticism or intellectualism and stopping at that, is self-binding to the highest degree. If you agree with us in this respect, you are sufficiently prepared to approach the wonderful garden of Gethsemane.

If we read the story of Gethsemane superficially, we could receive the impression that the cleavage between the two states of consciousness is very clearly demonstrated: on one side the suffering Jesus and on the other the disciples, lacking understanding and nearly asleep. However, this concept is totally wrong. The drama of Gethsemane is a state which takes place in a certain phase of the mystery of initiation as outlined in the Gospel. This mystery of initiation is made up of seven phases. In the sacred science of rebirth there is firstly the process of breaking through and becoming aware of sin, as depicted in the mystery of John the Baptist.

Secondly, there is the process of the descent of the original pranic Light, the link of the heavenly radiation with the man of the earthly nature. This process is indicated by the birth of Jesus in the stable.

Thirdly, there is a mystical and philosophical

interaction between the Holy Spirit and the personality. This is described as Jesus walking the earth.

A fourth phase can be seen as the election of the twelve disciples, so that this process may be ultimately crowned with success. The twelve powers of the dialectical man or the twelve rays of the dialectical soul, sometimes called the twelve shewbreads of the earthly temple, become the property of the Jesus-man. They are the twelve pairs of cranial nerves with the seven times seven plexuses. As soon as the Jesus-man in the microcosm possesses the twelve powers of the personality's nervous system, as soon as he has gained control over these forces, the fate of the earthly nature is sealed.

This same process can also be described by means of the legend of king Arthur and his twelve Knights of the Round Table. That which is heavenly, that which is not of this nature order, creates a link, forms a 'Round Table', with the earthly, with that which is of this nature. Therefore, such a Round Table necessarily implies a fundamental conflict. There is Judas, a Mordret. That is why there must necessarily be a rupture. It is a fact that the divine cannot be reconciled with anything dialectical. The earthly attempts to draw the heavenly into its sphere of action, seeking to make it subservient to itself, whereas the heavenly will always tend to

liquidate everything that is of dialectics. The methods applied by the two adversaries to achieve their objectives mesh with one another. The earthly tries to draw the heavenly into its sphere of action. The heavenly lets itself be taken prisoner after sounding the warning, 'My kingdom is not of this world'. By such a sacrifice of the heavenly nature the downfall of the earthly nature must become a fact. Therefore, the fifth phase of the Christ drama, the phase of the sacrifice, is the process following the link of the Jesus-man with the twelve aspects of the dialectical field of life. This fifth phase, however, this sacrifice of the Jesus-man, can only occur in the pupil who, during the process of sanctification, has already passed through all four of the preceding phases. It is consummated only in the pupil who walks the path of liberating action.

The opinion that in the past, some 2000 years ago, Jesus the Lord atoned the iniquities of mankind by his sacrifice upon the cross somewhere out in Palestine, a mind for a mind and a heart for a heart; that Jesus the Lord, by so doing, paid the debt for our sins and thereby redeemed us (as the Heidelberg catechism expresses it) is a formidable and terrible error. It is an orthodox enormity, a false doctrine interpolated by the ancient church. Through this doctrine the church has come down to its present caricatural powerlessness.

The sacrifice must take place *in* yourself and the cross of the curse is your dialectical corporeality. Golgotha is the place of the skull where the crucifixion process, the sixth phase of the mystery of initiation, must have its beginning and its ending so that the seventh phase, the mystery of resurrection, can be fulfilled. So, when we read in the Gospel, 'Whosoever confesses that Jesus has come in the flesh is of God, and whosoever does not confess this is not of God', we should understand these words correctly.

This is such a matter of fact, objective statement, that it is inconceivable that only a few can grasp it. When the pupil experiences the binding with Jesus, the sacrifice of Jesus, the fifth phase in his own being, then he is of God, then he is in God. When he can really experience and confess it he is in the Gnosis, because from this sacrifice in the flesh the resurrection will develop. It is logical that he who cannot as yet confess this through his own experience is not of God. Such a one knows God merely as a word, as a sound, as a vague idea.

When Paul says, 'As for us, we confess' (that is, experience) 'that Jesus has come into the flesh', you know his state of being. The entire orthodox multitude thinks that they can repeat these words after Paul by which the historical birth of Jesus is indicated. Do you see how stupid and primitive this is? The whole infernal host 'knows that Christ

has come into the flesh'? Do you now understand the words of Angelus Silesius: 'Though Christ be born a thousand times in Bethlehem and not within yourself, your soul will be forlorn'? Do you realize the horrible, profound decadence of the mystical life of our times? Do you see how necessary a separation amongst mankind is becoming and how great is the necessity for another consciousness?

The process of sacrificing the heavenly man to the earthly man, the fifth phase of the Christ drama, begins with the Lord's Supper, as we have already discussed at length. An imprisonment also takes place during the Lord's Supper. The twelve dialectical powers (or the twelve qualities of the twelve pairs of cranial nerves) are once and for all taken prisoner by the Jesus-man. The fig tree is erected. Then Judas is forced to action: 'What you are going to do, do it quickly'. The conflict begins. Thereafter, Jesus leads the pupils to Gethsemane. He takes three of them with him; Peter, James and John.

Peter represents the element of the will, James the element of the intellect and John the element of the feeling, the unity of the head and the heart. Jesus draws three guiding aspects of the earthly nature into absolute solitude in the garden of the soul. He places them before the new life.

In all ancient wisdom Gethsemane is the garden

of the soul, the rose garden in which the clear image of the path of liberation presents itself to the pupil and is etched in him. The signature of this event is solitude, a profound silence. It is being lifted up into a realm where all that is dialectical irrevocably sinks into sleep, a realm into which the dialectical consciousness cannot follow. In the original text there is no such thing as Jesus being either sorrowful or alarmed, but the words refer to his becoming extremely concerned about the success of this wonderful process. That is the solicitude of love.

Now there still is another mystification that we must clarify for you. When Jesus says: 'My Father, if it be possible, let this cup pass from me; not as I will, but as Thou wilt', and also, 'My Father, if this cup cannot pass unless I drink it, Thy will be done'; the mystics of the church have brought on the scene a suffering, blood-sweating Saviour, still imploring to be spared at the last moment and finally resigning himself to his fate. He has been represented in this way in the art of every age. Throughout all times he has been pictured as would be any dialectical sufferer.

However, the pupil who is touched by the original pranic Light reads and experiences something entirely different here. The cup, in this instance, is the Grail that has been formed in the new head-heart sanctuary. With the contents of

this Holy Grail the pupil must accomplish in daily service the great miracle of transfiguration. The purpose of the wonderful experience in the garden of Gethsemane is to acquaint the pupil with the magical contents of the Holy Grail. This process is completed in three phases, after the pupil (having accomplished his seven liberating acts), has been lifted up into the new life-field and all that is dialectical in him sleeps.

The path which now lies before him unfolds as an allegory, as a song. The roses bloom in the garden and the almond blossom gives forth its fragrance. The pupil sees and hears and tastes, first-hand, what the Gnosis requires of him. He then speaks, 'My Father, if it is possible let not this cup pass by me *as I will*, but *as Thou wilt*.' That '*as I will*' involves the possibility that the dialectical influences could still spoil everything. This magic mantram confers an absolute purity of vision and, just as in the earliest times, the pupil commends himself to God in voluntary obedience. This being done, the second mantram follows. The cup appears for the second time and this time the gnostic pupil will drink from it. The awakened new man proceeds to new action in order to consummate forever the binding which was severed in the distant past. 'Father, let not this cup pass by, but that I may drink it; Thy will be done'. Immediately thereafter the new unity of the head and the heart

is wholly awakened to the work of a freemason in the sublime vacuum of Gethsemane. The Grail-cup is lifted and drained. The contact between God and man has been established for eternity. The covenant has been renewed.

From that moment on the pupil gives himself up as prisoner to the great process of rebirth, the process known as the endura in the reality of this life. The great transmutation begins; the making of gold from base metals. In the microcosm the eternal flame burns over the sanctuary.

## XVI

### THE MYSTERY OF THE ENDURA

When a person of the Western world, born of and bred in the blood of numerous occidental generations, comes for the first time in his life into contact with the teachings of the Manicheans or the Cathars, or even those of the more recent Rosicrucians of Johann Valentin Andreae, he is greatly surprised and he finds their interpretation of Christianity absolutely novel.

In almost every respect the lines of insight and development of orthodox christianity and those of the Brotherhoods we have just mentioned, run in such divergent directions that one cannot speak of differences in viewpoint because they differ completely in essence. An unbiased investigator must surely ask himself on which side of the dividing-line true Christianity stands. When someone asks himself such a question in real objectivity and has been seized by the spirit of the

truly seeking life, there is no doubt that his question will be answered. He will find a distinct answer in the Holy Language itself, provided he lets it speak to him after it has been freed from all age-old theological exegesis.

Let us take as an example the endura of the Cathars, that is so very much disparaged and so utterly misunderstood. Volumes have been published about this 'ungodly form of suicide', thought to be used by the ancient Brotherhood of southern France. Yet, this so-called ungodly method is minutely explained in the four gospels, on which you yourself and numerous preceding generations have been reared. In order to realize this fact and make it appear to your imaginative consciousness, you must once more clearly visualize what is involved in this endura. It implies the destruction, the consciously applied methodical death of the unholy dialectical nature in the microcosm.

The pupil who begins to realize the endura starts with the knowledge that a part of his microcosmic system is not in harmony with the divine laws of construction and that this objectionable part prevents the rest of the system from participating in the divine life, as a consequence of which the entire microcosm is literally plunged into a sleep of death. The pupil who has come to this discovery proceeds in the endura to de-nature the unholy

part of his creation. In fact, and how unassailably certain this can be proclaimed, the resanctification of the entire system must begin with the neutralization of all that is unholy. The beginning of the divine life rests upon the pillar of the endura. Upon this pillar rests the entire transfiguration or evangelical rebirth. This complete, eternal resurrection of the original nature must be clearly apparent in its fullness from the Holy Language of the gospels. So it can and must be said that the gospels contain enduristic methods. If we are to fulfil faithfully all that the evangelical methods require of us, there can be only one final purpose, that of meeting the Lord of all Life in the new etheric field.

At this point, it is well to outline what the mysticism of the church has made of evangelical rebirth. Under the pressure of the god of this world, it has destroyed the purpose of the endura and has subjected, and is still subjecting, the unholy part of the microcosm to a complete system of cultivations toward mystical goodness. So much has already been written on these efforts that we need not be more explicit here, if only it is clear to you that churchy mysticism and the entire theology from which it springs, have no right whatsoever to name themselves after Jesus Christ. The endura is considered in the School of the Rosycross as the basis of the evangelical message;

we do not have to search for years for authentic data of the old Brotherhoods to know the endura, for we have in the Holy Language everything that we need to understand. Furthermore, we must be fully aware that the christian gnostic gospels are not the only texts to transmit the call to rebirth to us, but that this call resounds in all universal language. It is the historical call for return; it is the call of the Gnosis.

Therefore, we are glad that we have been charged to place before you, in a series of dissertations, this classical path of return, because this path will connect you with the divine message of all times. That is why we now take up the thread where we left off in the previous chapter and in the sequence of our reflections will place you before the endura, not as it was professed and practiced by one or another person, but as it has been given to all of us in the Holy Language as an actual commandment: 'Be my imitators'. This makes it clear that the endura points to the liquidation of the unholy part of the microcosm. The personality, the I, the lower self resides in this unholy part. In an effort to apply the endura and to respond to the holy purpose, many have assiduously practiced all sorts of methods of I-demolition, only to come to the conclusion that all their well-intentioned efforts did not bring any success. This is only logical, because the I that seeks to liquidate itself

maintains itself in this way. The I that subjects itself to some method only makes the I stronger. That is why the Gnosis, the original pranic Light, comes to mankind to enable accomplishment by that divine power of the otherwise impossible task. It is not the I that has to fulfil the endura but the Gnosis or, expressed in a christian mystical manner: 'the Christ in me'.

We have explained to you how this divine power primarily works in the system by way of suggestions. Then the divine light makes contact with the unholy system in a sevenfold way by breaking into it. Step by step the process advances. In this process it is the Holy Spirit, the Gnosis, the Christ in us which excels, and not the I of nature. When the sevenfold Last Supper has been consecrated, then in the evening of this meal, when the last day according to nature has been ended in its deepest sense, the pupil withdraws to the garden of Gethsemane. As we have seen, it is in this garden that the new day, the day of transmutation begins.

In a flash of vision, in a totally being lifted up into the new etheric field, the pupil perceives a clear image of the entire approaching process of transmutation, which in the Gospel is called the crucifixion. There are twelve main phases in the process of crucifixion, the process of transmutation, beginning with the arrest and ending in the death of the Jesus-man. We will try to explain the

meaning of all this to you and if you wish to understand the deep significance of the epic of the crucifixion, we must emphatically advise you to renounce completely all the traditional evangelical and cultural views of this event. These views are so deep-seated in your blood, they have been etched in you through so many generations of ancestors, that it is in this that lies the main cause of your being tied to the wheel.

The epic of the crucifixion has nothing to do with blood, scourgings, tears and a dying body nailed to a wooden cross. Not the smallest sliver of wood is involved in it. And although the evangelical reports have been criminally mutilated, neither can it be said that this epic concerns a purely symbolic activity. The issue in the epic of the crucifixion is a most radical twelvefold process. It is the final phase of the sacred gnostic process of salvation in so far as it develops in the dialectical field of life. When you come to some understanding concerning this you will realize at the same time the yawning abyss that exists between the christianity of the mysteries and that of the host of churches.

Have you ever wondered why the authorities of the church are so very tenacious in their strict maintenance of the ever-recurring, traditional commemoration of the holy days of the ecclesiastical year? It is narcosis, scientifically carried out to

the extreme, designed to prevent the masses from ever suspecting even a particle of the truth. It is our duty to make clear what stands between yourself and the reality. It is your church or your art; it is the maze of eons of betrayal which is anchored in your blood.

As for us, we search in this almost totally destroyed red stream for some elements of original reaction. This book is a stimulus coming from the Brotherhood to stir this reaction. If some elements are still present within you, you will be able to understand what the Gnosis has to tell you. Pure, undefiled christianity, the universal doctrine, the original religion, are exclusively and unassailably preserved for us in the mysteries. The hierophants of the mysteries never founded anything like churches or composed anything of a mystical magical nature. All that is claimed to exist in this respect is gross error.

It has been presented to you as if the churches were meant to serve the masses, the common people, and the mysteries were meant to assist the initiates, those who have a special predisposition for them. Who, what or where these specially predisposed people are supposed to be nobody can tell you. It is not clear whether one belongs to that category. We are nothing but the mass; we have become the mass. We have degenerated into the mass. You are on the level of this nature order.

How is it that you belong to the herd? Do you think that this is a pleasing place to be? What is the cause of your present predicament? Of course you have made a hopeless mess of yourself. But did you do it intentionally? Was ninety-nine percent of it not due to ignorance? Or, because you were led astray by false concepts purposely projected into your consciousness? Do you not understand that in this nature there was and still is an absolute enemy from the beginning, who has led you to complete limitation of consciousness, on and through countless rotations of the wheel? Do you not understand that this enemy makes use of everything, through an endless succession of imitations, to keep you bound forever?

Those who serve the purposes of such imitation often do so in good faith, which only makes the matter more complicated and more hopeless. Truth, the divine mystery, is one and indivisible. There is nothing that stands between the Gnosis and yourself; not one single intermediary, unless you erect graven images for yourself. You may demur, saying that Jesus the Lord himself made a distinction between the mass and the initiates. Did he not speak to the people in parables and to his disciples in a very different way? Speaking to someone in parables is not the same thing as involving him in some form of imitation. The perfect mystery presents itself to all human beings

in an equal and unveiled manner. It seeks to approach us all to save us and it speaks to us in a manner adapted to our understanding. If we understand, we shall never receive comfort within our own state of being, but we shall receive a call to approach the most holy mystery: 'Come to me, all who labour and are heavy laden, and I will give you true rest!' Those who come will walk the path described to you and in the end, in the final dialectical phase of the great journey, each one will come face to face with the epic of the crucifixion.

We have explained to you extensively how, during the Last Supper, all the plexuses are seized by the original pranic Light for a new beginning. The entire dialectical personality system is thereby placed gradually under the control of the Gnosis. The plexuses are points of contact within the nervous system which, lying around the tree of life, can be distinguished in a twelvefold manner. When the fig tree of the mysteries vibrates in the original pranic Light, it will be clear that the internal secretion, the hormonal activity through which the blood and all the rest of the system is maintained and kept functioning, is very specially conditioned. The entire nature has been seized by a new divine nature and due to this, the basis for transmutation has at last become complete.

As a result of this two new processes develop: the fundamental decline of the old nature and the

fundamental ascent of the new nature. There is a death and a resurrection. Under the influence of the twelve holy foods, a new personality is constructed in a twelvefold way out of water and of spirit. It is constructed in, around and through the finely veined network of the fig tree. Under that same influence the old personality is dissolved. Such is the epic of the crucifixion, the epic of the new birth. That which is doomed disappears and that which is sanctified rises. This is the process of which Paul speaks with his pupils in the second epistle to the Corinthians. Bear well in mind that he speaks only to those pupils who are engaged in the process. Woe be to you if you imitate this process. 'For we know that if the earthly tent we live in is destroyed, we have a divine building, a house eternal in heaven'.

Perhaps you yearn to be clothed with the sacred abode; then mind that you are not found naked. Perhaps we sigh under the burden of still having to dwell in earthly tents. Then we must be careful that by working and striving, that which is mortal will be swallowed up by the true life.

It is the Gnosis which has prepared us for this and which has given us the Holy Spirit as a guarantee.

## XVII

### THE GLORIOUS RESURRECTION

With the twelve stanzas of the epic of the crucifixion the pupil ends his journey through the fields of dialectics, on the way to the house of the father. The morning of the resurrection has come and we will now devote our attention to what this glorious victory in the Gnostic sense signifies for us. We must have a complete survey of what and who rises from the tomb and what the tomb is to grasp all that transpires during the course of the resurrection.

In geographical Jerusalem there is a building called the Church of the Holy Sepulchre. At the time that Jerusalem was destroyed by Titus and after it was rebuilt, there was an artificially erected hill in the centre of the town known as Golgotha. In the year 326 this hill was leveled and a chapel was constructed there. In later times this chapel

was destroyed and at present a large church stands on that same site. There is a sarcophagus, an embalming stone and also the tomb of Christ inside that church. Furthermore, there are wooden pieces of the cross, kept in glass-cases, assembled with gold on blue velvet. One finds there the sweat-cloth of the suffering Saviour! You must see this deliberate, historical mistake in its true colours, because the real tomb of Christ is wherever a pupil truly walks the path of the Gnosis. You must not look for the holy tomb in sand hills or in rocky places, you can only find it in a living, pulsating microcosm! The tomb is the unholly part of the microcosm where the personality system, severed from the divine nature, is being broken up. The divine tomb is where a new, glorified personality arises on the new day, within the microcosm that has become reconciled with God.

As you know, the holy tomb is in the garden of Joseph of Arimathea, that is to say, in the microcosm of the master builder who, by walking the gnostic path, has broken through to victory. If we are to grasp anything at all of the mystery of the resurrection, we must keep our attention focused on the reality of the present. Just as Christ, the all-glorious one, is the same yesterday, today and tomorrow, so also is the resurrection. Participating in the resurrection of Christ means realizing this same mystery of salvation in one's own life and

being. If you ensure this insight within your own being, within your own consciousness, so that inherited blood proclivities can never again obscure it, then it is possible for you to reflect successfully upon the glorious and seemingly prodigious change that takes place during the process of resurrection.

The epic of the crucifixion refers to the twelve-fold grip of the Gnosis upon the twelvefold nervous system which, corresponding with the serpent-fire, is symbolized by the fig tree. As a consequence of the divine twelvefold grip of the master the personality of this nature is broken up. By the personality of this nature we mean the entire fourfold corporeality, that is the physical body, the etheric double, the desire body and the thinking faculty, as well as the threefold earthly consciousness. This entire system is dissolved by the divine master's grip, not as an incident, but by way of a process. As you may know, the holy fig tree has twenty-four branches. They are the twelve pairs of cranial nerves which control the entire personality system. There are twelve positive and twelve negative poles and, consequently, twenty-four different functions. Each one of these twenty-four functions can be scrupulously pursued and the pupil of the Spiritual School of the Universal Brotherhood is enabled to see these twenty-four functions as twenty-four commands, as twenty-four tasks in which he as a freemason is allowed to

and must cooperate to the fullest extent. In fact, the candidate must respond to the twelvefold master's grip.

Every branch of the holy fig tree corresponds to some of the forty-nine plexuses and certain internal secretion organs. You can imagine that every aspect is similar to a working place in which the work is diligently performed. In watching the work in one of the twelve working places, we clearly see that it is twofold, that is in gathering the raw materials and in using them. Via the negative pole, the gnostic raw materials are supplied and via the positive irradiating pole they are conveyed to the places of service, to the ganglia, the internal secretion organs and to the blood producing organs.

The aim of the great work must be fulfilled in these places of service in the personality. This fulfilment can be best described as the building of the simulacrum. The candidate has a personality which exists, who can be seen and which behaves in a perfectly natural way, but which in essence no longer belongs to this world. Now, do not make the terrible mistake of calling this simulacrum the heavenly figure, because in reality it is nothing. It is no longer of the material sphere; neither is it of the reflection sphere; nor is it of any other realm of nature. It belongs to nothing, it exists as a temporary vehicle and as soon as it is abandoned it

is reduced to atoms. Furthermore, this simulacrum also has a delusive life and a sham consciousness.

The mystification proceeds until a certain psychological moment, which comes when the body of resurrection has been prepared. You will understand that the creation of the simulacrum, the slipping away of the dialectical reality into the figure of nothingness is indicated philosophically by us as the endura, as the crucifixion-epic.

Now let us consider how the body of the resurrection is evoked. You should not compare in any respect the personality of the true divine man with that of the earthly man. The divine man is not a glorified earthly man; he is not a spiritual Venus or Apollo. The divine man can best be compared to a divine, shining, radiating focus, able to assume all kinds of forms and also able to appear completely formless. As soon as the pupil neutralizes the unholy part of his microcosm to nothingness through the radiation of grace of the Gnosis then, at the same rate as the endura proceeds, the original microcosmic logos is afforded the opportunity to resume its place, its old throne within the microcosm. Nothing of the earthly is made into that which is original. All that is earthly is reduced to nothing. As soon as that point of nothing has been reached, the original glorious One is present again in the sanctuary.

Then the glorious, holy, divine moment comes

when the ineffable glorious one stands before the simulacrum, thereby proving that the resurrection has become a reality. The simulacrum disappears, unless it is still assigned a task in aiding the process of rebirth of others. Let us now see what the Holy Language testifies to with regard to these things.

Direct your attention to the well known story of Mary Magdalene. This story begins on the first day of a new period; let us read it together in the light of what we have just conveyed to you. Mary Magdalene, who is being described to us as a converted woman, meaning in the transfiguristic sense a human being who has gone the path of nothingness, finds 'the tomb' empty on that particular morning. The stone has been removed. This 'emptiness' of the tomb and the 'removed stone' have a very deep meaning. In the course of the process as it has been described to you, there comes a moment which may be literally referred to as the abandoned tomb. As you know, the tomb is the unholy part of the microcosm, wherein the dialectical personality existing in the unholy part lies down during the epic of the crucifixion.

After these events have come to an end, when the dialectical personality has broken through to the absolute nothing and the simulacrum has come into existence, Mary Magdalene, the inhabitant of the rocks, steps outside and is placed as it were outside her own microcosm. The candidate pupil

then experiences from within that the tomb is actually empty, that is, that the microcosm has completely disposed of all that is unholy. The stone which has kept the tomb closed for eons has been removed. It may be imagined that the first experience of this new transcendent life is a feeling of being out of one's element and in the beginning this has a somewhat disconcerting effect upon the candidate. Because in the grave the simulacrum was connected with the Gnosis, there was an interaction between the Holy Spirit and the personality which was going through the endura. However, this connection is suddenly severed and we can well understand the lamentation spontaneously welling up from the soul, 'They have taken away my Lord'.

This Lord, this tie with the Gnosis, will return to Mary in an entirely different way. She is now confronted with the Gnosis in the form of an original human being, standing outside herself and she recognizes him from within as the All-glorious One. The warning sounds, 'Do not take hold of me'. The binding may not, cannot be restored as it was previously. Everything is now directed at the absolute ascension of the entire microcosm. Mary goes away; the simulacrum lets go. The Lord of the microcosm, able again to rule over his realm, proceeds to his last work.

'On the evening of the first day of the week the

Lord stood before his disciples and greeted them with the words, "Peace be unto you." He showed them his hands and his side. They greatly rejoiced'.

We very much hope that you will be able to fathom the following evangelical aspect. The simulacrum, seeing that its original binding with the Gnosis is severed after the resurrection, is not left to its fate. On the contrary, it can still be used for a long time to come in the service of the light. After the new relationship has been realised and the 'touch me not' has sounded, after this new loneliness has been experienced, the Gnosis returns to the pupil who is given a new task. On the preceding day the candidate, through his complete sacrifice, has made it possible for the original one to arise. Now the risen one takes him into his service, in the life which is completely devoted to the service of God. The pupil now receives a real mandate. The Master will use him in the harvest field of souls as a fisher of men. As a signature of this, the Gnosis shows him the two hands and the side. They are the elevated attributes of the Holy Spirit. While the Gnosis extends this sign, the mantram sounds anew, 'Peace be unto you. As My Father has sent me, even so I send you'.

The candidate who has lost his I is taken up in a mighty stormwind which beats about him as a great whirl. Mighty voices sound, 'Receive the Holy Spirit. If you forgive the sins of any, they are

forgiven, if you retain the sins of any, they are retained. Amen, yes Amen!' So we see the pupils, the disciples of this standing, spread everywhere over the earth, even into the darkest holes, reflecting the Holy Spirit. And the reborn one journeys with them. They are not the light, but they are sent by God to testify of the light. The simulacrum spreads a brilliant glow, the luminosity of the All-glorious One who is, who was and who will come.

If only you are willing to read and understand, you will find the signature of the glorious resurrection and its consequences everywhere in the Holy Language. Everything you understand will be a beacon upon your path. Now, there is still a danger for all candidates who have been granted the celebration of the glorious feast of the resurrection within their own being. It is the danger of faintheartedness or irresolution. Attention is drawn to this danger in the appearance at the sea of Tiberius. The mandated one is fishing and see, he catches nothing. To the question 'Have you any fish?', he must reply, 'No'. In the new relationship by which the Gnosis now confronts him, a relationship which will never be severed, the gnostic suggestion now sounds, 'Cast the net on the right side of the ship, and you shall find some'. And the net, full of fish, is dragged ashore; there were one hundred fifty-three, a symbol of plenitude.

Therefore, he who can celebrate the glorious

feast of the resurrection is also totally victorious as a fisher of men. Although a great multitude of fish will be caught, the net will not tear. Let all who might hope or expect that some working apparatus built on the rock of Christ will give way, learn from the Holy Language that the net will never tear.

Through night and death the morning will surely come.

## XVIII

### THE MIRACULOUS DRAUGHT OF THE FISHES

The Holy Language contains a rich variety of stories about fish and fisherman. We read of miraculous draughts of fishes where the nets tear from the great load or of equally miraculous great draughts where the nets do not tear. At times people are not only given bread to eat but also fish and there are many, especially among the disciples, whose trade is that of fisherman. The disciples are called while they are busy fishing, or working at repairing their nets. These stories haven been told so frequently and the pupils of the School of the Rosycross believe they have such a thorough understanding of their various meanings that they generally think all this teaching is a worn-out subject, which they may lay aside with all the rest that has lost its vitality. Yet, it is the Gnosis itself who draws your attention in particular to this fisherman's trade with all its attributes, because it

is not unlikely that quite a few things may yet emerge from the yellowed leaves of your trite reading matter of which you have not had the slightest inkling.

, It is not that we wish to convey very spectacular things to you, for you to say, 'Who in the world would ever have thought of that!' Not at all. But we are of the opinion that it is not an impossibility that right within commonplace records there are treasures and warnings which have so far gone unnoticed. Therefore, we first of all direct your attention to the combination of the words, 'bread' and 'fish', the two things which are miraculously multiplied as 'food'.

Now you know that bread is the symbol of the Holy Spirit, of the original pranic Light, whereas the symbol of the fish conveys the idea of self-sacrificing love. This does not mean a general love of mankind; it is not the quality of being philanthropic but in a very special sense it refers to 'applied love of mankind', the love which creates an urge for the deed in a human life. The symbol of the fish is applicable only to those who, without regard to the self, completely forgetting the self, wade into the horrible reality of the dialectical cesspool, in order to work on behalf of their fellow man.

It goes without saying that, measured by the standards of nature, such a work brings sorrow, but

the reality, which is purely gnostic, holds an immense heavenly joy. Seen in this light the symbol of the fish refers to the universal gnostic bread transmuted within the pupil. The pupil who has taken his first steps upon the path of liberation, is fed with the bread of life: the Gnosis. As soon as this bread can actually be eaten, it implies that the fish are also eaten, that is to say that the touch of the Holy Spirit in the system of the plexuses brings about a tension, an urge within the pupil to be explained directly from the Gnosis. This urge incites him to great activity on the horizontal plane.

Reaching this stage means that the pupil possesses within himself 'transmuted Holy Spirit', and so, led from within, there is nothing else he can do but set to work. He acts; he must act. So, in eating bread and fish, he becomes a fisherman. This gnostic calling evolves from the touch of the Holy Spirit, the bread, and from the possibility that this touch has a lasting influence upon the whole plexus-system. If this change in the plexus-system fails to come about, there can be no question of the fisherman's calling. Of course this state of being has a signature, one to which the words, 'test the spirits whether they are of God', apply. We must learn from this that loving one's neighbour, practiced in the gnostic sense, is never the outcome of the goodness of this nature. Loving one's

neighbour, as it is viewed in dialectics and to which we refer by the common denominator 'humanism', should be very clearly distinguished from that love which develops under the influence of the Gnosis.

We see two categories of workers: those who work by means of a culture of goodness and the category which works through divine nature. The former category contributes to perpetuating this world, whereas the latter endeavours to guide the straying sheep back home to the fold of the Immovable Kingdom. As soon as a pupil has worked his way up, through the Holy Spirit, to the category of the true fisherman, he is very much aware of the familiar words, 'work out your own salvation in fear and trembling'; for now that he has received the building materials of renewal, as out of the hand of God, he himself must explore the path, step by step, in liberating action. There are no gains without pains. Attainment of the aim must be reached by fighting for it.

,Therefore, it will be clear to the pupil that he must have at his disposal a ship and a net, because with these he will be able to ply the fisherman's trade. His own personality system, his own microcosm will have to be sanctified to be able to serve the great purpose of the Gnosis. An intense self-activity, a self-freemasonry will be necessary for the work of the outer freemasonry to be fulfilled. He who does not work on his own self has no right

to hold out his hand to the self of others. He who is unable to remove the beam from his own eye will not be able to remove the mote from another's eye. Desiring to be a fisherman means in the first place self-freemasonry, the building of a ship.

If this essential work is undertaken energetically, the need for the true freemason's attribute, the fishing net will also be felt. The fishing net is the gnostic server's tool. With the aid of his ship and his tools the worker is ready to fish men out of the sea of dialectical life. Now the fact is that the pupil finds that his ship and his net must evolve simultaneously. The two activities are interdependent and must work together in attaining their reciprocal objectives. When the inner urge of the transmuted gnostic force stirs in the pupil's system, he cannot but respond to it. Therefore, it is certain that in the beginning the fishermen can frequently be seen repairing their nets. However, since this urge exists, it ensures that there will never be a weakening of the twofold activity. As negative as the result of this activity may be and despite the pupil's despair at the tearing of his nets, the urge of the Gnosis within him increases in power. His second attempt to make a catch will be more energetic and more dynamic than the hopeless first try.

There is another signature in this working. The one who possesses the gnostic signature will never

give up but rather, every disappointment will be of benefit to him. Mark this so you can distinguish between the hallmark of genuiness and its imitation. There is no end to the diversity of imitations liable to be made of both the ship and the fishing net in this world. But none of these can last. They will be either undone or unmasked.

As soon as the pupil-fisherman has advanced after many seeming disappointments (which are nothing but milestones marking development), to the point where his ship and his nets, his self-freemasonry and his outer-freemasonry (his inner state and his outer tools) can pass a minimal test, the time has come for a new binding with the Gnosis. The fisherman then becomes a real fisher of men and his nets will not tear. There comes a historical moment in his experience when a multitude of fish are drawn to the shore. However, before it has come to this, he has perhaps gone through may years of laborious struggle and an all but endless series of disappointments. But this was necessary for him to learn the sacred craft and thus come nearer to the realization of the glorious aim of the Universal Brotherhood. Since all of you are participants in the School so that you may one day be able to exercise the sacred vocation, you must understand that the fisherman's trade can and must be exercised on a cooperative basis. Provided their ships are ready, it is possible and desirable that all

should pull a common net through the depths of the sea of life.

The School of the Rosycross is a training school for the fishers of men. In this School you are taught to build your ships under the radiation power of the Gnosis and, consequently, as you advance with building you will also weave your nets, because the urge for the liberating deed keeps pace with the progress in building. The School enables you to respond to this urge within its force-field and the mistakes you make and the nets you tear are chargeable to the School.

Do fully realize what an enormous privilege this is. There are workers who have to do their work in isolation without receiving any help from others, without the protecting wings of a Spiritual School. To them it is said, 'Work while it is day, for the night comes soon'. Every mistake they make will come home to them to roost; every broken net will often cause an almost desperate situation and their little ships will be tossed about violently on the academic sea.

However, if they succeed after fighting hard for their success, the time will come when that, which is known to us as the Spiritual School, will develop. Those who are caught in the net that can tear no more find themselves in the training school for fishermen. That is, they live and have their being in a force-field, a vacuum, wherein a

vibration of the Holy Spirit is maintained. It must be clear to you that in a vibration field which is so completely separated from this world it is infinitely easier to learn the trade, and that the mistakes made do not recoil as violently on the pupil as on those whose work it was to build up the force-field. The mistakes you make must be balanced out in and through the force-field. Therefore, you will realize that this grace, this goodwill of the School, has its limits. You will likewise have to realize your great responsibility towards the School. When some speaker says someting quite false, when elsewhere some worker commits a blunder, falls short of using tact or harms the work out of thoughtlessness, these offenders go scot-free almost immediately and often they are totally unaware of their mistakes or by the very next day have completely forgotten how disastrously they have riddled the nets. But the force-field and those who are fully answerable for it must then shoulder the consequences of the mistakes and try to restore the balance.

Every person who attends a Service in one of the foci of the force-field takes away someting of its vitality. Many participants who fail to come up to certain standards are able to deplete the force-field totally. Your feelings and thoughts of criticism, your entire attitude towards the School inflict a daily wound upon the vibration-field. Do you

realize that in such cases others literally have to suffer because of you, that they have to suffer vicariously for you? And do you also understand that this sacrifice is not just thoughtlessly made? In the Brotherhood of Life not an ounce of energy is wasted. When it becomes apparent that a pupil has no intention of learning the sacred trade; if he should prove to have other designs; when the sacrifice made by the School is infinitely greater than is warranted by the behaviour of the pupil concerned, such a parasite must then be dismissed from the School.

Just think of the responsibility of the workers who might, through inconsiderate admission of unfit pupils, make the vicarious suffering unbearably heavy and hamper the development of the School to the point where there could be virtually no question of further progress.

Do not think so lightly of your pupilship from now on. Understand that it entails intense suffering and a sacrifice for your sake of which you know nothing. Consider also that all this is being done on your behalf, in order to teach you the sacred trade in the shortest possible time and in the easiest way, to enable you to help pull in the large net. It is the duty of every pupil to reinforce the force-field and to render the sacrifice made by others more radiant and less burdensome. How will you have to do this? Is it by saying something? By emitting some

emotional thought or feeling? By some material sacrifice?

No! Only if you work at building your own ship in complete self-freemasonry, in liberating activity, only if your eye is directed at your own piece of work within your own being, only then will the sacrifice for you not have been made in vain. Because after a great deal of exertion and much negative work charged to the School you will one day be able to help cast the net on the right side, on the correct side.

This new call of the Gnosis is to make you see how the Christ Hierarchy and its servants approach you by actual sacrifice to be of service to you. It is to tell you that this offer is being made in a very intelligent and dynamic way and that, consequently, your response to this sacrifice must be equally intelligent and equally dynamic. In the present field of work, living in the latter days, there is an enormous consumption of power and so the sacrifice conceded is exceedingly great. So, hear the call that this sacrifice must be compensated with actual results on your part, if the balance is to be preserved and you desire to be maintained as pupils of the School.

We hope and pray that you will soon be found capable of casting your nets on the right side.

## XIX

### THE FISHERMAN'S NET

In the previous chapter dealing with the Gnosis, we had the opportunity to call your attention to the sacred trade exercised by the pupil, the fisherman's trade, the fishing for men. Our task now is to have you reflect upon the tool of the true worker, the fisherman's net, so that the sacred trade will stand out in your mind with more clarity than ever before.

The net, in the personality, symbolizes the aural field or the respiration field. In the Spiritual School the net is the symbol of the force-field. In the Universal Brotherhood it symbolizes the Immovable Kingdom, whereas the Christ Being is the net with which the Universal Brotherhood goes out to envelop the fallen world and mankind. You will know that every human respiration field possesses a magnetic power and that this power has two aspects: that of attraction and that of repulsion. The nature and quality of this magnetic

power is intimately connected with the blood, the nerve fluid and the internal secretion. So it can be said that the net that man has at his disposal is woven in a particular way.

Only what is qualitatively in agreement with the human aural net can be caught in it. The natural attracting, magnetic power of the aura will always take care of this. It will be evident that nothing can enter the aura which is not in harmony with it. The natural, repelling power of the aura will ensure this. Now, as you know, there is a certain 'will power' within the human consciousness. This will power is activated either by the mind or by desire, or by both. Therefore, it can happen that a person will want to repulse something which is quite naturally attracted by his aura, or want to attract something which is not in agreement with his aural quality. In the former case a desperate struggle ensues in which man is always the loser. In the latter case there will be an aural and, consequently, a bodily destruction; the net tears and this may entail fatal consequences. So it is with good reason that the will is called a martial power, for the fire of the will can cause great calamities. Every pupil should realize that it takes quite a few preparatory measures before he can use his will correctly.

The will is a magical power. The will is a creative power. It stands to reason that the creative field must be in perfect harmony with the will before

the latter may be put into operation. This means that the aural sphere must have the power to repulse what the will wants to repulse and, conversely, the aural sphere must be able to attract that which the will wants to attract into the system. It will be evident to you that a total change in life, a total reversal is required to permit the martial will and the aura to function harmoniously. It will be equally clear that almost all human beings are constantly producing all kinds of effects in their system, resulting from the fiery activity of their wills.

When the net is torn, that is, when a person lives wrongly because of the situation we just mentioned, the result is that the natural state of his aura is totally disturbed. For a certain period he will then be at the mercy of all sorts of powers which are akin to that state of being and which will take advantage of it. In such torn nets nothing can be retained as was the case beforehand. We have then no way of preventing anything undesirable from entering, as we would be able to do under normal circumstances. The scum floating on the surface of the sea of life can then freely enter. The cause of this always lies in the misuse of the will, in the misuse of the creative power and in this way the destruction of the aural net will follow.

Therefore, whenever you desire something or your mind spurs your will to action, always ask

yourself if your objectives are in accordance with the natural faculties of your personality. The natural faculties of the aural net can only be modified by a radical reversal of your entire attitude of life. It will be clear to you that a most emphatic warning by the Gnosis is being conveyed to you with these words. In your position as pupils of the Spiritual School, your attention has been focussed for years upon the new life, upon the call of the Immovable Kingdom and we have tried in all conceivable ways to attune your consciousness to the true path.

As soon as you direct your mind to the things of the higher life only by means of the will, the martial fire of your dialectical state, accidents will irrevocably happen. If your aural faculty is unable to absorb the new etheric forces and yet you pursue them with your will, the aural net will tear. Then, instead of the new etheric forces entering, the scum of the sea of life will ride in on the waves.

Mark it well that in all circumstances a total change in your attitude of life, in the sense of the liberating life, is a prerequisite. When your mental interest for the higher life has been aroused and your feelings have been kindled with enthusiasm, do not then follow the ordinary dialectical way by directing your will as a fire at the goal. The fatal consequences of this are often incalculable. You cannot burn open the door of doors. It is only

when the pupil is ready, entirely ready, that the Master is there.

As you may now realize, the familiar law: 'like attracts like' is very much related to all this. Many people wonder how it can be that certain vital forces and persons who carry these vital forces, forces which one came to hate out of bitter experience, nevertheless inflict themselves ever again upon us. That which we do not want comes back to us again and again. Do you realize that these phenomena are due only to the quality of the aural net? One will always catch in his net those fish to which one is entitled.

Certain kinds of people will associate with their kind again and again because of the polarity of their nets. This polarity can have an uplifting effect but in many cases it also can be destructive. When several people come together for insipid, meaningless sociability in a lower mental directedness, they drag each other down. The cause is obvious: their like-mindedness strengthens the collective power of attraction with all the inevitable consequences. There is a book entitled 'the multitude as a criminal', written by the Italian philosopher Scipio Sighele. He shows in this book that people with ordinary normal natures can fly into a hellish blaze of passion when they come together. History provides us with ample proof of this.

You must understand the 'nets of evil' in exactly the same way. In dialectics a great number of nets are cast to ensnare the guileless. Countless are those who are caught in these nets. It may take much suffering and many bitter experiences before they can be delivered from them. And what is the cause of this? We have explained it to you and by a little reasoning you will always be able to find the answer for yourself.

Suppose that your interest and enthusiasm for the new, original state of life have been kindled. That you accept our warning not to pursue the object of your interest with the fire of your will. You understand fully that the aural net will have to be woven from within by a liberating attitude of life, before the golden treasure of the new life can find access. But now the tempters come to spread their nets in a very enticing and artful manner. They attempt, by pointing out all kinds of imitations, to suggest that you have reached the goal. If you rise to this bait with your attracting faculty you let in the destructive poison which will drag your personality down and destroy your blood. And the evil one who in this way ensnared you in his nets will have attained his aim, which is to make you insensitive to the Gnosis for a long time to come.

There are many who with regard to these things find it terribly difficult to discriminate between

truth and untruth. Yet, do understand that nothing is easier. Everything that fits in with your interest, with your desire, with your hidden and repressed will, in short all that is in line with your natural faith, hope and love, so with the entire working of your I-consciousness, is wrong under all circumstances. Though you may not have the ability to unmask the tempter and though his touch may appear to your consciousness as a radiant light, have the courage to reject it radically and completely. For the Gnosis, the original pranic Light, never manifests itself to the dialectical consciousness, no matter how cultured it may be. If you hold fast to this golden rule, no harm can come to you.

The Gnosis works independently of your consciousness, your thoughts, desires and will. Perhaps it is difficult for you to understand this. You know that the sun shines independently of your thoughts, desires and will. The sun rises and sets at fixed times because of the laws that govern the revolutions of the axis of our planet. It would be absurd to want it to shine during the night, so if any being were to imitate the solar radiations for you in the dead of night, your reason would tell you that you were being hoodwinked. When the sun rises in the morning and shines on the landscape, no one can say: 'I willed the sun to rise and look, it rises'.

The same is true of the gnostic light. Neither your will, nor your desire, nor your intellect can attract it. The sun of the Spirit will take no heed of it. So if any being should come to offer you the solar radiation of the Spirit, you should know that it is unreal. It does not shine on dialectical mankind in the sense that it makes a binding with it. It does not rise, it simply *is*. It can be experienced only by a microcosm which has gone through the breaking up of the dialectical nature.

There are several places in the Holy Language where it is made abundantly clear that the descent of the original pranic Light into the dialectical sphere which is emptied to the I, always occurs in a way unforeseen by the I. It manifests itself without the consciousness being in any way aware of it. Nor is there any question of occult overshadowing. The conversion of life, which the Gnosis expects of its pupils, has marvelous consequences. When the I, that is the consciousness, gives up the promptings of its dialectical nature and, as the Psalmist expresses it so pithily, 'becomes silent before God', the blood and the internal secretion change. The will, the desire and the drivings of the intellect participate in this very significant silence. The two aspects of the aural magnetism also undergo a total change; they are virtually neutralized. What would the pupil want to attract or repel? He has become silent before the light of the Gnosis.

There comes a time when in this wonderful silence no ordinary natural power whatsoever can wield influence over the system. There is only a biological interaction between the personality and the various etheric forces which keep the personality in existence. In this state the dialectical sphere is completely taken up into and susceptible to the light of the Spirit. A certain sensitivity to the gnostic radiations takes place which constitutes a binding. Then transmutation begins with all the known results. This is the point where the pupil is taken up into the net of the Gnosis and can become a fisher of men.

When the dialectical sphere becomes sensitive to the Gnosis through self-mortification, a certain reflection develops. To some degree, the radiations of the Gnosis are reflected into the dark depths of the earth and so the pupil can fish for men in the service of the Brotherhood. His net can tear no more, because it is no longer he who acts, but Christ in him.

His respiration-field breathes in the radiation of the Gnosis and a new being, the reborn Man awakens in that breath.

## XX

### COMPENDIUM

There has never been a lack of persons who have come to mankind to demonstrate the glorious, liberating, transfiguristic life in a realistic way. In an uninterrupted sequence of grand demonstrations, from the time of Adam's fall to this hour, mankind has been able to see that fundamental and structural rebirth was not only possible, but that it rested upon the most reasonable foundations.

Countless enlightened teachers who, although being in this nature, were no longer of this nature, have endowed mankind with a universal, transfiguristic philosophy, where everything can be found that has a relation to the path and the true Life itself. It has been brought close to us and all lawful, reasonable and moral means have been used to such an extent that it is inconceivable that there are so few who possess in their consciousness even a remote notion of the transfiguristic philosophy.

Many indeed possess a certain degree of subconscious remembrance. Not a memory of divine Life as it was originally, but reminiscences of contacts made in previous states of existence with the working communities of the Universal Brotherhood who, since the dim past, has taught transfigurism as the one necessary thing. This remembrance is proof that in prehistoric times we refused the path of rebirth for ourselves. This is why we have remained tied to the wheel of life and death. If this remembrance is present within you, it is like an old wound being ripped open in the Temple of the modern Rosycross, where that same eons-old message still resounds and you are again being placed before the same conflict within the rotations of the wheel.

We think of the familiar words: 'I came not to bring peace, but a sword'. These words have nothing to do with the succession of great world conflicts but with the struggle within each one's own self, which ensues the moment one is confronted with the universal philosophy. It is surprising to watch how the Word of Life brings this conflict about in a human soul and how the field of service of the Spiritual School is sometimes very much akin to a battlefield.

Some, in whom there is no remembrance to arouse a psychological reaction, are stupefied. They ask: 'What are those people talking about? What do

they mean? It gives one no intellectual or mystical anchors whatever. Are they not carrying absurdity to the extreme?' Others, in whom the old wounds are being reopened, may become infuriated, extremely nervous or very alarmed; or at least they are dejected. Accusations directed at the workers are often the order of the day. They ask: 'Is this what you proclaim to be Christ's teaching of love? Is this the way you practice: Come to me, all who labour and are heavy laden? You are making a penal colony for the damned out of your School and they'll come to an end by suicide or something of the sort. Your Temple is not a Temple of peace, but time after time a place of violent inner emotion.'

What is commonly expected of a Spiritual School is that it teaches an ethical system of higher consciousness, a method of culture with the result that spirit, soul and body rise to a point of Godhood.

For this one is quite prepared to submit to a few trials, to make a variety of sacrifices and even to spend some money. But on the whole there should be some 'profit' in it on the various spirals of our lives. You surely are not so foolish to take any chances in such a matter, because you are very businesslike. You investigate the aspects of several fields of spiritual culture. You are very kindly disposed, as behoves a well-bred individual. You listen intently, because everyone has something to

offer you. At last you make your decision, focusing your attention on what seems to be your best bet, and like the practical person you are, you remain unmoved when someone tells you he has found something superior.

However, in the School of the Rosycross you are offered nothing. On the contrary, the School wants to take something away from you. For transfigurism is based on the fact that the fundamental and structural reality of being of the dialectical man is not included in the divine plan of nature and that, therefore, this state of being must be discarded, so that the true life may be found. The cause of all the struggle unchained by the Spiritual School is that one realizes the essential significance and scope of this fundamental death of nature, but nevertheless one refuses emphatically to walk the path.

There are very few who, having taken cognizance of the universal philosophy, do not understand the requirements of transfigurism. There are also very many who have a perfect understanding of the whys and wherefores of these demands and who recognize their great logic. But it is this very thing that infuriates people. To be able to see why this is true, you must have some knowledge of psychology. For, how can it be that one recognizes the logic, the inexorable necessity of a thing, and yet flatly refuses to accept its consequences?

Every person has created a certain sphere of attainment for himself, a delusion regarding his insight and the gratifications he has in life. In the Holy Language this condition is referred to as the 'mantle' with which we have covered ourselves. Many have gone a long way in attaining ethical and bourgeois culture. Their mantle is magnificently woven and of exceptional hue. And now it is very trying to take off that mantle and put into practice the words which were once spoken to the rich young man, the one rich in bourgeois, ethical, humanistic, natural religious attainments: 'Go and sell what you possess and follow me'. The Scripture says then: 'The rich young man went away sorrowful.'

Disappointment is often the first reaction. But it is followed by irritation and spite, to which enmity is finally added with all it entails. A person who knows that he has been unmasked is usually unscrupulous in applying the law of: to be or not to be. Transfigurism signifies the magical basis of an absolutely non-violent world revolution. It affects all the foundations of dialectics. This is why it has always been combatted with such malevolence, in whatever form it appeared. It has been fought mainly by those who knew, but did not want to.

Yet, by not fighting, transfigurism has always won the battle. This victory will become ever more

clearly apparent as the centuries go by. The world rushes to its end and in the new era of mankind an enormous transfiguristic gain will further accentuate this absolute end. Everywhere in this world, larger or smaller groups have been or are being trained in the actual practice of various transfiguristic aspects, which must ultimately lead to it. At the proper time, all these groups will amalgamate openly, in order to give to the world, as it is expressed in the *Fama Fraternitatis*, an influx of grace and goodness through which mankind will be more and more drawn to the perfect knowledge of Jesus Christ and of the original nature. Then the words in John 10 will be fulfilled: 'So there shall be one flock and one shepherd'.

This thought is not based on any idealistic chimera, wherein great vagueness is the most essential ingredient, but it is a fact that the above mentioned groups are very noticeably moving in the direction of this common activity. Such a tendency was always accompanied by certain phenomena in the past and it is also true in the present.

Movements tending toward world unification have been launched in dialectics. They imitate the mission given by the Brotherhood to several Schools, in each case to replace the national with the international aspect. If all of us desire to participate in the coming work toward the great

aim, we shall not only have to have a clear and distinct understanding of the compendium of all transfigurism, but also put it into practice. And because clear knowledge of these facts must precede action, the Gnosis will once more direct your attention to the most characteristic aspects of the path with the same chapter 10 of John from which it was quoted earlier: 'For this reason the Father loves me, because I lay down my life, that I may take it again. No one takes it from me, but I lay it down of my own accord. I have power to lay it down and I have power to take it again. This charge I have received from the Father'.

You will realize that the Gospel of John thus posits the endura in very plain terms. The practice of which the Cathars were accused, their being reproached with following the most diabolical teachings, their being persecuted with fire, starvation, the sword and torture, all these practices find their ground in the Holy Language and evangelically in the words of Jesus the Lord. For this reason the Father loves, which is to say, only then is the binding between our microcosm and the universal Light restored, when we lay down our lives in order that we may receive it again.

These words have been explained in many different ways and put into practice. First in the sense of the miracle. Jesus speaks here, so it is said, of His immanent death on the cross and His

resurrection on the third day. Theologians think that, by virtue of faith in the natural religious sense, one participates in the death of the Lord and therefore also in His resurrection. For Christ has walked that path for *us*, as a sacrifice made only that once, and as a result we shall enter into the glory of the resurrection on the other side of the grave. Others start from the assumption that by leading a virtuous life according to common standards, one goes a way of evolution which must ultimately lead to perfection.

However, the transfigurist sees these words in the light of the universal doctrine. The death and resurrection of Christ are related to the fact that he who walks the path of the endura is liberated once and for all from the wheel of birth and death. This path is infinitely more glorious, more divine and more wonderful than could be remotely conceived by the wildest imagination, attested to by the fact that pupils are still following this path of actual liberation in practical experience.

Total denaturization of the entire gamut of dialectics, not only with regard to consciousness, but also to soul and body, is what is at stake here. And this not incidentally, but by way of a process; while simultaneously another reality of being as to consciousness, soul and body arises from the ashes of the old self. The universal philosophy clarifies the way in which this process develops, the

elements of which it consists and what the results will be.

One can now imagine that there are people who reason like this: 'Look here, a survey of the long sequel of transfiguristic witnesses and a study of their life histories do make it appear that there is something to this strange doctrine that may be of interest to me. I will first orient myself thoroughly and try out that path up to a point, before I make a final decision whether it is really for me'. All such speculators, without any doubt whatsoever, come to a dead end and in time they will end up strengthening the ranks of the opponents.

We must possess power to be able to go the path of transfiguration. This is why Jesus says: 'I have power to lay it down and I have power to take it again.' If we lack this power, all our efforts must be in vain and it is even so that any person who possesses this power must attain transfiguristic results. There are pupils of the School who started from the assumption that the I of nature had to proceed to the use of its will power, and that power could be obtained in self-centredness. Others have been victimized by overshadowing with all its consequences. After all is said and done, the possession of this power is the key to the path.

All nineteen of the preceding chapters about the Gnosis were intended to point out the manner in which a pupil receives the wings and the power to

go the path. In the Holy Language, having this power is called possessing the Holy Spirit and, to put it into a few words, it concerns acquiring a new microcosmic consciousness. As soon as our microcosms acquire something of this other consciousness, we are moved by another spirit, by a different power. With this power we are able to lay down the self of nature and its entire reality of being and then to restore the original state of the microcosm by way of a process. This task we have received from the original pranic Light.

If we penetrate the crux of the matter, we find that it concerns the possession of the wings and the power of the Holy Spirit. Without these there is only ignorance and deceit, sorrow and grief, a continuous struggle and opposition in bitter enmity to one another to the last gasp. Without the Holy Spirit we fall back ever again and ever deeper into our former blood state and it is always the voice of our ancestors and the age-old delusion that speaks within us.

Therefore, the issue in the Spiritual School is that one essential possession, the radiation of the original pranic Light within our beings. He who possesses the Spirit inevitably proceeds to rebirth. He who does not possess the Spirit is as yet, inevitably, an outsider.





