

**THE ALCHEMICAL WEDDING
OF
CHRISTIAN ROSYCROSS**

THE SECRETS
OF THE BROTHERHOOD
OF THE ROSYCCROSS

ESOTERIC ANALYSIS OF THE SPIRITUAL
TESTAMENT OF THE ORDER OF THE ROSYCCROSS

BY

J. VAN RIJCKENBORGH

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

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

*III The alchemical wedding of Christian Rosycross
(Chymische Hochzeit Christiani Rosencreutz Anno 1459)
(in two parts)*

ROZEKRUIS PERS – HAARLEM – THE NETHERLANDS

THE ALCHEMICAL WEDDING
OF
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ESOTERIC ANALYSIS OF THE CHYMISCHE HOCHZEIT
CHRISTIANI ROSENCREUTZ ANNO 1459

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PART TWO

1992

ROZEKRUIS PERS – HAARLEM – THE NETHERLANDS

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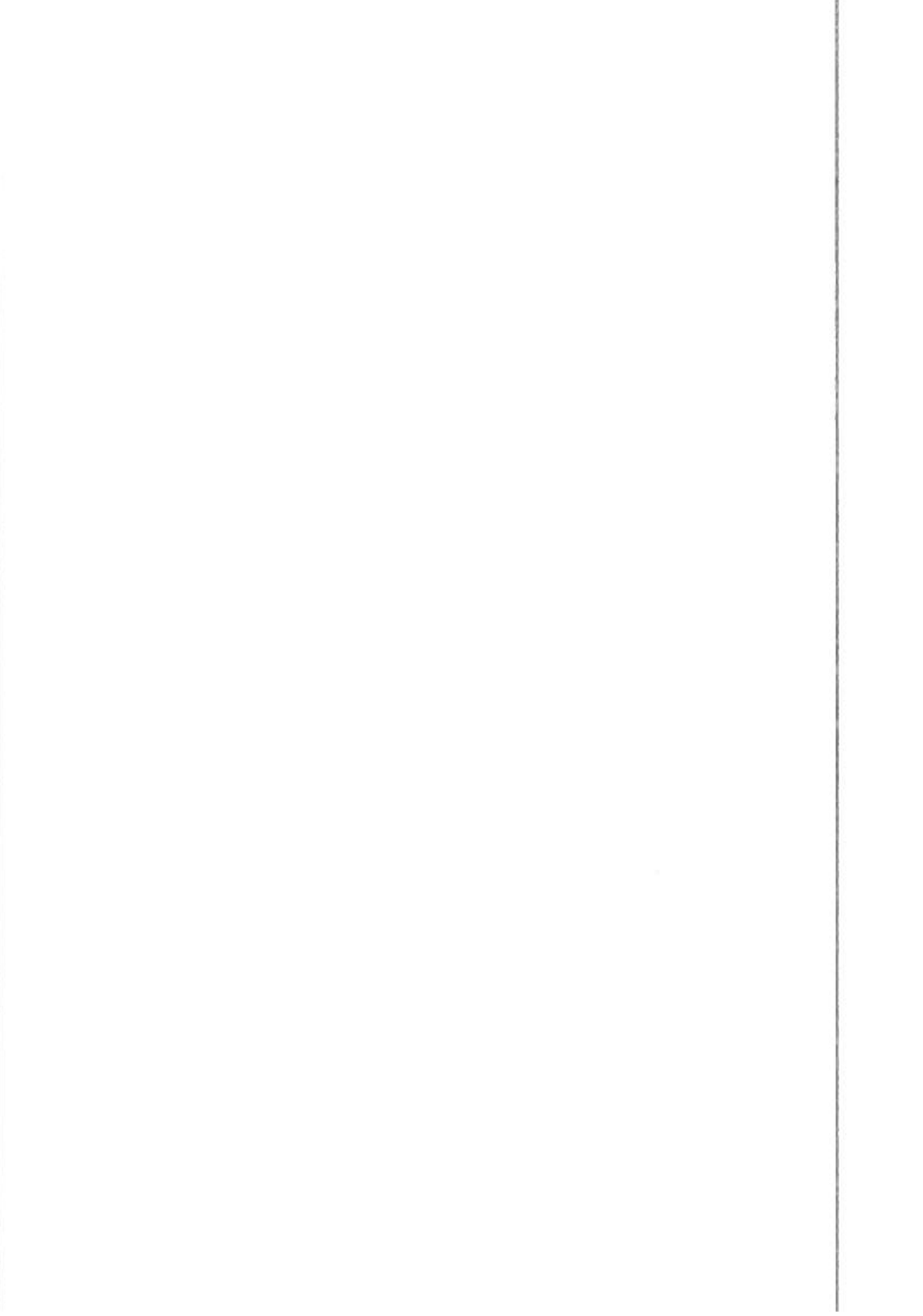
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Preface

Now that volume two of *The Alchemical Wedding of Christian Rosycross* has been published and the series: *The Secrets of the Brotherhood of the Rosycross* is complete, we feel it would be worthwhile to point out once again that this esoteric analysis of the sublime work of Johann Valentin Andreae is not intended to satisfy intellectual curiosity. In keeping with the spirit of Andreae's work, our only aim is to render the one path to life described in the *Chymische Hochzeit* clearly visible to those who are genuinely interested, so that it will touch their innermost being and nourish that within them which yearns for the liberating light of the living truth.

One should therefore not expect a minutely detailed explanation of this very veiled story. Even if such an explanation were justified, it would require many more volumes to be written. Yet the serious seeker, the pupil on the path, would not be helped in any way by this kind of explanation, and neither would he or she need one. For those who are genuinely walking the path, all mysteries are unlocked at the appropriate time. The help offered in this publication reveals the one path to sanctification and liberation as concretely as is possible and desirable, and to the extent necessary to enable those who approach this path with open hearts and minds always to perceive the radiant light behind the words of the text.

May the Spirit, which protects the path of liberation for mankind and guides us along it, awaken countless people to a life of liberating action.

J. VAN RIJCKENBORGH

CHYMISCHE HOCHZEIT
CHRISTIANI ROSENCREUTZ

ANNO 1459

PART II



Johann Valentin Andreae aged 42, 1628

Fourth Day

I lay in my bed, leisurely surveying the noble statues and paintings in my room, when all of a sudden I heard the sound of trumpets as if the wedding procession had already started. My page, being beside himself with fright, sprang out of his bed, looking more dead than alive. One can imagine how I felt when he told me that the others had already been presented to the King. I knew not what else to do, but weep outright and curse my laziness. While I dressed, my page, who had become ready long before me, ran out of the room to see how affairs might stand. He soon returned, however, with the joyful news that I had not missed anything. I had only missed my breakfast because, due to my advanced years, they had not wished to awaken me. By now it was time for me to go with him to the fountain where most of the others were already assembled.

Thus consoled my spirit returned again and I put on my habit and followed my page to the fountain in the garden mentioned before.

After we had greeted one another and the Maiden had teased me on account of my long rest, she took my hand and led me to the fountain, where I found that the lion had with him a large tablet, in place of his sword. Upon viewing it well, I found that it had been taken from the ancient monuments and placed here for some special

*Having
overslept,
the author
awakens*

*He misses
breakfast*

*The lion with
the tablet*

honour. The inscription was somewhat worn with age and therefore I will set it down here, so that all may reflect upon it:

1

**HERMES PRINCEPS.
P O S T . T O T I L L A T A
GENERI HUMANO DAMNA,
DEI CONSILIO:
ARTISQUE ADMINICVLO,
MEDICINA SALVBRIS FACTVS
HEIC FLVO.**

**Bibat ex me qui potest: lauet, qui vult:
turbet qui audet:**

BIBITE FRATRES, ET VIVITE.

∞ >: XXIC V. W. >:

*The text is easy
to read*

This text was easy to read and understand, and since it was easier than any of the others, it may fitly be placed here.

A draught

After we had washed ourselves in the fountain, and everyone had taken a draught from a cup of pure gold, we

1. Translation: *After so much harm has been inflicted upon the human race, I, Hermes, being the primordial fount, flow forth here as a healing remedy, according to divine decree and assisted by the art. Let him who can, drink of me. Let him who will, cleanse himself in me. Let him who dares, stir me. Drink, brothers, and live. - 1378 -* For the explanation of this date see Notes, page 243.

had to follow the Maiden into the hall once again to put on new garments. These were made entirely of gold thread and embroidered with flowers.

New clothes

Everyone was also given another golden fleece, which was set about with precious stones, from which emanated various influences in accordance with the active power of each. Upon each fleece hung a weighty medalion of gold, on which were figured the sun and the moon in opposition. On the reverse were the following words:

*The light of the moon
shall be as the light of the sun,
and the light of the sun
shall be seven times more radiant
than at present.*

Our former adornments were put in a little casket and entrusted to a servant.

Adornments

After this the Virgin lead us outside in our order, where the musicians waited already at the door, all dressed in red velvet trimmed with white braid. Then a door (which I had never seen open before) to the royal winding-stairs was unlocked. The Maiden led us, guided by the music, up three hundred and sixty-five stairs. There we saw nought that was not of costly and artistic workmanship and the further we went, the more glorious became the splendour, until at length, at the top, we came under a painted dome, where the sixty maidens, all richly attired, attended us. As soon as they had curtsied to us, and we had returned our reverence as well as we could, our musicians were sent away down the winding-stairs, the door being shut after them.

Musicians

*Entrance to the
King's palace*

*A laboratory in
a domed cham-
ber in which
are 60 maidens*

Then a little bell was tolled and a beautiful maiden entered who brought a bay-wreath for everyone; our Maiden, however, received a bay branch. Meanwhile a

*The light-
bearing
Maiden*

*The King and
Queen in
all their
splendour*

curtain was drawn up and I saw the King and Queen as they sat there in their majesty. And had not the queen of yesterday so faithfully warned me, I would have forgotten myself and taken this ineffable glory for heaven. For besides that the room glittered with pure gold and precious stones, the Queen's robes were moreover so radiant that I was not able to look upon her. And whereas I before esteemed everything as beautiful, here all things were as far above the rest as the stars in the heavens.

*The light-
bearing
Maiden pre-
sents the guests
to the King*

Meanwhile the Maiden came in. Each of the other maidens took one of us by the hand and with most profound reverence presented us to the King, after which the Maiden began to speak:

“To honour your Royal Majesties, most gracious King and Queen, these lords have ventured here in peril of body and life, so that your Majesties have reason to rejoice, especially since most of them are qualified to enlarge your empire and estates, as you will find when you examine them. Herewith I have presented them in humility to your Majesties, with the most humble request to discharge me of my commission, and most graciously to take information from each of them concerning both my actions and omissions”. After these words she laid her branch down upon the ground.

*The guests are
unable to
reply. Atlas
answers*

Now it would have been fitting for one of us to say something, but as we were all tongue-tied, at length the old Atlas stepped forward and spoke on the King's behalf:

“Their Royal Majesties most highly rejoice at your arrival and wish that their royal grace be assured to all. And with your administration, gentle Maiden, they are particularly satisfied, and accordingly a royal reward shall be provided for you. Yet it is still their intention that today, also, you should guide the guests, inasmuch as

they have no reason to complain of you”.

Hereupon the Maiden humbly took up the bay-branch again and we, for the time being, had to withdraw from the room with our maidens.

The front part of this room was rectangular, five times as broad as it was long, and near the exit was a great arch like a portal, wherein, in a circle, stood three glorious royal thrones, the middle one somewhat higher than the rest. On each throne sat two persons; on the first sat an ancient king with a grey beard, yet his consort was young and extraordinarily beautiful. On the third throne sat a black king of middle age, and beside him a frail old matron, not crowned but covered with a veil. In the centre sat two young persons. They had wreaths of bay upon their heads, although over them hung a large and costly crown. Yet they were not at this time so fair as I had earlier imagined; so be it.

Behind them, on a circular bench, sat for the most part ancient men, yet none of them (at which I wondered) had any sword or other weapon with him. Neither did I see any bodyguards other than some maidens who had been with us the day before and now were sitting on either side of the arch.

Here I cannot but mention the little Cupid, who flew hither and thither but for the most part hovered and played about the great crown; sometimes he seated himself between the two lovers, smiling at them and playing with his bow. Yes, he sometimes acted as if he would shoot one of us. In brief, this knave was so full of his waggery that he would not spare even the little birds which in multitude flew up and down the room, but teased them all he could.

The maidens also amused themselves with him and whenever they caught him, it was not easy for him to get

*Description of
the laboratory*

Thrones

*1. Old king
with young
spouse*

*3. Black king
with old spouse*

*2. Two young
persons*

*The bench and
its occupants*

*Which maid-
ens are these?
The virtuous
ones, perhaps?*

Cupid

Birds

Maidens

away from them. Thus this little knave brought much sport and mirth.

*What was on
the altar*

1. *A book*

2. *A taper*

3. *A globe*

4. *A clock*

5. *A tiny
fountain*

6. *A skull*

7. *A serpent*

Before the royal persons stood a small but extremely ornate altar, on which lay a book bound in black velvet and sparingly overlaid with gold. By this stood a small taper in an ivory candlestick. Although it was very small, yet it burned continually, and had not Cupid, in sport, now and then puffed on it, we may not have taken it to be fire.

Next to the candlestick stood a sphere or celestial globe which, through some ingenious means, turned around by itself. There was also a small striking-clock, whereon stood a tiny, crystal fountain, out of which perpetually flowed clear blood-red water. And last of all there was a skull in which was a white serpent of such length that, though she crept about the rest of it, yet her tail remained in one of the eye-holes whilst her head again entered at the other. So she never stirred from the skull, unless it happened that Cupid tickled her a little, for then she slipped in so quickly that we could not but marvel at it.

Statues

Besides this altar there were, up and down the room, peculiar statues which moved as if they were alive, and were so fantastic in appearance that I cannot possibly relate it all.

Music

Likewise, when we left the hall, there began such a marvellous kind of vocal music, that I could not tell whether it was performed by the maidens who had remained inside or by the statues themselves.

*Departure
from the
laboratory*

But for the time being we were content and withdrew with our maidens. Our musicians were already present and led us down the winding stairs again, after which the door was carefully locked and barred.

As soon as we had come again into the hall, one of the

maidens began: "I wonder, sister, that you dared venture among so many people". "Sister", our president answered, "I am fearful of none so much as of this man", pointing at me. These words touched my heart, for I understood that she mocked at my age, and indeed I was the oldest of them all. Yet she comforted me again, promising that if I behaved well towards her, she would easily rid me of this burden.

*The maidens
joke about the
author's age*

In the meantime the meal was served, and everyone's maiden was seated by him. The maidens knew how to shorten the time with pleasant conversation, but what their discourse and pleasantries were I am not allowed to tell. Most of them were about the arts, from which I could gather that both young and old were conversant with them.

*A meal with the
maidens
Conversation*

But still I wondered how I might become young again, for this question saddened me. This the Maiden perceived and said: "I see what is the matter with this young man. I warrant that if I were to lay with him this night, he would be more jovial in the morning". Hereupon they all began to laugh, and although I blushed all over, yet I could not help laughing too at my own predicament.

*The author is
sad because of
his age
The Maiden
comforts him
with jokes*

Now there was one who had in mind to return my disgrace again upon the Maiden, and therefore said: "I hope not only we, but the maidens, too, will bear witness on behalf of our brother, that our lady president has promised herself to be his bedfellow this night".

Bedfellow

"I would be well content with it", replied the Maiden, "if I had no reason to be afraid of my sisters, who would not like me to choose the best and handsomest for myself without their consent".

*The light-
bearing
Maiden*

"Dear sister", presently began another, "we find hereby that your high office has not made you proud. Therefore, if with your permission we may by lot part the lords

here present amongst us as bedfellows, you shall with our good will have such a prerogative”.

*Playful choice
of a bedfellow*

We let this pass as jest and continued our conversation. But our Maiden could not leave teasing us, and therefore began again: “My lords, how if we should permit fortune to decide which of us must lie together tonight?”

“Well”, said I, “if it cannot be otherwise, we may not refuse such a proposal”. Now as it was decided to try it out after the meal, we decided to stay no longer at the table and arose, after which each of us walked up and down with his maiden. “No,” the Maiden said, “it does not work this way. Let us see how fortune will pair us”, upon which we were separated from each other.

Now a dispute arose as to how the business should be carried out, but this was only a device, for the Maiden instantly proposed that we should mix ourselves together in a circle. Then she would begin to count, starting with herself, and the seventh was to be content with the following seventh, whether it were a maiden, or a man. We were not aware of any trick, and therefore permitted it so to be. Though we thought we had very well mingled, the maidens nevertheless had divided themselves among us in such a way, that each one already knew her place in advance. The Maiden began to count, and the seventh after her was again a maiden, the third seventh a maiden likewise, and this happened until, to our amazement, all the maidens came out, and none of us had been chosen. Thus we, poor wretches, remained standing alone, and were moreover forced to suffer mockery and confess we had been handsomely taken in.

In short, whoever had seen us in our order might sooner have expected the sky to fall than that it should

ever have come to our turn.² With this the joke was at an end and we had to suffer the maidens' waggery.

In the interim, the wanton little Cupid returned to us. He presented himself on behalf of their Royal Majesties, and in their name delivered us a health out of a golden cup, at the same time calling our Maiden to the King. However, since he declared that he could at this time tarry no longer with us, there was but little opportunity for his playful expressions of love. So, with the return of our most humble thanks we let him fly forth again.

A toast

Now, in the meantime, the legs of my companions had become infected with mirth, so that the maidens were well-pleased at the sight of it, and all engaged in a lively dance. This I preferred to behold with pleasure rather than take part in it. For my Mercurialisers³ were so artful in their movements that it seemed as if they had already known this work for a long time.

A merry dance

After a few dances our president returned to us and told us how the artists and aspirants had offered to enact a merry comedy for their Royal Majesties, before their departure, and for their honour and pleasure. If we saw fit to be present at it, and to accompany their Royal Majesties to the House of the Sun, it would please them and they would most graciously acknowledge it. Hereupon we returned our most submissive thanks for the honour vouchsafed us and offered our humble services, not only in this, but in every other respect, which the Maiden related to them again.

*The guests are
invited to a
comedy*

2. See Note (p. 244) on the positioning of the maidens.

3. Mercury, or Hermes, was often represented with wings fastened to his sandals, being the messenger of the gods.

*The royal
procession
makes its way
to the comedy*

Presently she brought word that we had to wait for their Royal Majesties in our order in the gallery, wither we were soon led. However, we did not stay long there, for the royal procession was ready, yet without any music at all. The unknown Queen who was with us yesterday, went first, apparelled in white satin and with a small and costly coronet upon her head. She carried nothing but a small crucifix which was made of one single pearl, which had hung between the young King and his bride this very day.

After her went the six maidens mentioned earlier, in two ranks, bearing the King's jewels which had been on the little altar. After these came the three Kings. The Bridegroom was in their midst, dressed in plain, black satin after the Italian fashion. He wore a small, round, black hat with a little black, pointed feather, which he courteously doffed to us, to show his favour. We on our part bowed to him as well as to the others, as we had been instructed.

After the Kings came the three Queens, two of whom were richly habited; only the middle one was likewise all in black, and Cupid held up her train. Then we were given a sign to follow, and after us the maidens, while at last old Atlas brought up the rear.

In this order the procession went through many stately corridors to the House of the Sun, to behold the comedy there, next to the King and Queen on a richly decorated platform.

*The positions
of the
spectators*

We stood at the right hand of the Kings, though at some distance from them, while the maidens stood on the left, except those to whom the royal jewellery had been committed; to them was assigned a special place at the top. The rest of the servants had to stand below between the columns, and be content with it.

Now because there were many remarkable passages in the comedy, I will not omit briefly to summarise it.

*A summary of
the comedy*

First of all came forth a very ancient king with several servants. Before his throne was brought a little chest, with mention that it had been found upon the water. When it was opened, there appeared in it a lovely babe, together with certain jewels and a small letter of parchment, sealed and addressed to the King, which he at once opened, and having read it, he wept. He then told his servants that the king of the Moors had with great force conquered the country of his aunt and had massacred the whole royal seed, with the exception of this child. As it had always been his intention to have his son marry the daughter of his aunt, he swore perpetual enmity and revenge against the Moor and his allies. He then commanded that the child be tenderly nursed, and gave orders to prepare for battle against the Moor. These preparations and the education of the little girl, who as soon as she had grown somewhat was entrusted to an ancient tutor, filled the entire first act, with much fine and laudable humour.

Act One

In the interlude a lion and a griffin were set against each other to fight, and the lion gained the victory, which was understandable.

Interlude

In the second act the Moor, a black, treacherous fellow, came forth also. He had, to his extreme vexation, understood that his slaughter had been discovered and that, moreover, a girl had escaped craftily. Thereupon he began to consider how, by stratagem, he might be able to conquer such a powerful enemy. He was advised by some fugitives who because of famine had fled to him.

Act Two

So when, contrary to expectations, the young lady fell again into his hands, he would have had her strangled at once, had he not, in a miraculous way, been deceived by his own servants. Thus this act was concluded with a marvellous triumph of the Moor.

Act Three

In the third act a great army was raised against the Moor, at the command of the King, and put under the leadership of an old, valiant knight. He invaded the Moor's country, till at length he liberated the girl from the tower with great force and had her provided with new clothes.

Now a glorious platform was erected and the girl was placed upon it. Presently twelve royal ambassadors appeared, to whom the afore-mentioned knight made a speech, pointing out that the King, his most gracious Lord, had not only saved her from death for the second time and even had her royally brought up – though she had not always behaved herself properly – but moreover his Royal Majesty had, before others, elected her to be a spouse for the young Lord his son, and graciously desired this betrothal to be realised, provided she would agree to observe some stipulations with regard to His Majesty. Then he read from a proclamation some attractive conditions which, if it were not too long, were well worthy to be mentioned here. In brief, the young lady took an oath inviolably to observe the same and courteously expressed her thanks for so high a grace. Whereupon they began to sing to the praise of God, the King and the young lady, after which all left the stage.

Interlude

To shorten the time the four beasts of Daniel, as he saw them in a vision, and has at length described them, were brought in, all of which had a certain significance.

In the fourth act the young lady was again restored to her lost kingdom, and was crowned, and for a while, in this array, conducted around the square with great joy. After this various ambassadors presented themselves, not only to wish her prosperity, but also to behold her glory. Yet it was not long that she preserved her integrity, but soon began again to look wantonly about her, and to wink at the ambassadors and lords, so that she clearly showed her true character.

Her manners soon became known to the Moor, who would by no means neglect such an opportunity, and because her steward did not pay sufficient attention to her, she was easily blinded with great promises, so that she lost her confidence in the King and secretly submitted herself to the Moor, who immediately made use of it. Having by her consent got her into his hands again, he gave her good words so long until her entire kingdom had subjected itself to him.

In the third scene of this act he had her taken outside, first to be stripped naked, and then upon a rough wooden scaffold bound to a post, severely whipped and at last sentenced to death.

This was such a woeful spectacle that it made the eyes of many run over. Hereupon, naked as she was, she was cast into a dungeon, there to await death, which would be administered by poison. The poison, however, did not kill her, but made her leprous all over. Thus this act was for the most part lamentable.

As an interlude the statue of Nebuchadnezzar was brought forth, which was adorned with various weapons on head, breast, belly, thighs and feet, of which more shall be spoken in a future explanation.

Act Five

In the fifth act the young King was told about all that had passed between the Moor and his future bride. The King interceded with his father for her, entreating that she might not be left to her fate. This request was granted and ambassadors were dispatched to comfort her in her sickness and captivity, but also to make her aware of her inconsiderateness. Yet she would have nothing to do with these ambassadors, but on the contrary agreed to be the Moor's concubine, which happened, too, and was told to the King.

Interlude

After this a group of fools entered the stage, each of which brought with him a wand with which in a trice they made a great globe of the world, and soon undid it again, which was a pleasant and entertaining fantasy.

Act Six

In the sixth act the young King decided to challenge the Moor to battle, which also was done. And although the Moor was conquered, yet all held the young King too for dead. At length he came to himself again, released his bride and prepared for the wedding, after having her committed to his steward and chaplain.

After the first had tormented her viciously, the priest took over and was so maliciously wicked that it seemed he wanted to surpass all. When this came to the ears of the young King, he hastily dispatched someone to put an end to the priest's might, and adorn the bride for the wedding.

Interlude

After this act a vast, artificial elephant was brought forth. It carried a great tower of musicians, which was highly admired by all.

In the last act the bridegroom appeared with such pomp as can hardly be believed, and I was amazed at how it was brought to pass. The bride met him with equal stateliness and all the actors cried out: *Vivat Sponsus, vivat Sponsa*,⁴ so that by this comedy they did congratulate our King and Queen in an impressive manner, which (as I well observed), pleased them very much.

Finally, all actors walked a few times around the stage till together they began to sing:

Act Seven

*The actors
wish the king
and queen
good fortune*

I

*This happy time
brings us great joy
now that our King is married.
Therefore let us sing;
let our praises ring
to Him Who this has granted.*

Song

II

*The long-awaited
bride so fair,
to him in troth is plighted.
At last we've obtained
that for which we aimed;
blest is he who now is foresighted.*

4. *Long live the bridegroom, long live the bride.*

III

*Her parents, good,
have giv'n consent,
though long was she in their keeping.
In honour increase
that thousands may rise⁵
from you; from your blood and its being.*

The comedy ends After this the actors retired and the comedy was ended with joy and the particular approval of the royal persons. As the evening approached we departed together in the prescribed order; we had to follow the royal persons up the winding stairs to the afore-mentioned hall, where the tables, richly provided, were ready.

The guests are invited to the royal table This was the first time we had been invited to the King's table. The little altar was placed in the midst of the hall, and the six royal insignia were laid upon it. The young King behaved very graciously towards us, but he could not be heartily merry, and though he now and then spoke a few words with us, yet he often sighed, at which the little Cupid mocked, and played his bold tricks. The young King

The elder royal couples The old Kings and Queens were very serious, only the wife of one of them was merry, the cause of which I did not understand.

Table seating During this, the royal persons sat down at the first table, at the second we were seated, and at the third some of the principal maidens placed themselves. The rest of the maidens and lords had to serve. Everything was performed with such dignity and solemn stillness, that I dare not say much about it. But I cannot leave unmentioned

5. Reference to Isaiah 60-22: "The least one shall become a thousand, and the smallest one a mighty nation."

that before the meal, all the royal persons had attired themselves in snow-white, radiant garments, and thus sat down at the table. Over the table hung a great golden crown, of which the precious stones, without any other light, would have sufficiently illuminated the hall. Then all the lights were kindled at the small taper upon the altar; for what reason I did not quite know. But I took good notice of the young King, who frequently sent food to the white serpent upon the little altar, which caused me to ponder.

*In full
splendour
The chandelier
above the table*

Almost all the prattle at this banquet was made by little Cupid, who could not leave us alone, and me in particular – he was perpetually producing some strange matter. However, there was no considerable mirth, all went silently on, so that I had the impression that some peril was imminent, even more so because there was no music to be heard. And if anything was asked of us, we had to answer briefly and to the point, and so let it rest. In short, there was such a peculiar atmosphere that the sweat began to trickle down all over my body and I think that even with great self-control one could have lost courage.

*Cupid is the
most merry*

*Conversation
is brief*

Supper being now almost ended, the young King commanded the book to be given to him from the little altar. This he opened and again had an old man ask us whether we intended to remain faithful to him in prosperity and adversity. When we had, trembling, consented to it, he further caused us sadly to be demanded whether we would give him this in writing, which we could not refuse. Besides, it was necessary. Hereupon one after the other arose, and with his own hand signed the book.

*The young
King's speech*

When this was done, the little crystal fountain, together with a very small crystal glass was brought near, out of which all the royal persons, one after another,

*The glass is
passed round*

drank. Afterwards it was offered to us too, and then to all the others. This was called the *Haustus Silentii*.^{5a}

The light-bearing Maiden testifies of our faithfulness

Hereupon all the royal persons presented us their hands, declaring that in case we did not stick to them, we should now and never more hereafter see them, which made our eyes run over. But our president, on our behalf, confirmed our absolute promise of faithfulness, which at last satisfied the royal persons.

The death of the royal persons

Meanwhile a little bell was tolled, at which all the royal persons turned so pale that we came close to losing our courage. They then took off their white garments and put on entirely black ones. The whole hall was hung with black velvet and the floor likewise, and a black curtain was drawn before the stage. After the tables had been moved away, and all had seated themselves in a circle on the benches, and we too had put on black habits, our president, who had gone outside, came in again. She brought with her six black taffeta scarves, with which she bound the six royal persons' eyes. When they could no longer see, the servants quickly brought in six covered coffins and set them down in the hall, while a low, black seat was placed in the middle. Finally, a coal-black man entered the hall carrying a sharp axe. After the old king had been brought to a seat, his head was quickly chopped off, and wrapped in a black cloth, but the blood was received into a great golden goblet, and placed with him in the coffin that stood nearby and which was now covered and set aside.

The royal persons are beheaded

Thus it went with the rest also, so that I thought it would at length have come to me too, but it did not. For as soon as the royal persons were beheaded, the black

5a. *Draught of Silence.*

man went out again, after whom another followed, who beheaded him too just before the door, and brought back his head together with the axe, which were placed in a little casket.

*The death
of the
executioner*

This indeed seemed to me a bloody wedding, but because I could not tell what would yet happen, I had to contain my thoughts for the time being until I had learned more about it.

When our Maiden saw that some of us became faint hearted and began to weep, she bid us be calm. "For", she said, "The lives of those persons are now in your hands. If you follow me, their death will make many alive".

*The guests are
despondent*

Comfort

Then she insisted we go to sleep, and trouble ourselves no further, for they should be sure to be done justice. She bade us all good night, saying that she must watch the dead that night. We did so, and were each of us conducted by our pages to our sleeping-quarters.

*Watch is kept
over the dead
during the
night*

My page talked with me for a long time of various matters, which I still well remember, as I admired his understanding. But his intention was to lull me asleep, which I noticed at last. That is why I pretended I was fast asleep, but no sleep came into my eyes as I could not put the beheaded out of my mind.

*The guests go
to sleep*

My lodging faced towards the great lake, so that I could well look upon it, the windows being next to my bed. About midnight, as soon as it had struck twelve, I suddenly saw a great fire on the lake. Full of fear I quickly opened my window to see what would happen. Then from far away I saw seven ships approaching, which were all fully lighted. Above at the top of each of them hovered a flame that passed to and fro, and sometimes descended, so that it was clear that this would be the spirits of the beheaded. These ships gently moved towards the shore, and each of them had no more than

*The author's
bedroom*

*Nocturnal
vision*

*The corpses
are borne
away over
the sea*

one mariner. As soon as they had moored, I saw our Maiden going towards the ship with a torch, and after her the six covered coffins were carried, together with the little casket, and each of them was placed in a ship. Now I awakened my page, who was very grateful, for having run up and down the whole day, he might have overslept, although he knew what was going to happen.

As soon as the coffins had been placed in the ships, all the lights were extinguished, and the six flames returned together over the lake, so that there was no more than one light in each ship for a watch. There were also some hundred watchmen who stood alongside the shore, and the Maiden was sent back to the castle. She carefully bolted all up again, so that I understood that nothing more was going to happen and I had to await the day.

*Only the
author has
seen it*

So we went again to our rest. And I only of all my company had a chamber facing the lake and saw this, so that I was weary and fell asleep during my manifold speculations.

The Fifth Day

The night was over and the day so fervently wished for had begun, when I hastily got out of my bed, more desirous to learn what might happen than to ask myself if I had had enough sleep. After I had put on my clothes and, according to my custom, had gone down the stairs, it appeared to be too early, and I found nobody else in the hall. So I asked my page to guide me a little about in the castle, and show me something special. He was, as always, willing and at once led me down some stairs underground, to a great iron door, on which the following words in large copper letters were fixed:

An early-morning guided tour

Եւր Եւր Եւր Եւր Եւր Եւր

VENUS.

Յիւր Եւր Եւր Եւր Եւր Եւր

ԻՅր Եւր Եւր

Սօժ Եւր Եւր Եւր Եւր Եւր

Եւր Եւր Եւր Եւր Եւր

6

The room in which Venus is entombed

After the door was opened, my page led me by the hand

6. Here lies buried Venus, the beautiful lady, who deprived many a great man of happiness, honour, blessing and fortune. See Notes.

through a pitch-dark passage, till we came again to a small door, that was now ajar. As my page informed me, it was opened the day before to take out the coffins, and had not since been shut.

*The King's
Treasury*

As soon as we entered I beheld the most precious thing ever created by nature. The vault had no other light than that from some huge carbuncles, and this, as I was informed, was the King's Treasury. But the most glorious and principal thing I saw here was a sepulchre which stood in the centre, so beautiful that I wondered that it was not better guarded. Then the page answered me, saying that it was only due to my stars by whose influence it was that I had now seen certain pieces which no human eyes, except for the King's servants, had ever viewed.

*Description of
the sepulchre*

The sepulchre was triangular, and had in the middle of it a basin of polished copper; the rest was of pure gold and precious stones. In the basin stood an angel, who held in his arms an unknown tree, from which fruit continually fell into the basin. Every time the fruit fell into the basin, it turned into water and ran out from there into three small golden bowls standing by. This little altar was supported by three animals: an eagle, an ox and a lion, which stood on an extremely precious base.

I asked my page what this might signify. "*Here*", he answered, "*lies buried Venus, the beautiful lady, who deprived many a great man of happiness, honour, blessing and fortune.*"

Another room

After which he showed me a copper door in the floor and said: "Here, if you wish, we may go further down". "I will follow you everywhere", I replied, and went down the steps. There it was totally dark, but the page immediately opened a little casket in which stood a small, ever-burning taper, at which he kindled one of the many

torches that lay close by. I was very frightened and worried and asked him whether he was allowed to do so. He gave me for answer: "As long as the royal persons are still resting, I have nothing to fear". Now I beheld a magnificent bed ready made, draped with beautiful curtains, one of which he drew back. There I saw the Lady Venus, entirely naked – for he had also lifted the coverlets – lying there in such beauty and grace that I was almost beside myself; neither do I yet know whether it was only a piece thus carved or a human body that lay dead there. For she lay entirely motionless and I was not allowed to touch her. She was again covered and the curtain drawn, yet she was still, as it were, before my eyes.

*The sleeping
Venus*

Soon after this I noticed a tablet behind the bed, on which was written:

7

𐌸𐌰𐌿 𐌸𐌶𐌰 𐌶𐌰𐌸𐌰𐌸𐌰 𐌰𐌶𐌰𐌸𐌰
 𐌸𐌰𐌿𐌰 𐌸𐌰𐌸𐌰 𐌰𐌸𐌰𐌸𐌰𐌸𐌰
 𐌰𐌸𐌰𐌸𐌰𐌸𐌰𐌸𐌰, 𐌸𐌰𐌸𐌰 𐌶𐌰
 𐌸𐌰𐌸𐌰𐌸𐌰𐌸𐌰 𐌰𐌸𐌰 𐌶𐌰𐌸𐌰
 𐌰𐌸𐌰𐌸𐌰 𐌸𐌰𐌸𐌰 𐌶𐌰𐌸𐌰
 𐌶𐌰𐌸𐌰𐌸𐌰.

I asked my page concerning this writing. He laughed and promised that I would certainly come to know this too. Then he put out the torch, after which we went upstairs again. I examined all the doors somewhat more careful-

7. *When the fruit of my tree has melted down entirely, then shall I awake and be the mother of a king.* See Notes.

*The heating of
the tree by the
tapers*

ly and only now discovered that on every corner there burned a small taper of pyrites⁸ which I had not noticed before. It shone so fiercely that it looked much more like a gem than a taper. From this heat the tree melted ever more, yet it still produced new fruit.

“Now behold”, said the page, “what I heard revealed to the King by Atlas. *When the tree has melted down entirely, then shall the Lady Venus awake, and be the mother of a King.*”

*What had hap-
pened during
the guided tour*

While he was speaking, and perhaps wanting to reveal more to me, in flew little Cupid, who at first was somewhat abashed at our presence. But seeing us both looking more like the dead than the living, he could not, at last, refrain from laughing, and asked me what spirit had brought me here. Trembling, I answered that I had lost my way in the castle, and had by chance arrived here and that the page had been looking for me everywhere and at last found me here, and that I hoped he would not take it amiss.

“Then it’s well enough”, said Cupid, “curious old fellow! You might have served me a dirty trick if you had become aware of this door. Now I must look better after it”, and so he put a strong lock on the copper door, through which we had descended earlier.

I thanked God that Cupid had not come upon us before and my page, too, was even more happy because I had helped him so well. “Yet”, said Cupid, “I cannot let it pass unpunished that you were so near stumbling upon my dear mother”. With that he put the point of his dart into one of the little tapers, heated it a little and pricked me with it on my hand. At that time I did not give it much

8. See Notes.

attention but was glad we had got off so easily and without further danger.

Meanwhile my companions had also got out of bed and returned to the hall; I joined them there, acting as if I had just woken up. After Cupid had carefully locked everything, he also came to us, and I had to show him my hand. A little drop of blood was still on it, at which he heartily laughed and bade the others to care for me, as I would shortly end my days.⁹ We all wondered how Cupid could be so merry, and not at all impressed by the sad events of the previous day, but there was no trace of sadness in him.

Our president had in the mean time made herself ready for the journey, dressed all in black velvet, yet she carried her bay-branch, and likewise did her maidens.

When everything was ready, the Maiden first invited us to have a drink and then asked us to prepare for the wedding procession. That is why we did not tarry long but followed her out of the hall into the court. Here stood six coffins and my companions thought no other but that the six royal persons were laying in them. But I saw through the comedy, yet did not know what was going to happen now. Beside each coffin were eight masked men. As soon as the music began – it was such mournful and solemn music that I was astonished at it – they took up the coffins, and we had to follow in succession into the garden. At its centre was erected a wooden building with a glorious crown about its roof, and standing on seven columns. Within six graves were dug, and by each of them there was a stone, but in the centre was a round, hollow stone that lay somewhat higher.

*Cupid jokes
with the author*

*Amazement at
Cupid's
merriment*

*Our principal
Maiden is
dressed in
mourning
attire*

9. Problematic translation. The German text of 1616 reads: "... ich wurde in kurzem veriaeren".

Into these graves the coffins were quietly and with many ceremonies lowered, the stones shoved over them and all securely closed. The little casket was to lie in the middle. In this way my companions were deceived, for they thought naught else but that the bodies of the deceased were there. Surmounting all was a great flag, with a phoenix painted on it, perhaps to deceive us even more. Here I had occasion to thank God that I had seen more than the rest!

When the interment was over the Maiden, having placed herself upon the central stone, made a short speech, impressing upon us to remain faithful to our vows, and not to complain about the difficulties that were awaiting us, but to help in restoring the presently interred royal persons to life again, and therefore without delay to go with her on a journey to the tower of Olympus, to fetch from there medicines useful and necessary for this purpose.

The guests are urged to help restore the lives of the royal persons

We immediately agreed to this and followed her through another door to the shore, where the seven ships mentioned earlier lay ready, all empty. To them the maidens fixed their bay-branches and after they had distributed us among the six ships, they caused us, in the name of God, to begin our journey, and watched us until we were out of sight. Then they returned to the castle with all the guardians.

The maidens remain behind in the castle

Our ships each had a peculiar device on a great flag. Five of them had each the sign of the five *Corpora Regularia*.¹⁰ My ship, in which the Maiden, too, was

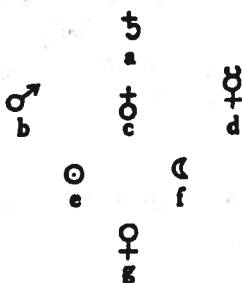
10. The five "regular bodies" or polyhedrons, known to Pythagoras: the tetrahedron, with 4 sides, the hexahedron, with six sides, the octohedron, with eight sides, the dodecahedron, with 12 sides, and the icosahedron, with 20 sides. In Tübingen in 1596, Johann Kepler published

seated, carried a globe. Thus we sailed on in a certain conformation, and each ship had only two mariners.

Foremost went the ship (a) in which, as I thought, the Moor lay. In this were twelve musicians who played diligently. Its sign was a pyramid.

Next followed three abreast, (b), (c), and (d), in which we were disposed. I was in ship (c). In the centre sailed the two most beautiful and stately ships, (e) and (f), decorated with many bay branches, having no passengers in them; their flags were the sun and the moon. In the rear came ship (g); in this were forty maidens.

*Forty maidens
as escort*



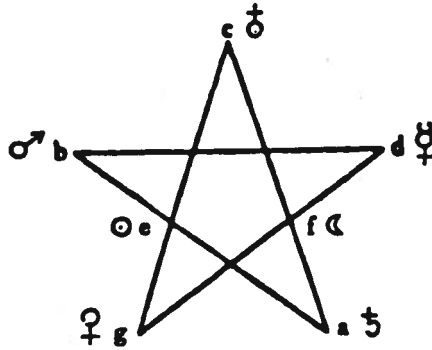
After we had crossed the lake, we came through a narrow strait into the open sea, where all the sirens, nymphs, and sea-goddesses awaited us, and who immediately dispatched a sea-nymph to us to deliver their felicitations and a gift in honour of the wedding. It was a costly, great set pearl, so round and radiant that the like of it has never been seen, neither in our world, nor in the new.

*Welcomed by
nymphs*

When the Maiden had graciously received it, the

10. (cont.) a treatise called *Prodromus dissertationum cosmographi-carum*, in which he utilised the *corpora regularia* as cosmic aids to the study of the planetary courses. For instance, he linked the regular tetrahedron or pyramid with Saturn, and so on.

nymph further entreated her to receive her companions to linger there a while with us, to which the Maiden gladly gave her consent. She commanded the two great ships to stop in the centre and had the rest encompass them in the form of a pentagram.



Then the nymphs gathered in a circle and with sweet voices began thus to sing:

I

*Naught is better here on earth
than matchless, noble love,
whereby all sorrow flees us and
we're made like God above.*

*Therefore, let us praise the King,
that all the sea thereof may ring.
Now we shall ask; you answer.*

II

*What unto Life has brought us?
'Twas Love.
What unto Grace restored us?*

*'Twas Love.
What was it gave us birth?
'Twas Love.
How were we lost on earth?
Without Love.*

III

*What brings us forth and bears us?
'Tis Love.
What succours and consoles us?
'Tis Love.
What do we owe our parents?
'Tis Love.
What gives them their forbearance?
'Tis Love.*

IV

*Through what power do we conquer?
Through Love.
How can we Love discover?
Through Love.
On what are good works founded?
On Love.
How are the two united?
Through Love.*

V

*So loudly we'll sing;
let our praises ring
in Love's honour profound,
that Love may abound
in our Lord the King
and his Consort the Queen,*

*whose souls have gone hence,
though their bodies are seen.*

VI

*As long as we live,
to us God will give
the power His Love to convey,
and in service aspire,
in the flames of Love's fire,
the two to conjoin once again.*

VII

*Then shall this great sorrow be
changed to joy eternally,
that abiding happiness
many youthful hearts may bless.*

*The nymphs
and their songs
please the
author very
much*

When they had finished this song with its beautiful words and melody, I no more wondered at Ulysses for stopping the ears of his companions, for I seemed to myself the most unhappy man alive that nature had not made me, too, such a graceful creature.

*The nymphs
are honoured*

But the Maiden soon took leave and gave the command to set sail. Then the nymphs, too, retired and dispersed themselves in the sea, after they had been presented with a long, red ribbon as a reward.

*So far the
author has
failed twice*

At this time I found that Cupid had begun to work in me too, which was very little to my credit. But as my falsehoods would be of no use to the reader, I will let the matter rest as it is. However, it was owing to the wound that during the First Day I had received on my head in a dream. Therefore, let everyone take my warning seriously: do not linger unnecessarily at Venus' bed, for

Cupid can by no means tolerate it.

After some hours, having in friendly discussion made good headway, we caught sight of the tower of Olympus and the Maiden gave orders to announce our arrival by a few cannon shots, which was duly done. Soon we saw a great white flag thrust out, and a small gilded pinnacle sent forth to meet us. When this ship had reached us, we saw in it an ancient man, the warden of the tower, with some guards dressed in white, who received us kindly and conducted us to the tower. This tower was situated on an island that was exactly square, and ringed in by a wall so strong and thick that I counted a section of 260 paces. On the other side of the wall was a fine meadow and a few gardens, in which grew strange, and to me unknown fruits, and then there was an inner wall around the tower.

*The Tower of
Olympus*

The warden

The wall

The tower itself looked as if it had been built of seven round towers joined together. The middle one was somewhat higher, and within they all merged the one into the other, with seven floors one above the other.

When we came to the gate of the tower, we were led a little aside of the wall so that, as I well observed, the coffins might be brought into the tower without our taking notice. Indeed, the others still did not know anything about it. This being done, we were brought into the lowest part of the tower, which indeed was beautifully painted, but we had there little recreation, for it was nothing but a laboratory. Here we had to crush and wash herbs, precious stones and other things, and extract their juice and essence, put them in vials and deliver them up for storage. Our Maiden was so busy with it that she found sufficient work for each one of us. Thus we had to toil very hard on this island, till we had achieved all that was necessary for the restoration of the beheaded bodies.

The first hall

*The guests'
task*

*The maidens'
task*

Meanwhile, as I afterwards understood, three maidens in the first room were washing the corpses diligently.

Food and drink

When at last we had nearly finished these preparations, nothing more than some broth and a sip of wine was brought, from which I perceived that we were not here for our pleasure. For when we had finished our day's work, each of us was given only a quilt on the floor, with which we had to be content.

A meagre bed

*Instead of
going to sleep
the author
contemplates
the heavens*

For my part I was not much troubled with sleep, and therefore walked out into the garden, and at length came as far as the wall. Because the heavens were at that time very clear, I could pass the time well in contemplating the stars. By chance I came upon a staircase with high, stone steps, which led up to the top of the wall. And because the moon was shining very brightly, I was much more daring and climbed up. For a while I looked out over the sea, which was now completely calm. Thus having a good opportunity to consider the configuration of the stars, I found that this present night there would happen such a conjunction of the planets, the like of which would not soon be seen again.

It was just about midnight, and I had been looking out for some time over the sea when, as it struck twelve, I saw from afar the seven flames approaching over the sea, settling down on top of the tower's spire. This made me somewhat afraid, for the flames had hardly settled themselves, when the wind arose and began to make the sea very tempestuous. As the moon also was covered with clouds, my joy turned into such great fear that I had hardly enough time to find the stairs again and return to the tower. Now whether the flames tarried any longer, or went away again, I cannot say, for in this obscurity I did

not dare venture out again. So I lay down on my quilt and there, beside a pleasant and gently purling fountain in the laboratory, I soon fell asleep.

And thus the Fifth Day, too, was concluded with wonders.

The Sixth Day

*Uncertainty
regarding the
outcome*

The warden

*The fire-
processes
carried out by
the guests are
praised*

*Young men
with tools*

Lots are drawn

Next morning, after we had awakened one another, we were together for a while to discuss where all this might lead. Some were of the opinion that all the beheaded monarchs would return to life. Others disputed this because, so they thought, the death of the elder persons was not only intended to restore life to the younger ones, but also the opportunity to increase.¹¹ And some imagined that they had not been put to death, but that others had been beheaded in their stead. When we had talked together quite some time, in came the old man, who greeted us and looked to see if everything was ready and the processes had progressed sufficiently. As we behaved ourselves in such a way that he had no fault to find with our diligence, he gathered all the vials together and put them into a case.

Presently some youths appeared who carried with them some ladders, ropes and large wings, which they laid down before us, and then departed. Then the old man began to speak: "My dear sons, today each of you must constantly bear with him one of these three things. You are free to choose one or to cast lots". But when we answered that we wished to choose, he said: "Nay, let it rather go by lot".

11. See Notes on "increase".

Hereupon he made three slips of paper. On one he wrote 'ladder', on the other 'rope' and on the third 'wings'. Then he put them into a hat, and each man had to draw, and whatever he happened upon, that was to be his. Those who got the ropes imagined themselves to be best off. But I chanced on a ladder, which hugely afflicted me, for it was twelve feet long and rather heavy, and I had to carry it, whereas the others could coil their ropes around themselves. As for the wings, the old man joined them so skilfully on to those of the third group that it seemed they had grown on them.

Then he turned the tap to close off the fountain, which we had to remove from the centre. After everything had been carried off, he took up the case with the vials, took leave, and locked the door firmly behind him, so that we imagined no other than that we had been imprisoned in the tower.

But it was hardly a quarter of an hour before a round hole above us was uncovered, where we saw our Maiden who called to us, and bade us good day, desiring us to come up. Those with wings were instantly above through the hole, and we who had a ladder now understood what it meant, but those with a rope were in evil plight. For as soon as one of us was up, he was commanded to draw the ladder up after him. At last each man's rope was hung on an iron hook, so that everyone had to climb the rope as well as they could, which was not done without blisters. As soon as we were all up, the hole was again covered, and we were cordially received by the Maiden.

This hall was the whole width of the tower, with six stately niches a little raised above the hall, and to be entered by the ascent of three steps. We were distributed among these niches, there to pray for the life of the King and Queen. Meanwhile the Maiden went in and out of the

*Ascent to the
second hall*

*The rope
presents
difficulties*

*Description of
the second hall*

door (a), till we were ready. As soon as we had accomplished our task, a strange thing of oblong shape was brought in through a small door and placed in the middle by the twelve persons who were formerly our musicians. My companions took it for a fountain, but I observed that the corpses were in it, for underneath the object was oval in shape and so large that six persons might well lie in it, the one upon the other.

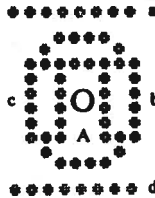
After this the twelve men went out again, fetched their instruments and conducted in our Maiden and her lady-attendants with delicate music.

The small casket

Positioning of the group

Whence came the maidens?

The Maiden carried a small casket, while the others bore only branches and little lamps, and some also had lighted torches. The torches were immediately given to us and we had to stand around the fountain. First the Maiden (A) with her attendants, stood around it with the lamps and the branches (c). We stood next, with the torches (b), then came the musicians (a), in a row and last of all the rest of the maidens (d), also in a row. Where these maidens came from, or whether they dwelt in the castle, or whether they were brought in by night, I do not know, for all their faces were covered with white, diaphanous veils, so that I did not recognise one of them.



After this the Maiden opened the casket, in which there was a round thing wrapped up in a piece of green taffeta of double thickness. This she laid in the uppermost basin, and then covered it with the lid, which was full of holes, but also had a rim into which she poured some of the liquids we had prepared the day before. Soon the fountain began to flow, but the liquid was driven back into the basin through four small pipes. Underneath the lowest basin were many sharp points, on which the maidens hung their lamps, so that the heat might reach the base and make the water boil. As soon as the water began to bubble, it fell upon the bodies through many little holes at (a). It became so hot, that it dissolved all the bodies, and turned them into liquid. But what the round, wrapped object at the top was my companions did not yet know, though I understood that it was the Moor's head from which the water received such great heat.

*The contents of
the casket*

At (b) the basin also had holes all around it, in which the maidens stuck their branches. Now whether this was necessary or only for ceremony, I do not know. However, these branches were continually sprinkled by the fountain, so that the water dropped somewhat yellow into the basin. In this way the fountain flowed constantly of itself for nearly two hours, although it became weaker all the time.

Bay branches

In the meantime the musicians went their way, and we walked up and down the hall, which was furnished in such a way that we had opportunity enough to pass the time. There were pictures, paintings, clocks, organs, little fountains and more of such things; nothing had been forgotten.

*An opportunity
to pass the time*

When it was near the time that the fountain ceased and would run no longer, the Maiden had a round, golden globe brought in. At the bottom of the fountain there was

a tap, by which she let out into the globe all the substances that had been dissolved by the hot drops. It filled several glasses, and most of it was deep red. The rest of the water, which remained above in the basin, was poured out. And so this fountain, which now had become much lighter, was again carried outside. Whether it was opened there or whether anything useful of the corpses remained, I dare not certainly say. But this I know, that the water that was emptied into the globe was much heavier than six or more of us were able to carry, albeit for its bulk it should have seemed not too heavy for one man.

Heavy water

After the globe, with much effort, had been taken outside, we were again on our own. As I perceived a trampling overhead, I looked for my ladder.

Now one might take note of the strange opinions my companions had concerning this fountain! For as they imagined that the corpses lay in the garden of the castle, they did not know what to make of all the work. But I thanked God that I had been awake at the right time, and saw that which helped me understand better all the Maiden's business.

Only the author knows what is really happening

After a quarter of an hour the cover above our heads was again lifted off, and we were commanded to come up, which was done as before with wings, ladders and ropes. It vexed me not a little that whereas the maidens could go up another way, we had to toil so much. Yet I could well judge that there must be some special reason for it, and that we had to leave something for the old man to do too. For even those with the wings could only use them when they had to go up through the hole.

Ascent to the third hall

When we had endured this as well and the hole had been closed, I saw the golden globe hanging by a strong chain in the middle of the hall. In this hall were nothing but windows, and between each pair of windows there

Description of the third hall

was a shutter, covering nothing but a great, polished looking-glass. These windows and looking-glasses were so optically opposed one to another that, although the sun – which then shined exceedingly bright – touched only one shutter, yet it seemed, after the windows towards the sun were opened, and the shutters before the looking-glasses drawn aside, that in all quarters of the hall there were nothing but suns. By artificial refraction they all struck the golden globe hanging in the midst. And since it had been brightly polished, it gave such a lustre, that none of us could keep our eyes open, but were forced to look out of the window until the globe was well heated and brought to the desired effect.

*An optical
work of art*

Here I may well say that in these looking-glasses I have seen the most peculiar spectacle that Nature ever brought to light, for there were suns in all places, yet the globe in the middle shone even brighter, so that we could not endure it more than the sun itself for one single moment.

*Peculiar
mirrors*

At last the Maiden commanded the looking-glasses to be covered again, and the windows to be closed, so that the globe could cool off again. This happened at about seven o'clock. As we could now rest for a while we thought it would be a good thing to have breakfast and regain our strength a little. This meal was again philosophical, and we had no need to be afraid of intemperance. Yet we did not lack anything. The hope of future joy, with which the Maiden continually comforted us, made us so jocund that we disregarded any pain or inconvenience.

*Breakfast
while philo-
sophising*

And this I can truly say too of my companions, who were of noble lineage, that they never gave thought to their kitchen or table, but their sole pleasure was to attend this adventurous science, and hence to contem-

plate the Creator's wisdom and omnipotence.

*The division of
the globe*

A white egg

After a light breakfast we again settled ourselves to work, for the globe was sufficiently cooled. We had, with toil and labour, to lift it off the chain and set it upon the floor. Now the dispute was how to take the globe apart, for we were commanded to cut it through the middle. The conclusion was that a sharp diamond would best do it. When we had thus opened the globe, there was nothing of redness to be seen, but a lovely great, snow-white egg. We rejoiced greatly that this was so well accomplished, for the Maiden was in perpetual concern lest the shell might still be too tender.

We stood around the egg with as much joy as if we ourselves had laid it. But the Maiden soon had it carried outside, and herself departed also, locking the door, as always, behind her. But what she did outside with the egg, or whether it were in some way secretly handled, I do not know, neither do I believe it was.

The fourth hall

We had to wait again for a quarter of an hour, until the third hole had been opened and we, by means of our instruments, came to the fourth floor. In this hall we found a great copper basin, filled with yellow sand, which was warmed with a gentle fire. The egg was then buried in the sand, so that it might come to perfect maturity. This basin was exactly square; on one side stood these two verses, written in large letters:

12

**O. BLI. TO. BIT. MI. LI.
KANT. I. VOLT. BIT. TO. GOLT.**

12. Until now the literal explanation of this little verse has never been unravelled. In esoteric terms it could be read as: *Oh, do not cease praying, my beloved. If it pleases you, pray then for gold.*

On the other side were these words:

SANITAS. NIX. HASTA.

13

The third had only one word:

F. I. A. T.

14

But on the back stood an entire inscription, saying:

Q U O D.

**Ignis : Aër : Aqua : Terra :
SANCTIS REGUM ET REGINA-
RUM NOSTR :
Cineribus.**

Eripere non potuerunt.

**Fidelis Chymicorum Turba.
I N H A N C U R N A M**

Contulit.

15

Al.

••••• 4LXII. OH. III. III. 23

16

13. These words can be read as: *Healing is based on the lance.*

14. *So be it or So let it be.*

15. Translation: *What fire, air, water and earth could not distil from the ashes of our exalted kings and queens, the host of faithful alchemists has collected in this urn.*

16. *Anno 1459. Spirit, soul, body. P.H.M.D.: Paracelsus Hohenheimensis, Medicinae Doctor. Alpha, Omega. See Notes.*

Whether the sand or the egg was meant, I leave to the learned to dispute. I do my part and omit nothing.

*A young bird
without
feathers*

Our egg being ready was now taken out of the basin, but it needed no cracking, for the bird that was in it soon freed himself and seemed blithe, although it looked bloody and shapeless. We first put him on the warm sand and the Maiden commanded that before we gave him anything to eat, we should bind him well, otherwise he might trouble us enough. This being done too, food was brought him, which surely was nothing else than the blood of the beheaded, diluted with prepared water, by which the bird grew so fast before our eyes that we well understood why the Maiden had warned us against him. He bit and scratched in such a hostile way that could he have had his will upon any one of us, he would soon have dispatched him.

*The bird is
bound*

*It is fed with the
blood of the
beheaded*

*It is given the
blood of
another king
to drink*

Now he was wholly black, and because he became wild, different food was brought him, perhaps the blood of another of the royal persons. This caused all his black feathers to fall out and instead of them there grew out snow-white feathers. He became somewhat tamer, too, and better manageable. Nevertheless we did not yet trust him.

*It becomes
beautifully
coloured*

It is released

At the third feeding his feathers began to be coloured and never in all my life had I seen such beautiful colours. He was also exceedingly tame and behaved himself so friendly with us that with the Maiden's consent we released him.

"Since by your diligence and our Ancient One's consent", began the Maiden, "the bird has obtained life and the highest perfection, it is clear that he must also be joyfully consecrated by us". Thereupon she commanded that dinner be served, so that we might recover somewhat, since the most difficult part of our work was

now over, and it was fitting that we should begin to enjoy our labour.

We began to feel very cheerful, although we still had on our mourning clothes, which we thought rather foolish in our mirth. The Maiden questioned us continually, perhaps to find out which of us could serve her future plans. She was particularly concerned about the melting and it pleased her well when someone seemed skilled in the finer work that particularly distinguishes the artist.

The most important task

Procedure

The dinner lasted only three quarters of an hour, of which we, for the most part, spent with our bird, whom we constantly had to feed. But he did not grow any more. After dinner we were not allowed much time for digestion, for after the Maiden had departed with the bird, the fifth hall was opened to us, where we entered in the way mentioned before, and offered our services.

The fifth hall

In this hall a bath was prepared for our bird, which was so coloured with a fine, white powder that it looked like milk. When the bird was put into it, it was at first cool, which pleased him very much; he drank of it, and played cheerfully in it. But afterwards it began to heat because of the lamps that were placed under it, and we had the greatest difficulty in keeping him in the bath. We therefore put a cover over the basin, but let his head stick out through a hole. In this bath he lost all his feathers, and was as smooth as a new-born human being. Yet the heat did him no harm, at which I marvelled, for in this bath his feathers were totally consumed, which coloured the water blue.

The bird is bathed

At last we let go of the bird, who by himself sprung out of the basin. He was so shining and smooth that he was a pleasure to behold. Because he was still somewhat wild, we had to put a collar and chain around his neck, and led him up and down the hall.

It is bound

*The bath water
is boiled down
until it turns to
stone*

In the meantime a strong fire was lit under the basin, so that the water of the bath was boiled down, until finally a blue stone remained.¹⁷ We took it out, crushed it and had to grind it on another stone, and use it to paint the bird's whole skin. Now he was even more strange to look at, for he was blue all over, except his head, which remained white.

The sixth hall

With this our work on this floor was accomplished and after the Maiden with her blue bird had left us we were invited to pass through the trap-door to the sixth floor, which we then did. Here a feeling of great apprehension came over us, for in the midst was placed a little altar just like the one in the King's hall, which I have described. On it stood the six objects mentioned earlier. The seventh object was the bird. First of all the little fountain was set before him, out of which he drunk a good draught. Afterwards he pecked the white serpent until she bled heavily. We had to receive this blood in a golden cup and pour it down the bird's throat, though he resisted violently. Then we dipped the serpent's head in the fountain, after which she again revived and crawled into the skull, so that I did not see her for a long time after.

*The bird is
beheaded*

Meanwhile the globe turned constantly until it made the desired conjunction. At that same moment the clock struck one, after which there was another conjunction; then the clock struck two. Finally, while we were observing the third conjunction, and this was announced by the clock, the poor bird of himself submissively laid down his neck upon the book, and willingly suffered his head to be chopped off by one of us, thereto chosen by lot. However, he yielded not one drop of blood, till he

17. A reference to a process which in alchemical terminology is called *calcinatio*.

was opened on the breast, and then the blood sprung out so fresh and clear that it seemed like a ruby fountain. His death went to the heart of us, and yet we could well understand that a naked bird would not have helped us at all. So we let it rest, cleared the little altar and assisted the Maiden to burn the body on it to ashes – together with the tablet that hung nearby – with fire kindled at the little taper. Afterwards we cleansed the ashes several times and put them carefully away in a box of cypress wood.

*The bird is
burned*

Here I cannot conceal what a trick I and three others were served. After we had thus diligently taken up the ashes, the Maiden said: “My lords, we are here in the sixth hall and have only one more before us. Then our troubles will be at an end, and we shall return again to our castle, to awaken our most gracious lords and ladies. I could heartily wish that all of you, as you are here together, had behaved yourself in such a way, that I might have given your commendation to our most renowned King and Queen, and have obtained a suitable reward for you. Yet, much to my regret, I have found amongst you these four (herewith she pointed at myself and three others) lazy and sluggish chemists. But in view of my love for all and everyone I do not wish them to be delivered to a well deserved punishment, and therefore I wish to declare, so that their negligence may not wholly go unpunished, that they will only be excluded from the future seventh and most glorious task. But afterwards they shall not have to fear any blame put upon them by their Royal Majesties”.

A trick

I leave it to others to guess how I felt after these words. The Maiden so well knew how to keep her countenance, that soon the tears were running down our cheeks and we considered ourselves to be the most miserable of all people.

After this the Maiden caused one of her ladies – of whom there were always many at hand – to fetch the musicians, who were with clarion call to blow us out of the door with such scorn and derision that they themselves could hardly make a sound for laughing. But most of all we were distressed on account of the Maiden who laughed at our weeping, anger and impatience, and because there might be some among our companions who were glad of our misfortune.

*The trick has a
good outcome
The eighth hall*

But it proved otherwise. For as soon as we came out at the door, the musicians bid us to be of good cheer and follow them up the winding stairs, which led us past the seventh floor, to the space under the roof. There we found the old man, whom until now we had not seen, standing over a little round furnace. He received us cordially and heartily congratulated us, that we hereto had been chosen by the Maiden. But after he understood the fright we had gone through, his belly was ready to burst with laughing, that we had taken such good fortune so badly. “Hence, my dear sons,” said he, “learn that man never knows how well God’s intentions are with respect to him”.

*The others are
fooled by the
light-bearing
Maiden*

During this discourse the Maiden, too, came in with her little box, and after she had laughed at us she emptied the ashes into another vessel, and filled hers again with another substance, saying that she must now cast a mist before the eyes of the other artists, and that in the meantime we should obey the old lord in whatsoever he commanded us, and not remit our former diligence.

*The seventh
hall*

Then she left us and went to the seventh hall, whither she called our companions. What she in fact did with them there, I cannot tell, for they were not only absolutely forbidden to speak of it, but we too, by reason of our activities, were not allowed to look at them through the

floor. And this was our work: we had to moisten the ashes with water that we had prepared before till it became a very thin dough. After that we placed the substance over the fire till it was well heated. Then we cast it, hot as it was, into two little forms or moulds and let it cool off somewhat.

*Useful work is
done under the
roof*

After this we had time to look for a while at our companions through a few cracks in the floor. They, too, were diligently busy at a furnace, and each of them had to blow at the fire with a pipe and thus they stood blowing around the furnace until they had hardly any breath left. Yet they thought that they were much better off than we. This blowing was still going on when our Ancient One called us back to work, so that I cannot say what was done afterwards.

*The work done
in the seventh
hall is useless*

When we had opened our little forms we saw two beautiful bright and almost transparent figurines, the like of which man's eyes never saw, a boy and a girl, each of them only four inches long. What surprised me most was that they were not hard, but soft and fleshy, like other human bodies. Yet they did not have life, so that I most assuredly believe that the statue of the Lady Venus was also made in this way. These angelically fair children we first laid on two little satin cushions and beheld them a good while, until we were almost besotted by such exquisite objects.

Two manikins

The old lord, however, called us to order and commanded us to instill the blood of the bird, which had been received in the golden cup, drop by drop into the mouths of the figurines. From this they visibly grew, and whereas they were beautiful in their small form, they became ever more beautiful as they grew. If artists could have been present here, they would have been ashamed of their art compared with this creation of nature. Now the

*They are fed
with the bird's
blood*

figurines began to grow so much that we had to lift them from the cushions and had to lay them on a long table, which was covered with white velvet.

They are extra-ordinarily beautiful

Then the old man commanded us to cover them up to the breast with a piece of fine white, double taffeta, which because of their inexpressible beauty almost went against us. In brief, before the blood had in this manner been used up, they were already fully grown to perfection. They had golden-yellow, curly hair, and the figure of Venus described earlier was as nothing compared with them. But there was not yet any natural warmth or sensibility in them; they were still dead figures, albeit of a lively and natural colour.

Since care was to be taken that they would not grow too much, the old man would not permit anything more to be given them. Therefore he covered their faces entirely with silk and caused a table to be surrounded with torches. Let the reader not imagine these lights to be necessary; the old man only intended that we should not observe when the soul entered them, as indeed we would not have noticed had I not twice before seen the flames. However, I let the other three remain in their delusion; neither did the old man know that I had seen anything more.

Their garments are prepared

He bid us be seated on a bench next to the table, and soon the Maiden, too, came in with the music and everything that was needed. She brought two precious white garments, the like of which I had never seen in the castle, neither can I describe them, for I thought naught else than that they were made of pure crystal. But they were soft and not transparent, so that I am not able to explain them. These garments she laid down on a table, and after she had arranged her maidens on the bench around it, she and the old man began many conjuring tricks around the

table, which was done only to blind us. This, as I told you, happened under the roof, which was constructed very peculiarly, for on the inside it was arched into seven hemispheres, of which the middle one was somewhat higher than the others, and it had at the top a little round hole, which was nevertheless closed and was observed by no one else.

*The spectators
are fooled*

*Description of
the roof*

After many ceremonies six maidens came in. Each of them carried a large trumpet, with a wreath of radiant green, inflammable material. The old man received one of the trumpets. After he had removed some of the torches from the upper end of the table and also uncovered the faces of the human figures, he placed the trumpet on the mouth of one of the bodies in such a way, that the upper and wider part of it was directed exactly towards the hole in the roof.

*The trumpets
are put in
position*

My companions kept looking at the figures, but I had other thoughts, for as soon as the decoration or wreath around the stem of the trumpet was kindled, I saw the hole at the top open and a bright stream of fire shooting down the tube and passing into the lifeless body, whereupon the hole was again covered and the trumpet removed. Through this device my companions were deluded, so that they imagined that life came into the figure by means of the fire of the decorations, for as soon as he received the soul he opened his eyes and closed them again, though he hardly moved.

*Fire comes
from heaven*

For the second time the old man placed a tube on their mouths, and kindled the wreath again, and the soul was let down through the tube. This was repeated three times on each of the figures, after which all the lights were extinguished and carried away. The velvet coverings were again spread over the tables, and immediately a folding bed was unlocked and made ready. Wrapped in

*Having been
brought to life,
the manikins
are taken
elsewhere*

the cloths they were put upon the bed, and after the cloths had been taken off them again, they were carefully laid next to each other. The curtains were drawn and they slept a good while.

*What happens
in the seventh
hall*

Now it was also time for the Maiden to see how the other artists behaved themselves. They were well pleased because, as the Maiden afterwards informed me, they were to work with gold, which is indeed an aspect of the Art, but not the most principal, necessary and best. Indeed, they also had a part of the ashes, so that they imagined no other but that the bird was created for the sake of gold, and that life must be restored to the deceased therewith.

*The manikins
awakened by
Cupid*

In the meantime we were sitting very quietly, waiting for our married couple to wake up. Thus, after about half an hour had passed, the wanton Cupid appeared again, and after he had saluted each of us in turn, he flew to them behind the curtain, teasing them for so long that they woke up. They were greatly amazed, for they imagined no other than that they had slept until now from the very hour in which they were beheaded.

*They are the
ones who were
beheaded*

After he had awakened them, and they had renewed their acquaintance one with another, Cupid stepped a little aside, to let them recover somewhat. In the mean time he played his tricks with us. At last he wanted the music called in, for he thought we should be somewhat more joyful.

*The newly-
weds dress
for their
appearance*

Not long after the Maiden herself arrived. After she had most humbly greeted the young King and Queen – who found themselves still somewhat weak – and kissed their hands, she brought them the two splendid garments, which they put on, and so stepped forth.

Two beautiful chairs had already been prepared, on which they sat down. Thus seated, we then congratulated

them with reverence. The King, in person, graciously returned his thanks and in turn reassured us of his grace.

It was already nearly five o'clock, so that we could not tarry longer. As soon as the most important things had been packed, we were to accompany the young royal persons down the winding stairs, through all the gates and past all the watches to the ship. They embarked together with a few maidens and Cupid, and sailed away so speedily that we soon lost sight of them. As I was informed later on, they were met by many stately ships, and within four hours had sailed many leagues out to sea.

After five o'clock the musicians were charged to carry everything back to the ships and to make themselves ready for departure. But because this took a little too long, the old lord called for some of his soldiers who had until now been hidden behind the wall, so that we had not seen them. From this I concluded that the tower was well equipped for defence.

These soldiers made quick work with our things, so that there was nothing more to do than eat our supper. When the tables had been prepared, the Maiden brought us again to our companions, where we had to behave as if we truly had been in a lamentable condition. They, however, laughed scornfully, though some of them pitied us. At this supper the old man was with us too, and he inspected us carefully. None of us could say anything, however sensible, but that he was able either to confute or amend it, or at least give some wise instruction about it. I learned most of this lord, and it would be a good thing if all were to listen to him and take notice of his teachings, for then things would not so often miscarry.

After the sober meal the old lord first showed us his art cabinets which were dispersed here and there in the bulwark, where we saw such wonderful creations of nature,

The newly-weds cross the sea

Music

*The old warden
Soldiers guard the tower*

*Supper
The guests from the seventh and eighth halls eat together
The warden also scrutinises the guests*

Praise for the old warden

The old gentleman's art cabinets

and other things too which man's wit in imitation of nature had invented, that we would have needed a year more to survey them. Thus we spent a good part of the night by candle-light.

When at last we were more inclined to sleep than to look at still more strange things, we were lodged in cabins in the bulwark, where not only were our beds excellent, but also our chambers were extraordinarily luxurious, which made us wonder even more why we had been forced to undergo so many hardships the day before.

A long dream In this chamber I had a good rest, and being for the most part without care, and weary with continual labour, the gentle murmur of the sea helped me to a sound and sweet sleep, as if in an uninterrupted dream, from eleven o'clock until eight in the morning.

The Seventh Day

After eight I woke up, and quickly made myself ready to return again to the Tower. But there were so many dark and various passages in the bulwark, that I wandered for quite some time before I could find the way out. The same happened to the rest too, till at last we all met again in the lower vault, where yellow habits were given to us, together with our Golden Fleeces. The Maiden declared to us that we were Knights of the Golden Stone, of which formerly we had been ignorant.

After we had thus prepared ourselves, and taken our breakfast, the old lord honoured each of us with a golden coin; on the one side stood the letters: *AR. NAT. MI.*, and on the other side: *TEM. NA. F.* He warned us moreover never to act in defiance of this token of remembrance and never to glory in it.

After this we went to sea, where our ships lay so richly equipped that such beautiful things can only have been brought here in advance. The ships were twelve in number, six of ours and six of the old lord's, who caused his ships to be manned by well-armed soldiers. But he embarked in our ship, where we were all together. In the first ship were seated the musicians, of which the old lord

*The guests take
off their
mourning
attire*

*They are
appointed
knights*

*They receive a
gift from the
old gentleman*

*Ars naturae
ministra
Temporis
natura filia¹⁸*

The first ship

18. *Art is the hand-maid of nature. Nature is the daughter of time.*

The flags depict the 12 zodiacal signs. The author's depicts Libra. A clock

also had a great number; they sailed before us to while away the time. Our flags were the twelve celestial signs, and we were in Libra. Among other things our ship had a noble and wonderful clock, which showed us all the minutes. The sea was so calm that it was a pleasure to sail.

Eloquence of the old lord

But what surpassed all the rest was the old lord's conversation, for he knew so well how to pass away our time with wonderful stories, that I could have been content to sail with him all my life.

An encounter

Five hundred ships

In the meantime the ships sailed on very quickly, and before we had been on our way for two hours, the mariner told us that he could see the lake, which was covered almost entirely with ships. By this we knew that they had come out to meet us, which also proved true. For as soon as we had sailed from the sea into the lake by the river¹⁹ mentioned earlier, we found there five hundred ships, one of which sparkled with pure gold and precious stones, in which were the King and the Queen, together with other lords, ladies and maidens of high birth.

Salutation

As soon as they caught sight of us, cannons were fired on both sides, and there was such a din of trumpets and drums that all the ships on the sea capered to and fro. As soon as we came near they all encircled our ships and cast anchor.

Atlas receives the guests with a speech

Then old Atlas stepped forth on the King's behalf, making a short and fluent speech, in which he welcomed us, expressing the hope that the royal gift was ready.

The rest of my companions were very much amazed, wondering how this King had arisen, for they imagined no other than that they must again revive him. We left

19. See page XXXIX, where "a narrow strait" is mentioned.

them to their amazement and behaved as if it seemed strange to us too. After Atlas' speech our old lord came forth, answering somewhat more extensively. He wished the King and the Queen every happiness and increase,²⁰ after which he gave them a small, elegant casket. What was in it I do not know, but it was given to Cupid, who hovered between them, to keep.

*The Ancient
One answers
Atlas*

*Cupid is
entrusted with
the gift*

After the speech was finished they again let off a volley of shots and so we sailed for some time together. At last we arrived at another shore, near the first gate at which I had entered at first. Here again waited a great multitude of the King's court with some hundreds of horses. As soon as we had come to the shore and disembarked, the King and the Queen gave us their hands in a particularly kind manner, after which we had to mount the horses.

Here I wish to ask the reader not to ascribe the following narration to any vainglory or pride of mine, but to understand that if it had not been especially necessary to mention it, I would have remained silent about the honour shown me.

We were all given a place among the lords. But our old lord, and I, unworthy, were to ride with the King, each of us bearing a snow white banner with a red cross. I was asked to do this because of my age, for we both had long grey beards and hair. Besides, I had fastened my tokens round my hat, which was soon noticed by the young King, and he asked me if I was the one who could at the gate redeem these tokens? I answered in a humble manner: "Yes". But he laughed at me, saying that henceforth no ceremony was needed; I was his Father. Then he

*The author is
honoured. He
and the old
lord ride with
the King*

Father

20. See Notes on page 246.

*He has
redeemed his
tokens with
salt and water*

asked me wherewith I had redeemed them and I answered: "With water and salt", at which he wondered who had made me so wise. Now I became somewhat more confident and told him how it happened to me with my bread, the dove and the raven. He was pleased with it and emphasised that it must needs be that God had been very merciful to me.

*The first
guardian, who
had to be
gate-keeper
because he had
looked upon
Venus*

Now we arrived at the first gate where the guardian, in a blue habit, was waiting. He held a supplication in his hand. As soon as he saw me with the King, he delivered the supplication to me, with the humble request to mention his faithfulness to the King. Now I first asked the King what was the matter with this guardian, and he cordially answered me that this was a famous and excellent astrologer, who had always had the high esteem of his Lord and Father. But as he had at some time committed an error with regard to the Lady Venus, by looking at her when she was resting on her bed, he was punished by having to guard the first gate until someone should release him from it. Then I asked: "May he be released?" "Yes," the King said, "if anyone can be found who has as highly transgressed as he did, he must stand in his stead, and the other shall be free."

*The author,
guilty of the
same offence,
is denounced
by the gate
keeper*

These words went to my heart, for my conscience convinced me that I was the offender. Yet I said nothing and delivered the supplication to the King. As soon as he had read it, he was so shocked that the Queen, who rode behind us with our maidens and another queen whom I mentioned at the hanging of the weights, observed it and asked him what the letter might signify. But he did not want to disclose anything and put the letter away, and began to speak about other matters, until we arrived at the castle at exactly three o'clock.

When we had dismounted and accompanied the King

to the hall mentioned earlier, he immediately called for the old Atlas to come to him in a small room and showed him the letter. Atlas did not tarry long but rode out again to the guardian of the gate to have himself informed about the matter. After this the young King, his spouse, and the other lords, ladies and maidens sat down. Then our Maiden began to praise our diligence, efforts and labour, requesting that we might be royally rewarded, and that she henceforth might be permitted to continue her mediating task.

*Events in the
castle*

*The light-
bearing
Maiden*

Then the old lord also stood up and testified that everything the Maiden had said was true, and that, therefore, it would be reasonable to satisfy us in both respects. After this we had to withdraw for a while. It was then decided that everyone might make a wish, which would accordingly be granted, for it was not to be doubted that those of understanding would also make the best wish. So we were to consider all this till after supper.

In the meantime the King and the Queen began to play a game together. It looked rather like chess, only it had other laws. Opposite each other were virtue and vice, so that one could easily see with what plots the vices lay in wait for the virtues, and how to counter them. This worked out so elegantly and cleverly that it were to be wished that we too possessed such a game.

*The King and
Queen play a
game*

A clever game

During the game Atlas came in again, and made his report in private. I broke out in a sweat, for my conscience gave me no rest. Then the King gave me the supplication to read, of which the contents were more or less as follows:

*The petition of
the gate-
keeper is
presented to
the author*

First the guardian of the first gate wished the King prosperity and increase and that his seed might be spread far and wide. After this he let it be known that now the time had come in which, according to the royal promise,

he ought to be released, because Venus had already been uncovered by one of his guests; his observations could not lie to him. If his Majesty would make a strict and diligent inquiry, he would find that his discovery was genuine, and in case this should not prove to be so, he would be content to remain at the gate all the days of his life. For this reason he respectfully asked that on peril of body and life he might be permitted to be present at this night's supper. There he hoped to discover the offender and obtain his desired freedom.

All this was lengthily and neatly expressed, by which I could perceive his ingenuity, but for me it was too strongly put and I could heartily wish I had never seen it. I then considered whether he could perhaps be helped through my wish, so I asked the King whether he might not be released in some other way. "No," replied the King, "because this matter is of a special nature; however, for this night we may gratify him in his desire." So he sent someone to fetch the guardian of the gate.

Meanwhile the tables had been prepared in a hall in which we had never been before, and which had been furnished in such a complete manner that it is not possible for me to begin to describe it. Into this we were conducted with special pomp and ceremony.

*A beautiful
dining room*

*Cupid is angry
with the author
for looking at
Venus*

*The King, too,
is sad*

This time Cupid did not attend for, as I was informed, the disgrace which had happened to his mother had somewhat angered him. In short, my offence and the supplication which was delivered were an occasion of much sadness. The King objected to beginning an investigation among his guests, the more so because in this way even those who were yet ignorant of the matter, would come to know about it. So he left it to the guardian

of the gate, who in the meantime had arrived and who showed himself as pleasant as he was able, to look about carefully.

At last they began again to be merry, and to speak with each other about all kinds of recreative and profitable things. How the food was served and how the ceremonies were then performed it is not necessary to mention here, since it is neither the reader's concern nor serviceable to my design. But everything excelled more in art and human invention than that we were overcharged with drinking. And this was the last and most delightful meal at which I was present.

After the banquet the tables were quickly taken away and some handsome chairs put about in a circle, in which we, together with the King and the Queen, both the old men, the ladies and the maidens, were to sit. A handsome page opened the glorious book²¹ already described. Atlas placed himself in the midst and began as follows:

"His Royal Majesty is not yet oblivious of the service you did him, and how diligently you have attended your duty. In recognition, therefore, he has elected all of you to be Knights of the Golden Stone. Thus it is necessary not only to pledge yourselves once again to his Royal Majesty, but to vow too upon the following articles, so that his Royal Majesty might likewise know how to relate to his liege people."

Upon which he caused the page to read the articles, which were these:

*But the guests
at the table are
cheerful*

*The knights are
pledged to the
statutes of
their Order*

21. See page XVIII.

You, my lords the Knights, shall swear

1. That you shall at no time ascribe your Order either unto any devil or spirit, but only unto God, your Creator, and his hand-maid, nature;
2. That you will abominate all whoredom, lechery and uncleanness, and not defile your Order with such vices;
3. That you, through your talents, will be ready to assist all that are worthy, and have need of them;
4. That you desire not to employ this honour to worldly pride and high esteem;
5. That you shall not be willing to live longer than God allows.

Privileges

At this last article we had to laugh, and it may well have been added for fun. However it may be, we had to promise it by the King's sceptre. After this we were, with the usual ceremonies, installed as Knights, and amongst other privileges, were given authority over ignorance, poverty, and sickness, to handle them as we thought fit. This was later ratified in a little chapel, where we were conducted in procession, and thanks offered to God. There, to the honour of God, I hung my Golden Fleece and hat, and left them for an eternal memorial. And because everyone had to write his name, I wrote thus:

Summa scientia nihil scire.
Fr. CHRISTIANUS ROSENCREUTZ,
Eques aurei Lapidis,
Anno 1459.²²

22. Translation: *The highest knowledge is that we know nothing.*
Brother Christian Rosycross, Knight of the Golden Stone. Anno 1459.

I. Ihr Herzen Ritter solt schweren / daß ihr
wern Orden / keinem Teuffel oder Geist / son-
dern allein Gott / Ewerm Schöpffer / vnd dessen
Dienerin der Natur jederzeit wollen zuschreiben.

II. Daß ihr aller Hurerey / Unzucht / Un-
reinigkeit wollen gehaß sein : Vnd mit solchen
lastern Ewern Orden nit beschmeissen.

III. Daß ihr durch Ewere Gaben / menni-
lich wer deren werth / vnd bedürfftig wollen zu
hülff kommen.

IV. Daß ihr solche Ehr nit begehret zu
Wellichem Pracht / vnd hohem ansehen anzu-
wenden.

V. Daß ihr nit wöllet lenger leben / dann es
Gott haben will.

The others wrote different things, each one as he thought best.

Everyone is expected to make known their wishes

Then we were again brought into the hall where we had to sit down, and we were admonished that we now quickly should think what everyone would wish. But the King and his party retired to a small room, there to give audience to our wishes. Each one was called in separately, so that I cannot say anything of the others' wishes. I thought nothing could be more praiseworthy than, in honour of my Order, to demonstrate some laudable virtue, and found that none, at present, could be more deserving, and try me more sorely than gratitude. Wherefore, not regarding that I might well have wished for something more agreeable, I vanquished myself and decided, in spite of danger to myself, to free the guardian of the gate, my benefactor.

Grateful to the gate-keeper, the author desires him to be freed

When I was called in, I was first of all demanded whether I, who had read the supplication, had observed or suspected nothing concerning the offender? Without hesitation I began to relate how everything had happened and how, through ignorance, I had made that mistake. So I offered myself to do penance for everything I had caused by it. The King and the other lords wondered at such an un hoped for confession, and wished me to step aside awhile.

The offender confesses

As soon as I was called in again, Atlas declared to me that although it were grievous to his Majesty the King, that I whom he loved above others had fallen into such a mischance, it still was not possible for him to transgress his ancient rules; so there was no other way of redemption for me than liberating the other and placing myself in his stead. He hoped that soon someone else would misbehave, so that I might the sooner be able to go home.

He hears the verdict

However, no release was to be hoped for before the marriage feast of his future Son.

This sentence nearly cost me my life, and at first I hated myself and my prattling mouth, in that I had not been able to remain silent. Yet, at last, I took courage, and because I considered there was no remedy, I related how this guardian of the gate had bestowed a token on me, and commended me to the other guardian. Through this assistance I had withstood the scales, and so enjoyed all the honour and joy that was my share. Therefore it would befit me that I should show myself grateful to my benefactor, and nothing else was left to me than to accept the sentence in gratitude and declare myself prepared to take up the burden for the sake of him, who had assisted me to attain this high dignity. If my wish could have any effect, however, I would like to go home again, so that this man would be released through me, and I through my wish.

The gate-keeper's merits are praised

The answer was that the wish did not stretch that far, as I could then have released him through my wish. Yet it was pleasing to his Royal Majesty that I had behaved myself so generously, but he was afraid that I might still be ignorant of what a miserable situation I had brought upon myself through my indiscrete curiosity.

The author is praised by the King

Hereupon the good man was pronounced free, and I had, with a sad heart, to step aside. After me the rest were called for too, and all came blithely out again, which was even more hurtful to me, for I imagined no other than that I must end my life at the gate.

The others come outside cheerfully

I worried about what I should undertake, and how I should spend the time. At last I considered that I was already old, and according to the course of nature had only a few more years to live. Sorrow and a miserable

*The author becomes despondent
Hope. Fear.
Consolation*

life would soon carry me to the grave, wherewith my gatekeeping would come to an end. I could also help myself to the grave by sleeping blissfully. I had many of such thoughts. And sometimes it vexed me that I had seen such marvellous things and must be robbed of them. Sometimes I rejoiced that before my end I had been called to all those joys and should not have been forced to depart so shamefully. So this was the last and hardest attack I had to suffer.

Whilst I was sunk in these cogitations the others had become ready and each one was conducted to his rooms, after having bid goodnight to the King and his lords.

*The author
receives a ring*

But I, wretched man, had nobody to show me the way, and yet must moreover suffer to be tormented. And so that I might be certain of my future function, I had to put on the ring which my predecessor before had worn. Finally, as this was the last time I would see him in this shape, the King admonished me to behave myself according to my calling and not against the Order. Upon which he took me in his arms and kissed me, by which I understood that in the morning I must sit at my gate.

*The author
retires,
together with
Atlas and the
old gate-
keeper*

After they had for a while spoken friendly to me, and at last presented their hands, committing me to divine protection, I was, by both the old men, the Lord of the Tower and Atlas, conducted into a glorious bedroom, in which stood three beds. Each of us lay in one of them, and here we spent almost two...

(Here are wanting about two leaves in quarto.) ...and he, the author hereof, whereas he imagined he must be the guardian of the gate in the morning, has come home.

ESOTERIC ANALYSIS

OF THE

CHYMISCHE HOCHZEIT

CHRISTIANI ROSENCREUTZ ANNO 1459

PART II

FOURTH DAY
OF
THE ALCHEMICAL WEDDING

I lay in my bed, leisurely surveying the noble statues and paintings in my room, when all of a sudden I heard the sound of trumpets as if the wedding procession had already started. My page, being beside himself with fright, sprang out of his bed, looking more dead than alive. One can imagine how I felt when he told me that the others had already been presented to the King. I knew not what else to do, but weep outright and curse my laziness. While I dressed, my page, who had become ready long before me, ran out of the room to see how affairs might stand. He soon returned, however, with the joyful news that I had not missed anything. I had only missed my breakfast because, due to my advanced years, they had not wished to awaken me. By now it was time for me to go with him to the fountain where most of the others were already assembled.

Thus consoled my spirit returned again and I put on my habit and followed my page to the fountain in the garden mentioned before.

After we had greeted one another and the Maiden had teased me on account of my long rest, she took my hand and led me to the fountain, where I found that the lion had with him a large tablet, in place of his sword. Upon viewing it well, I found that it had been taken from the ancient monuments and placed here for some special honour. The inscription was somewhat worn with age and therefore I will set it down here, so that all may reflect upon it:

*After so much harm
has been inflicted upon the human race,
I, Hermes, being the primordial fount,
flow forth here as a healing remedy,
according to divine decree
and assisted by the art.*

*Let him who can, drink of me.
Let him who will, cleanse himself in me.
Let him who dares, stir me.
Drink, brothers, and live.*

*This text was easy to read and understand, and since it was easier
than any of the others, it may fitly be placed here.*

The Primordial Fount of the Mysteries

We are now going to study the Fourth Day of *The Alchemical Wedding*. This will require your full attention and concentration, for the subject matter becomes much more abstract as the description of the process continues, and if you want to understand it, you will need to raise your reflections to heights with which, generally speaking, you are as yet totally unfamiliar. The further we go in our analysis of the text of the Fourth Day, the more you will notice how extremely out of the ordinary are the subjects brought to your attention.

As we have seen, all elements necessary for the alchemical wedding are present by the end of the Third Day, and all the preparations have been made. The great work can now commence. And straight away we see how much the candidate needs to be on his guard, for there is no time to waste. There can be no moments of idleness or coming to a standstill in the process of transfiguration, and hence the utmost alertness is required. That is why, at the opening of the Fourth Day, C.R.C. is immediately startled from his rest by a trumpet blast, for people are waiting for him at the fountain.

The fount from which the candidates of the Fourth Day must draw is the fount of living water, which is directly connected to the living spirit itself. Now that the seven-branched candelabrum in the head-sanctuary has been ignited in a new way, and the con-

nection with the Seven-Spirit has been established via the seven-fold state of the soul, the fount of the spirit can flow abundantly. The lion by the fountain, whom we met during the Third Day, now no longer bears the sword of judgement, but has a very old stone plaque beside him, whose inscription has been partially erased. Christian Rosycross recognises this plaque as the one in the ancient treasure chamber he examined the previous day, and understands that this manifestation must have a meaning. So he is quick to realise that the inscription refers to the great aim and the true nature of the process which must now begin. He reads:

*After so much harm has been inflicted upon the human race
I, Hermes, being the primordial fount,
flow forth here as a healing remedy,
according to divine decree
and assisted by the art.*

These words express, perhaps in an unexpected way, the origin of all Rosicrucianism and gnosticism.

Hermes is the primordial fount. All genuinely liberating wisdom, all true religion, stems from Hermes Trismegistos, the thrice great one. So now you will also understand why we, in the young Brotherhood of the Golden Rosycross, draw so consistently from that fount for our testimonies; why ever and again we study the ancient hermetic texts, trying to reconstruct them and free them from their mutilations.

Who was, or better, who is Hermes? Hermes is the spirit itself in manifestation, the primordial fount which seeks to quench the thirst of every human being. However, as the inscription says, a great deal of harm has been done to the human race. And that is why mankind is no longer capable of reaching the fount. The crystallising results of the damage were and are too serious. That is the reason for the divine decision to offer mankind an art that brings sanctification, the royal art, with the help of which the primordial fount can become accessible again to all who seek it

and are willing to purify themselves in it. The application of this art brings about restoration and healing, and those who practise it return to the primordial fount.

This pure art has been practised in the dialectical world from the dawn of human history until this day. That is why one can say that the Triunity of the Light – Grail, Cathar and Cross with Roses – is the oldest pure religion and mysticism. It represents the oldest original, pure philosophy and brings to expression the oldest and purest genuine service to mankind.

We are not saying this in order to boast that we are the oldest, but to show up clearly in the daylight what has, since the dawn of man's history, been wedged in between the primordial fount and mankind in order to obscure the one light. In church circles we are sometimes called a sect, a group which has broken away from the church, but the Rosycross, the Triunity of the Light, was there long, long before the church existed! There have always been messengers of the light working on earth, messengers such as Buddha, Lao Tzu, Jesus Christ and Zarathustra. They testified from the primordial fount and cried out to man that he had been cut off from that fount through an unholy life, and should therefore return to it by means of self-purification. And they also showed how to do so. But what have the churches done? They have not followed the path of return, but have made the messengers into their ultimate goal, their god. They have collected their words as holy scriptures, taking them for the primordial fount itself and weaving an entire theology around them.

Of course it is not our intention to detract from the essence and the glory of the great ones, but you need to realise clearly that theologising was not at all their aim: one ought to follow the path that leads *back* to the original fount and not stop at the things said *about* it!

He who does the former comes not with words but with deeds, and *walks* the path. The other chatters endlessly *about* the path but never sets a single footstep *on* it. It is pointless just to talk about

the primordial fount. One needs to approach the fount itself; one needs to *go* to it oneself. Only then are Jesus the Lord's words: "he who drinks from this primordial fount will thirst no more in all eternity", applicable.

All this shows clearly why *The Alchemical Wedding of C.R.C.* is written in such a veiled way, and has thus been preserved through the centuries as a priceless treasure. For if it had put things more openly, we would not be able to discuss it now. It would have disappeared long ago, or what vestiges were left would have been so seriously mutilated as to be incomprehensible. The classical enemy would have laid hands on it long ago, with all the consequences. The use of veiling in holy scriptures had and still has no other aim than protection. And with what justification!

Together, as interested spectators, we have passed through the first three days of this veiled guide. We have seen how a genuinely seeking human being can approach the primordial fount of the mysteries, the fount of the spirit; how through I-less self-surrender and soul-rebirth a new astral force spreads in his respiration field; and how this *Alchimia* brings about the development of nine forces, nine rays, nine possibilities leading to transfiguration, and propels them to activity throughout the entire being.

And, Oh wonder, we have seen how the spirit, the primordial fount itself, sets free a sevenfold point of contact and in this way ignites seven lights in the head sanctuary. Then the candelabrum is burning: "It is by God ignited, illumining the Rose, which, from the Fountain budding, its radiant splendour shows."

So it speaks for itself that the candidate who has reached this point on his path, the candidate who is entering the Fourth Day of *The Alchemical Wedding*, drinks directly from the primordial fount of the Father. He hears first-hand the message brought to him by the lion, that the royal art has brought forth a powerful, healing remedy, and that it is being poured out here. Therefore:



Aquarius

*Let him who can, drink of me.
Let him who will, cleanse himself in me.
Let him who dares, stir me.
Drink, brothers, and live.*

These words are drawn from the holy language of Hermes. They are familiar to us, because the modern holy language also uses them; Jesus the Lord and Paul spoke and testified of them. They were referring back to Hermes.

You should also remember in this connection the zodiacal sign of *Aquarius*, the Water Bearer, referred to by the Brothers at every ceremonial use of the Holy Supper. The wine of the New Covenant is the synthesis of the primordial fount.

So now you will understand the warning of the modern Rosycross, which says that in the course of every esoteric sidereal year a moment comes when the primordial fount itself approaches the human race and pours the pitcher of water out over the world and mankind, as a final test to determine who is capable of drinking this living water and who is not.

He who can drink, will live. He who cannot, will die. This moment of trial has dawned once again. That is why we, too, have placed ourselves on the path of preparation, so that soon the words can be spoken to us, also:

*Let him who can, drink of me.
Let him who will, cleanse himself in me.
Let him who dares, stir me.
Drink, brothers, and live.*

After we had washed ourselves in the fountain, and everyone had taken a draught from a cup of pure gold, we had to follow the Maiden into the hall once again to put on new garments. These were made entirely of gold thread and embroidered with flowers.

Everyone was also given another golden fleece, which was set about with precious stones, from which emanated various influences in accordance with the active power of each. Upon each fleece hung a weighty medallion of gold, on which were figured the sun and the moon in opposition. On the reverse were the following words:

*The light of the moon
shall be as the light of the sun,
and the light of the sun
shall be seven times more radiant
than at present.*

Our former adornments were put in a little casket and entrusted to a servant.

The New Garment of Christian Rosycross and the Adornments of the Golden Fleece

He who has drunk from the fount of all things, whose thirst has been quenched by the Brothers of the Rosycross, *will* live. The candidate cleanses himself in the living water; he drinks of this nectar from the golden chalice of the spirit.

It is clear why gold is chosen as a symbol here and elsewhere in the story. C.R.C. drinks from the golden chalice, he receives a new garment embroidered entirely with gold thread and beautifully decorated with flowers. Then he is given another golden fleece set with precious stones. On it hangs a heavy gold medalion depicting the Sun and Moon opposite each other, and on the reverse are the words:

*The light of the moon
shall be as the light of the sun,
and the light of the sun
shall be seven times more radiant
than at present.*

All the adornments received earlier by the candidates are taken off and stored away. They are now only of historic value. Thus equipped, the candidates ascend the royal spiral staircase. We intend to explain the significance of this magnificent, shining

golden attire and then attempt to go *with* the newly elected ones, up the royal spiral staircase.

Let us first consider the nature of the candidate who has entered the Fourth Day.

The soul-rose, the central heart of the microcosm, is entirely open. The *Alchimia*, the new, pure astral substance which cannot be explained from the nature of death, has spread throughout the respiration field. The seven weights have been stored in their places, which means that the primary aspects of the Seven-Spirit are illumining the seven cerebral cavities in a new way and have thus ignited the seven-branched candelabrum.

Now the candidate is equipped for the beginning of the wedding feast. This equipment is truly miraculous, and with it one will certainly be able to enter the highest aspect of the Living Body of the young gnostic Brotherhood, the Golden Head, the field of the resurrection. But even this equipment is not sufficient for one to be able to ascend the royal spiral staircase, or in other words, to perform practical work as a participant in the Golden Head.

That is why *The Alchemical Wedding* speaks of an entirely new garment and new adornments of the golden fleece. Perhaps you will have realised that these things draw attention to several new aspects and activities that must be brought to life in the candidate. To understand this you need to be aware that three beings must be brought together in the great process of transfiguration, beings which, at least in the beginning, are sharply to be distinguished from each other. These are: the spirit, the soul, and the body of the personality.

The body is nature-born, from nature-born parents. The soul has arisen from the awakened microcosm. And the spirit comes from outside; it originates neither from the nature of death nor from the microcosm. These three must be made into one.

The unification of spirit and soul would not be so difficult, but

what is essential for both is to become united with the personality, the fourfold body, which is an alchemical necessity. The fourfold personality, however, is not fit to enter this threefold unification just as it is. The initial work has been brought to a good end. There is, indeed, a basic understanding. The three are bending towards each other. But the process must reach further, much further than that. That is why, as he progresses in this work, the candidate must put on new garments from time to time and participate in what, to us, seem rather strange changes of clothing. As you will understand, these garments have nothing to do with outer clothing. To understand what clothing is meant here, you will need to bear in mind that *Alchimia*, the new microcosmic astral field, exerts a powerful influence on the candidate of the Fourth Day.

We have said many times that this new astral field differs entirely in essence and vibration from the astral part of the nature-born personality. Its light-power is much stronger and of a much higher vibration, and it therefore has a powerful influence on the entire personality. We have also told you that the seven “weights” are stored in the seven cerebral cavities, or in other words: the fiery elixir that fills the seven cerebral cavities is totally transformed in nature and essence. The result is that, because of the activity of that very much higher light-power in the nature-born personality, a “new thirst” comes into being. Because of it, the candidate *has* to drink from the fount of the living water. Inwardly, he is no longer able to refrain from doing so.

So we discover how the nature-born body that has entered this state of being and is under the influence of the new mental activities, imbibes the radiations of the spirit and fills himself with them. Through this, the personality takes on a very strange vibration, as a result of which the astral field changes. The *Alchimia* differentiates into ethers; new, different ethers are set free. It begins to rain “manna”. The holy foods are liberated: a very

powerfully vibrating, reflecting ether, a strongly shining and radiating light ether and the two new, dynamically influencing lower ethers.

So you can see clearly before you the garment in which C.R.C. now appears. The garment, embroidered with golden thread and adorned with beautiful flowers, is the new etheric garment, which appears after the new astral garment. The etheric garment of renewal is the golden wedding gown par excellence. It is proof that transfiguration is already unfolding in a powerful way. Both the desire body, or nature-born astral body, and the nature-born vital or etheric body, are already engaged in dissolving and changing.

Another proof of this lies in the adornments of the golden fleece. You should think of these adornments as hanging on the breast of the candidate, at the level of the sternum, and suspended from a chain about the neck.

Attention is indeed drawn here to the breastbone, the sternum, which means "that which radiates". Think of the many mystical representations of the sternum, from which a golden glow emanates. In the great process we are discussing, the radiation-power and activity of the sternum change noticeably. It is as if it is set with shining precious stones, seven in number. Why seven? Because after the formation of the new etheric garment, the heart sanctuary, in particular, is affected and made entirely open structurally. You may know that the atoms of the heart are quite different from all the other atoms in the body. This is so because of the influence of the central heart of the microcosm, the primordial atom, which makes the heart atoms different and keeps them that way from birth onwards.

Furthermore, the heart sanctuary is in close contact with the head sanctuary. So when the spirit enters the seven cerebral cavities, the heart must follow. Just as, initially, the head sanctuary was opened by the soul-power via the heart, so the heart now

begins to work in a new way owing to the influx of radiations from the head sanctuary. In this way, there develops a very intimate contact between the central heart of the microcosm – the white rose, the heart of the body – the red rose, and the heart of the head sanctuary – the golden rose. The golden fleece set with shining precious stones has become a fact.

Now it only remains to consider the golden medallion, which bears the sign of the Sun and Moon and on which are engraved the words:

*The light of the moon
shall be as the light of the sun,
and the light of the sun
shall be seven times more radiant
than at present.*

It is clearly the spirit that sets the tone and takes the lead in this process. Throughout all the ages, the Sun and gold have been symbols of the spirit, while the Moon and silver have always been symbols of the soul in the language stemming from the hermetic primordial fount. Spirit and soul, Sun and Moon, are thus literally united in the sternum, in the sign of the golden fleece. He whose heart is thus exalted in God, he who is thus linked with God, in this way experiences bodily the connection, the restored unity of spirit, soul and body in the body's heart.

So transfiguration, the real alchemical wedding, is celebrated first in the heart. The soul becomes as radiant as the Sun, as Pymander; and the descended spirit proceeds to even greater glory. Thus knighthood of the golden fleece points directly to the total rebirth of the heart. May we, too, console ourselves with this image of the future.

After this the Virgin led us outside in our order, where the musicians waited already at the door, all dressed in red velvet trimmed with white braid. Then a door (which I had never seen open before) to the royal winding-stairs was unlocked. The Maiden led us, guided by the music, up three hundred and sixty-five stairs. There we saw nought that was not of costly and artistic workmanship and the further we went, the more glorious became the splendour, until at length, at the top, we came under a painted dome, where the sixty maidens, all richly attired, attended us. As soon as they had curtsied to us, and we had returned our reverence as well as we could, our musicians were sent away down the winding-stairs, the door being shut after them.

Then a little bell was tolled and a beautiful maiden entered who brought a bay-wreath for everyone; our Maiden, however, received a bay branch. Meanwhile a curtain was drawn up and I saw the King and Queen as they sat there in their majesty. And had not the queen of yesterday so faithfully warned me, I would have forgotten myself and taken this ineffable glory for heaven. For besides that the room glittered with pure gold and precious stones, the Queen's robes were moreover so radiant that I was not able to look upon her. And whereas I before esteemed everything as beautiful, here all things were as far above the rest as the stars in the heavens.

The Royal Spiral Staircase to the Wedding Hall

We have now discussed in depth the significance of the new golden garments C.R.C. has to put on at the beginning of the Fourth Day, and what we should understand by the adornments of the golden fleece. We have discovered that they are aspects of the process of transfiguration which has begun, and in which the physical head and heart undergo a distinct alteration.

Thus equipped, the candidate is now brought to a door, which C.R.C. has as yet never seen opened and which gives admittance to the royal spiral staircase of three hundred and sixty-five steps. The door to this staircase always opens when conditions comparable to those of a Mercury year are created for the candidate.

For, in the number three hundred and sixty-five, we recognise a Mercury number, a number which in the sense meant here, calls to life a Mercury-power, a Mercury-activity, a Mercury-state. Mercury, rightly called the messenger of the Gods, brings into one's life the necessity to link, to unite the manifested radiations of the spirit with the soul, and thus to bring these radiations to expression in and through the body. When a soul-power is linked with a spirit-power, something opens in one's being, or at least when this openness comes about in the context of the genuine gnostic pupilship we are discussing. That is why Mercury has always been the great symbol of initiation:

*the sign of the Moon, symbol of the Soul,
the sign of the Sun, symbol of the Spirit,
the sign of the Cross, symbol of matter.*



It represents a way of the cross leading through matter, in total self-surrender, a way of the cross leading to I-lessness. It is John's way of the cross: "Not I, but the Other One. He must increase, I must decrease."

He who follows that path gains the soul, and through it, the spirit. And he who, on that path, has received something of the soul, is bound to receive the spirit also. He undergoes the test of the seven weights. The weights are stored in their places. The seven sources of consciousness in the head are touched by the living water, and anyone who has begun this path *has* to drink of that water; he has no choice but to live and work from it. And straight away transfiguration begins: the Mercury-phase commences. It is a phase which has three aspects: spirit, soul and body, or better still: soul, spirit and body, for the soul comes first in this procedure. It is the bride who awaits the bridegroom. And when soul, spirit and body are thus inclined towards one another so that the candidate forms a living symbol of Mercury, the royal spiral staircase is unlocked. This staircase forms a direct and exclusive connection between the head and the heart, and at a certain moment the heart chakra becomes the open door to it.

Before going further, it is best to point out that in the normal nature-born state man's consciousness is seated in the heart as well as in the head and that the candelabrum of the consciousness thus burns not only in the head but also in the heart. However, in this nature-born state there is a cleavage between the two aspects of consciousness. There is no question of unity. The ponderings and considerations of the heart are generally quite different from those of the head, and since the heart is so directly connected with the astral body, the heart generally dominates the head. That is

why one can say: “What the heart does not want, will not enter the head.”

It is because the astral factor of the heart, the soul-factor, plays such a prominent role in the nature-born state, that the candelabrum of consciousness in the head – consisting of the astral fluid in the seven cerebral cavities – plays only the intellectual role so well-known to us. In this condition, the various brain-centres are totally attuned to the nature-born state, and in it they crystallise to such an extent that change is no longer possible, even if one is doubled-up with pain, misery and grief. For the intellect and the intellectual authorities see no other way! And thus the nature-born human being goes his way as a nature-born soul, until the end comes.

At the beginning of the Fourth Day of *The Alchemical Wedding*, a totally different state arises. Beforehand, there can be no question of a genuine Mercury-manifestation, because the head sanctuary of the nature-born human being has been utterly desecrated as a temple by the heart, by the desire-nature. And the intellect is directed solely towards self-maintenance and the struggle for existence. So when the hermetic philosophy refers to nature-born man as animal man, as an ensouled being and nothing more, it is absolutely correct.

However, in the state of being referred to by our text, the heart has discharged to the full its blood-debt to the head by the self-sacrifice of all the impulsions of desire. The central heart of the microcosm has been opened by the heart with its seven rays. The soul-state is renewed, a new astral cloud spreads throughout the respiration-field and the seven candelabra in the head can be set in motion by the spirit. The way upwards has been broken open by the sacrifice of the blood. And see, now a new door is opening, through which an equilibrium arises between the heart and the head, between the soul and the spirit. What exists in the head, is

now also found in the heart. What is in the heart, is now also in the highest sanctuary. The golden fleece is the proof of this.

Alchimia now enables the candidate to follow the new path that leads upwards via the serpent-fire. The steps are mounted under the guidance of the Maiden, *Alchimia*. At last, having reached the top of a painted vault, they are welcomed by sixty maidens, every one of them richly attired.

The pineal gland, seat of the highest candelabrum, can be compared with a rose or lotus with sixty petals. So you can understand what our text is seeking to make clear. It describes the candidate's first meeting with the king and queen, and a confrontation with all the aspects and forces of his consciousness.

The soul has taken its place on the seat destined for it by divine ordinance, a seat in the highest sanctuary, beside the king, beside the spirit. This great victory of the soul is of immeasurable importance for the candidate. The soul has risen from the heart in order to offer the spiritual radiations of the Seven-Spirit admittance into the seven cerebral cavities. And when the soul and the spirit are united in this way, control of one's entire life comes to rest in one single hand, and the state of dividedness which caused so much suffering comes to an end. That is why C.R.C. cries out in jubilation:

And had not the queen of yesterday so faithfully warned me, I would have forgotten myself and taken this ineffable glory for heaven. For besides that the room glittered with pure gold and precious stones, the Queen's robes were moreover so radiant that I was not able to look upon them.

Finally, it is perhaps worthwhile to cast a little more light on some of the details we have been discussing, to make what may seem rather abstract somewhat more concrete.

Firstly, then, let us say a few words about the spiral staircase leading to the royal wedding hall. This staircase symbolises the connection between the heart chakra and the uppermost chakra,

which corresponds with the pineal gland. When the soul has been born and the candelabra are united and burning in harmony, a link of etheric light develops, literally and bodily, between the heart and the head. This link does not have any anatomical aspects, being formed from reflecting ether and light-ether which are mental and sensorial, and it has a distinct spiral motion. That is why we speak of a spiral staircase.

Secondly we would like to take a passing glance at the wedding hall itself, the part of the brain in which the pineal gland is situated, the seat of the highest manifestation of the spirit, which has been united with the soul. The microcosmic lipika projects itself into the pineal part of the brain, but now the lipika of the world of the living soul-state does so as well. Since this possibility has been born as a result of the resurrection of the soul from the central heart of the microcosm, it is clear why the queen makes such a dazzling impression on C.R.C.:

And whereas I before esteemed everything as beautiful, here all things were as far above the rest as the stars in the heavens.

Exactly! We hope you will now see this clearly before you. And then... to know that in fact all this is only the beginning!

Meanwhile the Maiden came in. Each of the other maidens took one of us by the hand and with most profound reverence presented us to the King, after which the Maiden began to speak:

“To honour your Royal Majesties, most gracious King and Queen, these lords have ventured here in peril of body and life, so that your Majesties have reason to rejoice, especially since most of them are qualified to enlarge your empire and estates, as you will find when you examine them. Herewith I have presented them in humility to your Majesties, with the most humble request to discharge me of my commission, and most graciously to take information from each of them concerning both my actions and omissions”. After these words she laid her branch down upon the ground.

Now it would have been fitting for one of us to say something, but as we were all tongue-tied, at length the old Atlas stepped forward and spoke on the King’s behalf:

“Their Royal Majesties most highly rejoice at your arrival and wish that their royal grace be assured to all. And with your administration, gentle Maiden, they are particularly satisfied, and accordingly a royal reward shall be provided for you. Yet it is still their intention that today, also, you should guide the guests, inasmuch as they have no reason to complain of you”.

Hereupon the Maiden humbly took up the bay-branch again

and we, for the time being, had to withdraw from the room with our maidens.

The front part of this room was rectangular, five times as broad as it was long, and near the exit was a great arch like a portal, wherein, in a circle, stood three glorious royal thrones, the middle one somewhat higher than the rest. On each throne sat two persons; on the first sat an ancient king with a grey beard, yet his consort was young and extraordinarily beautiful. On the third throne sat a black king of middle age, and beside him a frail old matron, not crowned but covered with a veil. In the centre sat two young persons. They had wreaths of bay upon their heads, although over them hung a large and costly crown. Yet they were not at this time so fair as I had earlier imagined; so be it.

Behind them, on a circular bench, sat for the most part ancient men, yet none of them (at which I wondered) had any sword or other weapon with him. Neither did I see any bodyguards other than some maidens who had been with us the day before and now were sitting on either side of the arch.

Here I cannot but mention the little Cupid, who flew hither and thither but for the most part hovered and played about the great crown; sometimes he seated himself between the two lovers, smiling at them and playing with his bow. Yes, he sometimes acted as if he would shoot one of us. In brief, this knave was so full of his waggery that he would not spare even the little birds which in



The three royal couples

multitude flew up and down the room, but teased them all he could.

The maidens also amused themselves with him and whenever they caught him, it was not easy for him to get away from them. Thus this little knave brought much sport and mirth.

The Life-Field of the Solar Macrocosm

To continue our discussions of *The Alchemical Wedding of Christian Rosycross* we must now consider a subject which has never yet been dealt with in the Spiritual School in all the years of its existence. It is a subject that will throw a completely new light on the process which the gnostic Spiritual School follows with its pupils. This discussion has now become necessary because the Fourth Day of *The Alchemical Wedding* quite simply confronts us with these things and it would now be improper to leave the veiling of our text for what it is.

We have reached the point in *The Alchemical Wedding* where C.R.C. has reached the top of the spiral staircase and has entered the sanctuary of the pineal gland where he is permitted to gaze upon the king and queen in all their splendour. Our text goes on to describe how the Maiden *Alchimia*, the leader of group of candidates, makes a speech to the king and queen in which she expresses the view that her task with respect to the candidates has come to an end. This speech is answered by Old Atlas.

Then the party enters another chamber in which are three magnificent royal thrones set in a circle. The middle one is somewhat higher than the two others. On the first sits an old king with a grey beard; his consort, however, is young and fair. On the third throne sits a middle-aged, black king with a very old lady beside him wearing a veil. On the middle throne sit two young people with laurel wreaths on their heads. Above them hangs a large and pre-

cious crown. C.R.C. does not find these two young people as exalted as he thought he would, and seems rather disappointed. We also note the presence of the little Cupid, flying and darting about everywhere, especially around the great crown. Now what does all this mean?

When a child is born, the entity concerned emerges from the potentialities present in the life-field of the earth. So all those born in nature are, literally and bodily, "of the earth, earthly". The microcosm which surrounds the human being and has adopted him as a creature born of nature, also belongs to a class of microcosms which is entirely to be explained from the world-field of the earth.

The difference between the nature-born personality and the microcosm is that the personality is mortal in the present phase of existence, while the microcosm is not. The experiences of every personality are laid down, etched into the auric being, into the lipika – a microcosmic universe of magnetic points, like a book in which life is recorded. In this way, the microcosm accumulates a colossal fund of experience, largely derived from dialectics, whose signature is that nothing lasts, nothing is permanent, and thus nothing is essential, nothing is real.

This unreality naturally has a purpose. It shows us that it is certainly not the aim of the Logos to convert this unreality into a reality, into a destiny, a goal. Any attempt to do so gives rise to crystallisation, to densification which, as you know, has to be broken up and *is* broken up. This disintegration is called "death", as it is a continuation of dialectics, full of incidents. In essence, all suffering is caused by the fact that the earthly human being wants to hold onto what is unreal. We hope you will understand this.

What, then, is the purpose of the nature-born microcosm and the nature-born personality as they are expressed in the great field of the earth?

The earth, our world, in its so extremely mysterious complex-

ity, is not an end in itself either. The earth is a planet, part of a solar system. And this solar system, as a greater and higher unity, as an immensely large and sublime field of creation, shows us where we need to look for our answer. For, seen as a whole, the solar system can also be considered as a sphere of strongly radiant, all-encompassing light, as a higher life-field, another cosmic domain, in which other laws of life prevail, an order which cannot be compared with dialectical nature, the order of what we call the living soul-state.

Now the first aim of the nature-born personality, surrounded by the nature-born microcosm, is to strive and yearn for that other, higher order of life. Such an aim is not illogical. If one experiences the unreal and comes to see through it, to know it for what it really is, one's first reaction is to try and make that unreality real. And this goes on until, realising the impossibility of such attempts, one drops them and turns towards the world of the living soul-state. This world is not the reflection sphere, the realm of the dead, for that is nothing more than the cosmic field in which entities try, with what remains of their earthly life, to make their unreality lasting. No, the world of the living soul-state is the macrocosmic life-field of the solar system.

Entry into the world of the living soul-state does not mean being transferred to another planet, or to the sun. It means gaining participation in a field of life whose existence arises from the totality of the entire solar system. Since the earth is part of this total system and the microcosm has come forth from the earth, it is clear why the longing to be born in the higher life-field is innate in every human being. And when this innate longing awakens, when the yearning for man's true destiny is aroused, this will go hand in hand with a powerfully diminished and changed level of interest in dialectics, in the field of nature-birth. This new desire-state, this new state of mind and heart, this new orientation, *is* the new soul-state, the genuine, new orientation of the soul: interest in the unreality has diminished or faded altogether, and interest in

man's true destiny has awoken. Since the soul is only something which animates, a motoric force which moves things in a particular direction, to reach a certain aim, it is never the final phase, but a power, an ability to reach that final phase, the one goal.

The goal is reached by means of a certain soul-orientation. Therefore, he who has entered or is entering the new soul-state will meet totally new aspects of life, which stem from the life-field of the solar macrocosm. Such a person meets the essence of the spirit for the first time in his microcosmic existence. He meets the one goal of all life, however and wherever it is manifested. Only then does the alchemical wedding of Christian Rosycross begin in its highest reality. This highest reality *can* only begin, and *will* only begin when the new desire-state, the new soul-state has grown sufficiently.

Because of the new desire-state, something begins to change in the head sanctuary. It is a quite noticeable change, which takes place in and around the part of the brain containing the pineal gland. The pineal gland has its own radiation and also an auric being. One could describe it as a microcosm within a microcosm. Through the new desires, through the new soul-state, the pineal aura begins to respire in a new way. Other forces, other radiations radiate into it. The first thing that now becomes necessary is the realisation of the ability to fix these radiations in the highly crystallised vehicle and to ensure that they can work throughout the system of the personality and the microcosm.

As we have already seen, the primary necessity is to fix and anchor the new radiations in the seven cerebral cavities. These seven cavities are also called the seven mirrors, or the seven weights. So you will understand that every candidate who says or believes he is walking the path to the spirit, will have to demonstrate whether he can satisfy this fundamental requirement. If he does, then the seven rays of the spirit can enter the head sanctuary, where they will be reflected sevenfold, so that they are projected into the heart and into the nervous system with its forty-two plexi-

circles. Only then will the sevenfold touch of the spirit be manifested throughout the entire earth-born human being. Then the Earth-Logos will have given birth to a child of God, who can ascend the winding staircase, the spiral course upward, to the pineal aura, where he will behold the wonder and begin the alchemical wedding of Christian Rosycross.

The Six Royal Figures

Through the preparation of one's soul-state one becomes capable of forming the spiral course upward and entering the pineal centre. By doing so, one vivifies the most powerful centre of perception a human being could possibly possess.

By means of the pineal gland it is possible not only to see, as with the ordinary eyes, but to take into oneself the image, the impression of what has been perceived. It is possible to inhale, as it were, radiations and forces and anchor them in the system (this also occurs through the ordinary eye, but via a less direct route). That is why the story mentions a number of "chambers", of which we will hear more in subsequent days of *The Alchemical Wedding*. One chamber belongs, strictly speaking, to the pineal gland itself, and another chamber – the open space behind the forehead – is situated in the aura of the pineal gland. There, in this so complex and as yet so totally unknown system, the candidate is confronted with the essential force and nature of kingship, the central touch of the spirit as it comes to expression in the solar macrocosm.

This force has two distinct activities, two aspects: one positive and one negative, one male and one female. *The Alchemical Wedding* refers to them as the "king" and the "queen". It is the dual force which operates in so many natures and is necessary since the positive, male aspect is what makes things possible, while the negative, female, birth-giving aspect is what makes them real. These two rays, which are completely one, are intro-

duced into the candidate at a given moment. That is why the story tells how Christian Rosycross and his fellow candidates see the king and queen in all their majesty and how, during this first meeting, they are deeply impressed by the radiant splendour emanating from them. Then Old Atlas, a figure to whom we shall return later, addresses some words of gratitude to the candidates, on behalf of the King and Queen, and they leave the chamber in the company of the Maiden. As they turn to depart, they see near the exit, which is in the form of an archway, three magnificent royal thrones, the middle one being somewhat higher than the others. Each of the thrones is occupied by two figures: in the first chair sits an old king with a grey beard, with his wife who is young and fair; in the third chair sits a middle-aged king dressed in black, with a very old woman beside him. On the central throne are two young people. Let us consider what these six persons represent in the process of the Fourth Day.

First comes the old grey king. He represents the maturity of experience which is the share of the entity in manifestation. How many vivifications of personalities will your microcosm have known throughout its course on Mother Earth! What a fund of experience lies stored in the auric being of the microcosm! Well now, the sum of all this experience is then placed at the disposal of the candidate. And it is clear that those who have climbed to the Fourth Day of the sevenfold path of liberation will be able to use this treasure of experience in a totally new way; indeed they will have to do so.

That is why we see the young and beautiful queen beside the old grey king. She is the personification of the many new possibilities which the candidate on the path of self-realisation has invoked in the course of his life.

Secondly, we see the black king, who is middle-aged and has a veiled old woman beside him. Is this not the image of the great cup filled with bitterness, which the man-in-genesis has had to

drain in his age-long course through matter and night? Black is the colour of night and darkness. Black is the colour of mourning. It is the symbol of sorrow, penance and purifications and also the symbol of a multiplicity of sins and a wrong way of life. What maturity has the wandering man-in-genesis attained in this way! A harvest of experience; a harvest of bitterness!

But all this is now to the benefit of the two young people who sit in the centre. They are not yet crowned, for until now only the potential victory has been gained. That is why, for the time being, they are only wearing laurel wreaths on their heads. But the beautiful, precious crown is already hanging above them.

These two young people are the central figures in the great new work now becoming possible: they must be led to absolute kingship. That is why Cupid now appears. He is the love-radiation of the spirit, also referred to in the ancient wisdom as *Fohat*. He is the new, electromagnetic life-force which completely surrounds the candidate who has entered this new state of being; a force which is omnipresent and affects all aspects, renewing everything and making everything possible.

So we have been able to some extent to take away the veils from all these apparently non-essential things, and see something of the reality, something of the tremendous feast which begins in this phase of the alchemical wedding.

The scene we are discussing also depicts a row of old men who have taken up their places behind the royal thrones. This image, too, is classical. The old men personify many ripe and delicate forces which now begin to play a role in the great process; radiations which have been present since the foundation of the universe. In the Universal Doctrine, these old men are called “the helpers of the Very Ancient One”. Who is Old Atlas? And who is the “Very Ancient One”? When the dual force we have been discussing – the young king and queen who must be led to absolute kingship – is introduced in the candidate, then at the same moment

the figure our text calls Old Atlas is manifested. Old Atlas is the concrete, active force which emanates from the Holy, Very Ancient One and precedes him. It must be stated with emphasis that this holy force will only be found in those pupils who are genuinely striving for the kingship of the spirit and are observing all the rules. The presence of Old Atlas gives the candidate access to firsthand knowledge. In him, the candidate has found “the Master”.

The Holy Ancient One, whom we encounter particularly during the Sixth and Seventh Days, is always found – when he manifests himself – in the uppermost sanctuaries of the system and will never be encountered anywhere else. He is the Supreme Watchman, the original spirit-man, the Holy Spirit, the divine Son. He is the great, fundamental power of the spirit expressing itself in a twofold ray; he is the divine trinity in abstract, which must become concrete in the candidate. As Old Atlas, he takes form in the candidate’s pineal centre. One could compare this spirit-man or divine Son with a second microcosm, in which a high, superb life radiates, only able to express itself in the solar macrocosm.

And now see before you the course of development in the service of the Son of the Sun, the Son of the Godhead. First of all a body, of wondrous construction, is moulded and brought forth into the field of the earth. Then this body is ensouled by a soul-essence, as we have described. As a result, the body directs itself towards its aim, its high destiny: it sets out on its journey and enters the ark. The body contains and is life. The soul becomes the living reality.

Then, in the fourth phase of the alchemical wedding, these two are animated by the spirit, in the way originally intended. Old Atlas descends and the moment comes when he is in the system. And so the three are united: body, soul and spirit; spirit, soul and body. Once this triple union can be celebrated in the entity who has again reached the state of true manhood, the parts of the process yet to come are in a certain sense of minor importance, how-

ever grandiose and marvellous they may be.

The body has passed through all kinds of experiences on its way upwards; it has endured many injuries and undergone many crystallisations. Thanks to its boundless and almost endless exertions, the soul is unutterably weary. But now everything will be restored, because the original, pure Son of the Godhead has descended into the system, to heal all its wounds and turn the homecoming, which until now has been in principle, into an absolute fact by means of a mighty, alchemical transformation, a tremendous process: the alchemical wedding. Finally, to bring everything we have been saying closer to you, we would like to look at some well-known parts of the Bible. Think of John on Patmos when he meets the one who says: "I am the Alpha and the Omega, the first and the last, who walks in the midst of the seven golden candlesticks". This refers to the Holy Ancient One, the Son of the Fullness, the Son of the Godhead, who becomes a living reality in John.

When this descending spirit charges the soul-man with the task of writing seven letters, this refers to work which must be begun and carried through to victory with the aid of the seven rays of the spirit. And when at the end of the Book of Revelations a holy city is mentioned, which John sees descending from God, out of heaven, this is nothing less than a reference to the new state of life in the solar macrocosm, our promised land.

We said just now that the Holy Ancient One can also be identified with the Holy Spirit. To "sanctify", to "hallow", means to heal. When the Holy Spirit is outpoured over a human being, it always means that the spirit enters the candidate in the way discussed and makes its dwelling within him in the head sanctuary. In this way, it makes true "hallowing" possible; it enables healing, transfiguration, the genesis of the true man, the alchemical wedding of C.R.C. to take place. The spirit can never be outpoured and can and never will link itself with any human being unless,

through soul-renewal, he is able to climb the spiral staircase to the top.

Anyone who does not possess that spirit will be unable to transmit the bounteous power of the spirit in a transmuted form to those who do not yet possess it. One cannot invoke the spirit mantristically if one does not possess it. If one nevertheless tries to do so, the result will always be that another power is set free, a reflection sphere power. Think in this connection of the practice of the theologians and the church priesthood.

When a messenger of the universal gnostic chain, one of the great ones, comes to mankind to speak to it of the path and people seek to cling to him, it is understandable that the time will come when he will say, as in the Gospel according to John: "It is expedient for you that I go away. But after me comes the Comforter, which is the Holy Spirit. He will bear witness of Me."

The man Jesus possessed his Christ. Gautama possessed his Buddha. You, too, will need to possess the Holy Ancient One, the divine Son of the Fullness. For that reason, the gospel speaks directly to you in 1 John 5: "Who is it that overcomes the world but he that believes that Jesus is the Son of God?" Who is it that overcomes the grip of the world on his soul-journey to the Father? He who from within knows with absolute certainty that Jesus is linked with the Son of the Fullness and as such has come to us as Jesus Christ. He it is who has come not only with water, but with water and blood, that is, with bread and wine. "And the spirit it is, who bears witness, for the spirit is the truth".

We pray that this spirit, this holy Comforter, will come to all of you.

Before the royal persons stood a small but extremely ornate altar, on which lay a book bound in black velvet and sparingly overlaid with gold. By this stood a small taper in an ivory candlestick. Although it was very small, yet it burned continually, and had not Cupid, in sport, now and then puffed on it, we may not have taken it to be fire.

Next to the candlestick stood a sphere or celestial globe which, through some ingenious means, turned around by itself. There was also a small striking-clock, whereon stood a tiny, crystal fountain, out of which perpetually flowed clear blood-red water. And last of all there was a skull in which was a white serpent of such length that, though she crept about the rest of it, yet her tail remained in one of the eye-holes whilst her head again entered at the other. So she never stirred from the skull, unless it happened that Cupid tickled her a little, for then she slipped in so quickly that we could not but marvel at it.

The Altar in the Wedding Hall and its Furnishings

Before continuing our discussion of the Fourth Day, we would like to look at something we omitted in the previous chapter – the speech made to the king and queen by the Maiden *Alchimia* when the candidates entered the wedding hall. There are parts of this speech on which we need to reflect and which you may now be able to understand after what we have said so far. For instance, the words: *To honour your Royal Majesties, most gracious King and Queen, these lords have ventured here in peril of body and life... and since most of them are qualified to enlarge your empire and estates...* have much to tell us.

In drawing attention to these phrases we are seeking to impress upon you how dangerous and disastrous are the occult methods aimed at forcing the development of the miraculous system of the pineal gland in whatever way. These methods lead to the total destruction of that system and hence to the annihilation of everything already present of the human in man. Any exodus from imprisonment to freedom is then barred.

If you think of the enormously long path physical mankind has to follow within the earth's spheres of development, you will be able to understand why it is said that the gentlemen in question made their way to the wedding hall in peril of their lives, a peril they braved: *to honour your Royal Majesties* and *...since most of them are qualified to enlarge your empire and estates.*

This means, firstly, that their desire for the outpouring of the

Holy Spirit was pure and genuine, and secondly, that they followed the prescribed path, the path of soul-rebirth, in total self-surrender, and that consequently they found their way to the upper room, having given proof that the seven chakras in the head, the seven weights, were equal to their tasks.

You need to know about these things because, as we have already explained, everything that enters the pineal system is projected, via the seven mirrors in the head, into the heart, the nervous system and all the vital organs of the body.

The pineal organ is, as we said, an organ of respiration and perception. With it, you inhale the prana from which you live, whether that prana is positive or negative, good or bad. And your entire state of being, including that of the atoms, is adapted to it. So, existentially you are totally in harmony with the prana you inhale. Thus it is highly dangerous to influence the pineal gland in such a way that one can only be a vassal of the nature of death.

There have always been herbs, aromas and breathing techniques with the aid of which one could influence and force the endocrine glands, the nerve-ether and the serpent-fire, into a state in keeping with certain objectives. These are very negative and extremely dangerous methods which, through their negative effect on the body, are also aimed at influencing the pineal gland and adapting it, too, to the attainment of particular goals. The narcosis brought on by the use of incense, for instance, opens the pineal gland to the magical influences of the church.

We would not need to concern ourselves further with all these occult affairs, were it not for the fact that, during recent years in particular, all kinds of so-called remedies and methods of healing have been enthusiastically promoted and applied, so that ultimately, through ignorance, they can have no other result than the total degeneration of the pineal system.

That is why a warning is appropriate. For who, in these times, is not subject to tremendous nervous tensions, and who has no conflicts in his life and within his being? These things give rise to

all kinds of difficult physical situations. The cause lies in the fact that countless dialectical and aeonic radiations – radiations, therefore, of this nature – enter the aura of the pineal gland and through it manifest their results in the entire system. So if you try to alleviate the results, using all kinds of methods which are always negative, and you do not remove the cause itself, the pineal gland will degenerate. This gate to freedom will then collapse. So there is only one way to close the pineal system to the influences of this nature and open it to the Son of the Fullness, and that way is: soul-rebirth. Only the psychological methods of healing adapted to that aim can be of any use to the human being of the future.

The Alchemical Wedding of C.R.C. draws the attention of all students of the Fourth Day to the healing method par excellence, which will bring to an end all illness and all suffering. When you discover the procedure to which the candidate is subjected as this development unfolds, you will understand all this much better. It must be emphasised that no-one should think the great struggle to achieve the rebirth of the soul is the only battle that must be fought. In case this idea frightens you, we would like to quote the familiar words: “The gospel of Jesus Christ is only for the strong.” And remember, this does not mean the gospel of *Jesus*, the soul-mystic, for such a gospel does not exist, although some wish it did. It means the gospel of *Jesus Christ*, the soul-being in whom the Son of the Fullness has been manifested. Only in such a one can the great alchemical restoration begin. *That* is the way of the cross which begins at the Jordan, where the spirit descends upon Jesus the Lord in the form of a dove. It is a way of the cross which ends with the resurrection into the new state of life, into the Solar Macrocosm. And remember, the descent of the spirit takes place in the head sanctuary. And the resurrection, too, takes place in the head sanctuary. Between the two lies the way of the cross, the way of the Rosycross. Think in this context of the name *Christian Rosycross*. After the entrance of the Christ, after the birth of the spirit, the Rosycross can be borne to a good end.

Now that we have said all this, let us lead you again into the pineal room, where we have been permitted to gaze upon the three royal couples. On looking further, we see a small but extremely ornate altar, on which lies a book bound in black velvet and sparingly overlaid with gold. By this stands a small, steadily burning taper in an ivory candlestick. Alongside we see a sphere or celestial globe which rotates by itself like a clock, and a crystal fountain, out of which blood-red water flows; and last of all there is a skull with a crawling, white serpent. In this room we also discover peculiar statues which move and do miraculous things.

Let us try to discover the meaning of all this. An altar is a place of sacrifice, so it is clear that this king's chamber in the pineal centre must be the place of the total sacrifice, a completely new kind of sacrifice which only now becomes possible. Through a total sacrifice of the self, spirit, soul and body – which are now being linked with each other – must be alchemically transformed into the true, divine man. That is why we see the ivory candlestick burning steadily before the globe, which is not a globe of the earth but of the heavens, the mighty image of the Solar Macrocosm. The splashing fountain shows that the sacrifice must also be a blood-sacrifice. Eternity must be manifested in time, and out of time eternity must rise. There are certain decisive moments in this course of development – hence the clock, which reminds one of these moments.

The fact that this course of development is a matter of life and death is shown firstly by the skull, and secondly by the black velvet-bound book in which, in the terms of this altar symbolism, the names must be written of all those who, standing before the altar, are willing to make the sacrifice of the entire self.

But see: the white serpent which moves all over the altar with the skull at its centre, symbolises the ever active divine wisdom, the divine wisdom and perfection, the total rebirth and the absolute immortality which must be realised in and through the divine spirit. In this way *The Alchemical Wedding* shows how, right

through death, *the* life can be attained, by treating this path not as a doctrine, but as a process of self-realisation. In this lies the deeper significance of the whole altar. This reminds us of the familiar words of Jesus Christ: "He who is willing to lose his life for my sake, shall gain *it*." Well, this altar, this place of self-sacrifice, stands before the six royal figures in the pineal room, a place destined to become a court-room and place of execution, as we shall later discover.

Besides this altar there were, up and down the room, peculiar statues which moved as if they were alive, and were so fantastic in appearance that I cannot possibly relate it all.

Likewise, when we left the hall, there began such a marvellous kind of vocal music, that I could not tell whether it was performed by the maidens who had remained inside or by the statues themselves.

The Moving Statues

We have seen that the wedding hall represents the part of the brain containing the pineal gland. However, there is one sentence we have not yet mentioned in our considerations of what Christian Rosycross saw there on the Fourth Day:

Besides this altar there were, up and down the room, peculiar statues which moved as if they were alive, and were so fantastic in appearance that I cannot possibly relate it all.

To understand these words you will first need to know that the exterior of the pineal gland is covered with a granular, sand-like layer. These “grains of sand” are minuscule, so tiny that the pineal gland – which itself is no larger than a pea – has hundreds of them on its surface. The interior of the pineal gland consists partly of grains of a yellow or gold-like, glowing substance. These grains are larger than those on the outside. This “sand” on the outside of the pineal gland is not found in very small children, but it occurs in large quantities in young people in the prime of life. During growth from youth to adulthood, the number of grains constantly increases until a certain age, after which they gradually disappear.

Through a variety of experiments, physiologists have discovered that esotericists are right to claim that these “grains of sand” in the pineal system have a very important function, for they are involved in the thinking processes and also in memory and intelligence. These things have been investigated particularly during

recent years, and no doubt you will be able to find out more from the literature published on the subject. For instance, it has been found that if there are insufficient granules on the surface of the pineal gland, the thinking processes are seriously obstructed or sometimes even entirely prevented.

With this in mind, we would like to try to explain what the part of *The Alchemical Wedding* quoted above means, and what the Universal Doctrine teaches concerning it. The golden, luminescent granules both within and on the exterior of the pineal gland, can be compared with minute gemstones or crystals. They have a wonderful function. Whenever a thought arises in the brain as a result of a perception, an experience, or some other occurrence, this activity is absorbed by one of the exterior pineal crystals, retained and reflected to the interior of the pineal gland. But the crystal also reflects back the absorbed thought image, sending it in various directions. So it is as if the pineal gland is covered with countless tiny eyes which receive thoughts and retain, reflect and radiate them. This small organ therefore has an enormous radius of action.

The granules *inside* the pineal gland are crystals which have to do with the hereditary and karmic condition of the person concerned. So on the one hand, the pineal gland is influenced by the parents and ancestors – hence by hereditary factors – and on the other hand by the auric sphere of the microcosm – hence by karmic factors. The sum of these influences determines the quality of the pineal gland as an organ of perception and assimilation. The quality of the pineal gland will therefore demonstrate these two distinct aspects in the great majority of pupils.

On this basis, the crystals on the *exterior* of the organ are formed. These crystals correspond with various parts of the brain and with the chakra system in the body as a whole. So the radiations of these crystals arouse a related activity throughout the bodily system, and naturally, the nerve-ether will be in harmony with this.

Besides its karmic and hereditary disposition, the child's pineal gland also possesses a greater or lesser fundamental receptivity to the light-power of the Gnosis. It is even possible for such crystals to be present in the pineal gland at birth. This clearly indicates the incalculable value of a positive and correct way of life on the part of the parents during the pre-natal stage.

Nevertheless, everyone has a "black king" within him, as a result of his karma and his parentage. Every human being will need to take this fact into consideration. That is why, as we have seen, *The Alchemical Wedding* draws our attention to the presence of this black king. And we understand now that the first task is to bring together in our system all the elements necessary for the success of the alchemical wedding.

Then the great battle has to begin. Only then can the great work begin in reality. If one is able to begin this battle while young, it is of the greatest importance. So what a privilege it is for a child to have parents who understand all this and adapt their actions accordingly. Seen in this light, parenthood is a great privilege, a glorious task and a high vocation.

It is so very important to guide children into the sphere of the one true human calling. If, early in life, you give the child's pineal eyes the opportunity to absorb the mental atmosphere of a gnostic attitude to life, you will be teaching him to direct himself towards following the path, and he will do this quite naturally, from within. And by so doing, you will quickly activate the faculties of the pineal gland mentioned above. Then, when the child reaches adulthood, he will have no difficulty at all in understanding mentally matters concerning the path, not as lessons he has learned, but as self-evident truths. For through the crystal-property of the pineal eyes a vital force is emanated which influences the entire being. This force will drive both body and soul in the same direction.

But this wonderful structure can also be misused and the pineal faculty disorganised by the various systems of education adapted

to the concerns of the nature of death. If the pineal glands of the very many children who are harmed by such education are not nevertheless touched by something of the original kundalini-fire, so that a few of the pineal eyes are affected, escape from imprisonment in the nature of death is out of the question. And even then, a far greater struggle to reach liberation awaits them.

We would also like to mention the danger associated with the adoption of certain thinking habits. Many people maintain a thought-life which consists partly of fantasising and for the rest is based on an incorrect attitude to life and on negativity. If such a wrong thought-life is maintained long enough, compulsive thought processes will develop which are often so strong that closely concealed thoughts drive one to evil practices or even a total inability to act.

Now that we have said all this, the meaning of the strange statues mentioned in the text will be clear. These statues moved as if they were alive and their appearance was fantastic. Every human being has such a gallery of images stored in the pineal granules, and is frequently victimised by them. A rigid, inflexible mentality is always to be accounted for by such images. Only in a few cases does one benefit from them, when during childhood one's thought life develops in such a way that body and soul spontaneously enter the great process of liberation. But in many cases this gallery of images only means a thought-life, an "I"-life, incapable of making body and soul follow the liberating path, or which leads to a state of total passivity. That is why very strange things are enacted in and by this fantastic gallery of images, sometimes so strange that we understand C.R.C. when he says he cannot possibly mention them all.

We hope that by saying all this we have alerted you fully with regard to that wonderful instrumentarium in your head sanctuary,

of which you know so very little but which in fact requires your vigilance from second to second. Therefore: be – and remain – watchful!

1. The first part of the paper is devoted to the study of the asymptotic behavior of the solutions of the system of equations (1) as $\epsilon \rightarrow 0$. It is shown that the solutions of the system (1) converge to the solutions of the system (2) in the sense of the weak convergence of the measures.

But for the time being we were content and withdrew with our maidens. Our musicians were already present and led us down the winding stairs again, after which the door was carefully locked and barred.

As soon as we had come again into the hall, one of the maidens began: "I wonder, sister, that you dared venture among so many people". "Sister", our president answered, "I am fearful of none so much as of this man", pointing at me. These words touched my heart, for I understood that she mocked at my age, and indeed I was the oldest of them all. Yet she comforted me again, promising that if I behaved well towards her, she would easily rid me of this burden.

In the meantime the meal was served, and everyone's maiden was seated by him. The maidens knew how to shorten the time with pleasant conversation, but what their discourse and pleasantries were I am not allowed to tell. Most of them were about the arts, from which I could gather that both young and old were conversant with them.

But still I wondered how I might become young again, for this question saddened me. This the Maiden perceived and said: "I see what is the matter with this young man. I warrant that if I were to lay with him this night, he would be more jovial in the morning". Hereupon they all began to laugh, and although I blushed all over, yet I could not help laughing too at my own predicament.

Now there was one who had in mind to return my disgrace again upon the Maiden, and therefore said: "I hope not only we, but the maidens, too, will bear witness on behalf of our brother, that our lady president has promised herself to be his bedfellow this night".

"I would be well content with it," replied the Maiden, "if I had no reason to be afraid of my sisters, who would not like me to choose the best and handsomest for myself without their consent".

"Dear sister", presently began another, "we find hereby that your high office has not made you proud. Therefore, if with your permission we may by lot part the lords here present amongst us as bedfellows, you shall with our good will have such a prerogative".

We let this pass as jest and continued our conversation. But our Maiden could not leave teasing us, and therefore began again: "My lords, how if we should permit fortune to decide which of us must lie together tonight?"

"Well", said I, "if it cannot be otherwise, we may not refuse such a proposal". Now as it was decided to try it out after the meal, we decided to stay no longer at the table and arose, after which each of us walked up and down with his maiden. "No," the Maiden said, "it does not work this way. Let us see how fortune will pair us", upon which we were separated from each other.

Now a dispute arose as to how the business should be carried

out, but this was only a device, for the Maiden instantly proposed that we should mix ourselves together in a circle. Then she would begin to count, starting with herself, and the seventh was to be content with the following seventh, whether it were a maiden, or a man. We were not aware of any trick, and therefore permitted it so to be. Though we thought we had very well mingled, the maidens nevertheless had divided themselves among us in such a way, that each one already knew her place in advance. The Maiden began to count, and the seventh after her was again a maiden, the third seventh a maiden likewise, and this happened until, to our amazement, all the maidens came out, and none of us had been chosen. Thus we, poor wretches, remained standing alone, and were moreover forced to suffer mockery and confess we had been handsomely taken in.

In short, whoever had seen us in our order might sooner have expected the sky to fall than that it should ever have come to our turn. With this the joke was at an end and we had to suffer the maidens' waggery.

In the interim, the wanton little Cupid returned to us. He presented himself on behalf of their Royal Majesties, and in their name delivered us a health out of a golden cup, at the same time calling our Maiden to the King. However, since he declared that he could at this time tarry no longer with us, there was but little opportunity for his playful expressions of love. So, with the return

of our most humble thanks we let him fly forth again.

Now, in the meantime, the legs of my companions had become infected with mirth, so that the maidens were well-pleased at the sight of it, and all engaged in a lively dance. This I preferred to behold with pleasure rather than take part in it. For my Mercurialisers were so artful in their movements that it seemed as if they had already known this work for a long time.

After a few dances our president returned to us and told us how the artists and aspirants had offered to enact a merry comedy for their Royal Majesties, before their departure, and for their honour and pleasure. If we saw fit to be present at it, and to accompany their Royal Majesties to the House of the Sun, it would please them and they would most graciously acknowledge it. Hereupon we returned our most submissive thanks for the honour vouchsafed us and offered our humble services, not only in this, but in every other respect, which the Maiden related to them again.

Pages and Maidens

The text of the Fourth Day of *The Alchemical Wedding* has enabled us to join, to the best of our ability, in the ascent of the spiral stairway. And, with the candidates for the wedding, we have studied the pineal gland in order to gain an understanding of the task every candidate will have to accomplish once he has made the necessary preparations.

All now go back down the spiral staircase, and afterwards the door is carefully closed and barred for the time being. There then follows an apparently frivolous and somewhat ribald interlude. One might say that all those amorous tales are quite out of place in this text. But before passing final judgement, let us look a little more closely at what is said. If ever a text was heavily veiled to prevent the unworthy reader from understanding it, then this one is.

When the candidates leave the tower room and descend the spiral staircase, they are accompanied by maidens, so we are told.

We have mentioned these figures before. *The Alchemical Wedding* speaks of maidens and pages. There seem to be many of them; each of the candidates has his own maiden and his own page. What does this mean?

Well, if one has really become a candidate in the gnostic mysteries and the new soul-state is therefore present, then the natural result of this will be an influx of gnostic light-power into the

pineal gland. In the beginning, this spiritual essence has two aspects, two poles, one positive and one negative, one male and one female. The ancient Chinese spoke of *yang* and *yin*. These two spiritual light-forces, which are referred to in *The Alchemical Wedding* as the king and queen, radiate throughout the entire system of the personality and, via the chakra system and the various sense centres, they divide into hundreds of different rays and influences. So there are indeed many pages and many maidens who are active in the candidate in the service of the Gnosis.

Every pupil who enters the great process known as the alchemical wedding has his own character, his own past, his own situation in the world of phenomena. In this so very individual situation, there are therefore particular chakra-influences which work on the person concerned in a unique and highly intimate way, helping him to open all the doors, or maybe punishing him and arousing tensions within him.

So you can imagine why every candidate in the gnostic mysteries has his own page and his own maiden. The pages and maidens mentioned in the story embody the condition, the state in which yang and yin forces reveal themselves to the candidate and are manifested within him; sometimes together and sometimes as a power which makes things possible – the page – or as a power which makes things manifest – the maiden. The candidates are granted a mighty vision of the great work in the tower room, where they are permitted to behold the king and queen. Then they are brought back to the level of their true state, each in the company of his own maiden.

The story goes on to tell us that the Maiden, the president, mocks the old age of Christian Rosycross. But she comforts him with the promise that she will gladly release him from the burden of his old age if only he will remain on good terms with her. C.R.C. ponders long over these words. However, his reflections are interrupted by the words of the Maiden: *I warrant that if I*

were to lay with him this night, he would be more jovial in the morning. Everyone laughs and C.R.C. blushes to the tips of his ears, but he still cannot help laughing at his own situation.

Afterwards there is a scene in which it appears that in reality there is not the slightest chance of any amorous meeting between the maidens and the candidates, for fate has decided quite otherwise!

The explanation of this display is as follows: When the power of the Seven-Spirit begins to manifest itself in the candidate as a positive and a negative current, and these currents then divide and multiply in the system, it is out of the question for the ordinary ego, the ordinary nature-born human being, the old state of being with its orientation, to connect itself with these currents in any way. The rays of the Gnosis in their positive and negative forms are helping and illuminating, but they make no binding whatsoever with anything from the nature of death. Forces of the new nature are incapable of being linked with the old nature.

Even so, the promise holds true that anyone who follows the path will be delivered from his fallen state, from his dialectical course of death, and hence, from his parentage. He will be redeemed from his fallen state (and how many lives has man spent wandering in this fallen world!), for the Seven-Spirit, in its two-fold manifestation, will accompany us to the very end. However, it will do so without ever wanting or being able to maintain what is of this nature. The "I" will derive *nothing* for itself from this holy activity. Yet the I will gain *everything*, if only it no longer desires anything for itself.

So, behind these apparently Decameron-like stories a noble, consoling truth lies hidden. The gnostic light accompanies us on all our paths. The divine love is even *in* us. But we cannot possibly debase this majesty.

Anyone who understands this high truth and can taste and profess it from within, will also understand this story's closing state-

ment. Cupid, the power of divine love, enters the banqueting hall, and on behalf of their royal majesties he offers those who are assembled there a drink from a golden bowl.

If you have understood what we have been saying and are therefore not attempting to bind what is holy with what is unholy, you will realise that anyone who meets the influence of the Gnosis as it is meant to be met, will thereby strengthen powerfully the positive activity of the Seven-Spirit within him. That is why the powerful influx of the Seven-Power into those present in the wedding hall brings with it great joy, expressed in the story as a lively dance: a new life-rhythm gains sway over those who are approaching the wedding, and this rhythm culminates in an invitation to attend the gathering in the Sun-House.

After a few dances our president returned to us and told us how the artists and aspirants had offered to enact a merry comedy for their Royal Majesties, before their departure, and for their honour and pleasure. If we saw fit to be present at it, and to accompany His Royal Majesty to the House of the Sun, it would please Him.

The royal wedding candidates' dance with the maidens represents the influx of the new kundalini-power in its countless subdivisions and the candidate's reaction to it in his life as a whole. The Gnosis touches him in a steady rhythm, and he takes it into consideration in every aspect of his life. That is why the text says:

For my Mercurialisers²³ were so artful in their movements that it seemed as if they had already known this work for a long time.

In this way – and there is no other – the candidates prepare themselves for the royal wedding. They then set out for the Sun-House where, following their preparation, a comedy is to take place.

23. Mercury, or Hermes, the messenger of the gods, was often represented with wings fastened to his sandals.

The House of the Sun is the heart sanctuary, and the sun is the spirit, the king and queen themselves. The heart is the place where the spirit will have to dwell when it has become completely united with the soul, when the royal wedding has been celebrated in reality and completeness.

The mighty centre of the pineal gland is the place where the spirit enters. Through the spiral course upward the candidates have discovered that the king and queen, though not yet crowned, are already present there.

Through the proper interaction between the multiplicity of kundalini radiations in the system and the candidate's attitude to life which is practised in deed and reality, there now arises an initial, provisional, very temporary influx of the spirit into its later, definitive dwelling place, the House of the Sun, the heart sanctuary.

This influx takes place in order to attune the mind, the soul of the neophyte fully to the process that must now gradually unfold. You will know that a distinction is made between the soul and the knowing soul. Thanks be to God, many pupils of the Spiritual School have reached the new soul-state: the new soul has awoken and is radiating within them. However, the new soul must be directed, attuned, it must be rendered "knowing", it must attain cognizance, a process in which the Inner School of the young gnostic Brotherhood is constantly engaged.

The new soul is only a radiation. As long as the spirit does not give it direction, it wanders aimlessly and the ego, the I, which still exists, can be incited to very negative actions.

In the episode of the Fourth Day we are discussing, the kundalini-current of the Seven-Spirit which has entered the pineal centre, finds direct connection with the heart, just as earlier, through its sighing, the soul sought to find its spiral way upwards. And then the great process of alchemical transformation is etched directly into the candidate's soul, so that the soul may "know as it is known", or in other words: so that the candidate may possess a soul-state that will always steer him towards the right, spiritually

directed actions. That is why this preparation of the heart includes a dramatisation, a performance of the coming magnificent work, which is shown to every candidate as one who is directly involved.

Presently the Maiden brought word that we had to wait for their Royal Majesties in our order in the gallery, wither we were soon led. However, we did not stay long there, for the royal procession was ready, yet without any music at all. The unknown Queen who was with us yesterday, went first, apparelled in white satin and with a small and costly coronet upon her head. She carried nothing but a small crucifix which was made of one single pearl, which had hung between the young King and his bride this very day.

After her went the six maidens mentioned earlier, in two ranks, bearing the King's jewels which had been on the little altar. After these came the three Kings. The Bridegroom was in their midst, dressed in plain, black satin after the Italian fashion. He wore a small, round, black hat with a little black, pointed feather, which he courteously doffed to us, to show his favour. We on our part bowed to him as well as to the others, as we had been instructed.

After the Kings came the three Queens, two of whom were richly habited; only the middle one was likewise all in black, and Cupid held up her train. Then we were given a sign to follow, and after us the maidens, while at last old Atlas brought up the rear.

In this order the procession went through many stately corridors to the House of the Sun, to behold the comedy there, next to the King and Queen on a richly decorated platform.

We stood at the right hand of the Kings, though at some distance from them, while the maidens stood on the left, except those to whom the royal jewellery had been committed; to them was assigned a special place at the top. The rest of the servants had to stand below between the columns, and be content with it.

Now because there were many remarkable passages in the comedy, I will not omit briefly to summarise it.

First of all came forth a very ancient king with several servants. Before his throne was brought a little chest, with mention that it had been found upon the water. When it was opened, there appeared in it a lovely babe, together with certain jewels and a small letter of parchment, sealed and addressed to the King, which he at once opened, and having read it, he wept. He then told his servants that the king of the Moors had with great force conquered the country of his aunt and had massacred the whole royal seed, with the exception of this child. As it had always been his intention to have his son marry the daughter of his aunt, he swore perpetual enmity and revenge against the Moor and his allies. He then commanded that the child be tenderly nursed, and gave orders to prepare for battle against the Moor. These preparations and the education of the little girl, who as soon as she had grown somewhat was entrusted to an ancient tutor, filled the entire first act, with much fine and laudable humour.

In the interlude a lion and a griffin were set against each other to fight, and the lion gained the victory, which was understandable.

In the second act the Moor, a black, treacherous fellow, came forth also. He had, to his extreme vexation, understood that his slaughter had been discovered and that, moreover, a girl had escaped craftily. Thereupon he began to consider how, by stratagem, he might be able to conquer such a powerful enemy. He was advised by some fugitives who because of famine had fled to him.

So when, contrary to expectations, the young lady fell again into his hands, he would have had her strangled at once, had he not, in a miraculous way, been deceived by his own servants. Thus this act was concluded with a marvellous triumph of the Moor.

In the third act a great army was raised against the Moor, at the command of the King, and put under the leadership of an old, valiant knight. He invaded the Moor's country, till at length he liberated the girl from the tower with great force and had her provided with new clothes.

Now a glorious platform was erected and the girl was placed upon it. Presently twelve royal ambassadors appeared, to whom the afore-mentioned knight made a speech, pointing out that the King, his most gracious Lord, had not only saved her from death

for the second time and even had her royally brought up – though she had not always behaved herself properly – but moreover his Royal Majesty had, before others, elected her to be a spouse for the young Lord his son, and graciously desired this betrothal to be realised, provided she would agree to observe some stipulations with regard to His Majesty. Then he read from a proclamation some attractive conditions which, if it were not too long, were well worthy to be mentioned here. In brief, the young lady took an oath inviolably to observe the same and courteously expressed her thanks for so high a grace. Whereupon they began to sing to the praise of God, the King and the young lady, after which all left the stage.

The Comedy in the House of the Sun (I)

As we have discussed, a moment comes in the progression of pupilship when the kundalini force of the spirit, which has become active throughout the pupil's chakra system, manifests itself in the heart sanctuary, where the new soul is growing. In this way, the kundalini force of the spirit brings to the new soul knowledge of the great, holy process that now has to begin, the process of the wedding feast in its more direct sense.

This process of soul instruction is depicted in the comedy described in the text. This comedy portrays symbolically every detail of the process engraved on the soul. All the figures of the royal company we have encountered on our visit to the spaces of the pineal gland, enter the great chamber of the heart sanctuary. All candidates interested in the coming manifestation are placed on the right-hand side of the royal company, while the maidens stand on the left. These positions draw attention yet again to the fact that when the candidate's newly born soul is raised to cognizance, he himself is brought into a very positive relationship with the development of wisdom in the soul and its aim.

Thus begins the first act of this remarkable comedy. Let us, as spectators at the performance, try to understand something of its meaning.

Act One

Just like Moses, who was found by a king's daughter floating in a rush basket in the waters of the Nile, so this comedy features a child – a beautiful little girl – who is found drifting in a basket on the water. She, too, is brought to the old king. She is the only member of a royal family to have escaped slaughter by the king of the Moors. The old king had previously planned for the little girl to be betrothed to his son in due time, and now she is brought to him as the last of her line. Like Moses, who was brought up in the royal court of Egypt, this king's child, too, is adopted by the grey prince. He gives orders for the child to be raised with all tenderness, and for battle to be waged against the guilty king of the Moors.

The language of this act is clear. A human lifewave develops in which an entire divine plan must come to expression. Every member of this lifewave is called and chosen to become a king-priest, to enter a divine-human state. During and as a result of the course through the nadir, a large part of this lifewave is afflicted by – or inflicts upon itself – a dark, a black betrayal. The delusion of superiority of the bodily man, the I-man, ravages and tears the system, isolating the soul, which was intended to be an intermediary between the spirit and the body. In this way the soul-nucleus – which cannot be killed – finds itself entirely alone and forsaken on the waters of the sea of life. Finally the spirit, which is kindred to the soul, decides to protect the soul nucleus and rear it, to regenerate it and rededicate it to its destiny.

The fundamental aim of the Spiritual School of the Golden Rosycross is to return the primordial atom, the radiation of the monadic nucleus, the rosebud, to a state of maturity and beauty and to place it as a dominant factor in the heart of the cross, the bodily man. This fundamental principle, this one goal of the Triple Alliance of the Light, must be chosen in full knowledge by the soul as the basis for all its activity. Everything that deviates

from or opposes this aim must be denied and rejected. That is why the true pupil will take the purely Hermetic attitude of Paul who said: "I have determined not to know anything, save Jesus Christ and Him crucified", or in other words: the soul united with the spirit, centrally dominating in a transfigured personality. As an interlude between the first and second acts we see the battle between the lion and the griffin. This is certainly a hope-giving battle. The griffin is the classical winged dragon, the as yet unpurified serpent fire, which constantly threatens the existence of the soul. The lion is the symbol of the divine love-power, which always emerges victorious from the battle.

Act Two

The black, destructive, soul-threatening power appears again in the second act. The Moor discovers that one member of the royal family has escaped him after all and cunningly plots to regain possession of the girl. He succeeds in doing so, but when he orders her execution he is deceived by his own servants.

This is the second lesson that every soul engaged in renewal must learn and daily keep in mind. When the soul becomes active and directs itself towards the one goal it begins to exercise an influence on the personality which Hermes calls "the radiance of the soul". By so doing, the soul unavoidably invokes the Adversary, for it is not only the regenerative power of the spirit that circulates in the pineal centre, but also the dialectical kundalini-force, the force of ordinary nature. This latter force in the pineal centre is represented by "the Moor", the old will, which the *Pistis Sophia* calls Authades, the power with the lion's head. It penetrates the serpent fire and animates the sacral plexus, seat of the karmic past. No pupil can avoid being gripped time and time again by these negative influences in the self. The soul is thus continually in danger, because there are all kinds of influences which seek to betray it.



The lion and the griffin

To understand this, one of the things you should remember is that in the course of the living soul's development and the growth of its influence on the personality, old life-aspects, behaviours and habits always appear which are not acceptable in the light of the soul and must therefore be abandoned. These old habits, however, leave astral and etheric traces in the system, and as soon as they are no longer being fed in a direct way via one's behaviour, they begin to suffer hunger. These astral principles then activate the dialectical serpent, the natural kundalini-force. That is why the text of the second act says of the Moor: *He was advised by some fugitives who because of famine had fled to him.* Thus tensions continually develop in the soul, which threaten to victimise it or indeed do so.

But look – how wonderful! The Moor is threatened too, and by his own servants, *in a miraculous way*, says the story. The Moor has two kinds of servants, since his life-field and driving force are the life-field and driving force of antitheses. So when evil activates the darkness, this in turn activates good, owing to the nature of dialectics. We are all familiar with the so misleading interplay of opposites: the good that turns into evil and the evil that is followed by good. Think, too, of the many mighty events in world history in which time and time again, developments brought about with enormous might and power and tremendous intelligence have turned unchangeably into their opposites.

That is why every adversary, whether great or small, is always deceived by his own servants. And that is why the soul repeatedly escapes from evil designs made upon it.

Even though the soul's life is saved time and time again, it is not simply freed from its imprisonment and isolation. This is because the soul is unable to manifest itself in the field of antitheses. This idea is dealt with by the next act.

Act Three

In this scene a great army goes out to fight the Moor. The maiden is delivered from her imprisonment and given new clothes. She is then placed on a kind of seat of honour. The young lady's rescuer makes a speech in which he announces that she has been elected, before many others, to become the spouse of the king's son. He proclaims this to the twelve royal ambassadors – which represent the twelve pairs of cranial nerves that transmit to the consciousness the impulse directed to the soul. But this royal betrothal can only become a fact if the young lady is willing to promise to fulfil certain conditions. The story tells us that she promises under oath and gives thanks for the grace shown to her.

The third act ends with a hymn of praise to God, the king and the young woman.

The Comedy in the House of the Sun (II)

We would now like to consider the significance of the third act of the comedy performed in the House of the Sun, the heart sanctuary. The soul's life has been saved but it is still deprived of freedom; its isolation is still complete. It is and remains the prisoner of the dialectical, bodily human being, in which so many forces of the counternature prevail. But we see how a great army is sent out to do battle with the adversary, which is referred to here as the Moor.

This army should be seen as the universal chain of the Gnosis, which is able to manifest itself via a gnostic spiritual school such as that of the young Gnosis which stands in the midst of enemy territory. Every soul that truly yearns and seeks for the liberating life can and will be liberated by being taken up into the Living Body, with its special astral and etheric conditions. It will then be provided with new clothing.

The natural clothing of the soul is the personality, the bodily human being. But that clothing can only be renewed by total transfiguration. The apparel mentioned in our text is such a renewed garment, the light-vesture or golden wedding gown, which can be referred to more specifically as the soul-garment. This garment imparts freedom of action to the enlightened soul, independent of the bodily human being. Let us explain further.

Anyone who is taken up into the Living Body of the modern Spiritual School and is liberated as to the soul, and thus is given

the opportunity to bring the new soul-principle, the rosebud, to unfoldment, receives from the Living Body new astral forces and through them, new etheric forces. They are given to the soul as holy foods. From them, the soul weaves a kind of soul-body, a *soma psychikon*, a mantle of soul-matter, the golden wedding gown, which it then draws around itself.

This soul garment has little or nothing to do with the bodily human being, even though it works constantly with it if possible. It enables the soul to manifest itself from time to time, entirely independently of the bodily human being, and to undertake soul journeys and thus gain experience and growth, and make contacts wherever it is necessary.

We would like to emphasise, though, that this has nothing to do with the occult splitting of the personality or with the splitting of the personality that normally takes place during sleep. When the true pupil is asleep, the subtle parts of the personality generally remain close to the physical body, while the soul – together with its garment if the soul already possesses one – follows its own course, free of the reflection-sphere. This very special state of being can only be reached if the physical human being co-operates in self-surrender.

Well then, when the soul is rescued in this way from its isolation, or is engaged in developing this process of liberation, it is called to become the future spouse of the king's son. Understand these words well! As soon as the soul has been reborn and rescued from its isolation the Seven-Spirit enters into connection with it and preparation for the true alchemical wedding begins. But this true marriage feast can only come about if the conditions are strictly adhered to and the soul commits itself fully to them. Then the spirit will be able to join with the soul to form an absolute unity. And then, too, the bodily human being will be changed through transfiguration and the three – spirit, soul and body – will become a tri-unity.

In the comedy the liberated maiden makes her promise very

readily. But later it will appear that making a promise, even under solemn oath, is quite a different thing from actually keeping it.

We have to tell you that there are many enlightened souls laden with knowledge and equipped with new garments, who are connected with the Seven-Spirit up to a point, and thus can be called “brides of the Lamb”, but who are nevertheless unable to progress any further towards a genuine alchemical wedding because they keep on breaking and violating their solemn promises to the spirit. They are forever veering off in the direction of the bodily man.

In this way the soul, together with the personality, remains bound to the wheel of birth and death. In this way, too, the bodily human being with which the soul was linked at birth, remains entirely of the earth, earthly, with all the consequences.

The result is that such souls suffer the greatest sorrows, even though they know the way to freedom and are capable of walking it without any restriction. Thus five types of human being can be distinguished:

1. the bodily human being with a sleeping soul, the man of the masses,
2. the bodily human being with an enlightened soul,
3. the bodily human being with the liberated soul with its new garments,
4. the liberated soul who has accepted the law of the spirit and is fulfilling the great work of transfiguration,
5. the true life-giving spirit-man, intended by God.

So we can see the great importance of this play. From it we should learn of the soul’s high calling. Perhaps you already possess a very enlightened soul. Perhaps, through a genuine, positive pupilship, you could be called a liberated soul. But how many times have you betrayed your high calling?

The Alchemical Wedding of Christian Rosycross therefore seeks to make you a *knowing* soul, and in this way to confront you with the great problem of your vocation.

To shorten the time the four beasts of Daniel, as he saw them in a vision, and has at length described them, were brought in, all of which had a certain significance.

In the fourth act the young lady was again restored to her lost kingdom, and was crowned, and for a while, in this array, conducted around the square with great joy. After this various ambassadors presented themselves, not only to wish her prosperity, but also to behold her glory. Yet it was not long that she preserved her integrity, but soon began again to look wantonly about her, and to wink at the ambassadors and lords, so that she clearly showed her true character.

Her manners soon became known to the Moor, who would by no means neglect such an opportunity, and because her steward did not pay sufficient attention to her, she was easily blinded with great promises, so that she lost her confidence in the King and secretly submitted herself to the Moor, who immediately made use of it. Having by her consent got her into his hands again, he gave her good words so long until her entire kingdom had subjected itself to him.

In the third scene of this act he had her taken outside, first to be stripped naked, and then upon a rough wooden scaffold bound to a post, severely whipped and at last sentenced to death.

This was such a woeful spectacle that it made the eyes of many run over. Hereupon, naked as she was, she was cast into a dungeon, there to await death, which would be administered by poi-

son. The poison, however, did not kill her, but made her leprous all over. Thus this act was for the most part lamentable.

As an interlude the statue of Nebuchadnezzar was brought forth, which was adorned with various weapons on head, breast, belly, thighs and feet, of which more shall be spoken in a future explanation.

In the fifth act the young King was told about all that had passed between the Moor and his future bride. The King interceded with his father for her, entreating that she might not be left to her fate. This request was granted and ambassadors were dispatched to comfort her in her sickness and captivity, but also to make her aware of her inconsiderateness. Yet she would have nothing to do with these ambassadors, but on the contrary agreed to be the Moor's concubine, which happened, too, and was told to the King.

After this a group of fools entered the stage, each of which brought with him a wand with which in a trice they made a great globe of the world, and soon undid it again, which was a pleasant and entertaining fantasy.

In the sixth act the young King decided to challenge the Moor to battle, which also was done. And although the Moor was conquered, yet all held the young King too for dead. At length he came to himself again, released his bride and prepared for the wedding, after having her committed to his steward and chaplain.

After the first had tormented her viciously, the priest took over

and was so maliciously wicked that it seemed he wanted to surpass all. When this came to the ears of the young King, he hastily dispatched someone to put an end to the priest's might, and adorn the bride for the wedding.

After this act a vast, artificial elephant was brought forth. It carried a great tower of musicians, which was highly admired by all.

In the last act the bridegroom appeared with such pomp as can hardly be believed, and I was amazed at how it was brought to pass. The bride met him with equal stateliness and all the actors cried out: "Long live the Bridegroom, long live the Bride", so that by this comedy they did congratulate our King and Queen in an impressive manner, which (as I well observed), pleased them very much.

Finally, all actors walked a few times around the stage till together they began to sing:

I

*This happy time
brings us great joy
now that our King is married.
Therefore let us sing;
let our praises ring
to Him Who this has granted.*

II

*The long-awaited
bride so fair,
to him in troth is plighted.
At last we've obtained
that for which we aimed;
blest is he who now is foresighted.*

III

*Her parents, good,
have giv'n consent,
though long was she in their keeping.
In honour increase
that thousands may rise
from you; from your blood and its being.*

After this the actors retired and the comedy was ended with joy and the particular approval of the royal persons. As the evening approached we departed together in the prescribed order; we had to follow the royal persons up the winding stairs to the aforementioned hall, where the tables, richly provided, were ready.

The Comedy in the House of the Sun (III)

Now that we have investigated as thoroughly as possible the meaning of the comedy in the House of the Sun, which is a summary of the whole aim of *The Alchemical Wedding*, we can now try to reflect on the last four acts.

To keep the image clearly before your consciousness, let us recapitulate: in Act One the nuclear radiation of the monad is brought into the heart sanctuary of the physical human being, as a lonely foundling. At that moment, the governing consciousness in the bodily human being still has two aspects, one good and one bad. So a grey king and a black king exist in him. The grey king receives the new soul, hoping that she will marry – or become united – with the Holy Spirit. To reach this goal, he resolves to combat the black king within him with all his might, for he is aware of the dangers that always threaten from the side of the Moor. That is why, in Act Two, the Moor appears again. He succeeds in ensnaring the new soul in his trap and throws her into prison.

In Act Three we see how all the forces of goodness go out to free the soul again, and how their efforts are met with success. Having become somewhat more conscious as a result of her sufferings, the soul is now called to her task and commits herself to it with a promise of faithfulness, for she needs to become the dominant factor in the life.

Then the scene changes. A diversion follows: the result of the promise which has been made vibrates through the personality and into the respiration field surrounding it. As an interlude, the four animals Daniel beheld in his vision are brought onto the stage.

The first animal, described in Daniel Chapter 7, resembles a lion with eagles wings, the second a bear, and the third a panther with four wings and four heads. The fourth animal is terrible, frightening and immensely strong. It differs from all other animals. In one of its many horns there are eyes like the eyes of a human being and a mouth full of boasting.

This vision concerns four aspects of the nadir of materiality, with which the whole of seeking mankind must be confronted and which therefore every candidate must come to know, in affliction and strife, until the victory has been won. And as life so very often proves: the last battle is generally the fiercest of them all.

No candidate can be spared the passage through these tribulations. They are undergone by every soul which has become conscious. These experiences are a necessary part of the development of soul-consciousness, serving to ennoble the soul for its meeting with the highest and conquering kingship, the kingship of the people of the holy ones of the Most High. As in *The Alchemical Wedding*, Daniel Chapter 7, too, mentions the holy Ancient One, or the Very Ancient One – the spirit itself.

The interlude between the third and fourth acts of the comedy draws attention to the fact that in one way or another, every pupil will have to follow the path of resurrection out of the nadir, so that it is a matter of intelligence and rational insight to make the time of the nadir, the times of trial, as short as possible.

Act Four

With great joy, the fourth act then begins. The soul in the form of

the maiden regains possession, in principle, of her lost kingdom, the physical human being; she is crowned as the leader of man's life. But the old will, too, is still present in the system, symbolised by the Moor, and he begins to attack the newly born soul yet again.

This parallels the vicissitudes of the Pistis Sophia. She, too, was attacked time and time again by the creatures of Authades. The new soul-state, still so frail, appears to be not sufficiently mature to cope with the situation as yet. Dialectical life is so many-sided and so complicated, life in society claims man in so many aspects, and in it the counternature is so subtly active that the new soul is soon lost in it all.

The text tells us that her steward does not guard her sufficiently. Who is this steward? When the Spirit-Soul, the nuclear radiation of the monad, begins to ensoul the heart, the light of the soul will immediately irradiate the body and take hold of the various fluids. In this way, part of the consciousness quickly comes under this influence and begins to co-operate to a certain extent with the requirements of the new soul. This state of being accounts for the times when you are orientated entirely towards pupilship, so that the soul is given the opportunity to unfold. However, you undoubtedly know from experience that this co-operation stag- nates from time to time, and most of all at important moments.

So the maiden's piety does not last long in this phase, and she falls again into the power of the Moor. It is in this period, which is so entirely explainable psychologically, that many pupils leave the School. They begin to lose their trust in the king and become prisoners of the Moor once again. Or, to use the terminology of the gnostic gospel of the Pistis Sophia: the soul is robbed even of its last vestige of light-power. When yet again she has become fatally weak and is as if naked, divested of every shred of enfold- ing light, she is condemned to death. The poison of evil of the counternature will eventually kill her without any doubt. How-

ever, things do not go that far in the story. The soul is stricken with leprosy, a disease in which the body is eaten away; the monadic nuclear radiation gradually withdraws from her.

As an interlude, the candidates of the wedding feast are shown the statue of Nebuchadnezzar. This is very significant! In the book of Daniel from which the previous interlude was derived, the story is told of how this statue shatters into a thousand pieces. The candidate of the wedding feast must understand the warning contained in this story. The statue of Nebuchadnezzar represents the emergence of a gnostic Spiritual School, with a manifold Living Body. If the nucleus of such a School were to consist of such leprous souls, the entire Living Body in all its subtlety would collapse.

So when the forces of the adversary fall upon you in order to rob you of your light-power, they are doing so not only to keep you for *their* kingdom, but also and more importantly, to destroy the School, in and with you. That is why the fact that the pupil's way of life needs to be in harmony with the doctrine is emphasised to such an extent in the modern Spiritual School.

Act Five

Now that we have understood all this, we will be able to comprehend the fifth act. Where the soul is, there the spirit manifests itself. Where the bride is, there the bridegroom is also. When the soul has become powerless once again, and is no longer reacting to the new influences of the pineal gland, these influences will try to arouse all the good aspects in the nature-born human being to renewed activity. But initially there is no response from the soul. Indeed, it rebuffs any contact with the spirit, just like the pupil in this state who totally rejects the gnostic Spiritual School and throws himself into the arms of the Moor. In this period, the soul is under the delusion that it has made the best choice, that it has emancipated itself, freed itself from a lie.



The statue of Nebuchadnezzar

That is why, in the interlude following Act Five, a number of jesters appear. With imaginary cudgels they build a sham-world, and then just as quickly pull it down again.

Act Six

The spirit of the Paraclete, the spirit of the universal chain, does not give up, however. In the sixth act, the spirit once again takes hold of the whole being and destroys the Moor. Once he has re-established himself he frees his bride and entrusts her to her steward and chaplain. The first torments her viciously while the latter is full of maliciousness.

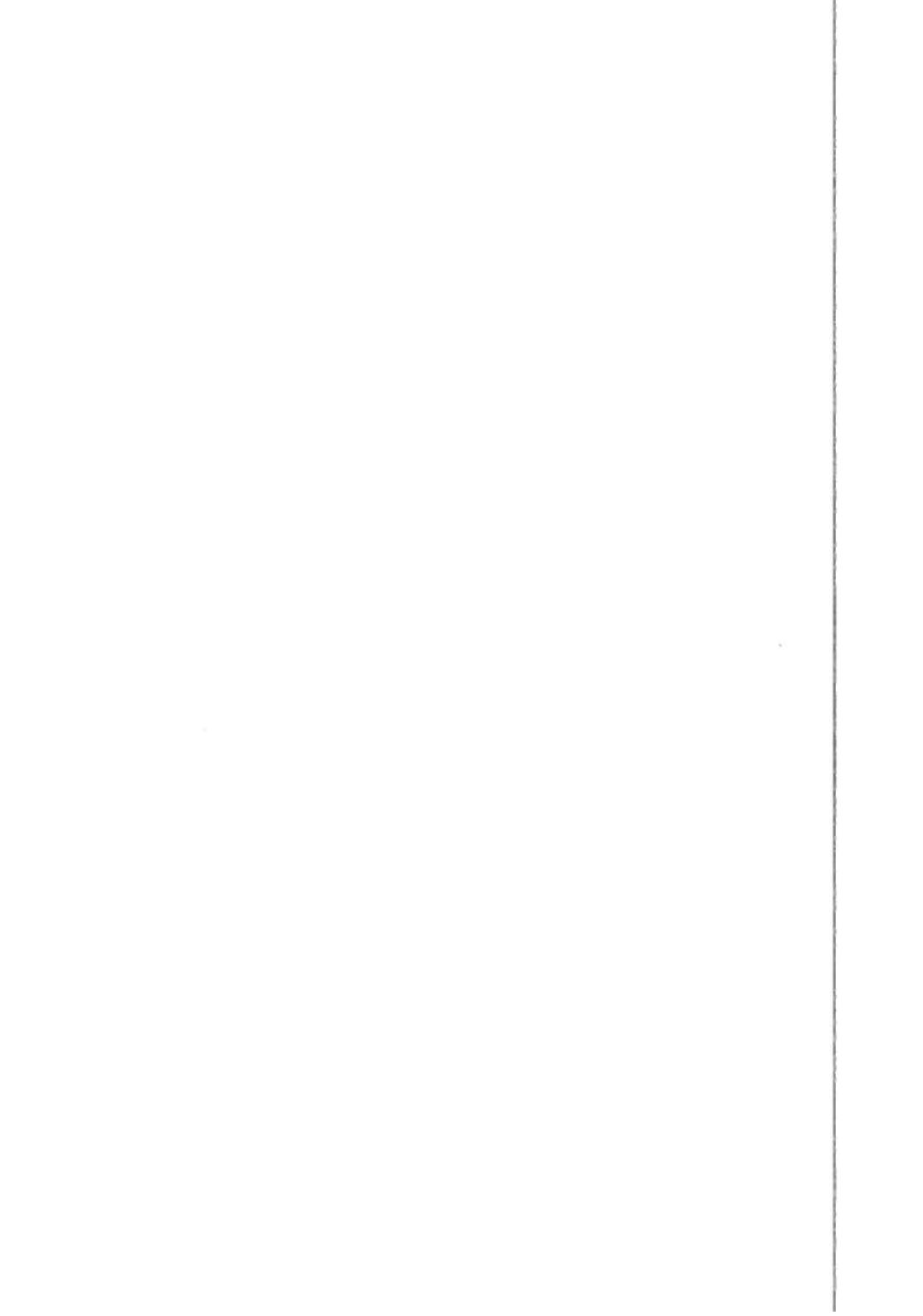
You should let the lesson that lies in this sink deeply into you. When the soul that is stricken by leprosy and utter weakness has been freed and is regaining its vitality, the natural being of the pupil will undergo an inevitable reaction. This reaction will cause him to blame himself in every possible way, to reproach and berate himself, and impose all kinds of restrictions on himself.

You perhaps know from your own experience periods in which, after making a mistake, you make all kinds of penances. You give the soul no rest. You offer it no opportunity to come to itself. The steward and the chaplain in you will not leave you in peace. They torture you unceasingly. They bombard you with self-accusations which in fact are totally pointless. If only you could see clearly the relationship between the nature-born form, with its good and evil, and the new soul which is introduced into such a system. Do not vex your soul! Leave it free! Let it prepare itself for the wedding feast.

Act Seven

The comedy ends in the seventh act with the meeting between the bride and groom, the soul and the spirit, who behold each other for the first time in their joint ascent to the higher good.

So there is a happy ending. But remember, it is only a stage ending! That is why we are immediately brought back to the reality of the alchemical wedding itself. The evening of the Fourth Day is approaching and the entire company of royal personages and candidates is invited to climb the spiral staircase again for a truly royal meal. The liberated soul ascends for a last supper.



This was the first time we had been invited to the King's table. The little altar was placed in the midst of the hall, and the six royal insignia were laid upon it. The young King behaved very graciously towards us, but he could not be heartily merry, and though he now and then spoke a few words with us, yet he often sighed, at which the little Cupid mocked, and played his bold tricks. The old Kings and Queens were very serious, only the wife of one of them was merry, the cause of which I did not understand.

During this, the royal persons sat down at the first table, at the second we were seated, and at the third some of the principal maidens placed themselves. The rest of the maidens and lords had to serve. Everything was performed with such dignity and solemn stillness, that I dare not say much about it. But I cannot leave unmentioned that before the meal, all the royal persons had attired themselves in snow-white, radiant garments, and thus sat down at the table. Over the table hung a great golden crown, of which the precious stones, without any other light, would have sufficiently illuminated the hall. Then all the lights were kindled at the small taper upon the altar; for what reason I did not quite know. But I took good notice of the young King, who frequently sent food to the white serpent upon the little altar, which caused me to ponder.

Almost all the prattle at this banquet was made by little Cupid, who could not leave us alone, and me in particular – he was per-

petually producing some strange matter. However, there was no considerable mirth, all went silently on, so that I had the impression that some peril was imminent, even more so because there was no music to be heard. And if anything was asked of us, we had to answer briefly and to the point, and so let it rest. In short, there was such a peculiar atmosphere that the sweat began to trickle down all over my body and I think that even with great self-control one could have lost courage.

Supper being now almost ended, the young King commanded the book to be given to him from the little altar. This he opened and again had an old man ask us whether we intended to remain faithful to him in prosperity and adversity. When we had, trembling, consented to it, he further caused us sadly to be demanded whether we would give him this in writing, which we could not refuse. Besides, it was necessary. Hereupon one after the other arose, and with his own hand signed the book.

When this was done, the little crystal fountain, together with a very small crystal glass was brought near, out of which all the royal persons, one after another, drank. Afterwards it was offered to us too, and then to all the others. This was called the Draught of Silence.

Hereupon all the royal persons presented us their hands, declaring that in case we did not stick to them, we should now and

never more hereafter see them, which made our eyes run over. But our president, on our behalf, confirmed our absolute promise of faithfulness, which at last satisfied the royal persons.

Meanwhile a little bell was tolled, at which all the royal persons turned so pale that we came close to losing our courage. They then took off their white garments and put on entirely black ones. The whole hall was hung with black velvet and the floor likewise, and a black curtain was drawn before the stage. After the tables had been moved away, and all had seated themselves in a circle on the benches, and we too had put on black habits, our president, who had gone outside, came in again. She brought with her six black taffeta scarves, with which she bound the six royal persons' eyes. When they could no longer see, the servants quickly brought in six covered coffins and set them down in the hall, while a low, black seat was placed in the middle. Finally, a coal-black man entered the hall carrying a sharp axe. After the old king had been brought to a seat, his head was quickly chopped off, and wrapped in a black cloth, but the blood was received into a great golden goblet, and placed with him in the coffin that stood nearby and which was now covered and set aside.

Thus it went with the rest also, so that I thought it would at length have come to me too, but it did not. For as soon as the royal persons were beheaded, the black man went out again, after

whom another followed, who beheaded him too just before the door, and brought back his head together with the axe, which were placed in a little casket.

This indeed seemed to me a bloody wedding, but because I could not tell what would yet happen, I had to contain my thoughts for the time being until I had learned more about it.

When our Maiden saw that some of us became faint hearted and began to weep, she bid us be calm. "For", she said, "The lives of those persons are now in your hands. If you follow me, their death will make many alive".

Then she insisted we go to sleep, and trouble ourselves no further, for they should be sure to be done justice. She bade us all good night, saying that she must watch the dead that night. We did so, and were each of us conducted by our pages to our sleeping-quarters.

My page talked with me for a long time of various matters, which I still well remember, as I admired his understanding. But his intention was to lull me asleep, which I noticed at last. That is why I pretended I was fast asleep, but no sleep came into my eyes as I could not put the beheaded out of my mind.

The Beheading of the Six Royal Personages

When the stage presentation has come to an end and the evening of the Fourth Day has arrived, the candidates of the alchemical wedding assemble in the upper room to participate for the first time in a truly royal meal. Perhaps you will understand what this means, for you will remember the order given to the disciples in the gospels to prepare for the last supper in the upper room.

Once again the candidates see there the little altar mentioned earlier, on which the tokens of royal merit are laid. As we know, six royal personages are in the upper room: the old grey king with his young wife, the black king with the old, veiled woman beside him, and two young people not yet crowned, although a beautiful crown hangs above their heads. In addition there are maidens and pages and finally the candidates for the alchemical wedding. The great golden crown hanging above the table is shedding a wonderful, radiant light. The young king repeatedly sends food to the white serpent on the altar. And yet no special merriment prevails in the festal chamber; everything takes place in profound silence. There is such a peculiar atmosphere in the room that C.R.C. is deeply moved by it. Let us examine more closely the meaning of all this.

You will of course recognise the six royal personages after everything we have said about them. Two natures speak in the human being born of nature, two voices: the voice of good and the voice

of evil. Both have a positive and a negative aspect, a male and a female pole. That is why they are represented in the upper room, in the head sanctuary, by four figures: the two kings with their consorts.

When we refer to the black king and his wife as “evil”, you should understand this in the sense of gnostic philosophy. What is evil? It is not only those things which are villainous, inferior or very bad. Evil in the sense of the Gnosis is everything that binds bodily man to the nadir of materiality and seeks to make him look for his destiny there.

What is good? Good, as meant by gnostic philosophy, is everything that causes bodily man to seek in the nadir of materiality – where his destiny is not to be found – for a solution, a way to satisfy a deeply felt need for a genuine and pure life.

In this way, we discover that good and evil are closely related to each other and that they are inseparable in this world of perishability. We find that each continually demonstrates the opposing aim of the other, and that they constantly keep each other dialectically in motion. What the one builds up the other breaks down. In this way, the human being in the nature of death is and remains far from his destiny. The four royal personages in the upper room symbolise this idea.

When a human being realises the futility of this rotation of the wheel, a mighty yearning for a solution, a way out, arises in his good aspect; a longing and striving for a positive goodness which can really be accomplished. This goodness is the goodness of the origin, which does not possess a dual nature.

When this yearning arises in a person, a yearning born of experience, the heart sanctuary becomes open for the radiation of the monadic nucleus; then the young princess, that so strange soul-being, is born. It is this young soul-princess whom we meet as the fifth figure in the upper room. Beside her we see a young prince, the personification of the influence of the Seven-Spirit, which is already noticeable and never gives up.

Thus the new soul-power and the power of the Holy Spirit, although not yet crowned – for the wedding, the unification, has yet to occur – find themselves in the midst of the ancient princes of dialectical nature. This is certainly a remarkable, exceptional situation.

The fact that the negative aspect of the black king is so old and decrepit is also worthy of note. The aspect of man symbolised here is on the verge of the grave, while the negative aspect of the grey king is very young and full of vitality. Now that it is no longer obstructed by evil, which is in the process of dying, the urge towards goodness has discovered a new possibility, the possibility of the great self-surrender to the Other One, which must grow. Therefore this aspect, too, is on the verge of the grave.

The first death is the death of the lawful ending; the second death is that of self-surrender, the Johannine death. As soon as a human being refuses to accept dialectics and therefore says farewell to it, evil dies. As soon as a human being calls the soul to life, good in its relative sense dies also. The entity concerned has then been emancipated. He has become free. At that same time the soul in the heart and the spirit in the pineal gland come to him; the newly called king and queen who are not yet crowned.

What does this mean? The soul and spirit manifestations, not of the earth, earthly, must enter the nature-born form and allow themselves to be taken prisoner in this figure of death. They, too, must enter the burial pit of the nature of death. Thus for these two, the great sacrifice means at the same time a death. That is why the Gospel according to John states: “God so loved the world that He gave his only begotten son, that whoever believes in Him might not perish, but have everlasting life.”

So now you will recognise the meaning of the mighty symbol of the skull on the little altar, in which a snow-white serpent lies coiled; it is the symbol of the true eternal life, the life that must arise out of death.

So it is understandable that at the end of the Fourth Day of the

alchemical wedding a critical point approaches, a moment which is at the same time a climax and a nadir, a Golgotha – the death of the six royal personages. However, this is a death which must eventually be followed by a resurrection, after passing through a mighty alchemical experience. In another gnostic treatise on the process of sanctification, this aspect is referred to as “the mount on which the form dies”. For him or her who has reached the mountain top, the great and glorious dawn appears.

Anyone who wishes to accept this “death unto life” must understand that it is a mighty process in which all values are transformed, a process in which the candidate will need to co-operate consciously and with full knowledge.

That is why, in our text, the Very Ancient One, the Hierophant of the Mysteries, asks each candidate whether he is prepared to remain faithful to the king and queen, or in other words whether he is willing to co-operate fully in the process of transmutation. He also asks each candidate whether he is willing to seal this promise with his signature in the book of life. Then all are offered the *Haustus Silentii*, the draught of silence: “All the old has passed away.”

When the candidate in the gnostic mysteries stands before the accomplished fact of his decisions, he is filled with a glorious, profound peace in which his entire inner being is bathed.

And now follows the mysterious death. In the upper room, seven people are beheaded one after the other: the six royal personages and the mysterious figure whose task it is to execute them. The six bodies are laid in coffins and the blood from each one, which has been caught in a golden chalice, is set beside it in the coffin. Of the seventh body, only the head is placed in a small casket.

Afterwards, some profound words are spoken to the candidates: *The lives of those persons are now in your hands. If you follow me, their deaths will make many alive.* Then all are invited to rest. But

C.R.C. is unable to sleep. Understandably, he is unable to forget the decapitations.

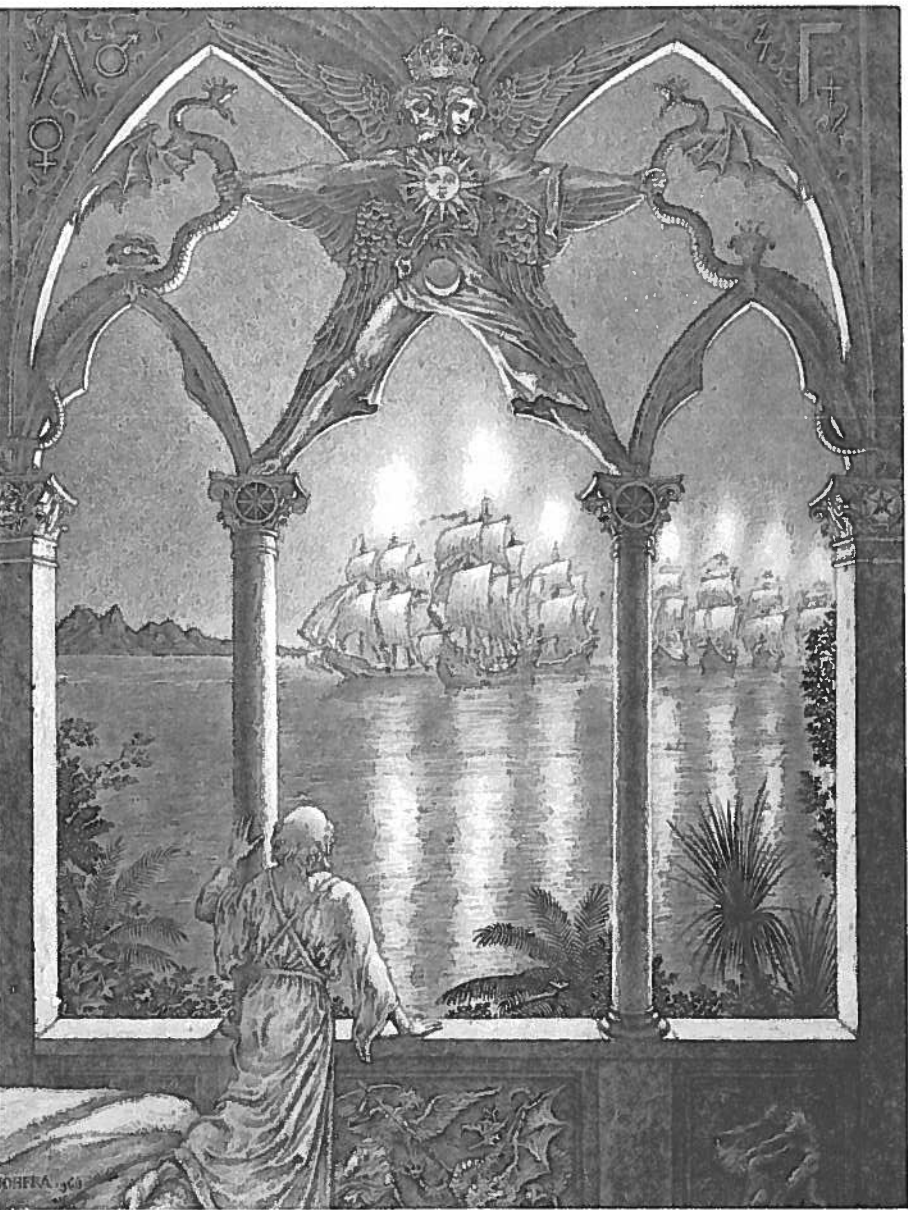
Your attention may have been drawn to the mysterious executioner, who perishes himself after his work is done. This executioner is the candidate's will. The will is called the high priest²⁴, the magical operator of the nature-born being. The human will is the fulfiller, the doer who, in the candidates of the Fourth Day, causes himself to perish along with the six others.

This perishing which leads to life was called the *endura* by the previous Brotherhood, and in original Christianity it was known as the voluntary death in Jesus the Lord, the death that leads to resurrection. "He who is willing to lose his life for My sake, shall find It." We hope and pray that you will be able to understand these things.

24. See *Dei Gloria Intacta*, by J. van Rijckenborgh, Chapter 6. Rosycross Press, Haarlem, The Netherlands, 1957.

My lodging faced towards the great lake, so that I could well look upon it, the windows being next to my bed. About midnight, as soon as it had struck twelve, I suddenly saw a great fire on the lake. Full of fear I quickly opened my window to see what would happen. Then from far away I saw seven ships approaching, which were all fully lighted. Above at the top of each of them hovered a flame that passed to and fro, and sometimes descended, so that it was clear that this would be the spirits of the beheaded. These ships gently moved towards the shore, and each of them had no more than one mariner. As soon as they had moored, I saw our Maiden going towards the ship with a torch, and after her the six covered coffins were carried, together with the little casket, and each of them was placed in a ship. Now I awakened my page, who was very grateful, for having run up and down the whole day, he might have overslept, although he knew what was going to happen.

As soon as the coffins had been placed in the ships, all the lights were extinguished, and the six flames returned together over the lake, so that there was no more than one light in each ship for a watch. There were also some hundred watchmen who stood alongside the shore, and the Maiden was sent back to the castle. She carefully bolted all up again, so that I understood that nothing more was going to happen and I had to await the day.



The seven ships on the lake

So we went again to our rest. And I only of all my company had a chamber facing the lake and saw this, so that I was weary and fell asleep during my manifold speculations.

The Seven Ships and the Seven Flames

In the candidate's deepest self are the seven aspects we have been discussing. They lie there, lifeless and still: the sources of the nature-born being's consciousness with their four aspects; the two higher aspects – the soul and the spirit – who together have sacrificed themselves, and the Lord of life and death, the high priest of the will, who carried out the sentence and perished with the condemned ones.

And now from across the lake, from across the sea of the astral plenitude, seven ships are approaching, each with a light burning above it. It will not be difficult for you to recognise in this the Septuple Light, the seven rays of the Seven-Spirit. When the candidate has cleared the way within him, the Seven-Spirit can descend into him. So when these seven ships land, or in other words, when they come into contact with the being of the candidate, the seven aspects of his being that have died the death of the endura, the voluntary perishing in Jesus the Lord – the six covered coffins containing the inanimate bodies of the six royal personages, together with the small casket containing the head and the sword of the will – are carried to the seven flames of the seven ships and placed within them. Six of the flames of the spirit then withdraw, and one remains behind as a guardian, surrounding the other ships with its light. It connects itself with the purified and newly orientated will, thereby rendering it capable of accomplishing the re-creative work of building.

Only now is the upper room, the head sanctuary, fully prepared for the mighty process that will now unfold on the Fifth, Sixth and Seventh Days: the awakening and maturation of the new consciousness, which will stand in the light of the seven rays of the spirit. It is necessary to feel deeply and understand profoundly the lesson that lies in all this.

He who wishes to accomplish the alchemical wedding of C.R.C. first needs *to know* what he is doing and why he is doing it: the First Day.

His motives must be pure, his desires must be in harmony with the goal, and he must pass seven tests: the Second Day.

Everything unholy must be burnt away; everything false and unworthy and all self-seeking must be banished: the Third Day.

Then the entire consciousness-state of the nature-born candidate, raised into the twofold light of the Gnosis, must voluntarily die the death of the endura: the Fourth Day.

On the basis of what has been achieved at the end of this day, the Seven-Spirit can be outpoured. The Seven-Spirit takes up those aspects which have perished in the endura in order to transfigure them completely and bring them to resurrection. That is why one of the seven rays remains behind in the candidate, in order to carry out the work that has begun, the basic work. It is the first ray, which is called "the Lord of Life and Death".

His six brothers withdraw until the basic work, the work of re-establishment, has been completed.

Having consciously perceived all this, C.R.C., who is exceedingly weary, falls deeply asleep like his page, and there follows an interval of rest. The Fourth Day has come to an end.

Having exerted his entire nature-born being to the utmost, and supported and illumined by the Gnosis, the candidate has perished in the endura and now enters the Fifth Day guided, sustained and

reborn in and by the Holy Spirit itself. All things are in and through and from this spirit. From that moment on, then, the candidate becomes a high priest, for in the first ray of the Seven-Spirit the new will is ignited.

FIFTH DAY
OF
THE ALCHEMICAL WEDDING

The night was over and the day so fervently wished for had begun, when I hastily got out of my bed, more desirous to learn what might happen than to ask myself if I had had enough sleep. After I had put on my clothes and, according to my custom, had gone down the stairs, it appeared to be too early, and I found nobody else in the hall. So I asked my page to guide me a little about in the castle, and show me something special. He was, as always, willing and at once led me down some stairs underground, to a great iron door, on which the following words in large copper letters were fixed:

HERE LIES BURIED

VENUS,

THE BEAUTIFUL LADY,

WHO DEPRIVED MANY A GREAT MAN

OF HAPPINESS, HONOUR, BLESSING AND FORTUNE.

After the door was opened, my page led me by the hand through a pitch-dark passage, till we came again to a small door, that was now ajar. As my page informed me, it was opened the day before to take out the coffins, and had not since been shut.

As soon as we entered I beheld the most precious thing ever created by nature. The vault had no other light than that from some huge carbuncles, and this, as I was informed, was the King's Treasury. But the most glorious and principal thing I saw here was a sepulchre which stood in the centre, so beautiful that I wondered that it was not better guarded. Then the page answered me, saying that it was only due to my stars by whose influence it was that I had now seen certain pieces which no human eyes, except for the King's servants, had ever viewed.

The sepulchre was triangular, and had in the middle of it a basin of polished copper; the rest was of pure gold and precious stones. In the basin stood an angel, who held in his arms an unknown tree, from which fruit continually fell into the basin. Every time the fruit fell into the basin, it turned into water and ran out from there into three small golden bowls standing by. This little altar was supported by three animals: an eagle, an ox and a lion, which stood on an extremely precious base.

I asked my page what this might signify. "Here", he answered, "lies buried Venus, the beautiful lady, who deprived many a great man of happiness, honour, blessing and fortune."

After which he showed me a copper door in the floor and said: "Here, if you wish, we may go further down". "I will follow you everywhere", I replied, and went down the steps. There it was totally dark, but the page immediately opened a little casket in

which stood a small, ever-burning taper, at which he kindled one of the many torches that lay close by. I was very frightened and worried and asked him whether he was allowed to do so. He gave me for answer: "As long as the royal persons are still resting, I have nothing to fear". Now I beheld a magnificent bed ready made, draped with beautiful curtains, one of which he drew back. There I saw the Lady Venus, entirely naked – for he had also lifted the coverlets – lying there in such beauty and grace that I was almost beside myself; neither do I yet know whether it was only a piece thus carved or a human body that lay dead there. For she lay entirely motionless and I was not allowed to touch her. She was again covered and the curtain drawn, yet she was still, as it were, before my eyes.

The Lady Venus and Her Mystery

So, at the end of the Fourth Day, the old, nature-born human being has died in the endura. The seven aspects of the old man have been stowed in the seven strange sailing ships. The seven rays of the universal spirit touch the candidate who has died as to the ego and keep him enfolded in the light and in the power of the first ray, the Lord of Life and Death.

You will now be able to understand the message of these veiled pronouncements. The nature-born body is not an end in itself. It is a tool, a means of accomplishing another birth, another aim. If the nature-born personality is willing to neutralise the passions of the I before they have damaged the body to any great extent, other forces are set free, and a soul-state is born that can live only in the power of God. If these new aspects which, as it were, allow themselves to be taken prisoner in the nature-born personality, are truly to reach resurrection, then the foci of the old consciousness and life must be replaced, "while living", by seven new ones. To put it another way: the mysteries of the Rosycross are founded on the fundamental restoration of the original, pure and thus ideal human state intended by the Logos; a process that must begin in the nature-born personality, on the basis of sober reality. Your nature-born personality can form the foundation for this mighty resurrection, provided you are aware of this and use your time and your opportunities for as long as this is still possible. *The Alchemical Wedding of C.R.C.* gives us the method; it shows us the way

in which this mighty process of restoration is accomplished. The key to this re-creative process lies in the human will.

On its own, your natural will cannot be used for this purpose. The will of birth in nature, the passion of I-centrality, must first come to a deadlock in nature, in the world of perishability. The will of the ego is capable of a great deal, but of itself it is incapable of becoming a factor on the road to true immortality. Anyone who has grasped this fact and realises and experiences the powerlessness of the nature-born state, will begin to seek and yearn intensely for genuine liberation. It is on this basis that the nuclear radiation of the monad, the power of the rose of the heart, enters the heart sanctuary of the seeker. All true, universal philosophy, all holy language, shows us this way: "Blessed are they who yearn for the spirit. Theirs is the kingdom of heaven."

As we saw in the Fourth Day, the new ensoulment power of the Gnosis will also renew the will. The state of the candidate's will constitutes the yardstick for his developing pupilship. The will is the force that governs your entire state of life.

But *what* do you want, and *how* do you want it? That is why the will is called the "high priest". After the new ensoulment has been realised, the endura, the great preparation of the self, the total surrender of the self, must be accomplished under the guidance of the will. And ultimately we experience, during the Fourth Day, that all the factors of the dialectical consciousness, the six princes, fade away through the activity of the renewed will and in the power of the soul, and that afterwards the will itself is also beheaded.

The new will is immediately present, existing from, through and in the first ray of the holy Seven-Spirit. The first ray is the basis on which the great work of restoration must be begin. That is why the six other flames in the story temporarily withdraw to the other side of the lake.

So now we know on what the outpouring of the Holy Spirit in this phase of the process is based, and we know the truth about this outpouring, which is only possible through the candidate's total

I-mortification. And then the morning of the Fifth Day of the alchemical wedding dawns. C.R.C. has died as to all I-central motives and as to the natural self with its consciousness, and the new will dwells within him. The ships, those mighty symbols of the further development of the process, lie ready on the shores of the lake. And now, at the dawn of the Fifth Day, C.R.C. makes the tremendous discovery that with the advent of the new will and the activation of the first ray of the Seven-Spirit, the mighty principles of the six other flames have also been left behind in the being of the candidate. One after the other, these principles must now be activated and brought to life by the new will.

The story tells us that C.R.C., having awakened as to the new will, makes an exploratory trip to the temple of initiation, which is always the temple of one's own deepest self. It is rightly called an exploratory trip because only now can the work of true resurrection begin. So C.R.C. descends into the sepulchre of the heart so that, as a new, priestly man, he may unite his reborn will with what he knows to be present there as an ensouling element.

In the heart sanctuary of the human being, even the most sunken, lies hidden a mighty, all-accomplishing power, the power and the might of love. It is that love which is said to be God Himself and of which Corinthians Chapter 13 gives a glorious testimony, in a paean of praise. It is the power which must in truth be called the nuclear power of the divine human state. In the Universal Doctrine this nuclear power is called the spiritual focus of the microcosmic man, the divine spark, sunken in nature. The Rosicrucians speak of the rose of the heart; *The Alchemical Wedding* calls it Venus, as we see in the text C.R.C. finds inscribed on the door of the sepulchre:

*Here lies buried
Venus, the beautiful lady,
who deprived many a great man
of happiness, honour, blessing and fortune.*

How should we understand this? You know, every human being in ordinary nature is in the grip of this nuclear power embedded in nature, and is driven on by it. The I-centrality that characterises the earthly human being cannot be considered separately from the urge towards love, as an incentive for action. The natural human being, the earth-born man, does not only seek for everlasting life and for possessions, but also and above all for love, even though he does not understand its sublime essence. Love – *the Love*, that is to say – is ultimately the great, the only fulfilment of life. “Though I possessed all things and governed all things, and did all good works, but had not love, I would have nothing and be nothing”, says Paul.

How many mistakes have all those who dwell in this vale of tears made, driven and goaded by this nuclear power? What fatal and terrible consequences, what crystallising effects the ordinary dialectical life of man has caused under the impulsion of this nuclear power! The dialectical human being seeks outside for what is within him. He seeks in another person what can only be set free in his deepest reborn self. That is why one can say without exaggeration that any earthly marriage not based on the regained and reborn power of the rose, is a source of continual sorrow, fear, suffering and worry, notwithstanding any semblance, any suggestion of happiness and fulfilment it may impart. Civil marriage, the cork on which society floats, proves a million-fold how hollow and unfulfillable dialectical life is, in the ideal sense.

So go down into the heart, the sepulchral tomb of the divine nuclear power in man and confess with us: “Here lies buried that Beauty and Glory which has deprived many a great man of happiness, honour, blessing and fortune.” If you make this discovery about the hollow, fragile happiness of dialectical mankind, whether in an unhappy marriage or in relation to your children, whether in sickness or in a thousand and one miseries of your life in dialectics; if you realise that all this does not correspond to the divine essence of love, and you drink this cup of bitterness *before*

you find the path to life-renewal, you become a rock-hard human being with a heart of stone, harbouring great enmity or indifference towards all that lives. Anyone who allows things to go that far is lost as regards his present life.

Therefore: blessed is he who, knowing his poverty, yearns for the spirit and consequently finds the path to liberation. He who on that path experiences the dawn of the Fifth Day will eventually find the royal treasure and behold it with his own eyes; he will see the Venus of the mysteries in her unveiled reality, perfect and indescribably beautiful, and so unearthly and untouchable that C.R.C. stands as if nailed to the ground.

To awaken this mystery is the aim of the Fifth Day. To liberate this divine love is the task of the new, priestly will.

Soon after this I noticed a tablet behind the bed, on which was written:

*WHEN THE FRUIT OF MY TREE
HAS MELTED DOWN ENTIRELY,
THEN SHALL I AWAKE
AND BE THE MOTHER OF A KING.*

I asked my page concerning this writing. He laughed and promised that I would certainly come to know this too. Then he put out the torch, after which we went upstairs again. I examined all the doors somewhat more carefully and only now discovered that on every corner there burned a small taper of pyrites which I had not noticed before. It shone so fiercely that it looked much more like a gem than a taper. From this heat the tree melted ever more, yet it still produced new fruit.

“Now behold”, said the page, “what I heard revealed to the King by Atlas: When the tree has melted down entirely, then shall the Lady Venus awake, and be the mother of a King.”

The Altar at the Grave of Venus

We have been speaking about the royal treasure that lies buried in the heart sanctuary of every human being – the divine spark, the rose, Venus, universal love. A radiation emanates from this nuclear principle of the true man, but the nature-born human being is by nature incapable of reacting fully to it. That is why he is, as it were, driven hither and thither by this principle, seeking it in ignorance, constantly yearning for it, forever heeding its call without ever finding it completely until, like C.R.C., he is able to unlock the secret of the heart through the fundamental transmutation of the various aspects of the nature-born self.

The path of nature-born mankind can be seen as very tragic, but you must learn that this path, however full of tragedy, leads directly to the one goal. The true, royal treasure does not just lie there in every human being until eventually someone finds it and even then maybe will not know what to do with it. No, a plan underlies all this, a divine rationale, a systematic development of a miraculous nature. And those who approach the Gnosis must learn to know this plan, this process. That is why we are discussing it now, with the help of *The Alchemical Wedding of C.R.C.*

We said that a radiation emanates from the divine spark, from Venus who still lies as if dead. The story tells of an altar combined with a sepulchral monument, as signature of the living dead. This altar is triangular; it is composed of copper, gold and precious

stones; it is supported by an eagle, an ox and a lion; and on it, in the centre, stands an angel in a polished copper basin. In its arms, the angel holds an unknown tree which is gradually melting away. Drops continually fall from the tree into the basin, and every time a fruit falls into the basin it, too, turns to water which flows into three adjoining golden basins.

With these words, *The Alchemical Wedding* conveys something about the sunken divine spark. In fact, it tells you everything you need to know. You only need to understand the language of the symbols in order to comprehend with perfect clarity what is being said.

The nature-born human being possesses a body composed of elements. His fourfold personality is composed of elementary materials and forces which bear the image, the signature and the nature of the dialectical world-order. Perishability is therefore inherent in all combinations of these elements. In short, since it is composed of material elements, the body possesses nothing whatever of the nature, the essence of divinity, of the original nature order. That is why Hermes Trismegistus states with such emphasis that it is impossible for such a body, composed of the elements of the nature of death, to bring the glorified body to expression, whether in the material sphere or in the reflection sphere of our domain of life.

The essential being of the Logos therefore ensures that even when this impossible goal is sought, it can never be found. However, it also makes sure that the plan of the great transformation can always be carried out. If one acts against the law, then, this leads irrevocably to death. If one fulfils the law, however, this just as certainly imparts life.

What is the essential being of the Logos? What central law governs the entire All? It is the power of universal love, the divine principle that lies sunken in every creature.

And as we said before, a radiation emanates from this divine

principle of love, affecting the entire being. This radiation is two-fold. It has positive and negative aspects which in combination are creative and birth-giving and thus lead to a result, to self-realisation.

That is why the entire altar with the attributes placed upon it is encased in copper and gold. Copper is the symbol of the negative, receiving principle, while gold symbolises the positive, radiating principle.

The altar is triangular and adorned with precious stones, while above it several huge carbuncles are shining. The equilateral triangle has always been the symbol of divine wisdom, which imparts itself to and becomes concrete in the mind which has become ennobled to it, and thus also leads to a result. Here, too, we see the two aspects: the creative and the birth-giving. And the precious stones tell us of the radiance and the crown of victory.

Thus a mighty radiation rises up from the divine spark and from the altar of the heart, like a tree spreading its branches in all directions. It is the radiation of the universal, divine love, which is omnipresent, and lies sunken in all of us. This love-power has, as we said, two poles, one creative and one birth-giving. It is the meeting with God in man.

Both the creative and the birth-giving powers in turn possess two aspects. That is why C.R.C. sees the eagle, the ox, the lion and the angel, the classical symbols of the four elements: air, earth, fire and water, of which the nature-born personality is composed.

Perhaps you will now understand the meaning of all this. The divine spark within you grips you with its fourfold radiation of the original nature, thus affecting the fourfold personality of the nature of death, which is constructed and maintained from the four defective elements. In this way, the four rays of universal love take hold of the four lower principles of man. This gives rise either to disintegration, death and decay or to what *The Alchemical Wedding* calls "melting". In this way, the love of God main-

tains immutably the great plan within us. It leads us to death, and thus to a new beginning or, through alchemical transmutation and melting, to life.

We could also express this in the following way: the primordial power of love which grips the human being causes a process of consumption, of transformation into original substance, into the “drops of water” that flow away. Let us assume that you recognise this process and perceive it clearly as the way of dialectical mankind, and that as a genuine pupil of the Gnosis you are engaged with all your might in passing through the four Days of Christian Rosycross so far discussed. Then it cannot be otherwise than that your four lower principles will enter into in an entirely different relationship with the four rays of your own inner altar. A certain harmony will arise between them as a result of your self-sacrifice. The results of this are depicted here as the fruits that fall into the copper basins of the Seraph. These fruits, which also melt, are collected in three small golden basins: the blood, the nerve-ether and the endocrine system: he who follows the path of Christian Rosycross liberates within him three very positive, new, pure forces. So these three forces literally form the fruits of divine love and of the nature-born human being who has surrendered himself to that love. Verily: all those who accept *this* love He gives the power to become children of God again!

So you will be able to understand that no-one will be able to accomplish the great work of transmutation who has not liberated this threefold power within himself. It is with this threefold golden elixir that kingship is attained, and that the king and queen are awakened to life, as we shall see. This threefold power is also the three attributes of the holy supper. Through these three, resurrection becomes a fact.

So now we will be able to understand better the words from the Fifth Day, inscribed beside Venus who still lies in her sleep of death: *When the tree has melted entirely away, the lady Venus*

shall awaken once more, and become the mother of a King, the divine man, the priest-king.

In this way, he who enters the process of gnostic transformation and the development of gnostic consciousness, enters literally and bodily a process of alchemical transmutation, a process which unfolds in the increasing heat of the flame of love, in which the lower metals are transmuted into higher ones, until finally pure gold has been obtained. Neither the cultivation of the personality, nor the splitting of the personality, but only the alchemical renewal of the personality will lead to the one great aim of the alchemical wedding of Christian Rosycross.

While he was speaking, and perhaps wanting to reveal more to me, in flew little Cupid, who at first was somewhat abashed at our presence. But seeing us both looking more like the dead than the living, he could not, at last, refrain from laughing, and asked me what spirit had brought me here. Trembling, I answered that I had lost my way in the castle, and had by chance arrived here and that the page had been looking for me everywhere and at last found me here, and that I hoped he would not take it amiss.

"Then it's well enough", said Cupid, "curious old fellow! You might have served me a dirty trick if you had become aware of this door. Now I must look better after it", and so he put a strong lock on the copper door, through which we had descended earlier.

I thanked God that Cupid had not come upon us before and my page, too, was even more happy because I had helped him so well. "Yet", said Cupid, "I cannot let it pass unpunished that you were so near stumbling upon my dear mother". With that he put the point of his dart into one of the little tapers, heated it a little and pricked me with it on my hand. At that time I did not give it much attention but was glad we had got off so easily and without further danger.

Meanwhile my companions had also got out of bed and returned to the hall; I joined them there, acting as if I had just woken up. After Cupid had carefully locked everything, he also came to us, and I had to show him my hand. A little drop of blood was still

on it, at which he heartily laughed and bade the others to care for me, as I would shortly end my days. We all wondered how Cupid could be so merry, and not at all impressed by the sad events of the previous day, but there was no trace of sadness in him.

Our president had in the mean time made herself ready for the journey, dressed all in black velvet, yet she carried her bay-branch, and likewise did her maidens.

When everything was ready, the Maiden first invited us to have a drink and then asked us to prepare for the wedding procession. That is why we did not tarry long but followed her out of the hall into the court. Here stood six coffins and my companions thought no other but that the six royal persons were laying in them. But I saw through the comedy, yet did not know what was going to happen now. Beside each coffin were eight masked men. As soon as the music began – it was such mournful and solemn music that I was astonished at it – they took up the coffins, and we had to follow in succession into the garden. At its centre was erected a wooden building with a glorious crown about its roof, and standing on seven columns. Within six graves were dug, and by each of them there was a stone, but in the centre was a round, hollow stone that lay somewhat higher.

Into these graves the coffins were quietly and with many ceremonies lowered, the stones shoved over them and all securely closed. The little casket was to lie in the middle. In this way my

companions were deceived, for they thought naught else but that the bodies of the deceased were there. Surmounting all was a great flag, with a phoenix painted on it, perhaps to deceive us even more. Here I had occasion to thank God that I had seen more than the rest!

When the interment was over the Maiden, having placed herself upon the central stone, made a short speech, impressing upon us to remain faithful to our vows, and not to complain about the difficulties that were awaiting us, but to help in restoring the presently interred royal persons to life again, and therefore without delay to go with her on a journey to the tower of Olympus, to fetch from there medicines useful and necessary for this purpose.

We immediately agreed to this and followed her through another door to the shore, where the seven ships mentioned earlier lay ready, all empty. To them the maidens fixed their bay-branches and after they had distributed us among the six ships, they caused us, in the name of God, to begin our journey, and watched us until we were out of sight. Then they returned to the castle with all the guardians.

The Interment of the Empty Coffins

After what we have been discussing, you will realise that the wonderful process of the radiation of the rose in the heart sanctuary cannot be influenced or regulated by the I-directed human being in any way whatever. It will also be clear that the direction this activity takes cannot be forced by occult exercises. Only life itself, one's way of life with all its thinking, willing and acting, will determine the radiations and effects of the miraculous tree of the heart. That is the essence of gnostic pupilship. That is why it is extremely dangerous to one's life and well-being to attempt to influence the heart's functions artificially. Death is the reward of anyone who tries to do so.

That is why *The Alchemical Wedding* says that it is strictly forbidden to intrude into the sepulchre of Venus. However, the candidate is not supposed to remain unaware of the effects of this mighty process of radiation until eventually he is confronted with the accomplished facts. No, a constant confrontation takes place between the pupil's consciousness and the divine power present within him. In *The Alchemical Wedding*, Cupid is used to portray this idea. The winged Cupid is the servant of Venus, who with his advice, darts and messages continually acquaints the pupil with how he is progressing and what mistakes he has made.

We have met Cupid earlier in the story, and now we notice that here, too, he appears quite rightly as the guardian of the heart sanctuary, ostensibly to punish C.R.C. for his persistent explor-

ation and examination of his path, Cupid pierces his hand with a heated dart. If you look at the observation Cupid then makes to C.R.C.'s companions, you will understand this episode. When Cupid pricks C.R.C.'s hand with his dart, which has been heated with the radiation-power of universal love, blood is drawn. This shows that C.R.C. is able to react to this touch. He is wounded in the hand, the organ of action, and Cupid's remark alludes to the festive day shortly to be celebrated by C.R.C., the day of the final wedding, the alchemical wedding in which he will be permitted to play the part of executor.

Now the scene of the burial is set with mournful music and dark clothes. The coffins, which are lowered into the graves, are in fact totally empty. For we know that the material remains of the six princes and of the old will have been committed to the seven ships mentioned earlier, the seven heavenly ships of the Holy Spirit. To deceive us further, so the story tells, a great flag is waving above the graves on which a Phoenix, the symbol of resurrection, is painted.

How should we understand this charade? It places emphasis on the fact that the enduristic death of the seven aspects of the old consciousness, even though accomplished voluntarily by the pupil in his inner being, is not in the least comparable to death in nature. It is a death unto life, a total neutralisation of the old nature in order to awaken the new nature. That is why the Gnosis has always explained that the death of Jesus the Lord was only apparent, only a fiction.

The fact that we are speaking to you about the alchemical wedding necessitates speaking to you also, albeit briefly, about the gnostic mysteries. That is why we must tell you that the enduristic death is not an event which is over in a flash, in a few seconds, but one which concerns a period of life in which the I is brought to mortification. It is a period in which the nature-being is stilled, a period of isolation, but at the same time of great,

expanding riches. It is a time in which the first ray of the Seven-Spirit, the new high priest, the new will, enters and one's life takes on a new horizon, and one begins to be liberated from the shadows of ordinary consciousness. This is what causes C.R.C. to testify of his great gratitude to God, that he has been permitted to see more than the others.

Finally, at the grave-side, the maiden gives voice to a most expressive prayer: that the pupil may yet remain faithful to his promises, that during this period of silence he will not allow himself to be discouraged by any suffering or difficulties he may experience, that he will strive to restore the dead ones to life and that he will journey without delay to the Tower of Olympus, to obtain there the medicines necessary for this purpose.

This clearly represents the beginning of the period of work in which the new consciousness is developed. Our attention is particularly drawn to the Tower of Olympus, and we would now like to examine what they mean.

From classical mythology we know that Olympus is a mountain, the home of the gods. Such mountains play an important role in the holy language and the Universal Doctrine. They are given countless names, but in fact they all have the same meaning, representing the place, the focus at which one is raised up into liberation. In the modern Spiritual School of the Golden Rosycross we speak of the gate to the new life-field, the entrance to the Golden Head or the field of the resurrection.

One could simply take the point of view that when the candidate has become sufficiently mature to pass through this gate, he will just become aware of it. However, our text emphasises that he must make the effort to travel there in order to obtain the medicines necessary to bring about revivification. So new action is required.

That is why the Fifth Day goes on to describe how all the candidates board seven ships that still lie on the shore, and in which

they find the seven caskets that really contain the material remains of the beheaded princes. They sail away over the lake, and from there to the sea, until after several hours they come to an island on which they find the Tower of Olympus. This island is absolutely square in shape and enclosed by a strong wall measuring 260 paces across. In this description of the sea, the wall and the island we see the sublime symbol of the Universal Brotherhood of Christ: circle, triangle and square:

- the sea, the circle of eternity;
- the wall, the triangle of man's true, divine creative power, manifesting itself through the renewed pineal, pituitary and thymus glands;
- the island, the true square of construction, the total sacrifice of the self in Christ.

And, as we would like to add, Olympus is, in Greek mythology, the home of the immortal Gods. The summit of this seat of the immortals is the unity, the wall is the triangle and the ground is the square.

Cabbalistically, the number 260 corresponds to the figure 8 = Saturn. Combined with the number 0 it refers to the entrance to life, through which the candidates of the Fifth Day are passing. This passage becomes possible on the basis of the seven new astral emanations proceeding from the triangle mentioned above, which has been ignited as a blazing glory in the candidate through the process of sanctification. These seven emanations appeared earlier in the story as the seven weights.

Let us now return to our subject. The candidate is soul-born, has died as to nature and has been touched by the Seven-Spirit, whose first ray has remained behind in him as a light on the new path. And at the shore of the lake seven ships lie waiting.

This "lake" should be seen as the aura of the pineal centre, which forms a great field of light around and far beyond the

material head. This pineal lake of light constitutes the special point of contact between the ennobled candidate and the Seven-Spirit. In the Fourth Day, the seven flames enter the lake of light, hovering above the seven ships, while all seven candelabra of the old man, which have been extinguished – deprived of their heads – are transferred to the seven ships. In self-surrender, the old nature has approached the great sanctification and has perished in the fiery flames of the spirit: a death unto life!

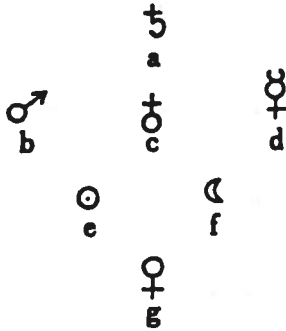
The seven ships remain behind. They are the seven lines of force, the seven cords which always bind the candidate to the great aim of generating the true man; they connect him with Olympus, the seat of the immortals, whose top is a sevenfold unity and whose great foundation is a true square.

And now the most wonderful thing is that, thanks to their preparation, the candidates are now really capable of journeying to that aim, and that therefore the unity between spirit, soul and the now no longer resisting body has been realised in principle. In you, too, lies buried a fundamental love-power which is urging you towards this victory. You, too, will need to be found on the square island, the carpet, the square of construction, if you truly seek liberation. For that is the task of us all.

After the necessary preparation, “standing on the carpet” inaugurates a labour of intense self-activity for the pupil. That is why we speak of the square of construction, the most characteristic aspect of which is one’s way of life. It is not what you know, not what you appear, not what you say that is decisive, but what you do! Anyone who tries to follow the path without the new way of life as indicated by the Gnosis does not belong in the Spiritual School of the Golden Rosycross.

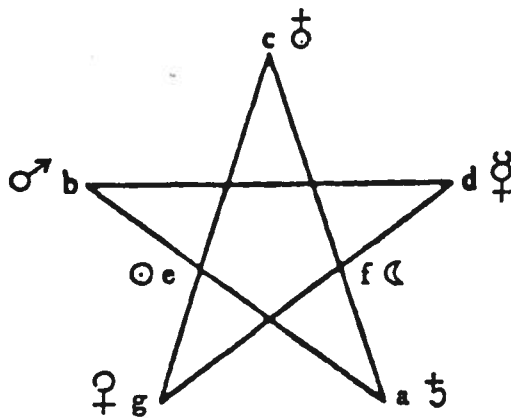
Our ships each had a peculiar device on a great flag. Five of them had each the sign of the five regular bodies. My ship, in which the Maiden, too, was seated, carried a globe. Thus we sailed on in a certain conformation, and each ship had only two mariners. Foremost went the ship (a) in which, as I thought, the Moor lay. In this were twelve musicians who played diligently. Its sign was a pyramid.

Next followed three abreast, (b), (c), and (d), in which we were disposed. I was in ship (c). In the centre sailed the two most beautiful and stately ships, (e) and (f), decorated with many bay branches, having no passengers in them; their flags were the sun and the moon. In the rear came ship (g); in this were forty maidens.



After we had crossed the lake, we came through a narrow arm into the open sea, where all the sirens, nymphs, and sea-goddesses awaited us, and who immediately dispatched a sea-nymph to us to deliver their felicitations and a gift in honour of the wedding. It was a costly, great set pearl, so round and radiant that the like of it has never been seen, neither in our world, nor in the new.

When the Maiden had graciously received it, the nymph further entreated her to receive her companions to linger there a while with us, to which the Maiden gladly gave her consent. She commanded the two great ships to stop in the centre and had the rest encompass them in the form of a pentagram.



The Voyage of the Seven Ships to the Tower of Olympus

As an introduction we would like to refer to some mighty words from the *Fama Fraternitatis R.C.*

*Ignited by the spirit of God,
passed away in Jesus the Lord,
reborn through the Holy Spirit.*

This mantram is the compendium of the entire path. The candidate in the mysteries of the Rosycross or in the mysteries of the Trinity of the Light must first be ensouled and inflamed as to the new soul-state, in and by the Seven-Spirit, by a totally dedicated orientation of his life. As a consequence, this must and will be an unconditional and total sevenfold perishing as to nature in Jesus the Lord. All the various aspects of the entire I-being and the nature-born soul must die enduristically, for the nature-born personality is an instrumentarium animated by forces of this nature. Should these be lacking, then the personality would disintegrate before its time. The nature-born I is therefore the maintainer of the body and no more.

This maintainer of the body, the temporary controller of the instrumentarium, should receive the spirit and the new soul-state as the true king and queen, as the sole guiding forces in the system. That is why, through the process we call the endura, the temporary ruler of the body needs to begin to play an entirely

serving, I-less role, so that spirit and soul may rule as king and queen and lead the entire system to the higher good, to total liberation. We call the initial phases of this development “resurrection”, a word that is totally misinterpreted by bible exegeses.

Rebirth must always be followed by transfiguration, a mighty change of the entire system aimed at adapting and making it suitable for omnipresent life in all domains of matter and spirit. For this transfiguration or transformation to be possible it is necessary to possess an indwelling spirit-soul. That is why the Rosicrucians speak of an alchemical wedding: a descent of the spirit-soul into the body and its becoming conscious therein so as to make transfiguration possible.

At the beginning of the Fifth Day of our text the endura has been accomplished. The forces of the old consciousness have withdrawn; they are dead and buried. The I has entered into non-being, and now the revival, the rebirth, the resurrection of the new, divine-human state of consciousness must take place. That is why the seven ships sail over the lake to the sea and then to the tower of Olympus.

We have already explained that the lake surrounding the temple must be seen as the field of the pinealis, the pineal radius of action, which governs the entire personality. We have seen how the seven lights of the spirit come across this lake and then withdraw again. When the I has perished enduristically, a new connection is brought into being between the pineal field and the intercosmic, pure, original life-spirit, the pure astral field. The resurrection must be prepared for and achieved in connection with that field. The way is now open and that is why the seven ships sail across the lake to the sea.

You may be aware that the sanctified spaces in which the spirit manifests itself to the full are always referred to as the sea in

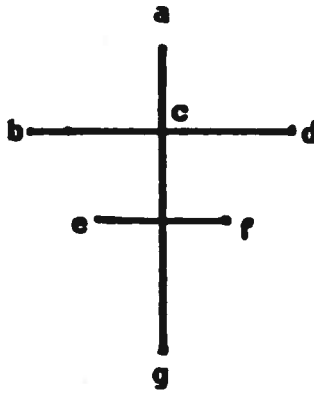
holy symbolism. The divine plenitude, the Holy Spirit, is always equated with the sea, the sea of the divine manifestation.

This also reveals the significance of the name Mary, which can be derived from the word *mare* or sea. Of this "Mary", out of the sea of the pure, original astral substance, the divine child, the new man, must be born. That is why this Mare or Mary is the mother of God, the mother of the divine child.

So you will understand at the same time what an enormous betrayal of mankind has been committed by the church, through its representation of Mary as a nature-born human being, literally and bodily the mother of God, once and for always. You will now know what to make of this church dogma. The Mother, Mary, Mare, is the sea of divine manifestation, from which and through which transfiguration is realised. To humanise this Mary and this symbol into a supreme goddess is a sin and an outrage. It is one of the mainstays used by the church to ensure its continued existence, and the mildest thing that can be said of it is that it is a fairytale that has been made out to be true, a story in which the virgin symbol and the immaculate conception of course have their logical place.

When, equipped and prepared, the candidate goes out to perform the great and holy work of resurrection, all seven ships are adorned with branches of bay, as symbols of unquenchable hope. And each ship bears a flag with a special emblem on it. In addition, the seven ships are sailing in a certain order. Each has two mariners and in the last are forty maidens. C.R.C. sits in a ship marked with the letter C, on whose flag a globe is depicted. Let us examine what all these things mean.

The order in which the ships sail is as follows: one ship lies at the front. Then follow three abreast. Next are two side by side, and finally, at the rear of the fleet, one more.



If you visualise this conformation, you will see before you the double cross, the cross of Bouan²⁵, the age-old cross of the crusaders of the Holy Grail, the gnostic symbol of the resurrection, here adorned with the rose set in the centre, for Christian Rosycross has taken his place in the ship marked C which has a globe as its emblem, an expression of the world-encompassing task of the Rosycross.

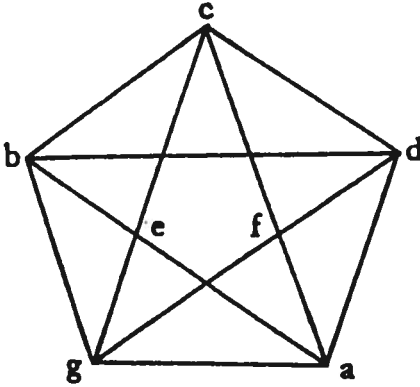
It is said that five of the ships have emblems relating to the five regular polyhedrons, while ship A bears the sign of the pyramid. This is a reference to regular crystals. The pyramid is also a crystal that occurs everywhere in nature.

When the candidate goes out to meet his goal and succeeds in achieving a link with the world of the living spirit, with the sea of the divine plenitude, this link results in an influx of new forces. And there are new, pure crystal formations which relate to these forces, for there is no empty space. New forces also mean new manifestations. What is crucial is the right combination of atoms, born in God. That is why there are two mariners on each ship. They symbolise the positive and negative poles necessary to regulate and ensure the proper combination of forces.

25. See Notes.

The base of the cross of victory, ship G, is represented by the forty maidens. Ships E and F, which are the most beautiful and stately, sail under the flags of the Sun and the Moon.

Perhaps you can understand this. The number forty refers to the fullness of manifestation in the light of eternity. That is why the Sun and the Moon, which symbolise the spirit and the soul, can only be manifested as a result of the absolute, liberating deed, and therefore via the renewed centre of life, the pelvic sanctuary. This is also demonstrated by the reconfiguration of the ships that follows, in which E and F, Sun and Moon, spirit and soul occupy the central position, in utmost beauty, while C.R.C. in ship C transposes the leading, renewed consciousness-principle of the personality from the heart to the head sanctuary in order to continue there with the alchemical work of restoration in co-operation with the spirit and the soul, and to bring it to completion.



The five-pointed star, enclosed by the pentagram, the symbol of the liberated human being, is the proof of this new reality which has been regained.

Thus the entire, newly beginning process of the Fifth Day is described for all who are capable of knowing, esoterically, cabbalistically, scientifically and gnostically, so that the insider is left in no doubt as to the meaning.

When the remarkable fleet described by C.R.C. reaches the Sea of Fullness via the lake, an encounter takes place with a delightful company of sirens and nymphs, who present a costly pearl in honour of the wedding. At the end a song, which we shall deal with later, is heard resounding to the glory of the Seven-Spirit. It is the mighty, sevenfold song of the sirens.

*Then the nymphs gathered in a circle and with sweet voices began
thus to sing:*

I

*Naught is better here on earth
than matchless, noble love,
whereby all sorrow flees us and
we're made like God above.
Therefore, let us praise the King,
that all the sea thereof may ring.
Now we shall ask; you answer.*

II

*What unto Life has brought us?
'Twas Love.
What unto Grace restored us?
'Twas Love.
What was it gave us birth?
'Twas Love.
How were we lost on earth?
Without Love.*

III

What brings us forth and bears us?

'Tis Love.

What succours and consoles us?

'Tis Love.

What do we owe our parents?

'Tis Love.

What gives them their forbearance?

'Tis Love.

IV

Through what power do we conquer?

Through Love.

How can we Love discover?

Through Love.

On what are good works founded?

On Love.

How are the two united?

Through Love.

V

*So loudly we'll sing;
let our praises ring
in Love's honour profound,
that Love may abound
in our Lord the King
and his Consort the Queen,
whose souls have gone hence,
though their bodies are seen.*

VI

*As long as we live,
to us God will give
the power His Love to convey,
and in service aspire,
in the flames of Love's fire,
the two to conjoin once again.*

VII

*Then shall this great sorrow be
changed to joy eternally,
that abiding happiness
many youthful hearts may bless.*

When they had finished this song with its beautiful words and melody, I no more wondered at Ulysses for stopping the ears of his companions, for I seemed to myself the most unhappy man alive that nature had not made me, too, such a graceful creature.

But the Maiden soon took leave and gave the command to set sail. Then the nymphs, too, retired and dispersed themselves in the sea, after they had been presented with a long, red ribbon as a reward.

At this time I found that Cupid had begun to work in me too, which was very little to my credit. But as my falsehoods would be of no use to the reader, I will let the matter rest as it is. However, it was owing to the wound that during the First Day I had received on my head in a dream. Therefore, let everyone take my warning seriously: do not linger unnecessarily at Venus' bed, for Cupid can by no means tolerate it.

The Nymphs and the Royal Pearl

The seven rays of the consciousness that have died as to the I are on their way to the tower of Olympus. As soon as the Sea of the Living Divine Plenitude has been reached and a link with the pure astral atmosphere has been attained, the encounter with the throng of sirens and nymphs takes place. They make a presentation of a pearl, and afterwards join in singing a song in honour of divine love.

No doubt you will be profoundly aware that these things are not mentioned in order to add charm to a fairytale. No, when Rosicrucians speak of sirens and water nymphs or other nature spirits, they mean to draw attention to a certain related state of consciousness. Since there is no empty space it is understandable that every space is populated with forces and aspects which are in harmony with that space. And it is also understandable that all spaces and fields of manifestation interpenetrate one another. Time and distance are three-dimensional concepts, but in reality the entire divine manifestation is omnipresent; it is "nearer than hands and feet". The Other One can be experienced here and now, as a high reality. The decisive factor is the nature of the consciousness, which is fundamentally sevenfold in nature.

The nature-born consciousness reacts in a sevenfold way to everything that exists in the dialectical field of manifestation. You can certainly say: "I do not want to have anything to do with that", but nevertheless it will inescapably have something to do with

you. It will have its effect on you via one or more of the seven senses. In this connection it is a great blessing that the senses do not perceive or experience everything that exists in the spaces of dialectical nature and has an effect on mankind. The forced activities of the natural sciences, however, will bring about an alteration in this situation in our times. And what the results are, mankind will find out from experience!

Let us take up the thread of our story again. The human being who has died as to the ego journeys to the serene astral field of the manifestation of divine life. This enduristic signature means that the entire sevenfold consciousness is, as it were, shut off from the nature of death. It becomes inaccessible to the forces active in the nature of death and awakens to a new world, and tastes and experiences the nature, the essence of this new space.

The first experiences of an awakened human being always involve the etheric world. When a child is born in our nature, it is first permeated with the essence of the etheric field of our nature, with the four foods of dialectics. It sees and imbibes its colours, its vibrations. In the first years of life it has contact with the nature-beings that dwell in the etheric spheres. Only later, on the basis of the four foods, does the child awaken as an “I am”, which is an awakening in and becoming fully conscious of the material sphere.

It is also like this for the candidate in the gnostic mysteries. After the endura, the mortification of the I, the entrance into the etheric aspects of the new life-manifestation follows as a natural necessity, as the beginning of a new birth. This, too, begins with being nourished by four foods, but now they are the holy foods, the four new etheric forces. This etheric aspect is etched into the candidate and forms a signature, a focus in the head sanctuary, in the open space behind the forehead. The totality of the new etheric image thus assimilated in the first phase of birth, and crystallised into a focus, then constitutes one of the most important foundation



The offering of the pearl

points for the rest of the new state of life. With the help of this crystal – one can also say, guided by this crystal – the newly born one assimilates and lives in the material of the new world. That is why the image is used of a pearl, a crystallisation formed within the shell of an oyster.

You, too, as a dialectical human being, possess a crystal, a pearl, in the frontal cavity. You yourself will need to determine and experience whether or not it is a “pearl of great price”. Your way of life will show whether it is a regular or an irregular polygon. In every dialectical human being the primary etheric focus in the frontal cavity must be wrenched away and replaced by a new one, or at least, if everything is as it should be! Impoverished and pitiable is the human being who does not succeed in this or feels no need for it.

No doubt you will also realise that parents play an exceptionally important role in the etching and crystallisation of the pearl in the frontal cavity of their child; are the parents orientated towards the Spiritual School and the new state of life in the pre-natal phase? Are they seeking the Gnosis? Is their way of life chaste and pure? Do they yearn for the development of a higher, new consciousness? Or are they totally immersed in earthly things? These questions are decisive for the child and determine its etheric experiences.

We see how, as early as the First Day, at the beginning of the alchemical wedding, the old crystal is removed from its place in Christian Rosycross. For when C.R.C. is being raised out of the pit of death he receives a wound on his head, and now he is reminded of it. As a result of his striving the crystal of the old life has been taken away from him. This is a primary condition for liberating pupilship.

But let us return to our text. When the human being is approaching the new life-state and with the sevenfold consciousness that has

perished enduristically is seeking resurrection, he first undergoes, as we said, the etching into him of the etheric image of the new life-state. This etheric image crystallises, as a result of which the pearl of great price is to be found in the frontal cavity, and this has tremendous consequences. If the signature of the forehead does not change, there can as yet be no question of a new state of life. Folklore, which so often expresses intuitive knowledge, does not speak for nothing of “banging one’s head against a brick wall” in respect of those who have not yet learned life’s great lesson.

Why is the pearl C.R.C. receives of such exceptional value? The text gives a clear answer. The new life-field is permeated totally with the spirit and the power of that love which is of God. Love, that so frequently misused word, should be understood in an entirely new way. Love, in the true sense of the word, is an electromagnetic force, a radiation which brings to expression the idea of relatedness and sympathy. In the Universal Doctrine, the ray of universal love is therefore also called “the ray that is inseparable from the One”, and which can only unite with the soul. It is an active divine force, which is characterised by the sea of the fullness of life, of Mare, Mary, the World Mother, the Mother of the God of Love, with her attributes of mercy and compassion. This divine, universal force is the highest of the divine attributes. Its aspects are seven in number. That is why seven songs are sung by the natural forces of the new life-state:

1. There is nothing more beautiful or more sublime than divine love.
2. The omni-revelation comes forth from divine love.
3. What do we owe to God and our neighbour? To radiate this love in deed and reality.
4. How can the world and evil be overcome? Only through divine love.

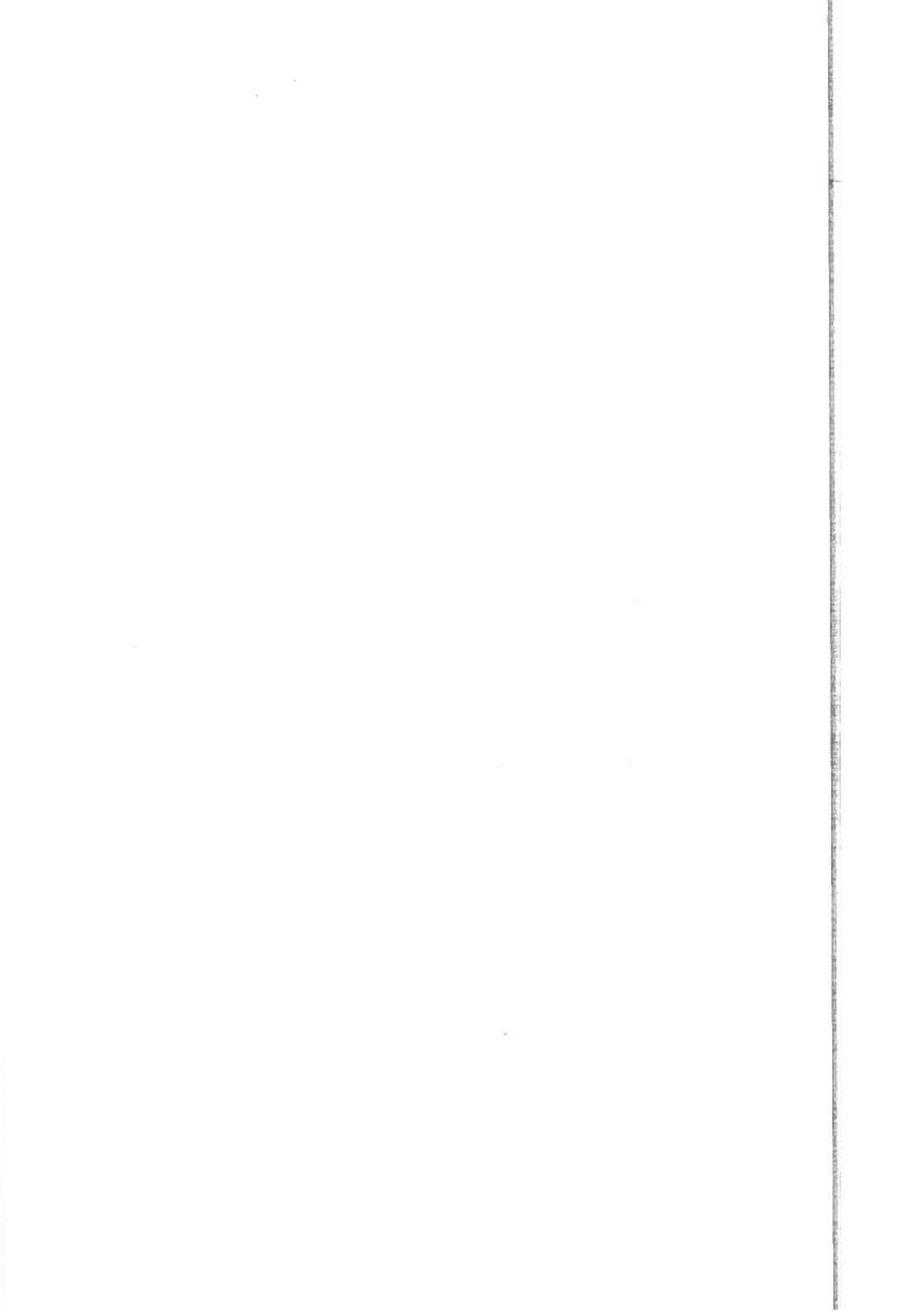
5. Who sings the sublime song of love? Those who have been raised to the kingship of the spirit.
6. Therefore, there is but *one* prayer in the hearts of all who experience this love: that everything and everyone separated from God may enter the unifying stream of love.
7. And that they thus, in eternity, may come to know the true, divine-human state of life.

Those who fully understand this sevenfold song and allow it to work in them through the openness of the endura, will know and experience that the love which is of God is not some enfeebling display of sentimentality and emotionalism but a divine will-power seeking to manifest God through visible creation.

That is why love is called the second ray of the deity. Whoever is touched by this radiance must manifest himself in total service and self-sacrifice to the world and mankind, not in a negative, but in a positive sense. The negative sense is an imitation and a useless suicide. The positive sense means manifesting the will of God and is thus the victory, the triumph.

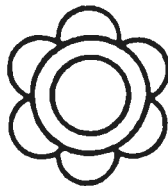
Those who, on their paths, know themselves to be linked with this divine power are bound to the natural forces of the new life-state with a blood-red cord; as a vital necessity they are indissolubly bound to the very depths of their blood.

This mighty impulse makes its dwelling in Christian Rosycross. That is why the text states that: *I found that Cupid had begun to work in me too*, through the wound C.R.C. received on the First Day. The new crystal, entirely symmetrical in form and beauty, begins to radiate from his forehead as the sign of the Son of Man. It is the sign of his Order.



After some hours, having in friendly discussion made good headway, we caught sight of the tower of Olympus and the Maiden gave orders to announce our arrival by a few cannon shots, which was duly done. Soon we saw a great white flag thrust out, and a small gilded pinnace sent forth to meet us. When this ship had reached us, we saw in it an ancient man, the warden of the tower, with some guards dressed in white, who received us kindly and conducted us to the tower. This tower was situated on an island that was exactly square, and ringed in by a wall so strong and thick that I counted a section of 260 paces. On the other side of the wall was a fine meadow and a few gardens, in which grew strange, and to me unknown fruits, and then there was an inner wall around the tower.

The tower itself looked as if it had been built of seven round towers joined together. The middle one was somewhat higher, and within they all merged the one into the other, with seven floors one above the other.



The Tower of Olympus

As the candidates of the alchemical wedding continue their journey, the tower of Olympus comes into view. They are welcomed from afar by a great white flag, the symbol of peace, and a golden ship sails out to meet them. In this ship, the Very Ancient Man is seated. He is the warden of the tower, and he is accompanied by several white-clad helpers.

We have already described the island. It is exactly square in shape and in its heart there is a building consisting of seven round towers. These are connected to form a whole, and the central tower is slightly higher than the others. The entire edifice is surrounded by a strong, thick wall two hundred and sixty paces across. The building has seven floors, and into it the candidates are led to begin the great work.

We will need to go into all this in considerable depth if you are to understand it properly, so we would like to ask you to pay the greatest possible attention to what we are going to say, since this closing episode of the Fifth Day contains the key to all that follows.

We have talked about the way in which the candidate receives the new crystal, "the pearl of great price", and how through this Christian Rosycross gains participation in the sevenfold being of universal love, the second ray of the Seven-Spirit. The power of this love fills him entirely and enables him to taste, as a newly

born being, the essence of the etheric aspect of the new state of life.

On this basis, over the Sea of the Fullness of Life, the island is reached on which the tower of Olympus stands. In other words, the great encounter now takes place with the nuclear power of the new life-manifestation; not as a sublime, abstract touch but in the sense of a conscious meeting. We would now like to try to describe the nature of this meeting.

As an introduction, we would like to refer to a remarkable saying from the Universal Doctrine: “The spirit cannot be beheld until the soul stands in the presence of the Ancient of Days.”

When C.R.C. reaches the tower, he is received by the Ancient of Days. This signifies a new, genuine and concrete encounter. The “Ancient of Days” is, among other things, the power of liberation which descends into and manifests itself in the microcosm and then enters the candidate’s pineal centre. The three – spirit, soul and body – are made one with the aid of this power. It therefore constitutes the beginning of the realisation of the true, divine-human state.

When you are reflecting on the three that must become one and your attention is drawn to the third aspect, the body, you should not think of your personality in its present state, but of the personality as it has to become.

The alchemical wedding of Christian Rosycross concerns the rebirth of the king (the spirit) and the queen (the soul) as a result of which the third aspect, the body or personality, will be able to manifest itself in its true, transfigured reality as intended by God. So there is a threefold task that has to be made concrete: the spirit-manifestation, or the king; the soul-manifestation, or the queen; and the personality manifestation, Christian Rosycross.

If something is to become concrete, it must first exist in the abstract, although it must nevertheless consist of values and possibilities that really are present. Well, the divine tri-unity in its

abstract form, in its as yet unmanifested state, is the Holy Ancient One, the Very Ancient One, also called the Ancient of Days with his helpers. This abstract trinity must therefore descend concretely into the candidate, in the form of values, alchemical building materials, so that then the candidate himself can transform them into reality. That is the crucial point!

This mighty activity, this one great task of life, underlies the symbol of the young Gnosis: circle, triangle and square, the symbol which is placed in the light of the seven candlesticks; in short, the sea, the wall, the island and the Very Ancient One with his helpers.

Let us begin with the supposition that you are a candidate who has matured sufficiently for the wedding feast, with a soul-state that is living to a greater or lesser extent, and with an ego-state or bodily state that has brought to stillness. Then you will have been touched by the spirit.

What is your I-consciousness? As we explained, it is the sum of the vital force present in all the atoms of your system. And where does that atomic vital force originate? From the Creator, of course, who has breathed His breath of life into the primordial substance! So in a certain sense, the I-consciousness, too, is born of God. But in a philosophical sense, the breath of life of the atom on its own is not complete. It must be combined with other divine values if God's great plan is to be accomplished.

So, to continue on the basis of the assumptions we have made about your present inner state, we would also like to ask where your current living soul-state originates. Your soul-power is the nuclear power of your monad, your microcosm. Where does this nuclear power come from? Again... from the Father of all things, of course! So the soul, too, is from God.

Who calls you to the new life-state? Who calls you to liberation? It is the spirit itself! It touches you in your inner being, sometimes in the soul, and sometimes in the I-being which has

been made still. So the third aspect, the spirit, the power of the king, is also with you, around you and in you.

However, the three are not united, they have not been made one. So neither manifestation, nor fulfilment, nor restoration are possible in this situation. It is only possible to prepare, until the great voyage to the island has been completed. Then the candidate meets – he is confronted by – the Very Ancient One, in whom the spirit, the power of the king, is united in an unearthly sense with the Mother or Mare, the soul or queen.

In the very Ancient One, the Spirit and the Soul are present in their undifferentiated state, as a divine power in which lie hidden the idea, the essence and the seed of the body intended by God, so that naturally, as a matter of course, it will be possible for a sonship to be manifested.

So everything depends on a divine value that contains within it a trinity, a tri-unity: Father, Mother and Son; king, queen and Christian Rosycross, distorted by church dogma into Father, Son and Holy Spirit. In abstract, this trinity is the great, divine, unifying, primordial plan of creation; it is the great, primordial principle that the Cabbala calls the Holy Ancient One or “the Ancient of Days”. So he who travels to the square island as a candidate in the gnostic mysteries, will experience an encounter in the tower with the warden and his helpers. In other words, he meets the divine tri-unity which makes the trinity, the three principles in the candidate, into one.

The spirit descends as a mighty fire. It connects itself with the purified soul. In this way, in rebirth, the king and queen are made one. Together they realise the Sonship intended by God, the genuine, divine-human personality, Christian Rosycross.

You can also hear these words in the Gospels, if you are able to listen carefully and distance yourself fundamentally and absolutely from church dogma, ignorance and betrayal. Through the spirit, Jesus the Lord is born of Mary, and later the spirit descends upon him like a dove. Here again we see the formation of the tri-

unity, which takes place after a mighty, positive and absolute work, performed on the square of construction.

The great work of liberation, of completion, perfection, and unification, has to take place under the guidance of the Holy Ancient One. C.R.C. has found his God in the absolute sense. And the holiest work to which the candidate in the gnostic mysteries can possibly be called must now be fulfilled in the tower of Olympus.

What this means is revealed on the Sixth Day.

When we came to the gate of the tower, we were led a little aside of the wall so that, as I well observed, the coffins might be brought into the tower without our taking notice. Indeed, the others still did not know anything about it. This being done, we were brought into the lowest part of the tower, which indeed was beautifully painted, but we had there little recreation, for it was nothing but a laboratory. Here we had to crush and wash herbs, precious stones and other things, and extract their juice and essence, put them in vials and deliver them up for storage. Our Maiden was so busy with it that she found sufficient work for each one of us. Thus we had to toil very hard on this island, till we had achieved all that was necessary for the restoration of the beheaded bodies. Meanwhile, as I afterwards understood, three maidens in the first room were washing the corpses diligently.

When at last we had nearly finished these preparations, nothing more than some broth and a sip of wine was brought, from which I perceived that we were not here for our pleasure. For when we had finished our day's work, each of us was given only a quilt on the floor, with which we had to be content.

For my part I was not much troubled with sleep, and therefore walked out into the garden, and at length came as far as the wall. Because the heavens were at that time very clear, I could pass the time well in contemplating the stars. By chance I came upon a staircase with high, stone steps, which led up to the top of the wall.

And because the moon was shining very brightly, I was much more daring and climbed up. For a while I looked out over the sea, which was now completely calm. Thus having a good opportunity to consider the configuration of the stars, I found that this present night there would happen such a conjunction of the planets, the like of which would not soon be seen again.

It was just about midnight, and I had been looking out for some time over the sea when, as it struck twelve, I saw from afar the seven flames approaching over the sea, settling down on top of the tower's spire. This made me somewhat afraid, for the flames had hardly settled themselves, when the wind arose and began to make the sea very tempestuous. As the moon also was covered with clouds, my joy turned into such great fear that I had hardly enough time to find the stairs again and return to the tower. Now whether the flames tarried any longer, or went away again, I cannot say, for in this obscurity I did not dare venture out again. So I lay down on my quilt and there, beside a pleasant and gently purling fountain in the laboratory, I soon fell asleep.

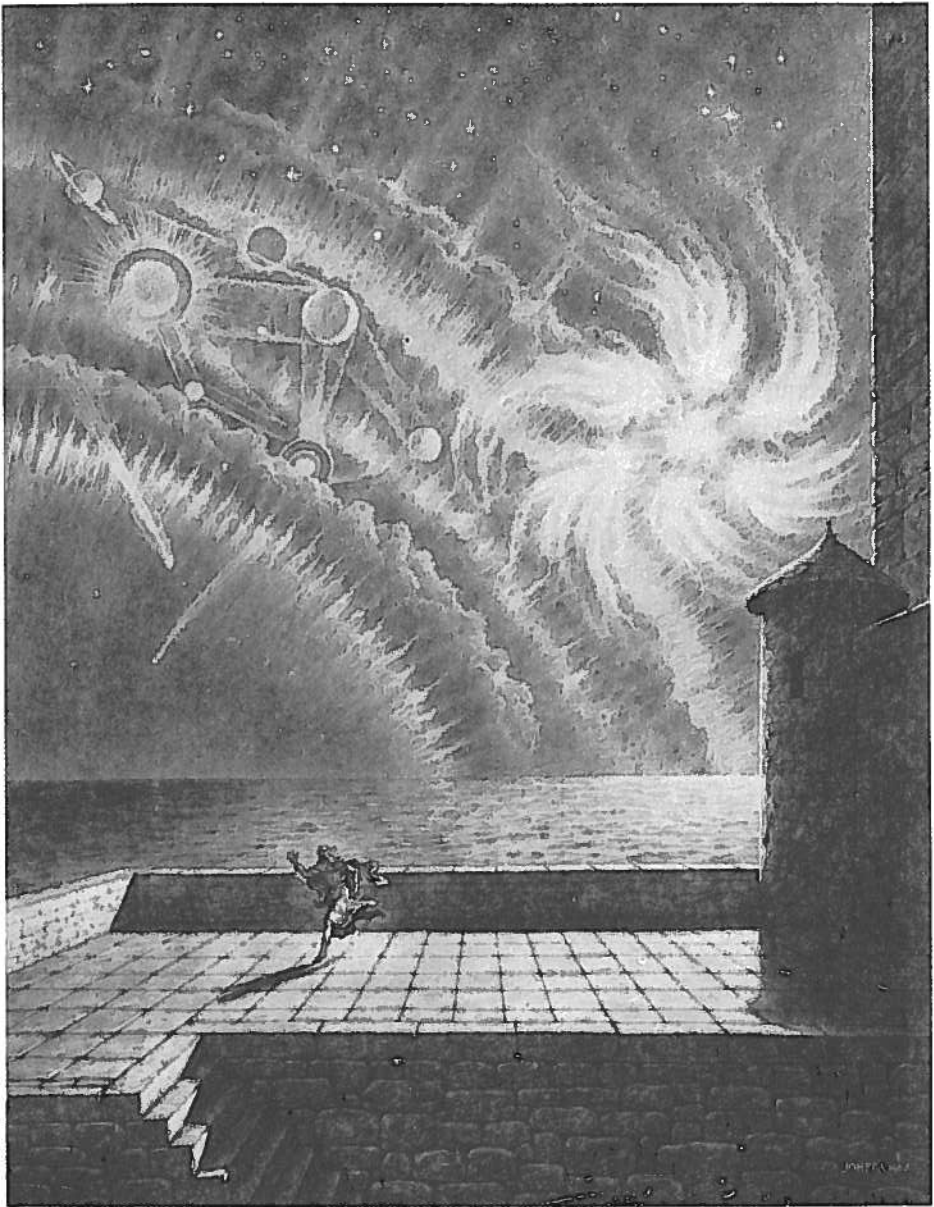
And thus the Fifth Day, too, was concluded with wonders.

The Work in the Tower

The last and holiest phase of the work now begins in the tower of Olympus. The threefold, divine mystery which exists in the Logos in its undifferentiated state, must now be differentiated in the candidate by alchemical means, so that each aspect becomes positive and active. Then the three aspects born in this way must merge into one another as a tri-unity and begin to work together. That is the highest aim of all magic: the ideal co-operation between spirit, soul and body, between the male, the female and their son, their child, the body; between the king, the queen and Christian Rosycross.

This work begins in the lowest part of the tower of initiation, which is furnished as a laboratory. There the candidate is required to wash herbs, gemstones and all kinds of substances and to extract from them their juices and essences. All these concoctions have to be used to revivify the beheaded bodies.

So we see that the work which must ultimately lead to the unification of the three, begins again with the meticulous extraction of the pure, etheric vital forces, the holy foods as they are found on the island, on the square of construction. And as we have explained, the essence of these forces is divine love. In this initial work in the tower, all the candidates must prove whether or not they possess and are able to liberate this love-power sufficiently to bring the most holy work to a good end.



C.R.C. on the wall

When the day's work has ended and everyone has retired for the night, C.R.C. is unable to sleep and ventures outside. He walks a little and climbs the high wall that surrounds the island on all sides, in order to take a glimpse of the all-encompassing sea. While doing so, he discovers a special conjunction of the planets.

The work on the square of construction, the work on the self, the labour for the Spiritual School and for life, for the world and mankind, only has any sense if it is achieved through the essence of the triangle and is orientated towards the all-encompassing circle. It is to this that the final part of the Fifth Day seeks to draw attention yet again. Everything you do on account of your pupilship must constantly find its foundation, its reality, in the one goal. If one were to forget this, or not bother about it, one would only be working in the service of the ego, or out of habit, which would be useless.

That is why every serious candidate must daily climb the walls of his island, his square of construction, in order to gaze upon the circle of eternity, in order to look out over the wide sea of the fullness of life, so that he may determine whether he is living out of habit or out of positive, constructive radiation. Anyone who lives, from moment to moment, out of the plenitude of gnostic radiations (conjunctions take place when radiations coincide) will see the seven flames of sanctification reach the spire of the tower and will therefore possess the assurance that victory is certain once the work has been done.

So ends the Fifth Day of the alchemical wedding. Let us prepare now to discuss the Sixth Day, on which the ascent of the sevenfold tower will take shape before our spiritual eyes.

SIXTH DAY

OF

THE ALCHEMICAL WEDDING

Next morning, after we had awakened one another, we were together for a while to discuss where all this might lead. Some were of the opinion that all the beheaded monarchs would return to life. Others disputed this because, so they thought, the death of the elder persons was not only intended to restore life to the younger ones, but also the opportunity to increase. And some imagined that they had not been put to death, but that others had been beheaded in their stead. When we had talked together quite some time, in came the old man, who greeted us and looked to see if everything was ready and the processes had progressed sufficiently. As we behaved ourselves in such a way that he had no fault to find with our diligence, he gathered all the vials together and put them into a case.

Presently some youths appeared who carried with them some ladders, ropes and large wings, which they laid down before us, and then departed. Then the old man began to speak: "My dear sons, today each of you must constantly bear with him one of these three things. You are free to choose one or to cast lots". But when we answered that we wished to choose, he said: "Nay, let it rather go by lot".

Hereupon he made three slips of paper. On one he wrote 'ladder', on the other 'rope' and on the third 'wings'. Then he put them into a hat, and each man had to draw, and whatever he happened upon, that was to be his. Those who got the ropes ima-

gined themselves to be best off. But I chanced on a ladder, which hugely afflicted me, for it was twelve feet long and rather heavy, and I had to carry it, whereas the others could coil their ropes around themselves. As for the wings, the old man joined them so skilfully on to those of the third group that it seemed they had grown on them.

Then he turned the tap to close off the fountain, which we had to remove from the centre. After everything had been carried off, he took up the case with the vials, took leave, and locked the door firmly behind him, so that we imagined no other than that we had been imprisoned in the tower.

But it was hardly a quarter of an hour before a round hole above us was uncovered, where we saw our Maiden who called to us, and bade us good day, desiring us to come up. Those with wings were instantly above through the hole, and we who had a ladder now understood what it meant, but those with a rope were in evil plight. For as soon as one of us was up, he was commanded to draw the ladder up after him. At last each man's rope was hung on an iron hook, so that everyone had to climb the rope as well as they could, which was not done without blisters.

Ladders, Ropes, Wings

It cannot have failed to become clear to you by now that the three – spirit, soul and body, or Father, Mother and Son – must become one. The sum of this process of unification we call “the alchemical wedding of Christian Rosycross”. This process primarily concerns the total transformation and rebirth of the nature-born being of bodily man.

The bodily human being has seven aspects, seven vehicles. Starting with the lowest one, we distinguish:

1. the material body,
2. the etheric body,
3. the astral body,
4. the mental body,
5. the ego of the mind,
6. the ego of the emotions,
7. the ego of the consciousness.

The latter three together are also referred to as the threefold ego. This entire, sevenfold life-system must be renewed, perfected, with the help and in the radiation of the Seven-Spirit, with the microcosm’s nuclear principle, the immortal soul, as intermediary.

All pupils of the modern Spiritual School are familiar with this task, whether philosophically, or as a vague yearning, or as a les-

son understood from early youth. All pupils have heard it being discussed in one way or another. And yet, true pupilship can only be born when you convert this great task into a practical factor in your life. Every aspirant or candidate for the alchemical wedding must begin by carrying out this task. If he does not, his pupilship has no sense at all. In fact there is no question of pupilship, but only of having infiltrated the Spiritual School for some obscure reason. Such pupilship ought to be ended as quickly as possible.

It speaks for itself that pupilship must begin with a new way of life. This should take shape primarily in the material body; it should be clearly distinguishable and absolutely proved in one's everyday life. Pupils must give conclusive evidence of this in their being and behaviour, as did those guests who successfully withstood the trial of the balance and, after passing through the experiences of the Fourth and Fifth Days, reached the verge of the Sixth. Only then, as true candidates, can they be brought together for the wedding feast in the tower of Olympus. Here there are placed in the proper way before the sevenfold task of unification, which must unfold from the lowest level of the sevenfold body upwards.

At the opening of the Sixth Day the candidates are assembled on the lowest floor of the sevenfold tower for a final hallowing of their lives, of their way of life, of their material body. The aim is to attune their lives to the best of their knowledge and ability with the one great requirement, and to ensure that they demonstrate sufficiently the proofs, the results of this attunement now that the tremendous work of concrete transformation and renewal is beginning.

You will remember from the Fifth Day that the lowest floor of the tower was furnished as a laboratory in which on arrival the candidates were set to work to extract various juices and essences from all kinds of substances. The meaning of this work will now be clear. The various bodily fluids which must form the basis for

renewal, such as the blood and the nerve-ether, must comply with certain minimum standards before the process can be continued. Every candidate has his hands full with the task he is given. And when the Old Man comes in on the morning of the Sixth Day to see if everything is ready, there is nothing with which he can find fault.

Then several youths enter bearing a number of ladders, ropes and wings. On this day, during the phase of the process now beginning, every candidate will have to carry with him one of these three attributes. The candidates ask whether they are allowed to choose freely which one they will carry, or whether they should draw lots; finally the Old Man decides that they must draw lots.

The aim of this part of the story is to make clear that in actual fact all candidates are entirely free to choose which one of the three attributes to equip themselves with during the first five days or periods, but by the time the Sixth Day is reached, the day of realisation, it no longer makes sense to choose. By that time, it is one's inner state that will determine how one will ascend from the one floor to the next; how one will be able to rise above the material body and transpose the consciousness to the etheric double, to the etheric domains, and there become active.

There are, as we said, three ways of doing this: a ladder, a rope and some wings are available. If the choice were left to you, you would no doubt choose the wings. Christian Rosycross is given a ladder with which, initially, he is only mildly satisfied, for the ladder is long and heavy. But his insight changes and he becomes perfectly content as soon as the significance of the ladder, the rope and the wings becomes clear to him.

The possession of the ladder refers to the candidate who in his seriously practised pupilship has always laid the emphasis on *action*, who in his preparations for the liberating life has sought to experience every new step to the full and to incorporate the result

in his own being as a fullness of experience. The change brought about by such a pupil primarily affects his serpent-fire system.

In a certain sense one can describe the serpent-fire system as a pathway that leads upwards from the sacral plexus to the space of the pinealis, and that corresponds to the chakra system. He who prepares, opens and purifies this pathway through liberating action, through the new way of life we have described, always has access, via his own consciousness, to this ascending serpent-fire path. So such a person is always able to climb the ladder and gain admittance to the highest or seventh aspect of the personality-state, the ego of the consciousness, the highest facet of the ego, corresponding to the spirit. Christian Rosycross possesses this ladder, which he finds heavy to carry because of the great responsibility which rests on the candidate on account of it.

The second type depicted in the story bases his life as a serious pupil entirely on *faith* and on the ensuing devotion to doctrine and life. From faith, knowledge develops and on the basis of faith, actions are fulfilled, but the emphasis is laid on faith, on the heart.

The first type lives from the consciousness. Faith and knowledge come about quite naturally as a result. Such a person possesses a ladder. The second type is the mystic type. He lives from the heart. He possesses a rope, the cord up which he can climb and become conscious in the second aspect of the ego, the ego of the emotions, corresponding to the soul.

The third type bases his life as a serious pupil on *knowledge*, not as a possession, but the kind of knowing that is first and foremost conceptual awareness, in the sense of mental perception and comprehension. We certainly do not mean the intellectual storing in the brain of certain pieces of information and stamping them on one's memory. This has nothing to do with knowledge, or with awareness, or with the mind.

No, for it can happen that when a particular subject is discussed

in the gnostic Spiritual School, a subject about which you possess no knowledge, you suddenly find yourself lifted into the sphere of the subject. It is as if you are uplifted on wings and you see the various aspects clearly before you and experience them inwardly. This is the activity of the third aspect of the ego, the purified ego of the mind, corresponding to the bodily human being after he has been purified.

The faith and action aspects of the third type are thus determined by the quantity and quality of his mental, inner seeing. The insight and action aspects of the second type are determined by the extent and constancy of his faith. Only the first type, Christian Rosycross, has combined faith, knowledge and action into one tri-unity in perfect equilibrium, through his state of consciousness. In him, the entire threefold ego is open. So it is clear that the second and third types need to strive for the state of being of the first type.

So every serious pupil who is able to enter the Sixth Day after the preceding fivefold preparation, possesses at least the wings of the mental, inner sight, or the cord of the certainty of faith, which will link him or her with the Eternal. It is possible to reach the tower of Olympus and strive for the feast of fulfilment in either way. But every candidate must strive for the perfection and completion of the first type, for the inner possession of the ladder. With this ladder, he will always be able to climb or descend to the spaces desired, just like Christian Rosycross.

The First and the Second Death

We have tried to explain why the candidates who were admitted to the tower of Olympus were furnished with ladders, ropes or wings to help them reach the various floors of the tower. We have seen that all this relates to the various classes or states of pupilship, and that only one of these classes is capable of entering directly the true, liberating life and transcending the bodily human being in order to rise into the world of the living soul-state. This is because this type on the one hand governs the entire threefold ego and on the other hand has been able to link itself with the spirit-soul.

We would now like to continue with our outline of the process, based on the information we have been given in the text. So let us return to the lowest floor of the tower of Olympus mentioned at the close of the Fifth Day, and realise clearly that only those who have lost their I-centrality may enter. Such persons have followed to the end the Johannine path of I-breaking and have passed through the death of the endura. All the figures that played a role in the ego have been beheaded, just as John the Baptist was, and as living-dead they are brought to the tower of Olympus for the completion of the process of transfiguration. This is what we have discussed so far.

On the lowest floor of the tower the candidates who have been admitted must give proof that their material, bodily state will in no way hinder the ascent to the higher floors of the tower. So it is

obvious that after the purification of the material body, after the beheading of the six governing aspects, it will be the etheric body's turn to be tested. To help you understand this, we would like you to consider an analogy between it and the ordinary death of a human being.

The material body dies first. The heart stops beating. The consciousness leaves the material body. But the etheric body goes on living for a few days and even remains connected to the material body to a certain extent. In the second phase of death, the consciousness, the I, leaves the etheric body also. The third phase involves leaving the astral body, while in the fourth the mental body is left. In the fifth, sixth and seventh phases the consciousness itself is dissolved. All these phases from the second onwards are referred to in the Bible as the "second death".

For most people the last three phases are more or less theoretical, because the consciousness is not strong enough to maintain itself for so long. So in the final phase we generally see a rapid and total volatilisation of the remnants of the consciousness.

It is not difficult to see that this entire process of ordinary death in nature bears a certain resemblance to what happens in the tower on the island of Olympus. The tower on the square of construction also has seven levels through which the candidate must pass. Indeed, there is even an eighth space, as we shall see later. On this level it must emerge whether, after the sevenfold process of dying, a new, absolute life has come into existence as a great miracle. So we must tell you that the aim of the Sixth Day of the alchemical wedding is to make clear that death, even the living death of the transfigurist, is always a sevenfold process.

However, there is one vast difference, for in the latter case this sevenfold process is a mighty course of development which leads to life; it is a voluntary perishing of the unholy in order to make possible the resurrection of the holy, the imperishable. Only then will it appear whether total victory has really been gained.

You may be disappointed and saddened by this concept because

in the gnostic Spiritual School we have always emphasised the self-surrender of the I, the living death of the material human being, and referred to *that* as liberating.

Is that misleading? Not at all, for you need to see clearly that the entire path of redemption must begin with the endura, with the self-surrender of what has been born in this nature. Just to bring you to this realisation has cost the Spiritual School so much effort that it would have been rather superfluous to draw pupils' attention to the practical aspects of what has to happen afterwards, to the final phase of victory over the second death. But in principle there is nothing to prevent you from going further. Anyone who has died the death of the endura in the here and now, *does* then go further, he is *able* to go further! The most important thing then is that the candidate is fully conscious of this possibility.

The dream-consciousness, often so highly prized, has no relevance here. On the square of construction every candidate possesses consciousness of what he is doing during every phase of the path. If he rises above a particular level, this is proof that he has totally completed the work pertaining to that phase. If he has not, he will find that his ladder, or his rope, or his wings, and thus also his consciousness, are too weak. In this connection the dream-consciousness is always a delusion, a speculation, wishful thinking.

So you will need to accept it as axiomatic that death is always sevenfold, and is followed by an eighth aspect, the gate of Saturn. This course must be followed in spiritual as well as in natural life, but with one huge difference: the end result. For the natural human being the gate of Saturn constitutes total death, absolute annihilation, the dissolution of the entire state of life, but for the entity who is walking the path the gate of Saturn is the great victory over death, the resurrection in the liberating life.

Most pupils, then, have an staggeringly long way to go still. So you will now understand, perhaps for the first time, why we insist to such an extent on your dying the living death of self-surrender,

through a totally new way of life. For if you perform the work of the first floor of the tower well, so that fault can no longer be found with it, you will no longer need to go back to that floor. You will then have risen from the wheel of birth and death and it will no longer be possible for you to be harmed by the second death.

Suppose that in this life you were to succeed in accomplishing self-surrender, the endura. Then you would only have completed the first phase of the death that leads to life.

Is that bewildering? Yes, possibly! But it is certainly not discouraging, for within the Living Body of the young Gnosis, within this heavenly ship, you will be able to continue with the process of ascent. In the past we have called this sphere of ascent “the vacuum of Shamballa”. The ancient Indian philosophers spoke of Nirvana. The vacuum of Shamballa is a field which is in and of the seventh cosmic domain; it is a field of dialectical nature, but devoid of any evil and of the “antitheses of sorrow” of this nature of death. In short, it is a field of absolute, original nature, of dialectics cleansed of all evil, a house of transition in which one can progress to the higher good without hindrance. Nowadays, we refer to this field as “the Golden Head”. The nature of this new astral field of the young Gnosis is such that it is fit to serve as a domain in which our brothers and sisters who have died as to the body can be helped on the path of ascent, free from the wheel of birth and death, and in preservation of the consciousness.

If here, in the life of birth in nature, you gain the victory of which you are capable, we will no longer need to leave each other, and together we shall go on, from strength to strength and from glory to glory.

If you do what we suggest and use the opportunities you have been given, if you follow your divine calling, then we shall be with you and you with us, journeying to the square island. And when we arrive there, we shall find ourselves in the space of the

lowest floor. Above and around us is the sevenfold tower, the Living Body of the young Gnosis, and no-one will be able to prevent us from ascending, provided we fulfil the holy law. For you, the great conflict between time and eternity will then have been resolved. Death will no longer drive you to fear: we shall be immortally united, received forever into the Universal Chain.

When we began discussing the Sixth day and you first heard the story about the ladders, ropes and wings, you may have thought: "What has all this to do with me in the living present?" Now you know how close all this is to you, how securely it is connected with you.

So now we can begin to reflect on the second floor of the tower of Olympus. May profound insight be your share, and may the power to overcome be multiplied in you.

As soon as we were all up, the hole was again covered, and we were cordially received by the Maiden.

This hall was the whole width of the tower, with six stately niches a little raised above the hall, and to be entered by the ascent of three steps. We were distributed among these niches, there to pray for the life of the King and Queen. Meanwhile the Maiden went in and out of the door A, till we were ready. As soon as we had accomplished our task, a strange thing of oblong shape was brought in through a small door and placed in the middle by the twelve persons who were formerly our musicians. My companions took it for a fountain, but I observed that the corpses were in it, for underneath the object was oval in shape and so large that six persons might well lie in it, the one upon the other.

The Second Floor

The moment comes when the candidates' attention is shifted from the domain of dense matter to the etheric domain, from the lowest level of the tower to what lies above it. To the extent that the candidate is able to accomplish the endura, his attention is gradually drawn towards the etheric life, which is of such great significance, because it is a life in which man is also represented in vehicular form, via the etheric vehicle or vital body.

A spring of life or living fountain is always referred to in the sevenfold processes of ascent or "dying while living". Whenever the consciousness has to be raised, for instance from the material domain to the next one, the fountain of the domain that is being left behind ceases to flow and the next one is opened.

The first fountain on the lowest floor of the tower is used for washing the various concoctions prepared in the laboratory, to cleanse and purify them in order to sanctify the material self for the following step. Please pay close attention to this point, for it is very important for you. The power of the Gnosis and this fount of life in the condition in which it flows for you in your nature-born existence, is there to enable you to bring your task, your mission, your calling to completion. That is the reason why the gnostic fount of life is flowing in this field of existence. If, in whatever way, you step outside this one task of life, if you negate it or deny it, the gnostic fount will cease to flow for you. So if you discover that you are lacking its help, you can rest assured that your way of

life is not good, that for one reason or another you are not standing rightly on the path.

There comes a time when the well-directed, persevering candidate sees the second field of existence opening for him. Whether with the rope, or with the ladder, or with his wings, he enters it: the etheric world. For many this is only a word, others positively deny it, while yet others quite definitely experience it. It is, as we said, a field, a life-field that surrounds us, and at the same time a personal condition. We all possess a etheric body, fully organised and equipped.

So it is logical that through transferring his consciousness from the material field to the etheric domain, the candidate lives in that domain in the most direct and absolute sense. And it is an outrage, a dreadful stupidity, to train the material body in an attempt to perceive something of the etheric world with the material body's organs. Without exception all forms of clairvoyance and negative occultism are based on this stupidity, with tragic results.

The etheric world is a field which not only exists outside the material field but also interpenetrates it. Its substance is subtler and finer than the liquids and gases of the material field. In other words, the structure of etheric atoms differs from that of material atoms. These two types of atoms work together. The etheric atom has the shape of a prism and interpenetrates the material atom, thereby vivifying it. That, then, is the most important task of the etheric world: to give life to all material manifestation. That is why the etheric body is sometimes called the vital body.

Our text states that when the candidates enter the new room in the tower they find there six beautiful niches, each raised a little above the floor and reached by three steps. This is a very veiled reference to the etheric body in its association with the material body, for the etheric body is connected with the material body in six very vital places. There are many other points of contact, but

these six points are the most striking and they are the ones the serious candidate must constantly take into consideration in the work he has to perform with respect to the etheric body and the etheric domain.

One of these points coincides with the head, one with the heart, two with the palms of the hands and two with the feet. In the Bible they are symbolised by the crown of thorns on the head of Jesus the Lord, the spear-thrust in his side and the nails of the cross in his hands and feet. It is to these six points that the Sixth Day draws the candidate's attention.

The text states that the candidates are distributed in these six niches in order to pray for the lives of the king and queen. You should understand this well, for the Universal Doctrine makes it clear to the serious pupil that prayer is a refined form of action.

For the western man prayer is frequently at best a pious, mystical exercise, often acutely boring, an obsolete ritual practice. But for the gnostic prayer is a magical life of action, the true interpretation of the classical words *ora et labora*.

Those who have died as to the I and consequently allow themselves to be guided by the soul, no longer have any personal interests. Just as in the ordinary life of the I man is entirely bound up with things of this earth, so the person who is living the life of the soul is entirely concerned with mankind, with man, with the group. The striving of the soul is then always aimed at the attainment of that state of being in which it can work for mankind in general and for the group seeking liberation in particular, with the maximum chance of success. That is why the strivings of the newly ensouled human being culminate in the intense effort to realise to the full the sevenfold new state of consciousness. For as you know, state of consciousness is state of life!

For these reasons, the candidate in the tower of Olympus transcends the nature of death in order to win a sevenfold new life, through a sevenfold "death while living", because only in this way can God and mankind be served fully.

We had to place such stress on all this in order to make clear to you that on the second floor of the tower there can be no question of using occult exercises as a means of detaching the etheric body from the material body so that it can be used independently. Such exercises make use of the six vital points we mentioned just now, and are recommended by some occult societies which falsely call themselves Rosicrucian, but the result is always a delusory caricature of true Rosicrucianism. Why should you, with the I-consciousness as the focal point of your life, make yourself conscious in the etheric world of the nature of death? Do you not see how useless, how exceptionally dangerous that would be?

We told you that the purpose of the etheric world and the etheric currents is to vivify and maintain life in all created things. So if countless aspects of the material world appear to be so utterly fatal, and speak so clearly of manifested evil, is it not obvious that this evil must emanate from the etheric world? So to obtain consciousness in the so-called “higher realms” does not mean liberation, or kingship, but leads by the most direct route to doubled suffering, increased misery and the much-exacerbated consequences of the antitheses of the nature of death.

You should realise clearly that the alchemical wedding does not seek to cast you into this abyss of sorrow. No, please be aware that in a gnostic Spiritual School no candidate will be linked with the etheric world in a forced way. This link does not come into being until it is certain that pure, uncontaminated ethers – which the Universal Doctrine refers to as the four holy foods – are flowing in the candidate’s system.

How can one be certain that these etheric values are present? The answer is obvious: by striving here, in the material body, to achieve the new way of life; by devoting oneself entirely to it in a measureless longing, with all your intelligent interest and with a clearly discernible new life of action.

You may ask: “How should I begin on the path?” The answer is: “With the new way of life!” You are capable of that, if you

desire it, if it claims your total absorption. You should yearn for the light like someone who is drowning yearns for air. Then the new ensoulment will arise, out of which the power and the ability will develop, and thus the new ethers.

It is most often the case that although, in the beginning, one yearns for the new state of life, it is like when one looks at a beautiful painting or reads a lovely book, or listens to some delightful music: it gives satisfaction for a moment, it is aesthetically pleasing, but nothing more. It does not change your way of life. For your life is in the hands of the natural ethers by which you are vivified. Indeed, your vital body controls your life.

No human being can be freed from this imprisonment who does not fundamentally modify his way of life. If your yearning for the liberating life is sufficiently great and your way of life is hindering you, if your way of life indicts you, have the courage to break up all the obstructions. Break out of them with all the might that is in you. Then the new ethers will immediately flow in and, standing on the square of construction, you will in this way compel your vital body to renewal.

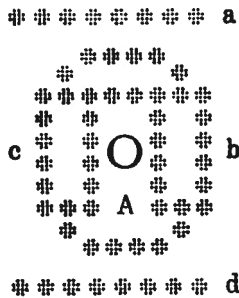
Then the time will come when you are able consciously to enter the etheric life. Then it will not increase the burden of your path of sorrow. On the contrary! Then, with the path and the wedding feast as your goal, you will vivify completely the six vital points mentioned just now. You will form the living Rosycross, that you yourself will have become.

And in this way you will pray, or in other words, in a refined, magical form of action you will concentrate entirely upon your vocation, upon your task of the head, heart and hands.

And immediately, a "peculiar thing of longish shape" will be placed in the centre of your being, in which are to be found the bodies of the dead kings and queens who must be awakend to new life through your refined, magical action, through your prayer.

After this the twelve men went out again, fetched their instruments and conducted in our Maiden and her lady-attendants with delicate music.

The Maiden carried a small casket, while the others bore only branches and little lamps, and some also had lighted torches. The torches were immediately given to us and we had to stand around the fountain. First the Maiden, A, with her attendants, stood around it with the lamps and the branches, c. We stood next, with the torches, b, then came the musicians, a, in a row and last of all the rest of the maidens, d, also in a row. Where these maidens came from, or whether they dwelt in the castle, or whether they were brought in by night, I do not know, for all their faces were covered with white, diaphanous veils, so that I did not recognise one of them.



After this the Maiden opened the casket, in which there was a round thing wrapped up in a piece of green taffeta of double thickness. This she laid in the uppermost basin, and then covered it with the lid, which was full of holes, but also had a rim into which she poured some of the liquids we had prepared the day before. Soon the fountain began to flow, but the liquid was driven back into the basin through four small pipes. Underneath the lowest basin were many sharp points, on which the maidens hung their lamps, so that the heat might reach the base and make the water boil. As soon as the water began to bubble, it fell upon the bodies through many little holes at (a). It became so hot, that it dissolved all the bodies, and turned them into liquid. But what the round, wrapped object at the top was my companions did not yet know, though I understood that it was the Moor's head from which the water received such great heat.

At (b) the basin also had holes all around it, in which the maidens stuck their branches. Now whether this was necessary or only for ceremony, I do not know. However, these branches were continually sprinkled by the fountain, so that the water dropped somewhat yellow into the basin. In this way the fountain flowed constantly of itself for nearly two hours, although it became weaker all the time.

In the meantime the musicians went their way, and we walked up and down the hall, which was furnished in such a way that we

had opportunity enough to pass the time. There were pictures, paintings, clocks, organs, little fountains and more of such things; nothing had been forgotten.

When it was near the time that the fountain ceased and would run no longer, the Maiden had a round, golden globe brought in. At the bottom of the fountain there was a tap, by which she let out into the globe all the substances that had been dissolved by the hot drops. It filled several glasses, and most of it was deep red. The rest of the water, which remained above in the basin, was poured out. And so this fountain, which now had become much lighter, was again carried outside. Whether it was opened there or whether anything useful of the corpses remained, I dare not certainly say. But this I know, that the water that was emptied into the globe was much heavier than six or more of us were able to carry, albeit for its bulk it should have seemed not too heavy for one man.

After the globe, with much effort, had been taken outside, we were again on our own. As I perceived a trampling overhead, I looked for my ladder.

Now one might take note of the strange opinions my companions had concerning this fountain! For as they imagined that the corpses lay in the garden of the castle, they did not know what to make of all the work. But I thanked God that I had been awake at

the right time, and saw that which helped me understand better all the Maiden's business.

After a quarter of an hour the cover above our heads was again lifted off, and we were commanded to come up, which was done as before with wings, ladders and ropes. It vexed me not a little that whereas the maidens could go up another way, we had to toil so much. Yet I could well judge that there must be some special reason for it, and that we had to leave something for the old man to do too. For even those with the wings could only use them when they had to go up through the hole.

When we had endured this as well and the hole had been closed, I saw the golden globe hanging by a strong chain in the middle of the hall. In this hall were nothing but windows, and between each pair of windows there was a shutter, covering nothing but a great, polished looking-glass. These windows and looking-glasses were so optically opposed one to another that, although the sun – which then shined exceedingly bright – touched only one shutter, yet it seemed, after the windows towards the sun were opened, and the shutters before the looking-glasses drawn aside, that in all quarters of the hall there were nothing but suns. By artificial refraction they all struck the golden globe hanging in the midst. And since it had been brightly polished, it gave such a lustre, that none of us could keep our eyes open, but were forced to look out of the win-

dow until the globe was well heated and brought to the desired effect.

Here I may well say that in these looking-glasses I have seen the most peculiar spectacle that Nature ever brought to light, for there were suns in all places, yet the globe in the middle shone even brighter, so that we could not endure it more than the sun itself for one single moment.

At last the Maiden commanded the looking-glasses to be covered again, and the windows to be closed, so that the globe could cool off again. This happened at about seven o'clock. As we could now rest for a while we thought it would be a good thing to have breakfast and regain our strength a little. This meal was again philosophical, and we had no need to be afraid of intemperance. Yet we did not lack anything. The hope of future joy, with which the Maiden continually comforted us, made us so jocund that we disregarded any pain or inconvenience.

And this I can truly say too of my companions, who were of noble lineage, that they never gave thought to their kitchen or table, but their sole pleasure was to attend this adventurous science, and hence to contemplate the Creator's wisdom and omnipotence.

The Liberation of the Soul-Vesture

The new life-state relates to entry into the inner grades, into the life-field of liberation, Shamballa. If this new state is to be genuinely lasting, if it is to be maintained, the whole etheric body, as well as the material body, must be brought into harmony with it. The new soul-power must prove its supremacy. The part of the Sixth Day we are now going to discuss, shows how this work must be done. Let us first consider the following details mentioned in the text:

1. there are six beautiful niches,
2. there is a peculiar, elongated chest containing the six aspects of the consciousness,
3. there is a small casket containing a round object, the head of the Moor, the old will,
4. there is also a spring, a fountain,
5. there are maidens and candidates,
6. there are torches and lamps,
7. through the interaction of all these aspects, objects, flames and forces, a mighty blending process comes about which must lead to a certain result.

Our attention is first drawn to the six niches found in the second room of the tower. The candidates are distributed among these niches in order to pray for the resurrection of the king and queen, or in other words, to work with a refined, magical form of action.

The six niches relate to the six vital points in the etheric body. These six points must now become engaged and impelled to new activity.

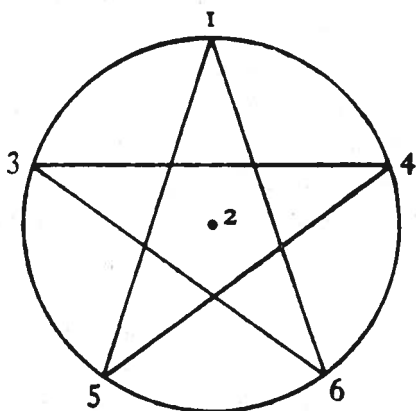
The niches are entered via three steps. This idea is well known to us, for access to the places of service in our temples is also gained via three steps. They symbolise the fact that on the place of service, the work is carried out “in the name of the Father, and of the Son, and of the Holy Spirit”. This means that the aim of the work is to realise the tri-unity of the true man, the tri-unity of spirit, soul and body.

So all one’s attention is devoted to impelling the etheric body to a sixfold activity. One etheric current, that emanates from the head of the etheric body, is directed towards the head of the material body. Another etheric current, issuing from the heart of the etheric body, is directed towards the heart of the material body. Two etheric currents coming from the hands of the etheric body, flow towards the hands of the material body. And two currents proceeding from the feet of the etheric body are focused on the two feet of the material body.

The current focused on the head is intended to develop a new activity of the consciousness. The purpose of the current aimed at the heart is to make possible a new, lasting activity of the feelings. The current directed towards the two hands seeks to vitalise a new work, while the current focused on the two feet is aimed at ensuring the continuation and progress of this work. These six, living streams of sanctifying and vitalising forces are consciously invoked and liberated by the candidate in and via the etheric body and, in the process described in our text, focused on the central point of the second floor of the tower.

Incidentally, we would like to point out that through the renewing and sanctifying effects of the pure etheric currents on the six vital points at which the etheric body is joined to the material body, the candidate literally and bodily becomes and manifests the Star of

Bethlehem via his renewed etheric vehicle. This demonstrates beyond any doubt that the process of soul liberation has really begun.



In the ordinary, nature-born state of the personality the etheric body functions quite automatically and faithfully follows the activity of the material figure. However, through the new way of life of the inner degrees, the processes of the etheric body are consciously lived and guided, as a result of which the Star of Bethlehem begins to shine, a state of renewal that was the aim of the main initiation of the Cathars.

In the centre of the second tower-room there is a peculiar thing of longish shape that on the one hand resembles a fountain, and on the other is said to contain a large oval space in which six persons could easily lie. In this elongated object you will recognise the serpent-fire system, crowned at its top by the head sanctuary. It is the tomb of the six beheaded princes: the two aspects of the objective consciousness, the two aspects of the subjective consciousness and the two aspects of the new consciousness in the candidate. Thus, at the critical moment of their meeting, of their

becoming linked, these six became paralysed, neutralised.

This tomb, this sepulchral system, this tree of life is at the same time a system of intense fire. That is why we speak of the serpent-fire. But it is also a spring or fountain, because of the fiery fluids that circulate within it. The new etheric currents emanating from the etheric body are aimed at this system of fluids via the lesser circulation of the blood, the source of the nerve-ether, the centre of the endocrine system and the serpent-fire, and this process is consciously controlled by the true pupil of the inner grades, who then stands consciously in the pentagram of the cave of Bethlehem.

As this sixfold magical work continues, some delightful music is suddenly heard. The twelve musicians enter, conducting the Maiden and her female attendants, like a light-feast, into the room. They are carrying burning torches and lamps, and symbolic branches plucked from evergreen trees, symbols of eternal life.

You may have heard of the twelve pairs of cranial nerves which issue from the head like the branches of the tree of life, spreading throughout the body and existing in close connection with the entire serpent-fire system. These twelve pairs of nerves are the musicians in the living system of the candidate. As soon as the six new etheric currents, the prayers of the Brothers of the Rosycross, have been sent out from the six niches of the second room of the tower of Olympus, the entire nervous system is vitalised in a very dynamic way. A mighty vibration arises in the nerve-ether, the delightful music, as a result of which the candidate's entire life-system is irradiated with new etheric forces which permeate it like flames, in a circle around the candidate and lengthwise in relation to the serpent-fire.

Amid this blaze, the small casket is opened in which the head of the old will, the Moor, is found. This has to do with the critical force, the critical cause by means of which the endura was brought about, in total self-surrender and self-sacrifice. This same critical

cause of self-surrender now enters again into the unfolding alchemical process with renewed vigour, and in the heat thus evolved, the aspects of the head sanctuary and thus of the serpent-fire that have undergone the endura are fused with the synthesis of the critical binding factor, the seventh aspect. That is why the text says that the water in the basin *became so hot, that it dissolved all the bodies, and turned them into liquid.*

This mighty intervention of the etheric body in the process of re-creation makes the endura into an irreversible fact: it is *the* breakthrough. The new state of being has been fundamentally realised; the candidate can no longer go back. He has definitely entered the inner grades since, in addition to his mastery of the material body, he has also gained mastery of the etheric body. He has passed through the gate of Saturn. The resurrection feast can now enter its next phase, a phase which must unfold in the astral body.

The result of what has happened in the candidate's material aspect is demonstrated through and in the etheric body, as we have seen. So it follows that the astral body, which in turn surrounds the etheric body as well as the physical body, must be the location in which the next phase develops.

For this purpose, a round golden globe is brought in. This represents on the one hand the astral body situated in the midst of the microcosm, and on the other hand the transfiguring candidate's head sanctuary, and in particular the pinealis, which will now be called to tremendous, renewed activity. It is the Place of the Skull, Golgotha, which forms the basis of every resurrection.

You may have heard or read about the radiative power of the pineal space. Well, *that* is the golden globe, and the symbol of the globe, a world globe, is most appropriate, because the result of the animation of the pineal gland in the process of unfoldment of gnostic consciousness is that omnipresent consciousness, the absolute consciousness, becomes a fact.

The elixir which has been concocted with the aid of etheric

fire is now transferred to the globe. And when the globe is then brought out of the second tower room, the third room is unlocked for the candidates, and again the company is drawn up to it either with wings, ladders or ropes. So, after the necessary result has been achieved, the candidates transfer their activity from the etheric to the astral field.

The pineal cavity has a close affinity with the astral body, which surrounds the human being like a huge oval. It is also closely related, via the astral body, with the microcosm's entire, sevenfold auric being in which the magnetic points of the lipika are situated. Our text provides a faithful portrait of all this.

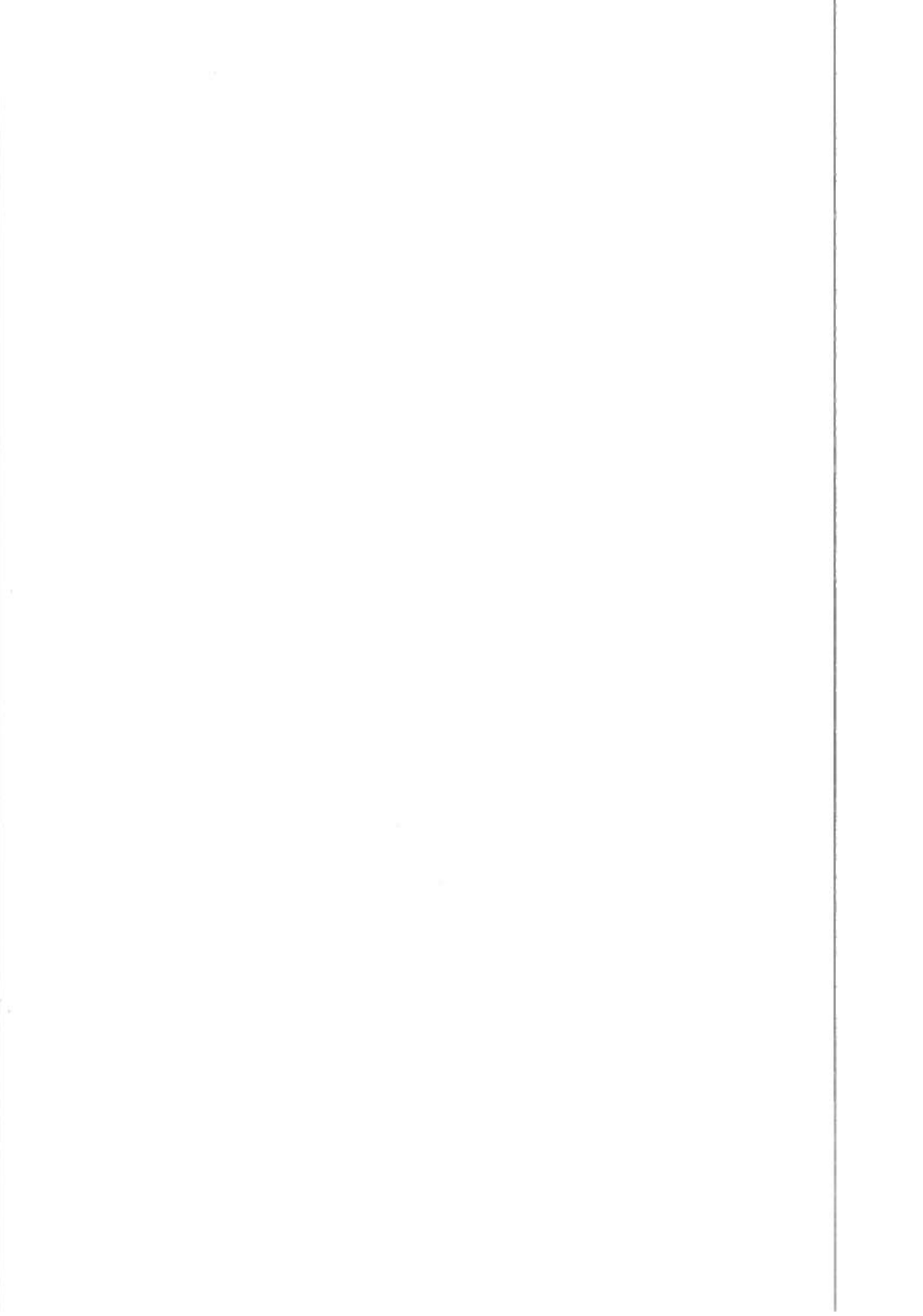
When the candidates enter the third room, they see the golden globe hanging on a chain in the centre of the chamber. In this room there are only windows, and between each pair is a shutter which covers a great, polished mirror. All the windows and mirrors are positioned optically in such a way that when the rays of the sun shine in through any of the windows and strike one mirror, the light is reflected a thousandfold by all the mirrors and projected to the interior of the room.

So every time a shutter is opened or closed over a mirror, the light reflection is modified. In the second room, the new etheric currents emanating from the six niches flowed towards the centre of the room. And now, in the same way, all the light entering through the windows and being reflected by the mirrors is focused on the centre of the third room, where the golden globe is hanging. This globe is so marvellously polished that the rays generate a blinding light, causing the globe to become intensely hot.

Everywhere he looks, Christian Rosycross sees suns reflecting their light into the room, the brightest light being shed by the pineal cavity, the globe. You will understand that in this astral space of the pineal gland all the radiations of the magnetic points in the lipika converge, so it is here that the alchemical synthesis of

the already accomplished work is produced: the process of mortification is continued in the place of the skull.

So once again, a magical work of radiation takes place, the result of which must soon be revealed. And when this fire has been active for a certain amount of time, there is a pause. The windows are closed, the mirrors covered. The white-hot globe and its contents must now cool down.



After a light breakfast we again settled ourselves to work, for the globe was sufficiently cooled. We had, with toil and labour, to lift it off the chain and set it upon the floor. Now the dispute was how to take the globe apart, for we were commanded to cut it through the middle. The conclusion was that a sharp diamond would best do it. When we had thus opened the globe, there was nothing of redness to be seen, but a lovely great, snow-white egg. We rejoiced greatly that this was so well accomplished, for the Maiden was in perpetual concern lest the shell might still be too tender.

We stood around the egg with as much joy as if we ourselves had laid it. But the Maiden soon had it carried outside, and herself departed also, locking the door, as always, behind her. But what she did outside with the egg, or whether it were in some way secretly handled, I do not know, neither do I believe it was.

We had to wait again for a quarter of an hour, until the third hole had been opened and we, by means of our instruments, came to the fourth floor. In this hall we found a great copper basin, filled with yellow sand, which was warmed with a gentle fire. The egg was then buried in the sand, so that it might come to perfect maturity. This basin was exactly square; on one side stood these two verses, written in large letters:

OH, DO NOT CEASE YOUR LABOURS, MY BELOVED.

IF IT PLEASES YOU, PRAY THEN FOR GOLD.

On the other side were these words:

HEALING IS BASED ON THE LANCE.

The third had only one word:

FIAT – (SO BE IT)

But on the back stood an entire inscription, saying:

WHAT FIRE, AIR, WATER AND EARTH

COULD NOT DISTIL

FROM THE ASHES

OF OUR EXALTED KINGS AND QUEENS,

THE HOST OF FAITHFUL ALCHEMISTS

HAS COLLECTED IN THIS URN.

ANNO 1459 – SPIRIT, SOUL, BODY – P.H.M.D. (= PARACELUS

HOHENHEIMENSIS MEDICINAE DOCTOR)²⁶ – ALPHA, OMEGA.

26. See Notes.

The Resurrection of the New Man

When the work on the third floor of the tower of Olympus has been completed, the candidates are granted a period of rest. Then, when the golden globe has cooled sufficiently it is lifted from its chain and placed on the floor. The workers are then commanded to split the globe into two equal halves. When the globe has been opened in this way, a beautiful, large, snow-white egg emerges from it. The sojourn on the third floor of the tower has then come to an end and the activity of the Brothers of the Rosycross is transferred to the next floor, the fourth one. We would like to begin by reflecting on these things.

Let us take up the thread of what we have been discussing so far. The endura begins through a pure, factual, threefold way of life, as a result of which a new ensouling element with two poles becomes connected with the consciousness and the subconsciousness. It is impossible for this connection to come about by itself. That is why a critical force develops, as a result of which the consciousness is neutralised: the pupil enters a state that can be compared with an absolute “nothingness”. From this negation, from this ceasing to be a human being of this nature, the candidate must awaken. He must be led to resurrection from this “death”, by following a “way of the cross”.

The first phase of this is the decision to walk the path, and the practice of a new way of life aimed at rising out of the nature of

death. We call this the way of life of the inner degrees. In fact it means gathering the forces necessary to bring the entire way of the cross to a good end. It is a total attunement to a new state of life.

When the first phase has been completed, the second phase follows, in which a tremendous new activity of the etheric body develops. This activity is made possible by persevering in the new way of life until the candidate's second body, the etheric body, is raised to the state of the star of Bethlehem. Through intense heat the six rays of the etheric body, which has been ensouled in this way, the six neutralised aspects of the personality are fused into one synthesis. The three aspects, each with two poles, are made one. The entire past in and of the nature of death sinks away and dies. And to the being of this nature, the aspect of the nature-born I, the words are spoken: "I say unto you: you will be with Me in paradise."

So only one living cross is left, the cross of the newly ensouled being. And its result is now transferred to the golden globe; it enters the pineal centre in the brain.

In this way, the third phase begins on the hill of Golgotha. The end of the way of the cross has almost been reached. The light-forces of the lipika of the sixth auric sphere break through into the astral body and from there cast their rays upon the golden globe. It is to this pineal centre, which has been linked with the synthesis of the results of the way of the cross, that the astral fire is now directed. The various aspects of the way of the cross now lie behind the candidate and have come to an end; the *consummatum est* is spoken, not in deep sorrow but in great joy, for now, at last, the first definite result of the process that has been followed must be revealed.

When the golden globe has been split in two with the aid of a sharp diamond, a lovely snow-white egg appears. Let us try to explain this. Consider the golden globe once more. It represents



The resurrection of the new man

the pineal gland, which has been called to new activity, the nucleus of the new state of consciousness.

From above, the pineal gland is the entrance gate through which the Seven-Spirit enters the system of the personality, while from below it forms the gate for the soul. The pineal gland must have attained the twofold kingship with its dual poles, the king and the queen, if the alchemical wedding is to unfold to the fullest extent. If the spirit and soul are really to be able to make their dwelling in the pineal gland, then the seeds, the ova, must be present within it. The first of these ova or seeds is that of the ensoulment resulting from living out of and in the light. The second is the ovum or seed of the spirit, which has been sent out to the golden globe by the mighty, heat-generating radiation emanating from the lipika.

When this twofold fertilisation has taken place, the result must be revealed. That is why the text tells us that the golden globe is opened with a sharp diamond.

It may be known to you that diamond is the mineralogical result of the fire of the cosmic sun and that, providing it is pure, it is the hardest substance known. When, in gnostic symbology, it is said that an object is split by a diamond, this means that the spirit itself intervenes. And then the egg appears, beautiful in its radiant, white splendour.

If you have any knowledge of universal symbology, you will be aware that rebirth out of the Seven-Spirit, out of the Holy Spirit, is often compared with or represented by an egg, for a totally new life lies hidden in an egg. That life *exists*. It must and will manifest itself. The symbolic colour of the spirit is gold, for the colour of the aura when the spirit has entered the astral body resembles gold. And the colour of the pineal cavity when it contains the new forces and possibilities cannot be anything else than gold. Thus it forms a golden globe, and when it is opened to reveal a golden egg displaying a golden-white radiance, this indicates that rebirth, the resurrection, has become a fact.

On the third day, the empty grave is left behind in the garden of

Joseph of Arimathea. The new man stands in the circle of God's eternity, on the third floor of the tower of Olympus.

The egg containing the entire new life emerges from the golden globe; the One comes forth from the circle. From the circle emerges the true, perfect, divine man. From the circle, which is like a tomb, Jesus the Lord arises, the man who is at the same time God.

The name *Arimathea* is a corruption of the word *Arithmetica*, the holy magic of numbers, which is the name of a very old manuscript dealing with the One that emerges from the circle and thus forms the number ten, the holiest number.

So, in the tower of Olympus on the third day, in the third room, the resurrection of the true man, of the new man, potentially becomes a fact. This new man will need to prove himself in the remaining four rooms of the tower. That is why it is said that Christ's perambulation after his resurrection lasted forty days.

So here, too, we see how the evangelical stories are myths, symbolic stories which, through the treason of the church have been seen in such ordinary, human terms that the outer garment has been taken for the reality. You will understand that the author of *The Alchemical Wedding*, Johann Valentin Andreae, in his time could only make the truth known in a very veiled way that could only be interpreted by those who were capable of understanding.

Let us now trace further the development of the initiate's new state of life, and enter the fourth room of the tower. In this room we see a huge copper vessel filled with yellow sand, in which the egg is buried and kept warm. This vessel has the shape of a cube, which when unfolded has the form of the magical cross. This is the cross of victory by which the process of rebirth is sustained.

As explained earlier,²⁷ the pineal gland is covered with tiny

27. See Chapter 7.

yellow granules, just like grains of sand. They are of the greatest importance, because the number of these granules, which differs widely from person to person, determines the person's quality and radius of action, his ability to manifest himself. So now you will understand why, in the part of the story we are discussing, the reborn pineal space, the golden-white egg, must now be buried in the yellow sand.

In the fourth room, the room of the thinking faculty which is now active in a new way, everything contained in the egg is equipped with means of expression. It is ensured in advance that the radius of action will be as wide as possible and that the manifestation of renewal will be able to begin straight away.

Then, in the final, critical moments of this process, a formula is entrusted to the candidates, which we would like to quote in a somewhat clarified form, which will make further explanation superfluous. We hope and pray that you will understand this formula as it has to be understood:

“Oh, do not cease your labours, my beloved. If it pleases you, pray then for the gold of the spirit.

Your cure depends on the power of the lance of the Holy Grail.

It is the will of the Logos that it shall thus come to pass.

For what fire, air, water and earth could not distil from the ashes of our exalted kings and queens, has been brought together in this vessel by the mighty throng of faithful alchemists.

And when the process has been completed, through the restored unity between spirit, soul and body, there will arise from this vessel: the Thrice Great One, The Sublime One, the Redeemer, the Bearer of the Universal Remedy; He, who is the first and the last, the alpha and the omega, the beginning and the end.

Christian Rosycross: Prototype of Self-Realisation

“Oh, do not cease your labours, my beloved! Pray for the gold of the spirit, for your cure depends upon the power of the lance of the Holy Grail. Thus is the will of the Logos.”

These magical words spoken to the candidates who have reached the fourth room of the tower of Olympus on the Sixth Day of *The Alchemical Wedding*, also apply to you. If you, too, are among those who yearn for liberation; if in you, too, the longing has awakened to follow Christian Rosycross on the path of the alchemical wedding, then to you, too, it is said: begin, go, pray and work. Work with perseverance and open yourself, through the new way of life, for the gold of the spirit, for the purifying, helping, sustaining powers of the Gnosis. And you will be able to continue on your way with absolute certainty, step by step, through every single phase we have described in *The Alchemical Wedding of Christian Rosycross*. You will most certainly succeed!

Why? Because this path is the fulfilment of the will of the Logos, of God. Because in this way you will return to obedience to the universal law of the All. And nothing will be able to restrain you from liberating and manifesting the “pearl of great price”, the rosebud, which lies enclosed in your heart sanctuary as an imperishable treasure.

In explaining the path of Christian Rosycross, we have sought

to awaken the awareness of all this in you; to give you a foretaste, as in a vision, of the unimaginable glory of the true human state, to which you also are called. We have tried to show you that this is the path every child of man will sooner or later have to follow. For, we repeat: thus is the will of the Logos!

And how far does your gaze now extend? We have unlocked for you as far as possible the various stages of becoming conscious, and explained how the candidate acts in each of these phases, from the first step right to the formation of the golden-white egg, the prepared pineal gland, into which the spirit descends in order to unite with the soul: the alchemical wedding. From a distance, you have been able to observe, as an eye-witness, the development of and in Christian Rosycross.

And now, in the story of C.R.C., the spirit-soul has become manifest, transfiguration has been completed, and the new, omnipresent consciousness causes Christian Rosycross to enter the fields of the living soul-state, or in other words, to enter those fields of consciousness that far transcend our three-dimensional consciousness and into which, with this consciousness, we are unable to follow C.R.C.

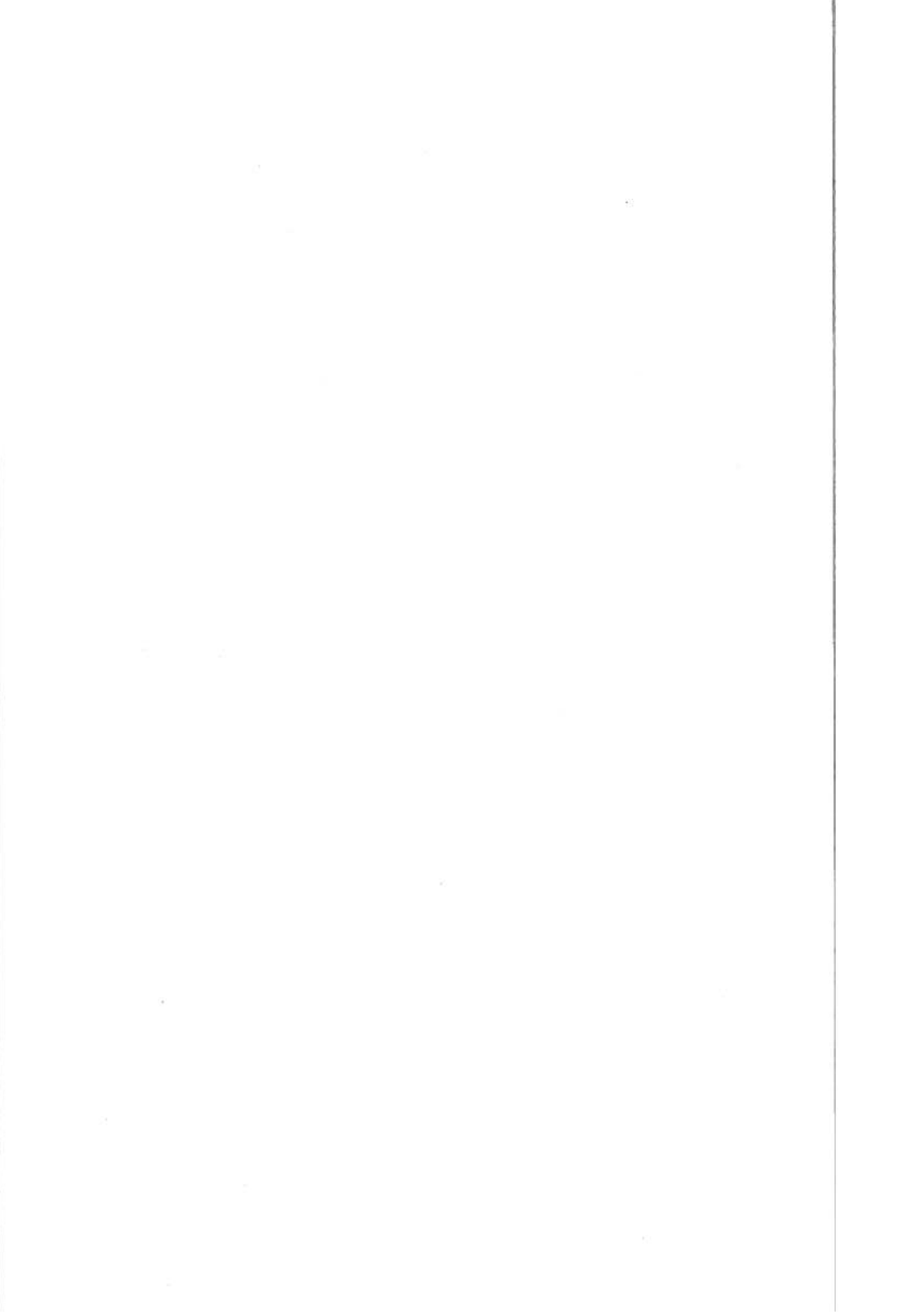
This prevents us, for the time being, from being able to tell you more about what follows. We would then have to discuss states that cannot be understood with the ordinary consciousness, states with which we can find no comparison in our three-dimensional world. We would have to resort to purely intellectual, technical explanations which would mean nothing to you, and which would not further your inner development in the least. And by doing so we would be dragging down the sublimity of these things and violating them.

So we can only say that for those who follow the path of Christian Rosycross, the one true way of the imitation of Christ, with the same dedication, perseverance and self-surrender as Christian Rosycross showed, the last veils, too, will fall away one by one,

just as they did for him. For them all mysteries will be unlocked and give them admittance to all the wondrous glories of the inexhaustible treasury God has preserved as a birthright in the heart of every human being.

If, with the magnificent portrayal, the pure ensoulment and successful example of Christian Rosycross before your eyes, you truly begin or continue with your journey to the wedding hall in joy and perseverance, you will know, with respect to this entire, mighty, blessed path of experience, that “I am on the way! The journey has begun and... I know the end is certain: the homecoming to my God!”

May many, very many, be found successful on this path!



EPILOGUE

The Seventh Day of Creation

Now that we have come to the end of our explanations of the path of C.R.C., we would just like to consider briefly one particular aspect. This aspect illustrates the entire work of the Rosycross, as depicted in *The Alchemical Wedding of C.R.C.*, and shows its direct connection with the living present. It is an aspect which highlights the immediate relevance of this work to every striving human being in our times. The more clearly you are aware that these things concern us all, that they bear a direct relationship to the wellbeing of every child of man, including you, the deeper you will realise that here is a path which offers a solution, a way out of the ever more widespread chaos of confusion that characterises this period of transition often called "the time of the end".

So, to bring us to the appropriate point of departure, and to ensure a right understanding, we would first like to mention once again that man, the true human being, is a microcosm, a complex, spherical life-system, sevenfold in nature. The personality is only *one* aspect of this system. This explains why the restoration of what has been damaged in the human state, in the course of its long, long journey to the nadir of materiality, is also a sevenfold process: the seven days of C.R.C.

In fact, the microcosm is a divine structure of lines of force, a detailed plan which must be brought into manifestation. In our phase of existence this means that the microcosmic space in which

the personality is manifesting itself must concur with the plan underlying the microcosm. This space is populated with various groups of atoms, whose purpose is to give this plan its initial means of expression.

You will understand that the forces which guide these processes are of a high order and have great intelligence at their disposal. It will also be clear that if the plan is to succeed, all aspects of the work will need to co-operate. First and foremost, there must be co-operation between what we call the primordial atom of the microcosm and the human being who is being brought into manifestation. The most important question in this regard is: will the primordial atom, the rose of the heart, be able to manifest itself without hindrance?

This will be the case, for instance, when the parents of the growing child are sufficiently pure, are aware of the plan, and possess the desire to take to their hearts a true child of God, a child who will be willing and able to walk the path, and to bring to existence the pillar of consciousness, the serpent-fire, in the way described in *The Alchemical Wedding of Christian Rosycross*.

Anyone who wishes to do this will need to know and have at his command the secret of the atom, the mystery of the infinitely small, within which is contained the infinitely great. In this context you should remember that the atom has seven aspects: the four etheric forces, and the astral and mental substances of our planet, in addition to the material aspect.

Each planet brings forth its own beings in accordance with the signature of the Planetary Spirit concerned. Broadly speaking, all inhabitants of the planets of our solar system are alike, in the sense that they are recognisable as human types, but you will understand that the essence, the nature and the structure, as well as the atmospheric conditions of each planet differ from those of every other. Therefore, the atoms of this earth cannot be the same as those of any other planet. Even so, this is not the last word to be said on the subject, as we shall try to show.

As soon as a pupil of the Mystery School has gained a certain degree of control over the serpent-fire, his tower of Olympus, and goes further, step by step, according to his strength and ability, he is following a path of development that will never come to an end: he will continually proceed from glory to glory. He is then received into the direct training school of the Planetary Logos. And since we know that the great leader of our planet is the Christ, the Solar Spirit, we will understand that the candidate's course of development will, to say the least, lead above and beyond our earth.

He who governs the serpent-fire in the sense of spirit-soul manifestation (for there is also an occult form of serpent-fire development) will experience the awakening of the head sanctuary we have described. He will walk the path of development under the guidance of his Lord and Redeemer without omitting a single detail. It is the safest way imaginable, for the potentialities latent in the atom are manifested under the guidance of the Planetary Spirit. If the pupil is not ready for the next step, neither he himself nor anyone else can force him to take it. Only the candidate's atomic forces can make him open for further development. So no-one can be forced. Every candidate walks the path of victory at his own pace, from soul-power to soul-power.

The crucial point is as follows, and we would like to ask your full attention for what we have to say. In its course through the world, mankind has reached the nadir of materiality. Matter will therefore never be more dense, more solid, than it is now. This phase is accompanied by the time of the end and the return to an upward course. This change of direction will be expressed in what one could call a "spiritualisation" of matter, not in the sense of glorification, but in the sense of becoming more subtle, more refined. In our view, this process has already begun to a certain extent. This rarification of matter will mean that it is progressively dissolved. This is what the Book of Revelations means by "the fall of Babylon". Matter, all material structures, and everything that



The fall of Babylon

depends on matter for its existence, will not be able to maintain itself in the way currently possible, for the atomic state of the earth will be entirely transformed.

So it goes without saying that the rock-hard, materialistic human being whose hopes and strivings are focused entirely on matter, will not be able to go on in this way. As a result of the way in which the nature and structure of atoms is changing on our earth, a dividing line will shortly be drawn through the whole of mankind.

This does not mean, as is sometimes said, that mankind will be exterminated by dragons, monstrous reptiles, and the like, although this idea is indeed portrayed in certain symbolic stories and legends. No, the material human being will pass judgement upon *himself*! And that is something quite different. He who is of matter will quite naturally be judged by matter. He will have to bear the consequences of his condition.

That is why we are drawing your attention yet again, as we have been doing for so many years in the modern Spiritual School, to the crucial factor in all this: your state of consciousness. This is primarily controlled and determined by your serpent-fire, which culminates in the head sanctuary. With the conditions and possibilities available in our time, you are quite capable of adapting the serpent-fire system to the requirements of the divine plan for the world and mankind.

Knowing all this, we can imagine to a certain extent how the future will be for the world and mankind. Now that the nadir of materiality has been reached and our order of existence has therefore reached the bottom-most point of its descent, the atomic conditions of our world are changing, turning towards an ascent. In this way, a new heaven and a new earth will be unveiled.

No-one knows how quickly this development will unfold. No-one can tell how much time is left for us to join one of the groups that will be saved. But we can state with certainty that anyone

who has heard the voice and adapts himself wholeheartedly to the plan, and thus, as a fundamental component of the divine plan, genuinely wins the soul, is linked with the spirit and will be helped in one way or another. So in fact, no-one needs to be lost! Everything depends on your own directedness and the way of life you consequently lead.

The holy language of the Book of Revelations tells of a group of human beings which is indeed engaged in the process of redemption, but still lacks the sign of the Son of Man and the mark on the right hand. In these people, the process of liberation was begun during their life on earth. Thus the serpent-fire was in manifestation to a greater or lesser extent, but the process was prevented from continuing by their death, because various components of the personality were no longer present. In other words, the alteration of the atoms had overtaken them in their course of development. Such persons are nevertheless spared, they are preserved in a certain domain of transition, so that in due time it will still be possible for them to be saved.

That is why we want to tell you that as long as you still exist here, as a human being in matter, there is always a possibility for you to be saved, provided you at least make a start with the serpent-fire process. For, do understand this, the Brotherhood will keep on helping you right up to the last moment. For it is the wish of our liberators, the servants of the Gnosis, that no-one shall be lost!

Imagine, if you can, how it would be if the entire course of development mankind has endured and struggled through until now were for nothing. Imagine how it would be if that whole course had to be gone through all over again. Its duration would be quite immeasurable! Plato talks somewhere of several thousand years. But world literature has it that the first beginning happened more than 80,000 years ago. Such a period of waiting is quite unthinkable.

That is why we want to stress that although God's work on



The Apocalypse

behalf of our mankind has advanced as far as the Sixth Day, to put it in the language of Genesis, it has not yet come to an end. Our mankind is still developing. The Seventh Day of Creation, the Day of Fulfilment, the Great Day of God, only begins when the human being makes a start on his soul-construction. That is the crucial factor!

What your existence in matter is like is of minor importance when seen in this light. Do you possess soul-power, soul-values? That is the vital point! He who possesses soul-values no longer needs to be in the least anxious, for "he who wins the soul, wins the All". He who builds the soul, builds eternity. And that cannot be compared with any glory in this world.

So is it not a blessing that this dawn has now appeared on life's horizon? We are not bringing you a strange, miserable message of impending disaster, saying things like: "The days of the end have come and everything will be destroyed". No, to you, a seeking human being who yearns for a liberating future, we say: the power, the dawn which has appeared on the horizon of life is the blessing of change, the blessing of renewal. The entire, magnificent and glorious work of the Brotherhood of the Rosycross is founded on this certainty. One can say that this Brotherhood has appeared in the last days in order to help and serve all those who want this.

Mankind has never had any shortage of leaders who came to show it the one path. This path has been made known to mankind since the dawn of existence.

But only *once* has mankind known the Brotherhood of Life, which has shown it the living cross with roses and has gone on doing so until this very moment. It is the Brotherhood of the Rosycross, which always precedes mankind with the cross with roses, until the end is celebrated, the end that is victory.

That is why the Brotherhood of the Rosycross is the last Brotherhood. And that is why it is permitted to name itself after Christian Rosycross: the living Brotherhood of Christ, that has

eternalised the seven roses in a sevenfold way, as a sevenfold, imperishable, primordial atom, through which the serpent-fire, our only hope and salvation, can be awakened from its sleep of death.

Can you imagine anything more glorious than to be allowed to enter such a rose garden, the rose garden of eternity in which life itself, divine life, is manifested as one, continuous birth, from glory to glory? Thus death shall come to an end. Life itself becomes light, born in the “Rozenhof” – the Rose Garden – of the Holy Spirit. The burial pit of this material existence must be closed for us all. All of us have arrived at a certain point on our paths through life. And now we must ask ourselves where exactly that point is. Does it already lie beyond the frontier of the new beginning?

If not, you must hurry! For this new beginning is the Seventh Day, the Day of the Lord, the Day of your God! And it is vital that this day will be able to celebrate its dawn in your life. May you all become and remain its radiant witnesses!



AFTERWORD

I

Thinking back on the motives that led us to publish this work on the alchemical wedding of Christian Rosycross, we feel urged to write a summary, convinced that by so doing we will be able to relate the material dealt with even more clearly to the reality of your life at this moment. For too long, this work of Johann Valentin Andreae has been seen only as an esoteric treatise, a story whose deeper meanings it is very interesting to trace.

However, the time has now come to divest this apparently romantic work of all its veils and place it in the full light of today, to reveal the extent to which it shows the way out of the misery, sufferings and sorrows of dialectical life. More than ever before, mankind in our times is in need of a clear indication in this direction. The need, that inner need which is driving countless multitudes to the very verge of despair, and which is taking hold of even the most materialistic, impelling them to reflect, cries out, as it were, for a clear indication of the one way out, the solution to which Christ referred in his words: "Unless you are reborn of water and the spirit, you will not see nor enter the kingdom of God". And: "Flesh and blood cannot inherit the kingdom of God".

Those who have some knowledge of the inner realities that lie behind appearances, determining the life of mankind, know that until a comparatively short time ago, certain hierarchies of beings we call Moon Angels had to help guide mankind's destiny acc-

ording to the divine plan. They had to ensure the progress of humanity's course of unfoldment within certain limits, avoiding as far as possible any catastrophic development of the intellect, whilst still allowing the relative freedom of choice necessary for the growth of man's consciousness.

When the time came in which the mental faculties of a significant part of mankind had developed sufficiently to be able to understand the plan of God and the path to its fulfilment, it became necessary to arouse mankind to greater self-responsibility. This was the moment the guiding hierarchies had been waiting for. The birth of what we refer to historically as "the Christian era" was the beginning of the time in which the Moon Hierarchies began to withdraw, to make room for the new path of development which then had to be unlocked for mankind. This path would lead man to the living soul-state and the restored link with the spirit under the guidance of Christ and His Hierarchy.

Thus, as mankind, we really are at a mighty turning point of the times, which accounts for the immense confusion affecting all areas of life. All the old values are falling away from man, or they are being shaken to such an extent that he is deprived of the certainty he so much needs.

Since the beginning of this era the Moon Forces have withdrawn completely and mankind has entered, for the most part unconsciously, the state in which self-realisation offers the only way out. The old norms expressed in religious, ethical and other precepts and laws imparted by the Moon Hierarchies in the course of the ages, have lost their grip on mankind and man feels as if he is standing in a vacuum. People are exploring and seeking desperately for new certainties, new norms within which they can feel safe to a certain extent. But they do not find them. And they will never be found as long as people seek outside themselves.

Mankind has entered the period of self-realisation, a time which has been announced since the beginning with the words: "The kingdom of God is within you. Seek first the kingdom, and every-

thing else will be added unto you.” But now the urgent question arises: Is man ready for that? Has he made himself ready for this great, inescapable task?

Let us see whether he has. Every human being has his own individual view of life, of mankind and of society. Every human being you know or with whom you come into contact is exposed to your judgement. There is no-one who can escape this fire of judgement. The result of this ability to form judgements, which you possess, is that every human being is locked within his own circle of existence and cannot be freed from it just like that. His view of life, of the world and mankind, and thereby his entire way of thinking and acting, is determined by the current state of his pituitary gland, for this gland forms the centre from which his consciousness is activated. When people meet or see each other, each receives an impression of the other which becomes fixed in the consciousness and forms a judgement.

The centre of your present consciousness has determined your way of thinking, your mentality, your point of view, and indeed all the functions of the head sanctuary. It brings them into a certain state and keeps them that way. So it is as if all the entrances to the head sanctuary are boarded up, so that all the routes to right understanding and right reaction with respect to a different, a new era, are sealed off. Your upbringing, the blood of your ancestors and your own karma have brought you into this state.

In view of all this one might ask: What place has the development of the often so highly prized intellect in all this? Has it brought the psyche of modern man to perfection? Is your view of your fellow man, of life, of your world, pure and absolute?

Alas, you know for certain it is not, because your experiences have been too bitter and too disillusioning. The tree can be known by its fruits! And what fruits is mankind harvesting? Yes, here and there you may well have encountered a certain polarity, but certainly not perfection. For that matter, what is perfection? You possess not a single certainty with regard to this, but only theory.

Furthermore, through the withdrawal of the Moon Forces that for so long regulated life on earth a situation has resulted in which it is as if everything and everyone is in the grip of a furious tempo, a frantic pursuit of certainties that can never be found, because virtually all the values with which man was so familiar have been ripped out of his life, out of his mind, out of his hands.

So it is no longer possible to build bridges in the old way, bridges over which one human being could reach another, in order to build something up or help in some way. In our times, ideals can no longer find any firm foundation. It is as if the I is locked in a prison and this prison has been fed and strengthened for aeons; it is too strongly guarded by what we might call the “anti-man in you”: the sum of all the self-maintaining forces accumulated from the primeval instincts. These forces from the abyss of the sub-human levels of our consciousness oppose all upward-striving impulses, all desires and yearnings for liberation. And what then?

Yes, you have your ideals, your principles, the rules with which you regulate your life. If you are a striving person, you try to live as a human being. And because of all those ideals and principles, you think you are something. But you are becoming increasingly aware of standing in front of a wall, of having been brought to a frontier, through which you cannot pass. What must happen now for a new outlook, a new perspective, to return once again into your life?

Just think of the inexpressibly bitter experience of Christian Rosycross when, as a result of the high aims and striving in which he had persevered for years, he was eventually permitted to enter the forecourt temple of the wedding hall.

You will remember this story. He experiences there the terrific contrast between the results of ordinary life based entirely on self-interest, and the requirements of the path of sanctification.

If you re-read the Second Day of *The Alchemical Wedding*, realising what chaos C.R.C. encounters in the forecourt temple,

you will also discover how much the states referred to there not only apply to the aspects of pupilship described in this book, but also typify everything now happening around us. It is as if it has been lifted straight out of present day life. This correspondence is really entirely logical, because what is called “the path of pupilship” is in fact nothing else than the path of development the whole of mankind will sooner or later have to walk. Periodically, mankind’s divergence from God’s paths is corrected by a cosmic intervention, in order to prevent it from straying still further or even destroying itself. We are now in such a period, now that the end of an esoteric sidereal year has come once again. That is why now, in particular, the passage from *The Alchemical Wedding* mentioned above is so relevant to our lives.

Present-day mankind is certainly not any more wicked than formerly, or more diseased, or more corrupted. On the contrary, man is now much more cultivated than in the past, and much more intelligent. However, as we have already stated, mankind has been brought to a certain frontier, the limit of what is three-dimensionally attainable. And beyond this frontier, over this border, everything is entirely different. Man’s primary course of development will have come to an end at the finish of the period now so rapidly speeding to its close. And man is being thrown back on himself and his own responsibility. That is why things are so difficult for him. That is why it is currently so horrible in this world. The burden under which the world sighs and which in many respects is hardly to be borne, can only be lifted if man fully understands and accepts this responsibility and what it implies.

As a consequence of the confusion resulting from lack of understanding, psychological chaos prevails throughout the world in numerous fields, as never before. People are searching in all directions for a way out. Blinded by the so-called “wave of prosperity” that has swept over the civilised countries, people are trying above all to gain material certainty. Others are pursuing scientific expansion with a view to working their way out of this

impasse with the aid of science. Scientific hypotheses, many of which lack or deny any consideration of what is right and proper for mankind, are piling up like a mountain, or like a wall people are trying to hide behind in the distress which in fact underlies all this, whether or not people are conscious of it. People rush hither and thither, they work so hard and with such terrific energy, and many soothe themselves with the hope that the current chaos heralds the birth of a great and glorious new beginning in which man, with his mighty, technical achievements, will build an entire new world which will rise to unknown heights of civilisation.

In essence, however, mankind's situation is much more precarious than ever before. In spite of all the scientific achievements, man has been weighed and found too light. Understand this well: mankind weighs itself, it overrates itself, thinking that what it creates outwardly, or *thinks* it is creating, will eventually determine how its inner state is judged. But only the inner state counts in the judgement that is about to overtake mankind.

Let us review again the situation C.R.C. encountered in the forecourt temple, the great multitude he met who in self-righteousness and self-conceit imagined they were ready to enter a higher state of life. And just like those people, mankind now stands more shamelessly than ever, exposed in its defiled clothing.

Therefore let us ask again: Where are we going, we, mankind? By which compass should man sail in the immediate future? Will he come to his senses in time? Will he still be able to find the one path that offers a solution? Or will the Universal Brotherhood of Christ, or the Universal Gnosis itself have to intervene?

If we ponder on these questions, we will all too soon reach the conclusion that no basis exists on which to begin, for the psyche of virtually every human being is disturbed and disrupted from time to time, or in fact, almost daily. And as you know, what one person finds good and worthy of advancement, is rejected and opposed by another. Conflict, and the cunning with which it is

perpetrated, are on the increase. Thus it has long been clear that the more man sharpens his intellect, the more dangerous he becomes. In great and small things alike, all are hostile to one another, under whatever cloak one tries to hide on account of the demands of civilisation. Mystically, people are quite prepared to acknowledge the words: "love one another", but in practice they are just shrugged off.

Owing to the essence of I-centrality, which forms the foundation of the horrible developments currently to be seen in our world, all human beings are enemies. And enemies are accustomed to fighting, seeking ever more refined means to gain power over and if possible eliminate one another.

Man already possesses the means, not to kill entire populations – for that would not be humane – but to neutralise them psychologically. And that would be the end.

So it is crucial to ask oneself in what way one can serve mankind, and with what means. We, too, as the young Gnosis of the modern Rosycross, are trying to follow a path that will break in a radical way through the psychological obstructions of the moment, so that the soul-centre, the centre of the consciousness in the head sanctuary, can be filled unceasingly with divine forces.

That is the path of pupilship. Then the respiratory centre is activated by life-giving forces until, via this process of salvation, man is enabled to perform the actions of a truly liberating life. Then he will be able to rise out of this field of existence, which is continually subject to death. This is the road we wish to follow, and indeed must follow in the service of all those who long for it, according to the great command of the Lord of all life.

As mankind, we have descended right into the nadir of materialisation. Now that the utmost depths have been reached, now that we have come to the frontier, we are faced with a new human development, and we must follow the path of ascent. This path

leads over the frontier to where everything is different and in which nothing can be compared to the old life, whether in terms of society in general or in a personal sense.

Many formerly valuable aids have now been rendered useless or are becoming so. All the ancient, mystical means, for instance, have become virtually powerless. In this sense, God is really "dead", as people often say nowadays.

In former times, people spoke of the trinity of religion, art and science, which was considered to form the basic element of our civilisation. But that union has all but disappeared. These three, too, are engaged in a life and death struggle with each other. Or have they, perhaps, become allies here and there? And we ask again: how can we break through the obstacles preventing us from passing through the wall, the frontier before which we stand? Where is the supreme remedy for all our ills?

II

Like us, you will no doubt find the prospect of the world and mankind's current state anything but uplifting. One could easily lose heart over it. There are so few really sound, uncorrupted human beings in this world, and the majority neither heed them nor have faith in them. They are not capable of having faith in them, owing to the increasing degeneration of mankind's psychological state, and the thereby increasing power of the anti-man's grip. Thus mankind has come to the end of its journey to the nadir of materiality. As we said before, its art, science and religion, as they have been known until now, have become worthless as sources of help and solutions. So what perspective is still open to mankind?

Powerless and without hope, he stands at the frontier, called to self-realisation. And he has not prepared himself for this task in any way. Therefore, we ask again: What prospect does man have? Where is the supreme remedy that will break through the obstacles in and around the human being?

The young, gnostic Brotherhood answers that in this state of helplessness, the possibility has been born for the sevenfold World Brotherhood of Christ to take a mighty, world initiative, an initiative so far-reaching, so overpowering that the entire world dispensation will be changed by it.

Let us review the cardinal points. Firstly, the Moon Forces have totally withdrawn, as we explained. These forces, the Moon

Angels, belong to a life-wave which in certain respects has preceded us on the path of development, but which does not belong to the human life-wave. Their task with respect to mankind was to help it along the road to the nadir of materiality, to stand by it until the descent had become total. This has now taken place.

That is why, in the service of the Christ Hierarchy, called in His Name and by His task, the Sevenfold World Brotherhood must now take the initiative in the guidance of mankind. And we have explained why the initial stages of this period of transition are characterised by great confusion and the threat of terrible disaster. It is clear, though, that if man is to follow a path of self-realisation, in the sense of genuinely transcending matter, in the sense of journeying back to the original Fatherland, he will need to be capable of it. And if there are obstacles, they will need to be removed.

And we know only too well that there are obstacles without number. There are countless difficulties – we experience them. And we know, too, that in the present chaos, in this period of transition which is unfolding inexorably, countless people are subject to psychological disorders. We also know that the powers and abilities that have served man until now, and which he is still trying to use, offer not a single hope of solution, not one prospect of healing for all the ills which threaten his destruction. That is the lesson mankind now has to learn, from bitter experience and in the face of extremely painful facts. The saying: “He who is not willing to hear, must feel,” applies not only to child-rearing but is also a law of mankind’s course of development.

So the trials at the border, the afflictions of the time in which we are living, are intended to make you profoundly aware that both the world order and the human system mankind has created are totally unsound and are the results of a mistaken course of development, in total disregard to the cosmic order and therefore in conflict with it. Socially, economically, scientifically, religiously, in short, in every field of our society, mankind has reached a total

deadlock, or is rapidly approaching one. And obviously, the present psychological misery keeps step with this. Such first-hand experience, evoking self-condemnation of everything mankind has collectively created, has never before been known to mankind as far as we know.

In full awareness, you will need to understand what this experience has to tell you, what it seeks to teach you; you will need to feel and experience profoundly the pain of it. And when you have passed through this inevitable ordeal, when you are really working hard at the inner realisation of its lessons, and the how and why of it all is beginning to glimmer in your consciousness, you will discover that neither communism, nor socialism, nor democracy, nor fascism, nor any natural-religious or aesthetic form of life has any sense at all. And you will realise that no form of advancement is possible on the basis of the lying, quibbling practices that prevail between men and nations.

And then the Sevenfold World Brotherhood will take its great initiative, in order to give new direction to the world's course of development, which has reached a state of total stagnation and deadlock. And imprisoned mankind, diseased and ill to the very core, will be set free by this initiative.

How? By what initiative? Certainly not an international appeal or action, or some large-scale media campaign. And certainly not by opening special temples here and there, although naturally many temples will retain their value.

No, the Brotherhood will work through an initiative that can be experienced simultaneously by the whole of mankind, including the most primitive and even the most criminal and hardened people. An initiative, then, that no-one will be able to deny or repudiate. It will be a manifestation that will last at least twenty-four hours in one of the most subtle of the material domains, the stratosphere, and it will happen in such a way that every eye shall see it, every ear shall hear it and all the senses man possesses will react to it. It will be a manifestation of the Sevenfold World

Brotherhood intended for all people and for all races. All Brotherhoods participating in the Universal Chain will contribute. This manifestation will be accompanied by an intense outpouring of electromagnetic energy which will affect the entire human system and bring about a profound reaction in every human being. Among other things, this reaction will, for a time, bring about a certain condition in the head sanctuary of every human being comparable with what we call the spirit-soul state.

As a result, human beings will temporarily have access to a certain amount of first-hand knowledge and will have an active third eye at their disposal. They will thus become temporarily visionary, and behold the plan of God for the world and mankind. They will begin to understand their true task and calling, and also what will have happen if they refuse it.

It will now not be difficult for you to form an idea of the reaction of the greater part of mankind to this manifestation of the Universal Brotherhood. In the radiative power of this temporary enlightenment, mankind will need to make some very radical decisions. If necessary, this manifestation will take place three times in all, in order to ensure that even the most primitive will be able to understand what is required of them.

In this way, the door to the new life will be opened wide. You will perhaps realise that not only will the individual psyche be restored as far as possible, but an amazing purification will also be brought about in all human beings, in all spheres of life as a result of this experience and the effects of this mighty light-power.

The result will be a social revolution so grandiose and impressive that literally nothing in our current existence can be compared with it. Mankind will be guided into seven new courses of development involving all races, and no area will remain unaffected by this great transformation.

The spirit-soul will be able to descend, as a result of which man will be able to grow day by day in his discernment of good and evil, in his ability to determine what is in keeping with the divine plan and what is not. The religions will no longer blunder and grope, and theology as a science will disappear entirely while, needless to say, numerous other fields of science will change considerably.

Try to imagine this, for instance, in relation to morality; in relation to scientific goals, in relation to inner city life and everything connected with it. In short, a mighty world revolution will take place that will leave scarcely a single spot on earth untouched.

Our purpose in discussing all this is to ensure that you are ready to face it with the minimum of fuss. That is why we said that it will be a process in which the whole of mankind will have to grow, in which the whole of mankind will have to be educated. Present-day society is diseased to the core. It is riddled in every respect with the cancer of lies, deceit and insincerity, and afflicted by the dangerous illness of all manner of speculations. What an intense blessing it will be when all mankind has been led into these healing processes of the psyche. For so long we have been wrestling with the limits imposed upon us, in our efforts to pass through them. Well, that passage *will* be granted. All mankind will be led into a totally different state of life. And the consequences can well be imagined. What an enormous work of reformation will have to be performed in every country and for every nation! For everyone will be faced with the harmonious and systematic fulfilment of the great divine plan for the world and mankind, in and through self-realisation.

In the coming times, the modern Spiritual School will give evidence of the place it occupies as servant of the Brotherhood.

Working from its magnificent “Home Sancti Spiritus”, its seven-fold Living Body, the Brotherhood of the Rosycross will permit nothing which is not in conformity with the great plan.

In the way we have described, mankind will enter an entirely new cultural period with a genuinely upward course. All psychological delusions of grandeur and conceit, as portrayed in the Second Day of *The Alchemical Wedding*, will be broken through so that each person will, if possible, be brought to his senses. As a result, many will be brought down from their pedestals, but equally, many will discover for the first time how much they are blessed on their path through life.

In this way, truth and reality will develop. The veils of appearances will fall away from mankind. And thus processes will unfold which will involve harmonious, structural changes in every human being without exception. When all human beings have been guided into new channels psychologically and light begins to dawn in man’s psyche, the racial body, too, will gradually become more subtle and the effects of the gravitational forces will also change, with enormous consequences.

The modern Spiritual School has brought about certain changes in its internal structure in order to prepare itself and its pupils for this totally new future. As School of the Golden Rosycross, we shall of course co-operate in total allegiance with the great World Brotherhood, since in everything that is to come we shall be expected to stand in true, serving love.

Therefore, brothers and sisters, all you who can understand the true essence of this call, prepare yourselves as far as you are able. Dedicate yourself completely to the great work for mankind, which is in need of so many servants.

III

We would now like to speak to those who are consciously preparing for the immediate future, in an awareness of all the coming events. We want to address those who possess a personality whose consciousness is focused upon the magnificent and glorious aim that lies at the foundation of our microcosm. That aim is to awaken from its sleep of death the last remnant of the original man that lies sunken in the microcosm as an imperishable seed, and bring it to new life.

This imperishable seed in the centre of the microcosm is the foremost thing that has been forgotten by present-day man. It is this seed of which the Bible says: "The Kingdom of God is within you", indeed, God Himself lies sunken within you. Having been misinformed for centuries, present-day mankind has forgotten that the Kingdom of God is not to be sought *outside* himself. And it goes without saying that if one seeks outside what is only present inside, one will never find, and will stray further and further. And as a result one will fall all the more rapidly into the power of the anti-man within.

We call the last remnant of the original man – the Christ-principle in man – the "rose of the heart". When the personality is born in the microcosm, the rose of the heart coincides with the heart of the personality, and it will be able to manifest itself therein, provided the necessary conditions are created. Thus the rose is not a part of

the personality and cannot be pinpointed in it organically. The rose is an organic part of the microcosm, and it is always at the disposal of the personality that is prepared to accept its high calling, its one, true vocation, and to demonstrate his willingness with action. Then, as we put it, "the rose is attached to the cross", to the cross of the personality. The dynamic personality, properly orientated, then receives the seed-grain of renewal in the heart sanctuary and thus becomes a true Rosicrucian.

If a human being takes the decision to place his life in the service of his high, divine calling, and approaches the path in humility, he comes into contact with the radiation-field of the universal Gnosis. This exalted radiation-field is cosmic in nature, and in it the divine seed, the last remnant, can grow and flourish. It is impossible for this imperishable seed to germinate in the field of degenerate dialectics. Anyone who remains in that field and goes on absorbing himself in it so that it claims all his attention, will perish; he will go the way of all flesh. Such a person can never be called a Rosicrucian; he can never, with C.R.C, be a Brother of the Red Rosycross.

All who wish to walk the true path of liberation need the light of the gnostic sun, the sunlight, the solar power radiating from the heart of our planet. And yet, the personality of the person who has to carry the divine seed to the light, who must serve and help the rose for such a long time, is entirely of this dialectical nature. So it is the person of whom it is said: "Flesh and blood cannot inherit the Kingdom of God" and thus cannot enter it, who must begin and accomplish the great work.

This is quite a marvellous situation, is it not? So marvellous, that anyone who fully fathoms its significance is, as it were, shot through with joy and gratitude. The human being who has fastened the rose to the cross, has temporarily connected dialectics and the Gnosis, time and eternity. This is clearly a scientific impossibility, a state that cannot be maintained. For that reason, the dialectical personality will devote himself to this impossibi-

lity, by serving totally the rose of the heart, the imperishable seed in him. His devotion and service will be so complete that he begins to prepare himself to die the alchemical death of self-surrender. He fulfils the words: "He who is willing to lose his life for My sake, shall find *the* life". The person who dedicates himself in this way, in total self-surrender to the rose, enters transfiguration. It is a fully conscious, existential perishing in an absolute endura. It is the process exemplified by many Brotherhoods in the past.

The dialectical human being who thus devotes himself to the immortal rose of the heart, knows that he is entering a radiation-field which is not his. He knows that he will be totally consumed by it. So he dedicates himself to the fire, to the divine flames of purification. Realise the mighty significance, the profound meaning of all those stories about this, which have been handed down to us from the past! For it is just this that is so wonderful: that if we dedicate our entire mortal being to the divine fire, that fire means Life for us.

A dialectical person who remains true to his nature, goes the way of death. Eventually, nothing will be left of him. But anyone who walks the path of the endura, in total self-sacrifice, in complete devotion to the original man in him, is alchemically integrated into the new man. Through the fire of his way of the cross, he merges alchemically with the new human being that arises from the imperishable seed. He is resurrected in the Other One. And in him unfolds a true, alchemical wedding, just like the one C.R.C. describes. His voluntary perishing, his endura, is thus a death unto life, a resurrection into imperishability, in contrast to dialectical death which is inescapably accompanied by the total destruction of nature.

Who and what is the new man who arises from the imperishable seed? Who and what is the new man, who is beckoning and calling you from across the frontier you have reached? He is the soul-

man, who belongs to eternity, he is the one whose soul has been reborn.

The dialectical human being who walks the path of the endura is the last entity in that microcosm to fall prey to the realm of death. In the Gospels, he is called John. The soul-man is the first man, the Jesus-man, who belongs to the realm of eternity.

The dialectical person who is willing to die the death of self-sacrifice for the imperishable seed within him, the person who is truly willing to be a Rosicrucian, passes through the gates of the voluntary death, via the alchemical transformation, into eternity. You will realise that there is much to be said on this subject, and that the candidate must know and experience a great deal before he can walk this sanctifying path of dying in Jesus the Lord. He must first walk the way of the cross of roses, that magnificent path of sorrows. Yet, brothers and sisters, do not lose heart; never stop trying. Otherwise your mistakes will be innumerable and you will never know whether you are strong enough. And anyone who does *not* know, and is therefore unable to dedicate himself to the laws of the path, will be repeatedly misled by countless false lights and run the risk of becoming entirely lost to the path. Remember the biblical words: "My people are lost for lack of knowledge".

That is why the candidate who devotes himself to the path of the rose, the path of liberating service, has to walk a sevenfold road. This road is described in depth in *The Alchemical Wedding of Christian Rosycross*. It is the path of rebirth of the original man, a path that always leads through a valley of death. For rebirth to happen, something must die in order that something else – something more noble, more sublime, more exalted – might be given the opportunity to manifest itself. That is why this path is characterised not only by profound joy and new inner unfoldment, but also – to a certain extent and only for a time – by suffering and sorrow. However, it is the suffering of the fire of purification, which destroys everything unholy and debased, in order to prepare

a place for what is immaculate, pure and imperishable.

All those who perceive the distress and the suffering of mankind in these times, and experiences the call going out from the Gnosis to the depths of his heart, will be unable to do otherwise than resolve to follow this sevenfold path of elevation and service.

Countless multitudes have been taught from childhood on to seek the kingdom of God, the realm of Christ, outside themselves. In consequence, all the values, all the abilities present in them for the purpose of establishing this kingdom, flow away. In this way, as if in a warped mirror-image, they project outside themselves what should be established *within* them. This image has no reality, no life, but is the product of delusion.

The Light, the modern Spiritual School of the Gnosis, cries out to all of them: Turn around! Return to your true path in life! You, too, can bring to life the divine nuclear principle within you, the rose of the heart in your heart sanctuary. In you, too, the magical blood of renewal can perform the miracle of rebirth.

The path we are showing to you must not be sought outside yourself – where you will only find delusion and clouds of mist – but turn to the kingdom of God that is within you. Unlock this divine world and set free the immortal man, the soul-man in your heart, through your total, alchemical sacrifice. In the Rose you possess the key to that world.

May the impending world revolution be, for all of us, the dawn of attainment!

Notes

Page XIV

Most of the symbols and cryptograms in the *Chymische Hochzeit* have been decoded by R.Kienast: *J. V. Andreae und die vier echten Rosenkreutzer Schriften*, Leipzig, 1926. He explains the ciphers which occur at the end of the hermetic text:

∞ >: XXIC V W>:

as follows:

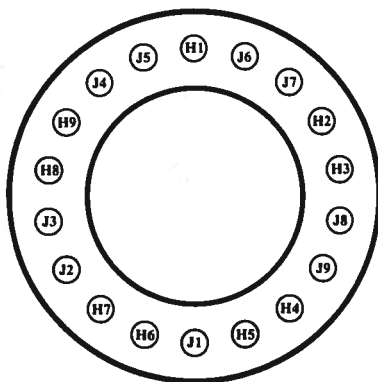
∞	=	8	=	L	=	50
>	=	C	=	C	=	100
>:	=	C	=	C	=	100
XX	=		=	XX	=	20
XC	=		=	M	=	1000
V	=		=	V	=	5
W	=		=	III	=	3
>	=		=	C	=	100
						1378

This is the year of Christian Rosycross' birth, as mentioned in Chapter 6 of the *Confessio Fraternitatis R.C.* (see volume two of

The Secrets of the Brotherhood of the Rosycross.) By giving this date at the end of the above text the author may have intended to say: “Drink of the healing medicine from the hermetic fount, and live. Christian Rosycross will then be born within you”.

Page XXI

The gentlemen position themselves in such a way that a maiden will stand both to their left and to their right. (See drawing: H1 to H9). But the maidens J1 to J9 are careful to stand two by two. That is why one gentleman, H1, is placed between two maidens, while opposite him the lady *Alchimia** is positioned between two gentlemen. So when she begins to count, the seventh is always one of the maidens. When she counts to the left, J1 chooses J4, J2 chooses J6, J3 chooses J7, etc. Or when she counts clockwise, J1 chooses J7, J9 chooses J5, J8 chooses J4, etc. So the gentlemen are not chosen.



The ingenious positioning of the maidens

The meaning these ciphers is given somewhat further on in the text. Kienast analyses them as follows (p. 77):

ԵՂԲ ԷՂԳԳ ԾՐԳՏԱԾՐԾ
 VENVV.
 ԾՂԲ Ե՛հիթօ յաչալ Ե՛ծծաճիթօ
 Ի՛տըննիծ
 Վ՛ծծ գլօնի քիս. երգըն, Վ՛ծծ ա՛ծծի քսգ
 ցըծաճից Ի՛տցց.

Hie ligt begraben
 VENUS
 die schön Frau, so manchen
 Ho[h]en man
 umb glück, ehr, segen und wolfart
 gebracht hatt.

For the sake of completeness we also give the code used for the translation:

a = x	b = ծ	c = յ	d = Գ	e = ք
f = ֆ	g = գ	h = Եհ	i = շ:	k = Կ
l = լ	m = մ	n = ռ	o = Օ	r = ռ
s = Տ	t = ց	u = Ս	w = Վ	z = Ջ

Using the above code, Kienast (p. 79) interprets this text as follows:

ԱճՕ ԵՂԲ Դ՛սահց ԾՐՂՅԾ
 Ե՛ճՎՕՏ Ա՛տց Վ՛ծծ քօճ
 Վ՛րճի ծիթընն, Վ՛րճը լահ
 Ճ՛ս Դ՛աճաճիթօ Վ՛ծծ ք՛ճ
 Ծ՛սցըն եր՛շօ ք՛ճ ք՛ճ
 Ա՛ծծ շ՛քն.

Wan die Frucht meines
 baums wirt vollends
 verschmelzen, werde ich
 aufwachen und ein
 muter sein eines
 Konigs.

This interpretation corresponds almost exactly with the explanation given later in the text.

Pyrites is a sulphur compound. It is often shaped as a cube or a pentagonal-dodecahedron, a polyhedron limited by twelve regular pentagons, into which pyrites crystallises. The Lady Venus, divine love, rests in the vault of the heart, waiting to be called to resurrection through the candidate's self-sacrifice. The four pyrites tapers burning in this vault of the heart, express the fact that this sanctified place is guarded by twelve universal, primordial currents which, at the proper time, will again be put at the disposal of the immortal soul. They represent the divine aura, radiating around the original atom. When the immortal soul – the human being standing within the pentagram – has been resurrected and thus has his inheritance of the twelve original forces once more at his disposal, Venus is ready to be the mother of the young king.

The term “to increase” should be understood here as being the development of all man's latent abilities and powers. It is an alchemical reference (*multiplicatio*) to the task once given to mankind: “Go forth and multiply while growing”. This task, which in the fallen state of mankind has been pulled down to a material level, was given to the virgin spirits, who were instructed to multiply as self-creating beings and increase, with light and power, the divine fire that burned within them, the divine spark, the monad, to greater glory and the fulfilment of the plan of creation. This task is also described in the *Corpus Hermeticum*, Book One: *Pymander*, stanza 47. See J. van Rijckenborgh, *The Egyptian Arch Gnosis and its Call in the Eternal Present*, Part I, Chapter IV, Rosycross Press, Haarlem, The Netherlands.

The last lines of the inscription on the copper basin:

Ad.

⋄⋄⋄ 47·XII·OII·III·III·III·III

can be divided into four groups (Kienast, page 90):

(I) Ad. ⋄⋄⋄ 47·XII which contains:


$$\begin{array}{r}
 \text{⋄⋄⋄} = + 1000 \\
 \text{4} = \text{C} = - 100 \\
 \text{7} = - 1 \\
 \text{X} = + 50 \\
 \text{II} = + 10 \\
 \text{D} = + 500 \\
 \hline
 \text{Ad.} = \text{Anno} \quad 1459
 \end{array}$$

Andreae included this date in the title of his work, and also used it to refer to the accomplishment of C.R.C's task. From a cabbalistic point of view it can be read as:

- 1 = God, the original foundation of the All, from Whom all things have come and to Whom they return;
- 4 = the number of completion and perfection;
- 5 = the number of the risen soul, the new Man;
- 9 = the number of redeemed humanity.

In this context the year 1459 can also be seen as the year of the Lord's favour, in which one can complete the path of perfection

through the power of God, the Father, in that way celebrating the resurrection of the New Man and ensuring the redemption of the whole of mankind. That is why that the number 1459 also represents the number 10: the return to the original foundation of the All, the fulfilment of the plan of salvation of the Logos. It was for this reason that Andreae wrote this message, as a compendium of his task, at both the beginning and the end of his book.

(2)  • which contains:

 = Spirit




 = Earth = Body

 = Soul




Together, these
ciphers also
constitute the sign
of Mercury:



(3)  which contains:


 {  = P
 = H

= Paracelsus: the exalted one
= Hohenheimensis: from the citadel of sal-
vation

 {  = M
 = D

= Medicinæ } = the supreme Healer
= Doctor

For the interpretation of the name Paracelsus von Hohenheim M.D., see J.van Rijckenborgh, *The Call of the Brotherhood of the Rosycross*, Chapter 22: The Dictionary, the Traveller's Guide and the Biography of Paracelsus. Rosycross Press, Haarlem, The Netherlands, 1988.

(4)  a reversed Omega (Ω) and a highly stylised Alpha (A), linked by a + sign.

The double cross of Bouan is the iron emblem which has stood for many centuries before the caves of Bouan in the valley of the Ariège at Ussat-Ornolac, France, at the foot of the Pyrenées. It is the symbol of a human being who participates in the glory of the resurrection, having died as to nature in and with Jesus the Lord. It represents the one who has been reborn out of water and the spirit, in whom the inner Christ has been resurrected.

Glossary

Authades: The unholy will of the human being born of matter, "the power with the lion's head", as mentioned in the gnostic writings of the *Pistis Sophia* by Valentinus. The creatures of Authades are the evil forces which emanate from the unbridled will of the human being and ensure the perpetuation of the aeons. (See Glossary in Part I of *The Alchemical Wedding of Christian Rosycross*)

Carpet: "To stand on the carpet" is a masonic reference to the inner attitude of the dedicated pupil who perseveres in the realisation of the fivefold, universal Gnosis within him. This is a fivefold, inner path of life whose crowning is the alchemical wedding of Christian Rosycross.

Dialectics: Present-day life-field in which everything is manifested in pairs of opposites which are linked inseparably: day and night, joy and sorrow, life and death, etc. Through this fundamental law everything in this field of existence is subjected to continuous change and disintegration, to rising, shining and fading. From a higher point of view, this law is a di-

vine grace. It prevents man's final crystallisation through a continual demolition and renewal which offers, time and time again, a new opportunity of manifestation. In this way, man is continually given the chance to recognise the purpose of his existence and walk the path of return through transfiguration, that is, the re-birth out of water and spirit.

Endura: The mortification of the I, which is inescapable for those who wish to walk the path of deliverance. It is the daily dying mentioned by Paul, and which is emphasised by Jesus the Lord as a requirement for those who wish to follow Him: "He who loses his life (according to nature) for my sake, will find *the* life."

Esoteric sidereal year: This is a period of about 26,000 years, also called "a greater Day of Manifestation", at the end of which the harvest must again be brought into the granary of the great Lord of the Harvest. In the passage of time through which mankind follows its path of experience, various talents must develop in the human being. Those who in a certain way fulfil the cosmic requirements of

the divine plan for that period, receive the opportunity to take another step on the course they once began. It is precisely to those that the message is given: "Make straight the paths of the Lord. Prepare your lamps, for you do not know when the bridegroom will come". When the Water-bearer, *Aquarius*, pours out his living water, this is the stream of the calling and helping light of love, to which those who are ready, will be able to react positively. They will recognise Him, who came to bring home the "lost sheep".

Gnosis: a. The divine breath, the Logos, the source of all being which reveals itself as spirit, light, love, power, universal wisdom.

b. The Universal Brotherhood who reveals Christ's field of manifestation.

c. The living knowledge which is of and with God, and becomes part of all those who, through the re-birth of the soul, have entered the state of consciousness of Pymander, of C.R.C. at the end of the Fifth Day.

Golden Head: a. Aspect of the inner degrees of the Living Body of the sevenfold Mystery School of the Young Gnosis.

b. the field of resurrection, the new Jerusalem, the new Life-field.

Head and heart sanctuaries: The heads and hearts of human beings are intended to become, once again, consecrated working places in which divine activities are performed. These activities take place in and with those in whom the link between the soul and the spirit has been restored. Head and heart will again become united, true sanctuaries in the service of God, after

a fundamental and structural purification on the path of the endura. The need to become conscious of this will compel serious people to purify the mentality, the will, desires and actions of everything that could harm this high vocation.

Hermes: *Hermes Trismegistus*, the thrice-great one, represents an exalted spiritual state of being. A description of this spiritual development can be found in the eighteen books of the *Corpus Hermeticum*, explained by J.van Rijckenborgh in *The Egyptian Arch Gnosis*, Rosycross Press, Haarlem, The Netherlands.

Living Body: Also called "the new, gnostic realm", or "the gnostic, astral field". It is made up of pure, original astral substance, and built by the Spiritual School, together with the Universal Chain of which it is the youngest link. Because of its activities in the resurrection field (see Golden Head) and the field of existence in dialectics, the Living Body of the young Gnosis allows seekers of liberation to enter the field of the resurrection. In cooperation with the Universal Gnostic Chain, this Living Body has been built in a sevenfold way for the present-day harvest to be gathered and safeguarded within it. It is the sheepfold of the Good Shepherd, mentioned in the New Testament; it forms a temporary bridge between our world and the new Life-field. The Living Body of the young Gnosis came into being in Europe and from there it has spread all over the world; its arousing call goes out to all mankind.

Lipika: The lipika (the auric being or firmament) represents the totality of

forces and values which result from the successive personalities in the field of manifestation. Together these forces form the lights, the stars of the microcosmic firmament. These lights are magnetic foci which, according to their nature, determine the quality of the forces and substances extracted from the atmosphere, and absorbed by the microcosm, and so by the personality. The personality is therefore determined by the nature of these lights, and a change in the personality must be preceded by a change of the lights, the lipika. This will only be possible through the sacrifice of the I, the self surrender which is also called the *endura*.

Microcosm: The human being is a *minutus mundus*, a small world, a complex life system that resembles a sphere. Within it one can distinguish: the personality, the field of manifestation, the auric being and the sevenfold, magnetic field of the spirit. True man is a microcosm. What is understood by "man" in this field of existence is only the damaged personality of a degenerated microcosm. The present-day consciousness is only a consciousness of the body, which is therefore only conscious of the field of existence to which it belongs.

Nature of death: Life, true life, means life eternal. But in present-day humanity the law of continuous change and disintegration reigns. Everything that comes into being begins to perish at the same moment, so that "life" is, in fact, only a sham existence, an existence of delusion. That is why there is no sense in clinging to it. The sorrow of demolition

continually experienced and quite pointlessly resisted will make humanity realise that it is not the nature of death which was intended to be his life-field, but the nature of life. This is the original, Adamitic life-field referred to in the Bible as "the kingdom of heaven". The compelling, indestructible human urge for constant happiness, constant peace and imperishable love, and longing for eternal life originate from the nucleus of the original life resting within him; it is the original principle of the true, immortal man. From this original atom, or Christ-atom, from this "Kingdom within you", the immortal, true man will arise and return through a life-reversal to the nature of life, the House of the Father.

Original atom: See Rose of the heart.

Pentagram: The five-pointed star, or *pentacle*, encircled by the pentagram, signifies in the gnostic mysteries the human being, reborn as to the soul, above whom the five-pointed star of Bethlehem shines. The five points of the star are linked together; they are the five radiant points of the renewed man: those of the head, the two hands and the two feet. In ancient figures the point to the right (a) (see page 137) is left open, to indicate that the newborn soul will work continuously for those fellow human beings who have not yet been liberated.

Pistis Sophia: a Gnostic gospel from the second century, attributed to Valentinus, which has been preserved nearly undamaged and which proclaims in detail the way of liberation in Christ, the path of transmutation and transfiguration.

b. It is also a term for the pupil who, notwithstanding all restrictions and counter-active forces, perseveres in an unwavering trust and faith.

Prana: Life force. There is prana leading to liberation, which is the divine stream made available by the Gnosis, and there is a prana leading to death. This is the force that is attracted by a life directed towards the horizontal level, so that the link between the human being and the wheel of birth and death is maintained.

Respiration-field: The force-field in which the life of the personality is made possible is called "respiration-field" or "field of manifestation". It links the auric being and the personality, and is entirely one with the personality, attracting and repelling the substances and forces that maintain it.

Rose of the heart: Mystical term for the spirit-spark atom (also called "original" or "Christ" atom). It coincides with the top of the right heart ventricle and is at the mathematical centre of the microcosm. It is a rudimentary remnant of the original, divine life. The rose of the heart (also called "Jesus' golden grain of seed" or "the wonderful jewel in the lotus") is the divine seed which has been kept as a promise of salvation within fallen man, so that, one day, the moment will come when he will remember his origin and will be filled with longing for the House of the Father. Then the light of the spiritual sun, the light of the Gnosis, can awaken the slumbering rose-bud. After a positive and persevering reaction the process of regeneration will commence in accordance with the divine plan of salvation.

Serpent-fire: The soul or consciousness-fire to be found in the spinal column.

Seven-Spirit: The third aspect of the threefold Godhead. It is the all-embracing love of the Father which is explained by the Son, who goes out to fallen mankind as a sevenfold radiation, to save that which is lost. Under the guidance and with the help of the sevenfold universal power, manifesting itself in the Universal Brotherhood, the process of transfiguration can be accomplished. During this process the sevenfold Holy Spirit comes to dwell again in the candidate: the alchemical wedding of C.R.C. is the unification of the immortal soul with the sevenfold spirit.

Spirit-Soul: This is the soul who may celebrate the link, the unification with Pymander, who in the Egyptian Gnosis was called *Poimandres*. It is the unity between Osiris and Isis; the Father and the Son; Christ and Jesus. It is the fulfilment of the Alchemical Wedding of Christian Rosycross, the wedding of the heavenly groom and his heavenly bride.

Spirit-spark atom: See Rose of the Heart.

Spiritual School: The Mystery School of the Christ Hierophants, which offers those who wish to walk the path of Christian Rosycross, the opportunity to do so.

Square of construction: Four is the perfect number; it is the basis of the cube, that is: only in the power of Christ can the imperishable construction be built. The person who truly stands on the carpet has discovered this pure *square* of construction. So

the entire, fourfold personality, consciously linked with the three original forces that reveal the All, (the *triangle*,) performs the work inside *the circle* of eternity.

Transfiguration: the evangelical rebirth out of water and spirit, as to spirit, soul and body. It is the alchemical process in which mortality must put on immortality; in which everything unholy is vanquished through transmutation. It is the transmutation of base metals into gold.

Universal doctrine: This is not a doctrine in the usual sense and neither can it be found in books. The Universal doctrine is essentially the living, divine reality from which the ennobled consciousness, the hermetic or pymandric consciousness, can learn to understand the wisdom of the Creator.

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