

J. van Rijckenborgh



THE LIGHT
OF
THE WORLD

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by

J. van Rijckenborgh

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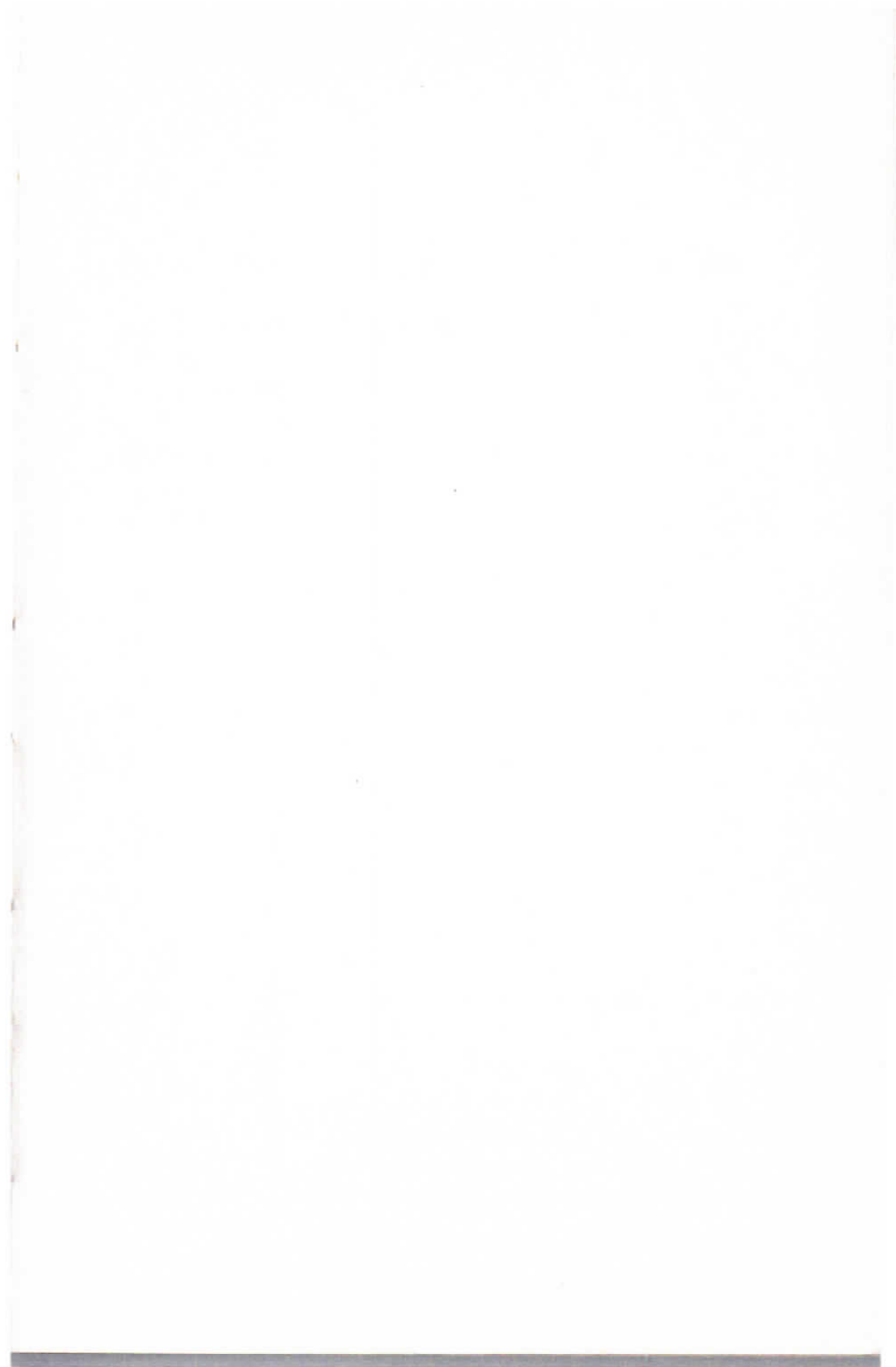
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FOREWORD

Like *The Mystery of the Beatitudes*, this booklet contains the text of lectures given by J. van Rijckenborgh during the years 1945-47, the last year of World War Two and the first years after.

In those times of horror, but also of hope for a better future, the author placed the well-known words of Jesus the Lord, spoken on the Holy Mount and found in the gospel of Matthew, in a new light, the light of the Golden Rosycross.

In the mean time, several years have passed, during which the world has discovered that world peace, something dreamed of in 1945, is still an unattainable ideal. J. van Rijckenborgh's lectures, given in 1945-47, are therefore of current interest in the 1980s, for we can still see how almost everywhere in the world people go on fighting with each other.

For this reason we feel impelled to bring these lectures again to seeking and perhaps desperate mankind in the form of a booklet, due allowance having been made for changed circumstances. Whoever reads them with an open heart will recognize the truth of which every word bears witness.

In the concluding chapter: "The sacrifice of the divine man", the familiar story of Jesus' crucifixion (John 19:17-19) is explained in an entirely new way. Whoever can understand, may he understand.

De Rozekruis Pers

I

YOU ARE THE SALT OF THE EARTH

You are the salt of the earth; but if salt has lost its taste, how shall its saltiness be restored? It is no longer good for anything except to be thrown out and trodden under foot by men. You are the light of the world. A city set on a hill cannot be hid. Nor do men light a lamp and put it under a bushel, but on a stand, and it gives light to all in the house. Let your light so shine before men, that they may see your good works and give glory to your Father who is in heaven.

(Matthew 5: 13-16)

It is an undeniable fact that when people look for spiritual or physical liberation, reproaching world and mankind because of the boundless degeneration of life, they always point, in their fierce criticism, at weak points and sinful behaviour outside themselves. You saddle your enemies with everything that is bad, inferior and brutal and no one can say that your criticism and judgement are wrong. Almost all criti-

cism is based on a certain amount of truth. The burden of an unworthy blood-state is so great, human shortcomings so formidable, the misdeeds committed by individuals or groups so eye-catching that nearly every criticism must be said to be on the mark.

Although we state beforehand, in order to prevent any misunderstanding, that perfect justice must triumph and be carried out, it is nevertheless questionable whether the common method of criticism is the correct way of revealing the basic flaws of human existence. This method always seeks and observes the fault in things outside itself. It is hardly ever considered whether man, by virtue of his degenerate being, is capable of objective criticism; whether he is able to observe and judge impartially.

If we were to consider these things seriously, we would discover that the Universal Doctrine teaches that every person can see his fellow men and the things and values around him only through his own aural sphere. Yet this sphere is not pure and transparent, but coloured and distorted by our blood-being, by our state of being.

Moreover, we would find that the I always acts on the assumption that it is right. It has the idea that it is being attacked; that it observes and acts correctly and must therefore be revered and recognized. The I acts out of the delusion of kingship and consequently finds itself under attack, for delusions are unreal. The result is self-maintenance.

Who is attacking me? Who is threatening my

kingship? Who is attacking my state-of-being? Who is pushing me off the throne of my carefully established standard of living, so that I'm hungry and lack clothing, fuel and light, so that I lack everything? My hatred, blood-thirst and uncontrollable fury go out to the offender who has done all this to me out of his I-delusion, out of his dream of kingship.

Can anything be worse than this experience for king "I", with his modernized home, his radio and television, his slippers, his easy chair and warm fire, his four-week annual leave to the Costa Brava and his superannuation?

Isn't it high time, supposing that justice must conquer, that you kept silent about your alleged enemies and realized that, at the present time, we are experiencing a crisis of I-delusion, that we are thrown out of our easy chairs, that our standard of life has been broken up, because the cup is full? Hasn't the time arrived that you are driven back into your own self through all this bitterness? If you must spit your fiery criticism you should direct your vitriol at yourself. Expose your nakedness to the light and see the bones of your miserableness stick out in all directions. The bones rattle and the joints crack.

Now, perhaps, you feel indignant. "The author ridicules death and confusion", you may think. But it is our task to awaken you and to keep you awake. The sword of truth must be planted in your soul. We do not ridicule, but drive the sword of truth through the carcass of your I-delusion. When you lay the

suffering.

Are we the leaven? Will you work with us? Will you build, from below upwards, a completely new man, a new work, expressed in a scientifically applied self-renewal? That is the task!

If you suppose yourself to belong to the pioneers of the human race, if you think yourself to be a Christian, if you know what it means to approach the Mystery School, then the words spoken on the Mountain are spoken to you also:

“You are the salt of the earth; but if salt has lost its taste, how shall its saltiness be restored? It is no longer good for anything except to be thrown out and trodden under foot by men”.

Indeed, if those who approach the Spiritual School by their own decision, driven by the spiritual urge of remembrance, stop at everyday happenings and do not want to take up the task of head, heart and hands in the way they need to be taken up, who will?

You are the light of the world

A new birth is always gained from night, grief and chaos. In our songs, we sing: “After the night the morning will come, see, the sun is ascending”. Therefore, the conscious man, the thinking man, must live as in the hour of birth; he is of the morning land. If you are as yet unable to experience the new birth, you have to descend into night, grief and chaos. The salt that loses its taste is no longer good for anything

except to be thrown out and trodden under foot by men.

You might think or say: "I will join in when the new morning comes. Just look and you will see. When the first cry of the new birth vibrates through the air, I'll sing in that choir and make my shouts of joy resound. Yes, that's what I'll do".

Do understand the secret of the new birth, the deep meaning of things. Can there be birth without creation, without conception? You suffer from the same defect as men of all times did. Present-day religious man is seeking help from outside: God must help through his Son. Is he not called "the light of the world"?

But the Sermon on the Mount testifies emphatically: "*You* are the light of the world. A city set on a hill cannot be hid. Nor do men light a lamp and put it under a bushel, but on a stand, and it gives light to all in the house".

You are the light of the world, that is, if you are a pioneer, if you have the right to be in the Spiritual School, if you are aware of being a Christian. You are the light of the world! Does the light need to wait for the morning? Must the light wait for the light? The light must shine until the morning comes. The city on the hill must show its presence to the world. Through the light of the world — and that is you — your spiritual goodwill must radiate through night, grief and death into the wide distances. That is the conception of the new birth, the light that shines in

the darkness. Now you need to prove who you are: a spiritual starveling, a parasite, or a child of man, reborn in God, a light of the world. This is what you are called to, not later, but now; not now, but even years ago. This is why the Sermon on the Mount continues accordingly: "Let your light so shine before men, that they may see your good works and give glory to your Father who is in heaven".

If these words were to be fulfilled, one would no longer discuss whether God exists, or which church or dogma would be the right one. Then all petty-minded talking would cease and people would laugh away the learned theological waffle of today. Then God would be proved by your light-radiation and man would experience God revealed in the flesh. Thousands of hours of prayer have been conducted throughout the years. The divine hierarchy has been plied with a drum-roll of prayers. Do you feel the tragic humour of all this supplication for light, for oil in the lamps?

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

This is clear language, dynamic, direct and it puts an end to all quibbling. Let your light shine! When and where? In a dark world for the man who needs light. Prove God by your action in a world in which building is necessary, in which your spontaneous action is urgently needed.

Are you able to let your light shine? Or is this

applicable to you: "Man, be someone. But he could not, for he was no one". But you are able to do it. We do not wait for peace, we do not wait for tomorrow, we create the new morning. We let our lights shine out into the night, even though time does not pass by unnoticed as we live in nature. Although our bones rattle and our hearts become sluggish and tired, we lift up our heads and smile, for we see the light that seizes us. We radiate it in the night, we pour out this light which burns so irresistably within us, over world and mankind, and we create the morning. We speak these radiant, fiery words: "New sun, arise! "

And the new sun arises; it ascends into the firmament. We join together, so that through our work, our radiant striving, men will glorify the Father who is in heaven.

II

THE ESSENCE OF THE LAW

Think not that I have come to abolish the law or the prophets. I have not come to abolish but to fulfil. For truly, I say to you, till heaven and earth pass away not one jot, or one tittle shall pass from the law till all is accomplished.

(Matthew 5:17-19)

We can distinguish two types among those who approach the Spiritual School of the Christ Hierarchy. By this we do not mean the Cain-type and the Abel-type, the fire and water aspects of the human life-wave, but the form-type and the contents-type. These two types are found in the forecourt of the Spiritual School and both have to learn a profound and difficult lesson before they can obtain the crown of victory.

The form-type

The interest of the form-type is centred mainly on the form and characteristics of the new man. He is concerned, in an esoteric sense, with exact information on the characteristics of his life and devotes his

efforts to fitting these aspects in with the basic demands that can be made upon the new man. Such a person builds the exterior edifice of the coming new man and has a clear understanding of all the details. His principles are high and his attention will not flag for one moment. To him the well-known words could be applied: "All this I have maintained from my youth. What do I lack?" Indeed, what could be lacking in his edifice? This person is a living testimony of the basic conditions of spiritual science. His body and behaviour, his home and surroundings, can withstand any censure.

A great self-assurance develops slowly but surely within him. What fault could be found in him? Has he not kept all the conditions of the Spiritual School from the moment when he first entered the fore-court? He looks down on his fellow pupils with a look of having arrived, that seems to say: "Just do your best and you will become like me. I am setting an example, sitting here in my regular place". Yet something is apparently wrong with this fastidious, law-abiding person. In moments when full activity needs to be displayed and the light should shine from the windows of the soul; at the time when consolation and blessing need to be dispensed and the pioneers are being gathered together into a Gideon's band, it will appear that the so nicely erected house is uninhabited, that there is indeed form, but no substance.

This man has forgotten that form and contents

must keep pace with each other, must be in balance. If we purify the body, the heart must likewise be made pure. When one refuses to take intoxicants because they are harmful to one's temple, then one must watch lest self-narcosis comes in their stead. When one rejects the blood and dead bodies of animals, animality in turn must be repelled from the soul.

When we purify our outer temple and take care of it, the purpose should be the triumph of the Christ within us; a "light of the world" needs to shine forth from this temple, for it is said: "You are the light of the world". We need to clear away any possible outer obstacles in order to bring about the triumph of the inner motives.

However, if we see the form as essential but forget about the contents, we waste our energy and, at the psychological moment, it will appear that the lamp of the spirit is not able to burn in the night of the world. This is followed by the sadness of the disillusioned I, by the self-pity of the man living under a delusion.

This unmasking, or collapse, happens not only when the call is heard: "Let your lights shine everywhere". In a world like ours an unoccupied house is much more exposed to burglars and other evils than an occupied one. Most often the delusion is shattered after the first incident, after the first serious trial and, filled with sadness, the person concerned turns away from the forecourt, which was obviously an illusion.

We all know this human being. When the I-delusion

is broken down, when the form has shown its lack of contents, a scapegoat will usually be sought and easily found. What better than the Spiritual School, imposing its basic requirements, to be used for this purpose and led to the slaughter-house. The disillusioned person will sigh: "I have kept all the commandments since my youth, and how! How could such a thing have happened to me? Surely something is wrong". Indeed there is, only the interpretations differ. However this may be, the Brotherhood of Life and its unyielding workers are incriminated. The disillusioned I looks for victims outside itself. It is certain that, one way or another, the Brotherhood of Life with its requirements and laws will be declared guilty. The form-type who has broken down will in future choose a form that agrees better with his real contents.

Alas, the profound lesson has not been learned. The spiritual law of Jesus Christ that touched him is dethroned. It was perhaps sufficient in the past, but a modern age requires something else. In future this person wants, so he says, to stand with both feet in reality. The nonsense and exaltation of the Spiritual School have served their turn; he bids us farewell and we, for the time being, say adieu to him.

The contents-type

Let us now concentrate on the second type. This is the person who ignores the form-side of things, who

in fact considers it beneath him and finds it somewhat banal. He concentrates exclusively on the value of head, heart and hands, placing mystic revelation far above esoteric education. Great warmth and love emanate from such a person. Isn't that great? Isn't love the greatest thing? He shows a mystic comprehension and is not conceited as regards form, but is spontaneously willing to act. He labours and slaves from morning till night. When the Lord speaks to his initiates: "Feed my lambs", this person will respond: "Of course I will", and set to work. In fact he was already busy before he was told.

He shows himself to be a genuine person who can fully understand and retain the Christ vibration. Indeed, he knows and confesses: I was conceived and born in sin. He is aware of his guilt but starts from the mystification that everything spoken to the real pupils and initiates of the mystic Testaments is meant for him.

In this way the contents-type becomes equally stuck in his delusion. He is touched by the Christ revelation and experiences and reacts to it. However, he makes the mistake of thinking that he is able to retain and assimilate everything. He does not see himself as he actually is: a broken reality, a damaged unity covered in rags. He is the opposite of the form-type. He forgets and ignores the fact that pure contents can be built up and preserved only in a pure form. He forgets that every true regeneration must manifest both form and contents alike. He tries to

fulfil the imitation of Christ by means of his deranged thinking and feeling, his impure blood heritage and his cell structures full of dialectical growths. It is clear that here, too, a crisis is bound to develop and that a clash with the Spiritual School with its strict requirements will follow.

In his crisis, the form-type thinks that the law of the Spiritual School does not reflect the real demands of life, for hasn't he obeyed this law since his youth, without any result?

The contents-type is of the opinion that the Spiritual School places itself between him and his attainment. He experiences the contact between himself and things spiritual and since this contact is ebbing and slipping away from him like water running through a sieve, he lays the blame on the inflexibility of the servants of the Gnosis who, so he thinks, have committed a great mistake in his case. In short, here too the moment of parting will come. The contents-type will enter into what he calls "freedom".

You will now be able to recognize these two types and realize why these people are stranded in the forecourt of the Mystery School; why a crisis, a clash, is unavoidable and what we should make of all these imagined grievances against the workers.

The nature of the law

If we observe people outside the Spiritual School, we will also meet the form- and contents-types.

We will notice people who have sought and developed the form side of things in every gradation. Just consider our cultural level and those who have worked themselves up to a higher degree of outward civilization. Outward behaviour, clothing, public bearing, polite manners have been studied in every detail and are being forced in all possible and impossible ways. Here again, the king's dream is the main consideration: to attain the goal via a particular staircase and to be able to live in a reality.

We also see people who live in a delusion of goodness. They produce words, thoughts and feelings of fraternity in great abundance and are very active. They live out of real contents, out of a living force stirring and seething within them.

Yet both these groups in dialectics are driven to the wall. They are pushed to an unavoidable crisis. However, for them there is no Spiritual School and its servants to incriminate; it is dialectics, the broken reality, which makes things turn into their opposites. We foresee a crisis between the guardians of the mysteries and you, in so far as you belong to the forecourt of the Spiritual School. But if you take a plunge into dialectics, either as a form- or as a contents-type, we foresee a crisis too, a clash with the world and a bitter disillusionment. However, from a clash with the Spiritual School you can, perhaps, emerge as a reborn one. A clash with the world can only drag you into a vicious circle; you can only prevent it, if your crisis has not already arrived, if you

can understand the words spoken on the Mount:

“Think not that I have come to abolish the law and the prophets; I have not come to abolish, but to fulfil. For truly, I say to you, till heaven and earth pass away not one jot, or one tittle shall pass from the law till all is accomplished”.

On the one hand the Spiritual School exists as the hierophant of the divine law. It transmutes divine law into a vibration and tension that can be endured and fulfilled by man. On the other hand, although they are each other's antipoles, the form- and contents-types join hands in their rejection of the Spiritual School and the law.

Why does this clash occur? The two aspects of the law are incomprehensible because everyone is inclined to respond to only one aspect, be it form or contents. A form without contents is nothing. Contents, values, that cannot manifest themselves in lines of force, possess no eternal value. Therefore, the law has not only a form but also contents; at the same time it has not only contents, but above all a form.

Man in manifestation is a form as to spirit, soul and body. Man has deviated from the divine plan and so his form is no longer in accordance with it. Man has forgotten the divine values and lost the divine powers with which he was endowed. He is an empty man, a man without contents.

If he desires to recover the values that, subconsciously, he knows to exist, it stands to reason that

the form must be restored to its original state. God lives in a temple, the divine values can be expressed only in a human temple. If this temple is in the process of being built, the divine values will develop as the building progresses. The Holy Spirit and its temple must be in balance. No one can expect the Holy Spirit, who has not first prepared his temple to receive it.

The powers of the Spirit of God are so terrific, so tremendous, that they irradiate all the kingdoms of nature, in whatever state they may be. Every atom of the primordial substance is inspired by the Spirit of God. Therefore, it is a matter of course that the sensitive, contents type of person will experience the influences of the divine spirit as a spiritual urge. However, taking this for regeneration is a mystification. It is merely a blind natural law in operation.

The form type of person, acting under the same influence, is intent on cultivating his body, but this, too, is not regenerative. It is a blind response to a natural urge.

The key to all divine values and faculties and the motive for true temple building lie in the idea of love: love for God and love for one's neighbour. This love can enter one's life only by means of denial of the self. Therefore, a fundamental change, self-demolition and destruction of I-delusion are necessary for all candidates of the Spiritual School. The divine law protects itself. No one will be hampered by the law

when, in true love, he builds up both form and contents. To the extent to which the temple builder progresses from one hammer-blow to another, the Holy Spirit is fulfilled in him unto an eternal value.

The law will help the pupil with indications for building his temple so that he can become worthy to pronounce the "Veni Creator Spiritus". To all those who, in dissension and wrong understanding, seek to attain their aim in unbridled selfishness and so enter into conflict with the law, the words apply: "Think not that I have come to abolish the law or the prophets; I have not come to abolish, but to fulfil". In Christ our Lord the law forces itself ever more strongly upon us. In Jesus the Lord our blood is touched and the words resound: "Behold, I stand at the door and knock".

This divine love suffers no compromise and we shall not be exempted from one jot or one tittle. It is all or nothing. Therefore, he or she who breaks one of the least commandments and thus teaches and leads the people, shall be the least in the Kingdom of Heaven. He who shall do and teach the law shall be called great in the Kingdom of Heaven.

If you have an ear to hear and an eye to see, do understand what the Spirit of the law has to say to you. Into the most distant future, no one can consider himself to be exempt from the law unless he has fulfilled it as it ought to be fulfilled. Mankind will be affected bodily and in the blood until every jot and tittle of these things has been confessed and fulfilled.

Recognize the sign of Libra, the symbol of divine law. The scales must be in balance before the lamb of God can dwell within us.

III

DO NOT BE ANXIOUS

Do not be anxious about your life, what you shall eat or what you shall drink, nor about your body, what you shall put on. Is not life more than food, and the body more than clothing? Which of you by being anxious can add one cubit to his stature? Therefore, do not be anxious, saying: "What shall we eat?" or "What shall we drink?" or "What shall we wear? ". For the gentiles seek all these things. Your heavenly Father knows that you need them all. But seek first his Kingdom and his righteousness, and all these things shall be yours as well. Therefore, do not be anxious about tomorrow, for tomorrow will be anxious for itself. Let the day's trouble be sufficient for the day.

(Matthew 6: 25, 27, 31-33)

When you read these words from the Sermon on the Mount, it will be clear that they are not designed for

everyone, but for a group set apart, a group of pupils of a Christian Mystery School.

Man of this nature, man as a herd-animal, born and bred on this hard clod of earth, knows the struggle for life. He knows what it means "to eat his bread in the sweat of his brow". Since this judgement is sealed in his blood as an hereditary fear, he seeks possession of as much bread as possible at the cost of as little sweat as possible.

This is the cause of social strife, war, economic anarchy, terror and the dullness of the masses. This innate fear underlies education and dialectical science. Everything revolves around life, food and clothing. This is the triangle of our existence and who would think of denying it? Man is like an animal, snatching food from his own kind, out of the urge of self-preservation. It is a natural instinct from the remote past. We are "ladies and gentlemen" as long as this natural instinct is not interfered with, and we are religious, humanistic and highly civilized as long as our lives, food and clothing are not endangered. "Do not be anxious about your life, what you shall eat, or what you shall drink, nor about your body, what you shall put on." This was certainly not said to the man living in the tensions and disturbances of this age. Doesn't it mock our reality? Perhaps we remember the years of starvation during the Second World War, when distress existed on several levels. Wasn't it our duty, then, to protect our children and hunt for the necessities of life? In the sweat of our brow we could

not even eat bread — it was not available. We could only, to a certain extent, agree with: “Do not be anxious about tomorrow”. Indeed, the terrible sorrow of everyday life, the tensions that demanded our attention, did not give us time to reflect on tomorrow. No wonder that many understood the Sermon on the Mount as cheap, religious optimism suited for the smooth days of peace and prosperity, suited for use by the theologian trying to pacify a member of the church who was indignant about exploitation by his employer.

If we recognize another meaning in the Sermon on the Mount, we will know that it applies to a particular group of pupils, and is not meant for everyone. We cannot judge whether the Sermon on the Mount is directed to you personally, or whether it is right for you to reflect on it. It is possible that if you trust in it you will be disappointed. Many of those who did, soon switched over to the struggle for life, and we must say, these level-headed people were sometimes quite right.

This part of the Sermon on the Mount does not lend itself to experimentation. Therefore, do not let yourself go in a humiliating exaltation, because it concerns great and sacred things. Superficial Christianity of this era has already dealt the Christ so many blows in the sacred face that we should not make it worse than it already is.

You are not allowed to trust these words from the Sermon on the Mount.

You must not believe in them.

You cannot experiment with them.

You can only grow towards them.

Therefore, our discussion of this subject has meaning only for those who are in this process of growth and are in need of orientation.

Seek first the Kingdom

Few of us will not have had some strange experience in life. In particular, we refer to the experience that when the need is urgent, help is at hand. It will have happened that you were in need of something... and it came. Some will have attributed this to an answer to their prayers, others will have accepted it as a mere lucky break, but anyhow, it came. This experience is so age-old that it gave rise to one of those true, philosophical proverbs, one of those maxims that preserve primitive knowledge: "the darkest hour is just before dawn".

It is a divine law that prevails in the spheres of matter and spirit, a law so powerful, lofty and dynamic that even in a world of atheism it will prove itself. This law teaches that for every entity in the universe, who is differentiated from the divine Being, there exists a complete possibility to live. As soon as an entity becomes conscious again in the cosmos, everything he may need for his sustenance or for his task of building is at hand. As soon as the central divine spark proves to be within him he will maintain,

with his brothers and sisters, the fire of God's plan of love and carry it along to the goal. Such persons are cared for and everything they may need is available.

No anarchy exists in God's plan. All is there for all; that is a law. If the pupil restores the oneness with this law, it will put him in possession of his inheritance and he will be immensely rich. The heavenly Father knows his needs, wherever he may be. This is not an edifying sermon, for your presence in the cosmos entails maintenance. So worrying is unintelligent.

The fact that everything in nature is obliged to worry and be anxious will make the pupil realize that he is off-course and should try to rediscover life in its relation to the original law. Therefore, one of the foremost necessities on the path is to find an answer to the question: How shall I direct my spiritual effort? Must I break through matter to the true state, or must I learn to conquer matter through the spirit? How do I come into possession of my inheritance?

The Sermon on the Mount is very explicit on this point. "Seek first his Kingdom and his righteousness and all other things shall be yours as well." Then all these other things will no longer constitute a problem. Towards all these things, necessary though they may be, leans the search of earthly-minded man.

"Should I deny my material interests then? Mustn't I educate my children so that they will be able to hold their own in society? Should I let things take their own course?"

If you bring up questions like this, it proves that you worry, that the problem is still too much for you, for one who has experienced something of the true Kingdom and its righteousness does not ask such questions any longer. The searching and striving of the earthly minded have lost their colour for him. He is concerned with the new life and from that moment on his inheritance is waiting for him.

There is no question here of "burning one's bridges" and trusting all the rest to chance. There is no question here of being a parasite and taking advantage of the work, time and money of others.

Receiving and giving away

"So then, is this how it is: if I adopt the true life — the Kingdom and his righteousness — will ordinary mortals supply my needs? Will those who have already safely provided for themselves with regard to material things, pilot me nicely into the new realm?"

Material possessions can never help you to enter the new life. When you enter it, there are no people who are condemned or called to serve you. When any true spiritual work is accomplished for the benefit of those who cling to this nature, it can be started without a penny; it does not need to collect funds, yet it will not lack anything. What is needed will flow in from all sides, neither too much nor too little.

This operation of the law comes about only when everything received is transmuted and given back for

the benefit of all.

However, the Sermon on the Mount does not refer to this. If you seek to understand, you will have to renounce matter and the connected brain-convolutions. When Christ speaks the words we have quoted, he addresses the pupils who are on the Mountain, the initiates. Such people are not worried about food and drink and clothing in the common, trivial sense.

Pupils of the Spiritual School, who are laboriously ascending the path, have a different longing; they long for the true life, for spiritual food and drink and for being clothed with the heavenly body, as Paul expressed it. This is their concern, their constant thought, at a certain stage of their development. But this concern is wrong, it makes one ill, it is dialectical. No pupil on the path, by being concerned about his spiritual status, can add one cubit to his stature.

As a pupil you need to seek one thing only: the Kingdom and his righteousness. This seeking is no new form of exploitation, or of being exploited, but it means to establish, to lay the foundations, to build.

Do the work

If you are a pupil, if you have been called as a pupil, then, according to your state of being, proceed to serve the true Kingdom and his righteousness. Do this with your entire being. Do not think of your own spiritual development with all its needs.

Don't these needs exist? Certainly, but do not think of them, do not stop at them. Do the work, regardless of all the shortcomings you feel so strongly, with the stinging pain of imperfection, because you stand in the light of God, on the Mountain. Do the work; all the rest will come afterwards, it will be given to you.

When? Where? How? That is of no importance. As a pupil of the Spiritual School you know the path of liberation and this knowledge was not given to augment your unrest and your worry. You received it as a grace, to enable you to recognize the Son of Man at his coming. Therefore, experience the words of Christ: "My grace be sufficient for you".

We stand, in the present time with all its miseries, sorrows and pitch-black darkness, in the power of this grace. You have to do your work as a child of God in the present and there are tensions that oppose you. Break these tensions by virtue of your calling and the grace bestowed on you. Do not talk and speculate about tomorrow. Place yourself before your task and act. This is the objectivity of the Sermon on the Mount, the effectiveness of Jesus Christ.

There are many who cannot understand this, and although called to the Mountain, they keep worrying about initiations and new spiritual food supposed to be necessary for "their" advancement. Throw your I overboard. Do away with your self-maintenance. Sacrifice yourself on the altar of service. Not tomorrow, but today. To be able to do this you need love for

mankind and a heart ready to offer the sacrifice of the blood.

The pupils on the Mount who are being warned are sinners on a higher level. There are those who fret about their lower life and those who fret about their higher life. Neither of the two is liberating. Only he who is prepared to lose his life for Jesus' sake will find it. Therefore, do understand the effectiveness of the Sermon on the Mount. Today! Build, with those who are your brothers and sisters, the foundations of the Kingdom and his righteousness. Be a freemason.

To all those who ascend the mountain of the spirit it is said: lose your self-will, do not worry about the unfoldment of your life, the spiritual powers and values you might need on the path. Life itself is at stake, the life of renewal. Dismiss all higher self-seeking and anxiety about the self. Seek the Kingdom and his righteousness, fulfil the law of love after the example of Christ and the rest will come of itself, since it is the fulfilment of a self-evident law.

IV

YOU SHALL NOT COMMIT ADULTERY

*You have heard that it was said:
You shall not commit adultery. But
I say that everyone who looks at a
woman lustfully has already com-
mitted adultery in his heart.*

(Matthew 5: 27-28)

These words must have a somewhat disenchanting and trivializing effect on the mystical, esoteric person, who is under the impression that the Sermon on the Mount is a discussion between Christ and pupils who are going the path. After all, one would assume that the striving person who is ennobled to rise up in the light of the Holy Mount must have risen at least above the sin of adultery. Is the Sermon on the Mount meant for an ordinary everyday public after all, and not for an exclusive audience? Or have these words, for some reason, been slipped in by someone long ago, thus creating a strange chord in these realistic songs of true life?

We would like to subject these words to careful examination. First of all it is necessary to rid oneself of the mistaken idea that this warning is only for male pupils on the path; Christ is clearly speaking to

men and women alike. Impure or improper desires are certainly not the sole province of the male sex and we cannot see any difference between "coveting" and consciously allowing oneself "to be coveted". Speculating on someone's desire is more reprehensible than giving in to this desire. Therefore, we need to be aware that the meaning here is not *a* man or *a* woman, but *the human being* in his twofold manifestation.

Men and women are confronted with each other and both, pupils of the School included, are obliged to fathom various dark mysteries of their existence. The pupil needs to discover the divine thought that lies at the basis of human duality. If he uncovers these mysteries and experiences something of the wisdom of these divine thoughts, he can find the way to the true conduct of life, conduct of life being something that often degenerates into "misconduct". You can approach the warning given to the pupils on the Holy Mount in two ways.

"You have heard that it was said: You shall not commit adultery". Marital relationship has been regulated and protected throughout all times, primitively or in a more civilized way, by all people and races. Religious and legal norms have always existed to protect a certain culture of matrimony. Divorce was sanctioned legally and religiously only when there was a clear case of adultery. These rules of life are well-known to everyone; they were said to everyone of this nature.

However, you who aspire to a new spiritual path and are regarded as belonging to the new people led by Christ to a higher and more profound knowledge, need to understand that the relatively simple, self-evident rules that govern the relationship between the sexes are unsatisfactory for pupils of the Spiritual School.

There is a collaboration between the two sexes, sealed by religious, humanistic and legal norms. There is also a collaboration between the two aspects of the human life-wave on a higher level; this collaboration creates a relationship that is regulated according to the norms of a higher law. This is what the Sermon on the Mount is referring to.

If you fulfil the humane, religious and legal norms of society and so can serve as an example, this still does not necessarily mean that you could satisfy the standards of the Sermon on the Mount, which do not apply in any way to the sensual person. You know how man of this nature is protected against the excesses of this nature. The state makes laws and judges conflicts. Exoteric religion also has its say and sets its standards.

But it is different for the spiritual person. He enters a higher nature and so faces a different law, a different rational-moral set of values. Whatever was said to those of old, the pupil on the path must lift himself above the old-testamentary phase and understand in an entirely different way what it is to covet, and what adultery is.

Are you completely satisfied with your life's companion? Whether you are conscious of it or not, you are not. You have learned to know one another in your limitations, or are engaged in doing so.

Now there is the urge for something else, or someone else, through which you get rid of the discovered limitations by idealizing. This urge, this desire, will in most cases be highly chaste and pure. It can be expressed very impersonally and yet it is "adultery". This is where the Sermon on the Mount calls an urgent "halt".

"Everyone who looks at a woman lustfully has already committed adultery in his heart". Once again, do not consider these words with regard to sensuality. We address those who have risen above the herd-animal.

Every pupil on the path feels the urge for higher things, for light, liberation, fulfilment of life. The result is, and how can it be otherwise, conflict with the other one or other thing, because they still exist on the ordinary level of nature. The I, self maintenance and the laws of nature pull in another direction.

After this conflict comes the reaction, whether it is coarse, after nature, or refined, after the spirit, because your life's reality is being pushed into a corner. The reaction awakens the desire for a restored balance, completion, relief from hunger. Then man begins to search for the other one or the other thing and immediately he commits "adultery" in the heart, the source of the desire.

There are many pupils on the path who deceive themselves in these things, as they are adulterers in this sense, even if they are not married. For the words of the Sermon on the Mount rise beyond ordinary understanding; they are spoken to pupils who sit at the feet of the Master on the Holy Mount.

From the beginning of time man and woman have been placed opposite one another, because the human life-wave manifests itself in two aspects, in two sexes and both groups are called by God to co-operate. You live with the other one or, and we say this intentionally, with the other thing. Some of us are not conscious of the other one or ignore it because of the ghastly suffering of thousands of years. Yet if you reject the man or the woman as your partner in life for whatever reason, your inclination will nevertheless go towards feminine or masculine ambitions, vocations, behaviour or condition of being. This can clearly be seen in everyone, especially in those who vigorously deny it. You are married, you have a life-partner or you are looking for one. Or you are married, tied to the other thing that is opposite in polarity. The primordial being in man will show itself, no matter how.

So we place you before a reality. If you are a pupil on the path, sitting at the feet of the Master on the holy Mount, this reality will not satisfy you, nor can it, because you are searching for a higher, more complete reality. Consequently, you commit "adultery":

spiritually, morally, ethically and physically.

It was said to those of old: you shall not commit adultery, and you don't want to do it. You feel you cannot do it as it does not give a solution to the many problems of life. You do not want to do it for you are getting used to the concept of life-sanctification, you adhere to a high, pure and noble standard.

You are connected with the other one or the other thing, are interwoven with it... and yet there is adultery. There is in you a world-spanning longing for completion and, according to the urge of the original atom of God burning within you, you desire the perfect other one or the perfect other thing, it makes no difference which; this is what adultery is.

Everyone who desires a woman or a man, everyone who looks at feminine or masculine to desire it has already committed adultery in his or her heart. You can give this urge different names; you can fiercely and passionately deny the deepest essence of the human generation, but the Spiritual School places itself above this.

The Christ, standing on the Mount with his pupils, says: Between those of old and those of today, between the youth of the past and the youth of today, there is no fundamental difference; at most a practical one.

The conflict

How do we escape the adultery in question? Isn't it

inevitable that a pupil comes into conflict when he strives for something higher and turns to the light? Surely he wants this kind of adultery?

You will no longer want it if you reflect on the knowledge given you in God's name. Your state of being, the sphere in which you live, is your reality in every sense. Your whole state of being with its beauty and ugliness is in accordance with the actual situation. Your spouse and all the others around you with whom you are linked via the blood, and everything else around you, are the environment to which you belong, in which you are placed in God's name. That is how it is with all people, that is how it is with the world. This world, this murky, pitch-black mess is ours, we made it the way it is.

The difference between the man of the masses and the pupil on the path is that the latter is becoming conscious of his state of being. He sees his own reality, he discovers how he is rolling around in filth, he sees the appalling suffering, the conflict and the limitations in the other one and the other thing. Then the conflict is there, then he wants to leave his home, his limitations, his filth, he wants to escape his state of being.

To become conscious of one's state is a grace, but to forcibly back out of it is adultery. In the old times there were also pupils on the path; they practised the splitting of their personalities, they escaped their mess, their state of being. You try to do it in a different way, you flee from this into that, from the

other thing to the other one. That is adultery. You do not accept life, you want to get rid of it, to practise yourself out of it; you want to intoxicate yourself out of it, pray yourself out of it, break out of it through occultism. That is adultery.

The result is that you are constantly attracted by your state of being. When you swapped the first other thing for the second you did not progress one millimeter.

Then do we have to accept life the way it is at this moment? Yes, we do. Isn't this life one great bitterness? Isn't it one great dissonance? Isn't it totally to be rejected when we place it in God's Light? Yes, it is. When one sees the path and life, shouldn't one go the path? Yes, friends!

However, the path does not require what you want. You want to get out, to get off, you want to force things; in this regard you are still completely of the old nature. You want to break up without building. You are Cain, the revolutionary who murders and burns everything down. When you are conscious of something new it does not mean that you are new.

Place yourself before life, before the reality of your personal state. What you have is your consciousness that "it should be different", that you cannot bear it, that you are suffocating spiritually. This is a grace. But what now? The Sermon on the Mount continues:

"If your right eye causes you to sin, pluck it out

and throw it away; it is better that you lose one of your members than that your whole body be thrown into hell. And if your right hand causes you to sin, cut it off and throw it away; it is better that you lose one of your members than that your whole body be thrown into hell. '1

This is where you can find the answer to your question: What now? In the consciousness of your state of being you need to proceed to a structural renewal, a fundamental reversal. You must not chase after someone else or something different; you need to change yourself so completely that nothing negative is left.

If the Cain-type of person wants to revolt, let him revolt within himself. He can do so in the merciful consciousness of his own degeneration. In this way he does not build a tower without a foundation, but begins at the foundation of his own self and digs deeply in the darkness of his own being. He plucks out all self-seeking, all self maintenance and throws it into the fire. Let the lower, self-preserving man in you die and approach the other one or the other thing as someone who brings forth love. This total, impersonal, self-effacing love overcomes everything. In this way the pupil does not accept the macabre game of life in negative resignation, conforming to it, nor does he escape it, thereby committing adultery. No, he breaks through it with the scourge of love which has been released within him; the love that surpasses all understanding, self-will and self mainten-

ance; the love that, called by the light, fulfils the light.

In this way we clean up conflicts and become mighty people. In this way we build a new heaven-earth, when from within we bring the true, divine game of life into the dark game of life of this world; without adultery.

V

JUDGE NOT

Judge not, that you be not judged, for with the judgement you pronounce you will be judged, and the measure you give will be the measure you receive. Why do you see the splinter in your brother's eye, but do not notice the log that is in your own eye? Or how can you say to your brother: "Let me take the splinter out of your eye", when there is a log in your own eye? You hypocrite, first take the log out of your own eye, and then you will see clearly to take the splinter out of your brother's eye.

(Matthew 7: 1-5)

Once again we place you before the certainty that the Sermon on the Mount is given for pupils of a Christian Spiritual School, for the circle of candidates in the Christian mysteries.

These pupils are deprived of the right of judgement and criticism; they are unqualified for this and are warned to refrain from it in order to avoid bad

consequences. This warning we convey to you in so far as you want to call yourself a pupil of the Spiritual School of the Rosycross, which means being in a Christian school of sanctification.

From experience we know that to refrain from judgement and criticism is one of the hardest lessons of the universal philosophy. Nothing is more difficult for the Westerner than a life free of criticism. We readily grouse and rattle at tea time; we are instantly ready to judge in intellectual and spiritual matters. We are even brought up on criticism; it is one of the pillars of life. What would become of democracy without criticism? If it were to be taken from us we would be without rights.

Aren't we allowed to judge a teaching given to us? Then how are we to react to the ideas and slogans that are poured out over the people? May we not criticise things and people that are evil? Do we have to bow to the authorities in negative resignation? Do we just ignore the issues that present themselves and that cause an effect of attraction or repulsion in us? Do I have to lie that something is beautiful when it strikes me as ugly? May I not withdraw from an atmosphere I find revolting? Do I have to become totally unnatural and insane?

Many thought, and sharply expressed it, that we wanted to prevent criticism of the work of the Rosycross when we put forward the concept of non-criticism, combined with "obedience to the work". They thought: "we pupils have to keep our

mouths shut". We realize that we place you before great difficulties and that it will not be easy to understand each other rightly.

Just like you, we think that in this broken nature order we cannot do without criticism and judgement. They are our weapons of self-defence, but they are weapons that always wound severely. For the time being, bumbling democracy is the only type of government we deserve. Occasionally, after a fierce debate lasting many weeks, a small particle of human rights scrapes through by the skin of its teeth, by means of the decision of a majority of one. The most disastrous ideas envelop us with false splendour and sometimes one needs all one's power of judgement to tear away the veils. In dialectics one needs to be armed with judgement and criticism.

However, did you feel the distress, the tearing soul anguish when you were forced to apply this method, or became a victim of it yourself, even though it was justifiable? In our opinion there is no such thing as justifiable criticism. Did you ever experience that expressing a destructive judgement attacked your physical body and polluted your blood?

When one belongs to this world, the weapons of judgement and criticism are to be used. We know of no other method for the man of this nature. Yet its application is a ghastly misery; it causes conflicts and illness. The right to judge and criticise is like the curse of paradise; its consequences are sometimes taken

even into the Temples, for your thoughts rush down to the speaker and very often they are not quite kind. Thus, the curse pursues us into the Rosycross.

To some people this dialectical method has become second nature to such an extent that they cannot do without it. The consequences are blood pollution, heart conditions and nervous disorders.

No one can live above his state of being. Therefore, if this second nature is your nature we have nothing to say to you. We only address those who want to go the path of sanctification in the Christian mystery School and it is to them, to these mountain climbers, that Christ addresses his warning. These people wish to rise above dialectical methods; to be in this world yet not of this world. It is from these people that the right of judgement must be taken away if they are to achieve their aims. They must consciously and from below upwards free themselves from a part of the paradise curse. This requirement can be justified without any weighty reasoning. "Why do you see the splinter in your brother's eye, but do not notice the log that is in your own eye? "

It is a well-known fact in gnostic science, and you will be able to check this easily after some investigation, that the physical body is surrounded by an aural sphere, known as the respiration field or desire body. This aural sphere is not some sort of radiation field in which forces are present that must either be absorbed or rejected by the rest of the organism. It has a clear tissue structure and forms part of the body.

Obviously, the nature and vibration of this aural sphere are very individual. They differ in each one of us. Through your aural sphere you observe and perceive sensorily what surrounds you and is connected with you.

We belong to a fallen nature order; we are extremely badly damaged and have degenerated into such caricatures of the original human being that none of us can perceive objectively by means of the dialectical body. Our aural sphere is a fogged-up reason, a badly damaged mirror, unsuitable for judicious use. Therefore, you live in a great delusion. In reality nothing is as you perceive it sensorily. Philosophers, as well as the gnostic scientists of all times, have drawn attention to this, but without indicating its sober, structural cause, namely that our body is imperfect and we live in a world of delusion.

As a pupil of the Rosycross you will know yourself to be incompetent to judge with this defective organism. At best you can guess what the consequences of your judgements and deeds will be. You will surely understand that the splinter you may see in someone else's eye is probably the consequence of the pile which is in your own eye, for everything we see is coloured by the aura. Whatever is wrong in our own sphere, we see in the other person. Whatever you accuse another person of can often be found in yourself. This seems to be so logical and simple that in fact we should not have to talk about it. In popular belief this truth has been preserved by the wise

proverbs: "Ill-deemers are ill-doers", and: "the pot is calling the kettle black".

If you wish to serve the Spiritual School, you cannot approach people and the world with your critical faculty. In the downward course from the divine order you lost not only the higher faculties of spirit and soul, but also the characteristics of the original bodily figure down to the most elementary ones. Your highly esteemed sense organs are at most grope organs. You do not perceive, but presume and grope. In accordance with your state of being you suppose the situation to be this or that and then you act speculatively. This is your exalted right to judge and criticise.

The Spiritual School states that with this faculty you cannot advance in the higher life, that you must rid yourself of this form of sensory perception and sensory reaction to false and distorted images.

Every person lives in his own imaginary world and judges his surroundings through it. Consequently, we have reached a state of complete separateness. We live in an I-situation in an I-world. We are highly abnormal, hence the flood of ideas and the fact that we never agree about anything. Hence the boundless egotism, the self-maintenance and all its innumerable, bitter consequences. Do you see that what is concerned here is the essence of our wretched existence?

A judgement is a decision, a concrete thought image and it always provokes a reaction in the world

around us and within us. We are always measured with the measure we use. That is why it is such a mess here. What is built up by the one is broken down by the other. What is intended to be good by the one is spoiled by the other.

When the Spiritual School advises you to give up the dialectical right to judge and criticise, this is not done to give the workers an easier life, but to cure you of a serious illness. The point is to try to save you from a more serious case of mental illness than you would ever have thought possible.

Assuming that this problem has become clear to you, we would now like to explain what the Spiritual School requires of you.

“You hypocrite”, that is, you imperfect, caricatural and so untrue person – the meaning here is not: you deceiver, or primitive wretch – “first take the log out of your own eye and then you will see clearly to take the splinter out of your brother’s eye.”

If you want to understand these words, take care that you do not immediately fall victim to a new kind of mystification. Many of you will assert that you are engaged in removing the log from your own eye or have already succeeded in doing so. However, what is meant here is the purification of the aural field, the reconstruction of the original bodily figure and the breaking down of the earthly dialectical tabernacle, as Paul says. In short, here, too, the pupil is placed before the mystery of sanctification of the Christian Spiritual School.

Judge not

The question now is how the pupil should behave in the period between the farewell to the dialectical faculty of criticism and the new maturity resulting from the interchange of personality. In this time of transition, shouldn't one decide and act for or against things? We need to recognize friend or enemy, don't we?

In this period you must live by the standards most holy to you, which have their basis in your heart and sparkle in your consciousness. Everything that lies outside this is speculation. Starting from these standards of life you carry out your work as you know best, while day by day you try to improve and ennoble their quality. Judgement and criticism will assail you – it is the normal reaction of this world – but you do not judge. You just do your work according to your conviction and you keep trying to observe what motivates the other person, what he aims at, what he wants.

When your opinion, your striving, your desire clashes with that of one of your friends, colleagues or family, you will immediately call to mind your organic defect, your structural shortcomings. Examining yourself, you will then reflect on the situation. It is certain that you will see the light without having to violate your standards of life.

Then you will experience a strange sensation – it is all so simple, so obvious – at the next meeting the

difficulty will have vanished. For your friend or relative will also have examined himself and reflected according to the spiritual method, with the result that the former adversaries finally come to the same conclusion. The status of the I and its world is broken through and all who are struggling along this road will experience the wonderful sensation that a communion of feeling, judging and acting is born; all this independently and without imposed discipline, as a *Sancta democratio*.

The wonder

If you have climbed the Temple Mount and regard yourself as a pupil, we advise you to approach your fellow man and the world around you without criticism. Meet them with all the positivity of your deepest conviction, which has its basis in your heart. Do not force your will on people, but show your aim by your action, and observe impersonally.

Then you will experience a wonder. You will recognize the brothers of the new covenant and they will recognize you. Difference of opinion will not exist any longer; from that moment on you will live in a world of true spiritual community. Only then will you have the right to assist each other on the path and to help the other, when he asks for it, with love. Every pupil on the path should realize that he can never force another person into a spiritual status or act that is not in accordance with his state of

being.

Every pupil on the path should realize that he will clash time and time again with people of different states of being. For this reason a lack of understanding exists on both sides. Consequently, among pupils who do not yet understand the requirements of the Sermon on the Mount, the fire of criticism burns often, inflicting deep wounds.

Let us choose to be taught by Jesus Christ that another, a shorter way exists. Let us also, with respect to these things, be in this world, but not of this world.

VI

DO NOT GIVE DOGS WHAT IS HOLY

*Do not give dogs what is holy and
do not cast your pearls before
swine, lest they trample them under
foot and turn to attack you.*

(Matthew 7: 6)

These words are of great importance for workers in the service of the Light. Those who want to accomplish a task in the great work of Christ in service for world and mankind should remember them. They are spoken to pupils who are ennobled to understand the words of the Holy Mount.

Evidently we also think here of the motto of *the Alchemical Wedding of Christian Rosycross*: "Do not throw pearls before swine nor roses before asses". This is obviously derived from the same underlying thought as the Sermon on the Mount, so this advice is directed especially to pupils of the Rosycross.

Who are the dogs, swine and asses? What is the danger and how should the pupil act to avoid it? We will try to find the answer to these questions.

In all mythologies and mysteries the dog is symbolic of the dialectical human will, which is earthly, chaotic, speculative and experimental. The useless

attempts at sanctifying this will and making it respond to the divine will are often represented by the symbol of the dog. Take, for example, the *Bundahishn*. This dog is fed on the flesh of a sacrificed sheep. Indian philosophy connects dogs with Shiva, the divine will that radiates in the world of lower man.

This symbol will become even more familiar when we think of Cerberus, the three-headed guardian of Hades. According to some, Cerberus has at least fifty heads, the tail of a dragon, a mane of a hundred snakes and venomous breath and saliva. This is a clear example of the human will that rages, murders and burns.

All of hell trembles at his bark and when he breaks free of his chains even the Furies cannot overpower him. He prevents bound spirits from leaving their infernal abode and those who want to deceive and tame him have to drug him with food made from honey and poppies. He can be captured only by means of the Staff of Mercury, the path of initiation, but the utmost caution is required even in this. For are we not told that Hercules, the great son of the gods, the loving worker for mankind, was bitten by Cerberus when capturing him, and that the venomous saliva which infected him made him insane for some time?

If we are able to grasp the ideas surrounding the canine symbol, we will see that the symbol of the swine can be connected with man's lower desire

being, with the emotional state of one who is aimed at the earth and everything earthly; one who sees everything in terms of earthly concepts and values and who imprisons in dialectics everything holy and not of this world. The swine is the repulsive image of the great hunk of I-consciousness that is covered with encrusted filth. Driven by its desires, it grubs its way to its base goal, wading through the mire of ordure. It is the swine, of which we possibly all have something in us.

The Egyptian Book of the Dead warns us against the swine. Also, in the animal kingdom, which sank down with us and provides us with a clear image of everything base in the world of man, we see the filthy swine to remind us of our lower emotional being.

This is why there have been people who abhor the swine and refuse to eat it from grey antiquity to this day. The Jewish food laws forbade the eating of pork and in the days when priests were still recruited from esotericists, it was known that pork contains poisonous substances which affect various expressions of the emotion. This is why the swine was called "an enemy of all justice".

In black magic circles people chosen for murderous purposes were fed exclusively on pork. Provided this was kept up for long enough, these unfortunates eventually lost all sense of justice and would crawl through any kind of filth to achieve their sinister ends.

Every kind of meat has its own particular poi-

sonous components which not only affect the physical body but, more importantly, warp the mental and moral being in certain directions. It would be worth the effort to make a special study of this. Just to give you an idea, we point out to you that the English are especially fond of mutton. The poisons it contains have, in our opinion, placed their stamp on the English people.

Finally, we would like to consider the ass, the symbol of obstinate nature, forever resisting but nevertheless to be ruled, controlled by the higher spiritual force. This is why Jesus rode into the Jerusalem of earthly nature seated on an ass, compelling the masses to shout "Hosanna! Blessed is he who comes in the name of the Lord".

However, this is not a victory. It is the prelude to the sacrifice of his flesh and blood, for the next day, the same Hosanna shouters, mystical swooners and sword fighters for the light shout "crucify him". The lower nature that is suppressed and fettered turns against its Lord and King until it perishes in its own self. When the cries of death rend the world-ether, the crucified One is there. In immeasurable love he links his blood with the dying one, to help and save him in his distress. Thus the ass is conquered by the curse of the cross,

"Do not give dogs what is holy; do not cast your pearls before swine nor roses before asses, lest they trample them under foot and turn to attack you."

With these words the pupil is advised to take into account the satanic human will, the devilish desire-nature and the unbalanced human activity. The worker in the vineyard should keep in mind the damaged state of the threefold human temple: the head sanctuary as the focal point of the human will, the heart sanctuary with the desires and the pelvic sanctuary as the focal point of the activity.

“Do not give dogs what is holy” is the advice given with regard to the activities of the head.

“Do not cast your pearls before swine” draws attention to the activities of the heart.

“Nor roses before asses” refers to the centre of action in the pelvis.

Do not give dogs what is holy

Originally it was said: “Do not give the circlet to dogs”. The holy circlet or wreath around the head is the symbol of initiation, the bond with the divine order. As soon as the pupil possesses this circlet and thus has realized something of the original divinity, he has become a participant in the Christ-hierarchy, a living part of the being of Christ. He now has the ability to transfer this circlet to others in accordance with his state of being. Being initiated himself, he can initiate others. The divine grace, the divine gift, is infinitely divisible. This is not an invention of the present-day Rosycross, but a possibility that has always been known and is strictly evangelical.

For example, think of the gospel of Mark, in which it is said of those liberated in Christ: "In my name they will cast out evil spirits, they will speak in new tongues, they will pick up serpents and they will lay their hands upon the sick and they will be healed".

Think also of the *Diploma of Bacstrom*, from which it appears that every member of the sacred brotherhood, every member of the invisible church has the right and also the duty to convey the circlet of the true covenant to others who are ennobled to it.

This puts a great responsibility in the hands of every member of the invisible church. It is not possible to be more democratic or universal. If you have some of the true light, you have the right, the duty and the possibility to convey it to others. As soon as the holy circlet, the crown of thorns, rests on the head of the pupil, he becomes mighty; he becomes joint heir to the grace of Christ. He has received it freely — he gives it away freely.

At the moment he gives, the one who receives, his pupil, is no longer his subordinate, but one of the brothers. For this reason Christ says: "I call you no longer servants, but friends". He is speaking to pupils who have received the holy circlet. Therefore, it is very dangerous to give this holy circlet to dogs, to those who still live under the old will.

Do you long for the possession of this crown of life? There are many who will hasten as if in battle to place this golden Ureus or Naga on your heads. There is one for every human being. The grace of the light is

infinitely and eternally divisible, but first you will have to ban the unholy and unbridled will from the temple of the head, for what is holy is not given to dogs.

Do not cast your pearls before swine

In the language of the mysteries, the pearl is the communion with God. The circlet symbolizes being lifted up in God and the pearl is the link with God, the continuous link with the divine light, with the breath of love. This link is formed in the heart sanctuary, where it enters the system as the prana of life and makes contact with the soul.

The pearl symbolizes the twelvefold soul quality which becomes the possession of the true Christian. This is why the Book of Revelation says about the new Jerusalem: "And the twelve gates were twelve pearls, each of the gates made of a single pearl". As is the case with the circlet of life, the pupil who possesses the twelve pearls of the soul can give them away without losing anything. He can proceed, in Christ, to the renewal of the heart.

Do you long for the possession of this pearl necklace? There are many who will hasten as if in battle to place this holy necklace around your neck, as in the Song of Solomon. There is one for every human being; the grace of the light is infinitely divisible, but first you will have to purify the temple of the heart of all earth-bound and speculative de-

sires, because the pearls are not given to swine. The prodigal son who was like the swine must come to the decision: "I shall go and see my Father".

Do not give roses to asses

The rose is the symbol of realization, of creation, of the deed sanctified in Jesus. As the white rose represents the divine, which encompasses everything within itself, so the orange-red rose is the divine magic that breaks into time and descends to the true seeker, to the despairing soul who has awakened in this hell-hole with a cry of anguish, to sprinkle the path of this unhappy, yet so blessed one, with love and help and deed and solace; to hand to anyone who wants them the roses of happiness, these orange-red roses of goodness, truth and justice.

A brotherhood existed long before the church and the aeons were ever spoken about, long before a spark of humanity dawned in your brains. This brotherhood descended in the service of Jesus the Lord, the Christ who is the same yesterday and today, to make the path of attainment possible. Their roses of unfading beauty exist in an immeasurable quantity for everyone, including you, but first you will have to kill the ass, the obstinacy, in your activities.

See, Jesus Christ has conquered you. Seated on an ass, he rode into the Jerusalem of nature and you were compelled to shout Hosanna. You crucified him

within you and now this divine usurper is linked with your blood. You cannot let go of him. This is both a curse and a mercy for you. It is a curse, because in your blood you will experience hell if you reject him. It is a mercy because the Brotherhood of the Holy Rosycross wants to sprinkle the roses of happiness and attainment on your path, so that you may be able to receive the twelvefold pearl necklace and the crown of life.

However, none of the enlightened ones gives what is holy to dogs, casts pearls before swine or gives roses to asses, for many a brother or sister, ennobled to the Holy Mount, has experienced to his shame and sorrow that a mistake against this law wreaks itself bitterly. The dogs, the swine and the asses trample on what is holy and savage those called by the Lord, who incorrectly apply their merciful love.

If the holy circlet were to be given to someone unworthy, if the pearl necklace of the soul were to be given to one who does not want to give up this world, a forced, untrue link would be created. The unworthy one would end up being possessed. He would become overshadowed and react like a madman.

Therefore, the holy circlet is given only to the pupil who has accomplished his self-mortification. This crown of life takes away the veil from his face and opens the gate of the medulla oblongata. Then, the twelvefold pearl necklace can be hung around the neck of the candidate and the love of God will rise for him like a sun.

In this radiant light the brother and sister, born into this glory, will enter this dark world to serve, with the rose in their hands. They will take it as said of them:

They do not give to dogs what is holy,
nor pearls to swine,
nor roses to asses.

VII

THE SACRIFICE OF THE HEAVENLY MAN

And he went out, bearing his cross, to the place called the Place of the Skull, which is called in Hebrew Golgotha. There they crucified him and with him two others, one on either side, and Jesus between them. Pilate also wrote a title and put it on the cross; it read: Jesus the Nazarene, the King of the Jews.
(John 19:17-19)

What is the cross of Jesus for the person who wants to go the path of the Rose and the Cross? If this question were put to various candidates, would the answer be the same? Would they testify of a clear insight experienced from within? There are reasons to doubt this. Jesus Christ often put such questions to his pupils and the answers showed how much their insight was broken and divided.

When one has difficulties with another person, one sighs: "What a cross I have to bear", and tears flow in self-pity. When the passionate urges of the I are thwarted in some way or other, one mystifies one's experiences as a way of the cross.

Others spread their arms and say: "Look at me, I am the cross and I will propel this cross to victory. I have the power to do so, for aren't there latent within me the seven potentialities, the seven power-centres, the seven endocrine glands? See, I put them around the heart of the cross like seven roses and I will make them flower and give off fragrance like precious nard, and thus I will celebrate my resurrection. Brothers and sisters, do as I do — may the roses flower on your cross".

Then there are those who tell how Jesus Christ, by his blood-sacrifice for world and mankind, purified and sanctified the sphere of the planetary cosmos, and how we can now ascend the path upwards because of this process of salvation.

This view is close to that of our orthodox brothers and sisters, who adapt their lives to the belief that Christ has delivered us from our sins and has paid for them; that he has arranged an eternal bliss for us and that we can entrust ourselves completely to his heart of love. The orthodox brother sticks to his church or his Bible, and the esoteric brother to his spiritual school, his sense-centres and his hormone producing organs.

The cross is understood in many ways, romantically, symbolically, esoterically and literally. In accordance with your inclinations you seek contact, during the years, with certain aspects in order to drug yourself, and so your life passes away to end as it began.

Therefore, it is now without sense to ask: What is the cross of Jesus for the pupil of the Rosycross? Something essential must exist in the multiplicity of aspects of the cross. There must be an essence, a certainty. Of what use is the edifying, the mystical, the romantic, the speculative? It satisfies for a moment, it gives a brief stimulus, a mood, and that is all.

We need something else in a raging, desperate world. You should no longer drug yourself with moods; that is an abuse of civilization. It is the whitewashing of a grave full of lies and corruption.

The pupil must grasp a reality and live in this reality from day to day. Then he will surmount the moods and speculations. Then the facts of salvation will become focal points in his life and will no longer be moments of mystical climax to which he exalts meditatively.

When you take the Bible to read about Good Friday and the meaning of the events on Golgotha, you do not yet testify from your own being. You do not allow the Bible to speak from your heart's blood, but view it with an esoteric magnifying glass. You want to rob the Universal Doctrine of the secret of life. If we ask you: "What is the cross of Jesus to you?", it can be discerned clearly from your answer whether you speak from an inner possession or whether you are repeating the words of the Bible with an idea distilled from it.

Those who possess the inner treasure understand

aspect of the Royal Lion”.

The gospel does not want to make you understand what happened to the historical Jesus Christ, but how something of the universal Christ-being can flow into you for your eternal salvation. Thus, we do not engage in a drama of two thousand years ago, but place this fact of salvation before us and adjust to a Good Friday in the present. Let people stare themselves to death at the uncomprehended past; we want the present.

When the pupil goes the path of the Christ-mysteries, a moment arrives when, beside his dialectical personality, the heavenly, true personality comes into being in the microcosmic life-field. This is the beginning of the entrance of Jesus into his respiration-field, the birth. At first he is helpless and wrapped in linen. The black enemy seeks to kill him, but if the pupil can withstand the dangers that threaten, a moment will come that for him, too, the words are fulfilled:

“And he, the heavenly man, went out, bearing his cross to the Place of the Skull, which is called in Hebrew Golgotha”.

Jesus the Nazarene, the heavenly man, the original one as intended by God, one branch of the hierarchical tree of life, one newly grown shoot of the cut-off stump of Jesse, approaches, from the respiration-field, the dialectical personality not intended by God, to allow himself to be taken prisoner, beginning at the head sanctuary, the Place of the Skull.

one another and know themselves to be participants in the great brotherhood of mankind which is not of this world. They experience Good Friday in a daily rendering of service, and the events of Golgotha as an inner process. This is what we want to discuss, not with the intention of enlarging your wealth of ideas, for you are not in need of that, but if possible, to make you conscious of yourself.

It can happen that one word can open a door for your consciousness and cause you to see and to recognize. This is our purpose and to everyone who can understand our words only as another idea, another view, we give the advice: free yourself of it, because for you it is useless, just ballast.

An inscription was put on the cross: Jesus the Nazarene, King of the Jews. What does this mean? Perhaps you will think of the historical figure of Jesus the Christ, who breaks into time for the salvation of man. But Jesus the Nazarene is certainly not only the historical Christ-figure. The gospels are not only historical accounts or lists of dates. They are processes, methods of entrance of Jesus into man. If you could understand the gospels in this way, they could be very liberating for you.

The inscription "Jesus the Nazarene" draws attention to a liberating, redeeming ray of the universal Christ-consciousness that should have an abode in the pupil. This is why the inscription also mentions "King of the Jews". So we read: "The liberating, redeeming

“There they crucified him and with him two others, one on either side, and Jesus between them.”

To understand the meaning and purpose of this threefold crucifixion, you need to be enlightened by the Universal Doctrine, which corresponds with your remembrance. When, in the grey mists of the past, man broke the laws of God and so lost his binding with the divine order, he lost at the same time his threefold heavenly form as if in a terrible explosion. In the divine order, sinfulness and anything counter-natural cannot grow rampant like a cancer. Everything that is not “light” and goes against the law of the light, will explode, will be crushed and decomposed. The world of the divine order maintains itself in this way and everything that does not relate harmoniously to it shoots down like a meteor, like a fiery flame.

When this catastrophe hit us, only the central Spirit-nucleus existed. We, the branches of the tree of life, were cut off and burned. Yet the central Spirit-nucleus in the original substance has to manifest itself and possess a threefold instrument. Therefore, after the fall, after the light-figure was emptied, laboriously man had to build again a threefold form, though not now as intended by the light, but according to the antithesis of the light, in dialectics.

So we are imprisoned in a threefold figure that is in no respect that of the original man. Yet this form we cherish is also partly an eternal form, but one at which death gnaws. A part of us dies and the wheel

goes on. What has died is replaced by what we receive from our parents, only to perish again.

You are acquainted with this life, with its imperfection, decay and hopelessness. Youth still longs for the future, but this longing grows dull, until one day there is no longing left for this journey through hell. We are imprisoned in time, ceaselessly revolving like an eternal wheel.

Thank God there is the divine intervention and the Holy Spirit of the universe. The Christ-hierarchy, which descends from the Immovable Kingdom, tells us how we can be saved from our fallen state. The law of salvation culminates in preparing to take up the cross and carry it to the Place of the Skull.

This process leading to a glorious resurrection has been demonstrated and endured by one and after him many were able to experience the crown of victory, following in his footsteps. Those who want to go the path of transfiguration are invited to follow the same *via dolorosa*.

What kind of process is this? A new shoot must grow on the stump of Jesse. On the basis of remembrance, the central Spirit-nucleus must bring the original man to reconstruction, to rebirth. He does so out of "water and spirit"! This is the grace of God that really does surpass all understanding. This is the love of God, which extends to us in our journey through hell, the root-substance of the tree of life, of the Immovable Kingdom. In this way we will be able to prepare the threefold heavenly form in our micro-

cosm.

So a moment arrives that has been beheld by many seers, understood or misunderstood, in which two beings emanate from one and the same central spirit-nucleus. The heavenly and the dialectical man go through life as Gemini — as a pair of twins — with a tightly drawn bow aimed at the stars of the land of the Light.

Yet this is not the way of the cross. It comes at a psychological moment, when the preparations are complete. Then the two so opposite beings are tied together, beginning at the Place of the Skull, at the head sanctuary, the seat of the mind. The heavenly man offers himself as prisoner to the dialectical man.

Why? To lead him again, and now for the last time, to his death, not partly, but totally. The heavenly man, who is not of this world, is built within the dialectical man in three processes, in three days, beginning on Good Friday and ending on Sunday, the day of days, the morning of the resurrection. The end is the disappearance of everything dialectical and the resurrection of the true man, the return to the Immovable Kingdom.

“They crucified him, and with him two others, one on either side, and Jesus between them.”

When Jesus the Nazarene has entered the pupil, the devil in him, the blackness that lives in him, the ungodly and biological, the insanity of the world of delusion, must first of all be killed.

Secondly, the seeking, toiling man in him dies, the seeker after light, the homesick man who longs passionately for liberation. He dies in the certainty of the light that enters him. The light embraces him with its great love. He is as one dying, rejoicing with Him in Paradise.

Jesus the Nazarene, King of the Jews, has become one with him.

THE LIGHT OF THE WORLD

In this book, J. van Rijckenborgh places us before some of the words spoken by Jesus in the well-known Sermon on the Mount. These words were spoken to 'the flock', i.e. to those who had become conscious of their unceasing quest and its purpose: the complete liberation of all mankind.

Those who are in this phase of awareness open themselves consciously for guidance by the Gnosis of their own microcosmic systems.

They also know that they are bound to give their fellows what they themselves have received.

In this book, J. van Rijckenborgh confronts us directly with our task, which is to place ourselves completely in the service of the Brotherhood of the Light. This task lies hidden in the words, 'You are the Light of the World'.

He who can understand, let him understand.