

# The Fiery Fervour of Emergence

The Life and Work of  
Zwier Willem Leene



Peter F. W. Huijs

Original Dutch Title: *De Vuurgloed van de Ontstijging*  
© 2012 Rozenkruis Pers, NL-2011 JS Haarlem  
Editor: Mirjam Duivenvoorden  
Translation from German into British English: Herbert Horn  
Published by Herbert Horn, Harpers Ferry, West Virginia  
2<sup>nd</sup> Printing

Library of Congress Control Number: 2025910927  
ISBN: 9798231250943

© 2025 Peter Huijs/Rozenkruis  
Pers  
E-Mail: [info@rozenkruispers.com](mailto:info@rozenkruispers.com)  
Website:  
<http://www.rozenkruispers.com>

Scripture quotations are from New Revised Standard Version  
Bible: Anglicized Edition, copyright © 1989, 1995 National  
Council of the Churches of Christ in the United States of  
America. Used by permission. All rights reserved worldwide.

Scripture quotations marked KJV are from the Authorized or  
King James Version.

Photos: Han Leene Photo Archive; Lectorium Rosicrucianum  
Photo Archive, Haarlem, the Netherlands; Family Damme  
Photo Archive, Haarlem, the Netherlands; Bibliotheca  
Philosophica Hermetica, Amsterdam, the Netherlands, Damme  
Collection

Cover: Z. W. Leene, photo from 1936 by A. Dingjan, Den Haag,  
the Netherlands

# Table of Contents

Task	7
For My Brother	9
The Hidden Fire	10
‘... in all of this, our striving has remained invariable ...’	15
Introduction	20

## PART I

### **THE BLOOD SEAL OF CHRISTIAN ROSYCROSS – A Look at the Life and Work of Z. W. Leene**

The Fire of Z. W. Leene	29
<i>The Power of Beginning</i>	29
<i>The First Lecture in Holland</i>	34
<i>Public Activities</i>	39
A Social Paragraph – The Role in Societal Life	46
<i>The Spiritual Background of the Rosicrucian Activity         in Modern Times</i>	53
The Order of the Rosycross – A Spiritual Paragraph	56
<i>The New Impulse of 1604</i>	63
1908–1909 – The Years of Disengaging	68
<i>George Robert Stowe Mead, Rudolf Steiner, Max         Heindel, and Harvey Spencer Lewis</i>	68

Friendship, Striving, Fiery Ensoulment, Spiritual Research  
76

*Haarlem and The Hague 1924–1935* 76

*Three Friends – The Role of Cor Damme* 80

*The Blood Seal of C.R.C.* 85

The Concept of the Jehovistic Nature Order 93

*The First Stone* 98

The Fire Temple of the Rosycross 105

*The Consecration* 107

*A Message – ‘Everything Old Has Become New’/A  
Letter from Cor Damme* 111

*May the Roses Bloom upon Your Cross/A Letter from Z.  
W. Leene* 114

Bearing Fruit – The Passing of Z. W. Leene 119

An Encouragement 130

Spark – Flame – Fire – Light 138

*A Mandate Manifests* 150

The Work Remains – We Are Passersby 155

## **PART II**

### **THE FIERY FERVOUR OF EMERGENCE – Lectures**

Prayer for Devotion in Our Striving 162



Responsibility	163
The Flaming Fire	167
Striving	174
Opposites	176
The White Lodge	184
The Temple of Solomon	187
God is Light	194
Initiation	197
The Inalienable Spiritual Property	205
Wakefulness	210
The Cleansing of the Temple	213
Banished Gods	217
Heavenly Language	227
The Leaven of Aquarius	230
Meeting with Krishnamurti	236
The Grey Ocean – A Poem in Prose	246
The Power of Thoughts	254
Resurrection	256
The Golden Star	261
The Two Swords	262
Inner Compassion	265
Z. W. Leene, Brother C.R.C.+	267

### **PART III**

#### **THE RITUAL OF THE ROSICRUCIANS**

‘One of the unexpected events we have become used to in our  
work’ 271

The Temple Service of the Rosicrucians 276

A Magical Ritual 284

The Prayer 287

The Latent Fire 292

It Is Finished 294

The Sanctifying Power of Love 298

The Dim Image 305

Christmas 309

The Crucified God 312

The Nature of the Spiritual Community 315

The Interests of Others 318

About Fear and About Joy 322

Closing Prayer 328

**Sources of Part II and III 329**

**Explanation of the Alchemical Symbols at the End of  
Chapters 335**

## Task

There is a language that cannot be pronounced but that is more powerful, clearer, and more effective than the spoken language of any living creature. It is the language of the universal love of God revealed in universal life.

It is the language of 'It', of Tao. It is the language of the Only Good.

It is the language of which it is written that the apostles spoke it at Pentecost. Everyone who had climbed the mountain and came to them understood this inexpressible language.

The workers in God's vineyard, who appeared and appear in the modern world as it presents itself to us, strive to their utmost to reach the human consciousness by the means of the moment when they perform their work.

Human language was, is, and remains one of the most useful tools:

to reprimand, to admonish  
to accuse, to comfort,  
to testify and to reveal,  
to abort and to build up  
in the service of erring humanity.

Thus, they contribute to the universal unity in the eternal truth of God, which fills the universe.

May their testimony in this book be a blessing to many!

Han Leene, Haarlem, July 30, 2012



Z. W. Leene, summer 1937, on the estate 'De Haere'  
(20 km southwest of Zwolle, the Netherlands)

## **For My Brother**

The suffering the path brings me in the service of humanity  
is nothing against suffering of our Lord,  
who offers himself daily radiant with love,  
whose pain is renewed without measure.  
And therefore, without complaint,  
I continue with the work day by day.

The homesickness that always torments us like fever  
is useless; I do not regard it anymore.  
Because God, our Father, chooses the path for me,  
and He examines if I am as faithful as He.  
And therefore, without complaint,  
I continue with the work day by day.

I empty the cup that Christ gives me;  
I quietly take it, full of joy.  
For He is always with me because He loves me so much,  
lighting up the heart's and doing's high goal.  
And therefore, without complaint,  
I continue with the work day by day.

*Jan Leene, 1938*

## The Hidden Fire

*‘For when our ancestors were being led captive to Persia, the pious priests of that time took some of the fire of the altar and secretly hid it in the hollow of a dry cistern, where they took such precautions that the place was unknown to anyone. But after many years had passed, when it pleased God, Nehemiah, having been commissioned by the king of Persia, sent the descendants of the priests who had hidden the fire to get it. And when they reported to us that they had not found fire but only a thick liquid, he ordered them to dip it out and bring it. When the materials for the sacrifices were presented, Nehemiah ordered the priests to sprinkle the liquid on the wood and on the things laid upon it. When this had been done and some time had passed, and when the sun, which had been clouded over, shone out, a great fire blazed up, so that all marvelled.*

*After the materials of the sacrifice had been consumed, Nehemiah ordered that the liquid that was left should be poured on large stones. When this was done, a flame blazed up; but when the light from the altar shone back, it went out.’<sup>1</sup>*

Since the beginning of time, together with the covenant that the Brotherhood of Life has made with each new member of the ancient universal chain of light, a visible sign has been erected in which the central flame can be kindled as the solar power of Vulcan. At the same time, this sign is the sign of a mandate entrusted to those who are worthy to rekindle the torch of this luminous fire.

---

<sup>1</sup> 2 Maccabees 1:19–22, 31–32

The life of the emissaries of this brotherhood chain is therefore always in the sign of the knowledge of this plan and of the founding of a community, a brotherhood, that knows its beginning, its continuation, and the experience of its accomplished task. In the life of Brother Z. W. Leene, this was allowed to and could occur in a close soul relationship with his brother Jan Leene. From the beginning in 1924 until the completion of his task here in the material world in 1938, the two together laid the foundation of the Young Gnostic Brotherhood. They did this as a consciously experienced task given by the Order of the Rosycross, in the power of its founder, Father-Brother *Christian Rosenkreuz* (Rosycross), and the circle of brothers in C.R.C. succeeding him.

Already for 400 years, a call has emanated from a circle of conscious knowledge-bearers, the brothers R.C., as a fulfilment of their task to connect a renewed *Fama Fraternitatis* (Call of the Brotherhood) to the world and humanity in each new period of time.

Z. W. Leene was the elder brother and thus the first to receive the mandate, together with his brother, to unlock and realize the spiritual testament of the Rosicrucians by founding a new brotherhood. In this so very important initial period, a third brother joined them to form the newly to be formed *Trigonum Igneum* (fiery triangle). In this way, the testament of the brotherhood – the *Fama Fraternitatis*, the *Confessio Fraternitatis*, and the *Chymical Wedding Christiani Rosenkreutz anno 1459* – could be made available.

Their task is to procure the hidden fire – the fiery water, the secured fire – as the light treasure of the brotherhood and to light it on the altars of service. Only in this way can the

solar power of the brotherhood chain, Christ, become recognizable as an inner fiery glow, as a new power of light and life. Only in this way can the invisible building of the brotherhood, the house *Sancti Spiritus*, be entered.

This light treasure is the living testament that the brothers of the Rosycross encounter in the burial vault of Father-Brother C.R.C. In his hands, he holds the *book T*, the *Librum Testamentum*. It is also the living testament found in the burial vault of *Hermes Trismegistos*, where the founder of the Hermetic brotherhood holds his *Tabula Smaragdina* in his hands. It is the alchemical explanation of the twofold creative power, the shining fire and the crystalline water of life.

Receiving, executing, and realizing the task became the dream, the vision, of the founders of the Young Gnostic Brotherhood, becoming the current continuation of the *Fama*. They anchored this call in the construction and consecration of the first fire temple in Europe, the altar on which the fire was to be kindled. From here, the world-work started, which is always entrusted to the subsequent brotherhood that stands in the fulfilment of the Triple Alliance of Light.

This task finds its expression and seal in the magical emblem that the Grandmasters Jan van Rijckenborgh and Catharose de Petri installed in 1957 over the place of service in the Haarlem Head Temple. It is the emblem of the sevenfold radiation activity, which multiplies seven times seven times, spreading forty-nine times in its fullness. It is the symbol of the sevenfold world brotherhood with the pentagram in its centre. Catharose de Petri gives the following explanation about this in *The Triumph of the Universal Gnosis*:



The flaming five-pointed star shines in the sacred ether field. The grace of the Gnosis is now present, guided by the fiery, blazing rays emanating from the Seven-Spirit. We may witness to you from such a sacred body. We want that you also become conscious of it! For the Young Gnostic Brotherhood must reach full maturity today, for the joy of God and humanity, and that through your full participation.

We have entered a powerful, exceptionally important period, the period of fulfilment! [...] Let us imagine that we would all form such a power station together.

Then, through our connection with the universal brotherhood chain, its full power could flow into the magnetic body of the Spiritual School and into all its organs. [...] A vertical current then combines with various horizontal effects. This is the cross of Jesus Christ, the cross of overcoming! But this is just the beginning. [...] May the cross of liberation, the cross of love, serve for a mighty resurrection of all humanity.

In the power of this mighty cross of light and in the wake of the living sacrifice of the founders of our brotherhood, in the fiery fervour of emergence, may we consciously enter the fifth century of the revealed fullness of the Brotherhood of the Rosycross in a process of formation – reformation – transformation.

*After the materials of the sacrifice had been consumed, Nehemiah ordered that the liquid that was left should be poured on large stones. When this was done, a flame blazed up; but when the light from the altar shone back, it went out.<sup>2</sup>*

Haarlem, September 4, 2012

To commemorate the consecration of the first fire temple on September 4, 1937

International Spiritual Leadership of the Lectorium Rosicrucianum

---

<sup>2</sup> 2 Maccabees 1:31–32

## **‘... in all of this, our striving has remained invariable ...’**

To begin with, we want to emphasize that this book about Z. W. (Zwier Willem or Wim) Leene (1892–1938), one of the founders of the work of the Rosycross in our time, is at the same time a testimony of the living Rosycross, which has already for so many years been proclaiming its call across good and bad whispers. It does so with love and steadfastness, with the one goal in mind being to do the work that will contribute to the raising of the consciousness of a seriously confused humanity, a humanity that learns only with difficulty that it is a single whole and that the entitlements of another person are at the same time one's own necessity. The workers in the service of the Rosycross understand that it is important for people to become aware of their suffering and imprisonment. That is why the voice that calls and inspires, the voice that points the way, sounds through all times. Therefore, through all times and centuries, the attempt is made again and again to kindle the light in some human hearts so that many small flames may unite into a single great fire.

In this connection, Z. W. Leene, this man who with the fire of beginning of the sign Aries pioneered the way for many to the renewing sign of Leo, the Lion of Judah – Christ, wrote in 1934:

Throughout the centuries, there were many seekers for the Rosycross. They were attracted by the scent of the rose and enjoyed its beauty. However, none of these people understood even only something of the true meaning of

real Rosicrucianism. Although we are only a small group and regardless of the faults we all possess, we are allowed to draw the truth from the heart of the rose and plunge ourselves into the pure fount of the all-encompassing light power. We do not know a single obstacle that should detain our group on its path of true Rosicrucianism. We can only get into the quagmire if our pioneers, if those of us strong in self-conceit, would rush ahead of the group. Then it is possible that they would lead it on a path leading to a dead end. Therefore, all among us who have an upright character or who know how to use words or who have a strong will carry a great responsibility on their shoulders. In a group, it is the resolute who count. Therefore, it is not the size of a group that matters but the reality of the deeds in a liberating sense of their pioneers.

Since the first day and in all the years since then, the basis, the foundation on which the work was built, has remained unchanged. Before the Second World War, in the period of the building up of the Spiritual School, the work was done differently than today, more than 75 years later. The circumstances were different; the possibilities and obstacles were of a very different kind. The workers of those days were still looking for a form in which they could present the teachings of the Rosycross so that they could develop roots and bear fruit. Looking at all the temples of the International School of the Rosycross, these fruits have ripened as a testimony in over 40 countries.

In a symbolic sense, the workers of the Spiritual School of the Golden Rosycross today often speak of 'building', also in the special sense of 'building a temple'. Their rituals and reflections connect them primarily with building the human temple, with the development of the attitude of life that makes the human system ready for a truly spiritual development. For this construction, a temple demolition is necessary first because in its present state, the human temple is no longer a dwelling place for high spiritual values. The foundation is and remains Christ, the liberating essence of the Solar Logos, which connects at every moment with every heart that opens to the light.

Accordingly, on the same basis, we know the construction of the spiritual home of the Spiritual School, the building that we may call the home *Sancti Spiritus* in the deepest sense of the word because it releases high spiritual energies, new energies charged with inspiration that encompass the world. They become recognizable by means of a pure intuition. Absolute prerequisites for this construction are group unity, knowledge of the laws of the spirit order, and service to humanity.

In all this, the endeavour that ensouls us and with which the hearts direct themselves towards the healing and regenerating light has never waned. One of the temple songs says, 'Let us gather our longing, which burns bright as fire'.<sup>3</sup> Aspiration and longing are characteristics of the sign of Sagittarius. In this sense, we want to conclude these introductory words with a quotation from Z. W. Leene written almost 80 years ago:

---

3 Temple Song 24

It is the eternal idea that wants to reveal itself. It is the aspiration of Sagittarius that brings this idea – and carries it into the world through action. An indomitable courage is necessary for this aspiration. It means building on the great world work of the spirit of creation and salvation. Our desire is directed to a world ideal. This goes far beyond the vulgar system that compromises with lies and deceit. It is both reality and truth – the infinite spirit, whose kingdom wants to approach us, wants to be born in our human hearts, and whose Sun Spirit, Christ, teaches us to pray, ‘Your kingdom come’. Friends, let us be ensouled – then aspiration lives in us.

If aspiration lives in us, then we do not have to feel like a martyr.

If aspiration lives – then we may be pioneers and helpers.

If aspiration lives – then we may have real humility, that modesty that unites our hands and lets us remain reverent when we look at the colourful gown with which the Absolute clothes us.

If aspiration lives – then knowledge is opened to us, always more knowledge to save the world.

If aspiration lives – then we may not search for ourselves in any way because every self is part of the whole universe.

If aspiration lives – then we may climb the ladder that reaches from the heavens to the earth, to lead up to the heavens again in a wonderful splendour of colours.

If aspiration lives – then let us strive day after day to strive even better.

Eternity comes into time – to give us the ideal.

Almere, February 29, 2012

Peter Huijs

## Introduction

If we would like to understand the new time we live in and to get the most out of our life in the twenty-first century, we would do well to know its prehistory. Better still is to explore its spiritual background with which we are confronted, then to draw our conclusions, and to be inspired by the great impulses that our predecessors received.

Such an exploration can begin with the question of whether it is possible to understand that and why we live in the twenty-first century. What does this entail? Is it therefore possible to maintain our behaviour considering the past centuries, which, it must be emphasized, are now over? And third, is it possible to go beyond the gambling of billions of lives to finally make a meaningful start? After all, it must be so that only a meaningful beginning can give hope for a welcome continuation and a crowning achievement.

A double track begins to show itself. I am not referring to the gap between rich and poor, young and old, or good and bad. It is a matter of a split between life and consciousness, between bourgeois continuity and a conscious participation in a fascinating time, a time that demands the same from everyone.

It is the demand of time, not this or an earlier time, but the attachment of persons to time. Do they remain people of time or do they break out of time to connect with a timeless development that is enclosed within them and that is revealed in their innermost being? To the inquiring gaze of



people who want to grasp how the mystery of life plays itself out again and again, great impulses appear in the course of the first years of every century. They originate from the indestructible religion of the spiritual mind, from the great past of the Hermetic vision of life. In the seventeenth century, these were the ‘spiritual treasures’ offered to society by Christian Rosycross as well as Jakob Böhme’s *Aurora*.

The first quarter of the twentieth century ushered in a veritable explosion of spiritual initiatives. This was after a very special woman, Helena Petrovna Blavatsky, from 1875 on made a breach in the materialism that threatened to clip the wings of all Western spiritual thinking. In her wake, George Robert Stowe Mead knew how to free the one Western mystery religion, that of the gnosis, from its husks. In 1909, he left the Theosophical Society to follow a new spiritual impulse. There were others like him.

In the following introduction, attention is directed to three persons who were of great importance in this context. Their inspiration also took place in two special years: 1908 and 1909. Rudolf Steiner, Max Heindel, and Harvey Spencer Lewis were struck to their hearts by the ideal of the Order of the Rosycross. All three felt this very strongly, not only because of their spiritual search but also because of a proverbial spiritual kinship and a very special event. They experienced a history that is not defined by historical facts but that connected – together with soulful people – an atmosphere, an ideal, a special way of thinking, and an effective force with this time. This happens anew at all times and in all places, sometimes on the world stage, sometimes in secret.

There were three people who remembered that ‘God [...] hath raised highly enlightened men of noble spirit who have partly restored the degenerate and imperfect arts, so that ultimately man might understand his own nobility and worth, and why he is called microcosm, and how far his knowledge of Nature extends’. This is how we read it in the *Fama Fraternitatis Rosae Crucis*.<sup>4</sup>

What does this want to tell us today? What do the three have to offer us in the twenty-first century? Who in the younger generation is drawn to this? An answer to these questions can only be found in the term ‘connection’. People cannot properly judge their own time. They stand in the midst of it and are small particles in it. They can only act according to their own consciousness, which is completely determined by the spirit of their time and the illusion of the moment. The inner compass, the permanent guideline, becomes known to them only through their actions, through the deeds they perform in life. This does not happen in a month or a year but in the way they lead their life. It is only to be hoped that thereby something of the meaningful new beginning will seep through. Human beings learn through an inner process the right relationship between inside and outside, the good proportions and the golden ratio of their life – what makes it meaningful. The aforementioned personalities and many others who are not mentioned here but who have also given their best gave their circle of students inner instruction. Years of thinking, elevation, and internalization in parallel with spiritual training changes people. This all the more so if they succeed in combining this with a life of action that expresses itself in service to the spiritually other as well as to their fellow human beings.

---

4 As quoted in Jan van Rijckenborgh, *The Call of the Brotherhood of the Rosycross*, Haarlem, the Netherlands: Rozekruis Pers, 1988, page xxi

It is the author's conviction that herein is the gain for today's humanity. Those who want to optimally understand our century no longer think of petty, biased stereotypes, also not of good and bad opinions, no, they look ahead, straight through difficulties and obstacles. They see that each of these movements supports *heaven* provided that the pillar is sufficient for this. Those waking up in a spiritual sense in their time stand in the corresponding moment on the foundations that have already been laid before them. They know that they are being carried by those who have gone the same way before them to the great goal. That makes them humble but also well advised, sure, and joyful.

This book is actually the overture to *Called by the World Heart* published in English in 2012. It takes the reader along to the new beginning in the twentieth century and the impulse that began in the second quarter of that century. It looks back on the work of Z. W. Leene and tries to explain what the power of this beginning was, namely esoteric Christianity in a not to be misunderstood style. Z. W. Leene and his brother Jan Leene, founders of the Rosicrucian Society (*Roze kruisers Genootschap*), see Christ as a real, spiritual power working in our innermost being. This power places us before a perpetual, conscientious, and not to be circumvented self-examination and also before a becoming conscious of the motives that we are trying to realize. It confronts us with the fact that we cannot compromise before the inner tribunal. It is a sincere question of life: a 'yes' or 'no' – there is nothing in between. At the very most, it is an invitation to walk a path, a way, to undergo schooling in the classical sense of the word.

Part I of this book, ‘The Blood Seal of C.R.C.’ (Christian Rosycross), deals with Z. W. Leene’s life mission and at the same time, with what was crucial for him. The title of Part II, ‘The Fiery Fervour of Emergence’, shows the kind of role models his searing writer’s hand has captured. The astute lectures, the short reflections, and fragments we have included in this section testify of his fiery, sincere heart, of the directness of his spirit, and of his inspiration, which draws from a clear understanding of Christ’s essence and purpose. Part III of the book, ‘The Ritual of the Rosicrucians’, gives a comprehensive picture of the feeling and thinking in the philosophy of a true Rosicrucian.

The Brotherhood of the Rosycross provides impetus for movement in human society in order to provide the liberating light access wherever possible and to assist seeking humanity with the famous universal remedy of the Rosicrucians. The Order of the Rosycross, which shields its brotherhood from the spirit field, offers a sphere of strength, of connection, and of renewal. It forms the highest aspect from which the brothers and workers emanate. The Universal Brotherhood is the *Catena Aurea*, the golden chain of liberating activity that stretches into the most distant past and whose traces are lost in the mists of time.

All life essences come together in the blood. The whole being speaks, testifies, and works in the blood. The soul reveals itself in the blood. As the blood is, so is the human being. Z. W. Leene grafted his rose of the heart on the seal of the Order, the seal of C.R.C., just as before him Max Heindel, Spencer Lewis, and Rudolf Steiner had done, literally on the Rosycross. Rudolf Steiner wore a necklace

with a cross and seven roses around his neck. When heart and head, the whole direction of one's life, connect with such a spiritual atmosphere, then the quality of the blood also changes. It cannot be overlooked that it becomes spiritual. Alone what is in the blood also becomes a new reality of life – not only for the individual but also for the whole community.

In *The Fiery Fervour of Emergence*, the reader will find a collection of lectures and short texts to which Z. W. Leene, this 'Rosicrucian mystic', had given voice in the early 1930s. It contains themes and reflections that are sometimes time-bound but nevertheless speak to us with their spiritual sparks and their refreshing spirit. Together with his brother Jan Leene, Wim Leene had used them to explain and present esoteric Christianity, supported by cosmology, astrology, and astrosophy. In this work, the first phase of the Rosicrucian Society came to fruition.

Again the question, Who in their twenties or thirties is drawn to this? To whom does this still speak in the first quarter of the twenty-first century?

The answer must be: to the persons who know that no one can ever stand alone; to the persons who know that there is a chain, a chain of light, to which they are connected, either consciously or for the time being in a searching, feeling sense; to the persons who intuitively experience that connection, brotherhood, and spiritual kinship are the key words that make life meaningful not only in their time but in all times; to the persons for whom the words 'now' and 'inner' have meaning; to the persons who find again the latent forces that at all times led to spiritual comprehension and spiritual perception. In this sense, 'time' is nothing

other than the present, nothing other than the today in which we grasp and find again the power of beginning. Z. W. Leene found these fluids and his life mission confirmed when he held the seal of C.R.C. in his hands. People of today experience this pure, spiritual sphere of life present in a great measure when they break through the firmament of time and direct their gaze to their inner being, to the fields of the spirit, to the timeless, to the world heart ever impelling us forward. In this sense, there is not a human being of yesteryear and a human being of today.

Serious thinking, concentration, and reflection, but also joy, friendship, and inspired living shape the inner life of such a person. In them, he or she finds the true basis of their existence. They feel a constant connection, for that is their starting point. Their consciousness is growing. They perceive human beings with their limitations and forms as we do in our usual life. At the same time, however, they recognize how everything that lives in their soul expresses itself in what we call aura. They see through causes and motives, whereby passing judgment becomes alien to them. This is possible for them because they no longer see themselves as the centre around which everything revolves. In every connection that they recognize or enter, they help through their perceptions and actions in order to progress with joy.

It is a new consciousness filled with gnosis, with living knowledge, as well as the connection with all and everything. They radiate life, heart life and soul life, to all things around them. Nothing is meaningless; nothing is unclear anymore, all because of the dazzling fact that they

have found the *human being*. Where the latter formerly formed the problem on earth, they become the joy of the planet, its fulfilment, and its glory. In them lives the ever-consistent guideline – Christ – as a certainty of consciousness. Around them is and they experience the spirit field, the special, serene field that Rudolf Steiner designated as the ‘etheric body of Christian Rosenkreuz’. The classical Rosicrucians called it in their time the ‘*Domus Sancti Spiritus*’, the house of the Holy Spirit.

Haarlem, September 4, 2012

## **PART I**

# **THE BLOOD SEAL OF CHRISTIAN ROSYCROSS – THE LIFE AND WORK OF ZWIER WILLEM LEENE**



# The Fire of Z. W. Leene

## THE POWER OF BEGINNING

With the discovery of the manifestos of the Rosicrucian Brotherhood by the three friends Z. W. Leene, Jan Leene, and Cor Damme at the British Library in London in 1935, it was as if a glowing spark had been thrown into the fuel that had accumulated in the lamp of their work during the eleven-year period since 1924 – the beginning of their work.<sup>5</sup> They had been troublesome years, full of suffering and sacrifice. They will have recognized themselves in a poem by Dirk Camphuysen that they printed in 1933 in the journal *Het Rozekruis* (The Rosycross). It is a poem whose seven lines were more current in those days than today:

*Much struggle must be struggled here,  
much cross and suffering be suffered,  
there must be holy customs,  
a narrow path be trodden,  
and many a prayer be prayed –  
we live the being-on-earth.  
May peace then be afterwards.*<sup>6</sup>

---

<sup>5</sup> Peter Huijs, *Called by the World Heart*, Haarlem, the Netherlands: Rozekruis Pers, 2012, pages 100ff

<sup>6</sup> Dirk Raphaelszoon Camphuysen, 1586–1627, religious poet, artist, and preacher. The poem was published in his *Stichtelycke rymen om te lezen of te singen*, 1624. His poems were often reprinted, for example in 1756 in the Amsterdam edition by Jan Morterre. Reprinted in *Het Rozekruis*, Vol. 6, No. 10, October 1933, page 120.

The driving force in the first period of the Spiritual School was Z. W. Leene, born on Saturday, May 7, 1892. Trained as a helmsman, we see him later as a craftsman in the textile business of his father Hendrik. Wim Leene, as he was called, was a person who was conspicuously predestined to give shape to a great work. The man with a strong stature was at home in the Christian communal life and was fired up for the thoughts of the theologian Arnold Hendrik de Hartog, who on July 19, 1917, also sanctified his marriage to Hendrica Edelijn.<sup>7</sup>



First page of the wedding Bible of Wim Leene and Hendrica Edelijn, signed by A. H. de Hartog among others. At left is the wedding portrait of Z. W. Leene.

In the spring of 1924, Z. W. Leene together with his brother Jan came in contact with the work of the Rosicrucians as

<sup>7</sup> About the role of A. H. de Hartog, see Peter Huijs, *Called by the World Heart*, op. cit., pages 34ff

Max Heindel had given shape to it. Here he found the focus and the goal he had been looking for from a young age.

‘Purifying fire’, we wrote earlier, is a first association when one thinks of him, as also, ‘Who loves, chastises’.<sup>8</sup> Z. W. Leene was a fiery man, and the people who approached his work were either greatly attracted by his fire or strongly repelled.<sup>9</sup> He dealt more and more vehemently with their illusions and deceptions. He put them – perfectly logically and rationally – before the ‘folly’ of the cross. Referring to this, his brother Jan Leene wrote,

The cross is folly because according to the standards of this nature, it cannot be realized or professed. This is the conflict he virtually unmasked with every sentence. Herein lies the displeasure of its listeners. This led them to agitate and act against his work. This caused their enmity, even though they knew that they should actually offer their friendship.<sup>10</sup>

It was especially his inspiration and persuasive power that helped Hendrikje Stok-Huizer decide at Christmas time 1930 to support the work with her strength. Under her pen name Catharose de Petri and with her consciousness as a member of the Universal Brotherhood, she could record in her spiritual testament:

At the dawn of this century the decision was made to undertake this completely new work

---

<sup>8</sup> See Revelations 3:19

<sup>9</sup> Peter Huijs, *Called by the World Heart*, *op. cit.*, pages 158

<sup>10</sup> Jan van Rijckenborgh, *Christianopolis*, Haarlem: Rozekruis Pers, 1990, page 120

in a threefold way. About seven hundred years ago the Fellowship of the Circle of Twelve, which belonged to the last harvest of those liberated by the Chain of the Universal Brotherhood, was given this enormous task to begin this work of the Triple Alliance of the Light, in unity with the activity of the Brotherhood of the Cathars in the land of Sabarthez in the South of France.<sup>11</sup>

To ensure that this beginning was sufficiently binding and entirely one with mankind's actual life in nature, it was necessary for at least three members of the Circle of the Rosa Mystica to enter the nature of death in the most absolute sense. Thus, by their birth in nature, they had to unite themselves with man, with the world and mankind, and with the prevailing life- situations. [...] The Community of the Rosa Mystica was nevertheless convinced that the great task would succeed, and in 1892 the first of the twelve circle members descended into matter; the second came in 1896 and the third in 1902, the three so well known to us – perhaps personally, but certainly through their works – as Mr. Z. W. Leene, Mr. J. van Rijckenborgh and Catharose de Petri.<sup>12</sup>

---

11 Catharose de Petri, *The Living Word*, Haarlem: Rozekruis Pers, 2001, page 85

12 *Commemorative Volume Dedicated to Catharose de Petri*, Haarlem, 1990, pages 26–27 (memorial service for Catharose de Petri on September 12, 1990)



## THE FIRST LECTURE IN HOLLAND

Let us go back to the first period of the work. The brothers Leene gave their first lecture in Haarlem (the Netherlands). Z. W. Leene tells about this:

Years ago, on the 2nd of December, 1927, when we gave our first public lecture in Holland, we were full of concern that we had nothing in our hands except to say goodbye to our social position. But there was our inextinguishable love for God's work, to set this up on earth. Therefore, the hall rental of 8 guilders for this first evening was of great importance. So we learned on the first evening, when we collected these 8 guilders, how the work could only be built up with the understanding and the love of all.<sup>13</sup>

In the publications *Aquarius*,<sup>14</sup> a weekly paper, and *Het Rozekruis* (*The Rosycross*), issued monthly, as well as in *Aquarius – occult-wetenschappelijke Bijbelstudies – weekblad ter sprueiding van Christelijke Esoterie* (*Aquarius – Occult-Scientific Bible Studies – Weekly for the Dissemination of Christian Esotericism*), Wim Leene kept in contact with the students of the *Rozekruisers Genootschap* (Rosicrucian Fellowship) since that memorable month of December 1927, or rather, he was driving them forward.

---

13 Z. W. Leene, Address from March 20, 1937, manuscript page 7

14 *Aquarius* – Weekly for the Spread of Christian Esotericism, Haarlem, Rozekruisers Genootschap, 1934–1939

In the first place, he takes away from his listeners – generally people who are much older than him – the illusion of ‘being something’. So he says in 1928, again on the occasion of a public lecture:

Nobody introduces something who is not something – and who has not become something. We can become something exclusively if we have the full knowledge. Christ rightly says, ‘My people are destroyed for lack of knowledge’.<sup>15</sup> But to gain knowledge concerning the unchanging laws of God, do you see, my listeners, when are we engaged in this? We are engaged in this when we realize that we need to be serious about our lives by following His example and stepping into His footsteps and not just on Sundays but during the whole week.

This December 2nd, 1927, marked the beginning of an uninterrupted activity in society. The occasion was, he said that evening,

In the face of various misconceptions that proliferate regarding our views of visible and invisible things, we understand it as our duty to publicly disclose something about our convictions regarding these. So it is our goal to explain in a number of lectures the things

---

<sup>15</sup> Z. W. Leene, manuscript 1928. Actually, Z. W. Leene is citing Hosea 4:6.

that are so dear to our hearts. Hopefully these will clear a lot of misunderstandings about our still young movement in Holland. Other reasons for these lectures are the many questions we are repeatedly asked, for example, ‘Who are these Rosicrucians, and what do they want?’

Z. W. Leene states,

Christ teaches us, ‘work out your own salvation with fear and trembling’!<sup>16</sup> – listen, ‘your own’! This is a heroic deed. This means being repudiated by family and friends. This means going alone and forgotten through a world that has become cold and spiritually impoverished. Who dares to fight this heroic conflict and dares it with God himself, oh, I will tell you: You will not have it easy! God does not entreat the lazy person. God loves the daring and the best, those who assail heaven and above all the upright, the upright who dare to think honestly and who do not parrot for fear of punishment what they can neither understand nor grasp in their deepest being. [...] This is the feverish fervour of truth that has a hero such as Luther exclaim, ‘Here I stand. I cannot do otherwise’! [...]

---

16 Philippians 2:12



I think it was Augustine who once said, 'I would not believe in the gospel if the church had not induced me to this'. In a parody, we would say to this, 'I would not be able to accept the gospel as the supreme religion if my intuition had not led me to this'.

Wholly in the spirit of Max Heindel, Wim Leene explains that everything follows a developmental plan according to rules and order. He says about the theory of evolution,

Nowhere in nature do we find a sudden destructive process or a sudden creation. Here too, I would like to draw your attention to the teachings of the Rosicrucians. These give a logical solution to any difficulties because, my friends, the theory of evolution is just a theory. But those who want to know and discover God's eternal laws will surely be shown the way. [...] No, fortunately, we are not dependent on those who seek proof on earth of the things that are from above (this seen spiritually, of course). But to those who are obligated to the laws of God and seek the light will be given to read in the memory of nature. Therein they find a better and purer proof of their conviction than from those who would like to explain it to them. Thank God, these words of Christ are still true today: 'For there is nothing hidden, except to be disclosed; nor is anything secret, except to

come to light. Let anyone with ears to hear listen!’<sup>17</sup>

Wim Leene concludes his first lecture as follows:

I think the above was necessary to show that the Rosicrucians do not bring a religion to their own taste and discretion. They are not people who are occupied with occultism. No, we are not Buddhists either. Undoubtedly Buddha was a lofty teacher and perhaps the light of Asia. But the Rosicrucians want to be Christians in the true sense of the word. They teach that the doctrine of the Rosicrucians is the doctrine of Christ, that the Rosicrucians publicly wrote on their banner: Rosicrucian Christianity. The Rosicrucians teach that it is possible to gain first-hand knowledge of the invisible things. But if you want to strive for the heights, then you have to work and learn.<sup>18</sup>

---

<sup>17</sup> Mark 4:22–23

<sup>18</sup> Z. W. Leene, ‘First Lecture in Holland’, manuscript, 1927, Z. W. Leene Archive

## PUBLIC ACTIVITIES

Since that day, the two introduced new topics each month. Often the Bible was the subject of their public activities. Z. W. Leene wrote on September 13, 1935, in an article in *Aquarius*,

Why is the Bible true? – If we orient ourselves wholly to the spiritual things, even though we live in the midst of nature, it is obvious that we will ‘discover’ the spiritual things. If we concentrate fully, with all our love, on the spiritual things, then they will open to us, and we will learn to understand what is hidden to ‘the wise and the intelligent’.<sup>19</sup>

It was a time when everyone was welcome. Those who came took part directly in the temple services as well as in the healing work. Each month, they advertised in the Dutch newspapers *Haarlemsch Dagblad* or *Het Vaderland*,<sup>20</sup> a newspaper in The Hague, as ‘*Rozekruisers Genootschap*’ (Rosicrucian Fellowship).

Dozens of their advertisements can be found in the newspaper columns: *Rozekruisers Genootschap, Bakenessergracht 13, Sunday, 27 Nov. 1929, 10:30 am: Temple service ritual with public lecture by Mr Z. W. Leene: ‘Desecration’*. – On November 1, 1930, the evening was moderated by Mrs E. A. Roland-Retera. Z. W. Leene spoke on the topic ‘Sarah’s death’. – On April 15, 1933, in

---

<sup>19</sup> Matthew 11:25 and Luke 10:21

<sup>20</sup> *Haarlemsch Dagblad*, in: [www.noord-hollandsarchief.nl](http://www.noord-hollandsarchief.nl); *Het Vaderland*, in: <http://resources2.kb.nl>

*Het Vaderland: Rozekruisers Genootschap, building on Ruyterstraat 67, at 11 am: Easter benediction service with address. Service leader Mr C. L. J. Damme. Lecture by Mr J. Leene: 'Resurrection'. – Sometimes there was a double ad: On Friday, June 9, 1933, at 8:15 pm: Healing service with address by Mr J. Leene: 'The dream of Laodicus', and on the following Sunday, 10:30 am: Temple service ritual with address by Mr Z. W. Leene: 'The Waters of Meriba'. – In Haarlem, it also happened that for the same title, the one week Jan Leene and the other week Z. W. Leene were listed as the speaker. Sometimes the addresses of the two brothers were mixed together so that it is sometimes difficult to know who of the two really wrote the text.*



Examples of how the *Rozekruisers Genootschap* (Rosicrucian Fellowship) advertised in the *Haarlemsch Dagblad* in the years 1932 and 1933

As of April 20, 1936, the advertisements under ‘*Rozekruisers Genootschap*’ (Rosicrucian Society) had the added ‘*Orde der Manichaeen*’ (Order of the Manicheans). This is a very clear indication that the leadership at that time was unmistakably under the seal of the gnosis. Mani,

the apostle of Jesus Christ, is also the apostle of the two nature orders: on the one hand, the original, eternal, and only-good world order and on the other hand, the one with the two fundamental poles in which the human soul has lost its way. This was a vision of our world that the School had worked out during the last summer conference before the Second World War with the two terms ‘Jehovistic nature’ and ‘Luciferic nature’.



The *Gezondheids Boodschapper* (Health Messenger), a supplement in the periodical *Het Rozekruis*. At right, another page with a line drawing of the ‘Temple of Healing’ on Mount Ecclesia, Oceanside, California, USA

From the publications of that time, we can get an idea of the incredible work done by this group of determined men and women of the Rosicrucian Society and the Order of the

Manicheans. Because in addition to all that they did in their own centre, they regularly travelled by train and bus to other Dutch cities such as Rotterdam, Gorkum, Leeuwarden, Groningen, and Utrecht in order to present the Rosicrucian teachings there as well. If necessary, they went by bicycle from Haarlem to The Hague. In a series of services, courses, and pamphlets, the young society treats all facets of the pupil's cognitive path up to the realization of the Christ within. First of all, Z. W. Leene explained in a general sense who those who feel a spiritual kinship with the values of the Rosycross are. In *Het Rozekruis* of January 1930,<sup>21</sup> we read,

Who are they who flock around the Rosycross? That is where opinions differ. In our investigations of the various forms in which the Rosycross appears, there is one thing above all that strikes the eye of the observer: that the people interested in the Rosicrucians feel especially attracted to a Christian embodiment of the truth and that this is judged to be the most purposeful in the Western world. [...] When we ask for something more than what can be found in the church, it is because we do not feel quite at home believing, accepting, and subscribing [to its doctrines]. The qualities that must be developed in the Rosicrucian pupils are those of intuition, recognition, and spiritual insight. Therefore, their teaching method is that it serves the goal: to give an incentive to

---

21 *Het Rozekruis*, January 1930, page 3. The article was dated November 1929.

contemplation or reflection, not to enrich the intellectual vocabulary or factual knowledge. [...] We mentioned the church. Did you know that the Rosycross also has a church? It is the invisible and hidden church in the churches. The password you are asked for here is not, 'Do you believe?' but 'Do you love?' This church is entrusted with the task of revealing the light wherever it may be found. Thus, the scattered children of the spiritual home Israel can be found again, and the walls of the spiritual Jerusalem can be built.

On the sparse tape recordings that are available can be heard how Z. W. Leene spoke in a quick tempo without raising his voice. He transmitted large parts of his addresses by heart, although not particularly loudly but with an almost magnetic force that left his listeners sitting on the edge of their seats. This was also the endeavour, for it was important to him and his associates to convince people that behind the personality, there is a soul figure that animates the human being, the body and the personality, from the spiritual. The new age will have to find people fully in the service of further soul development.

With their multifarious concept of the work, the three friends had set an ambitious goal for the School in the first period:

1. to stimulate the consciousness of the people by pointing to the suffering caused by the *active* selfishness of capitalism and the *passive* selfishness of the proletariat;

2. to make the greatest effort as possible to prevent the actual operation of war and any preparation for it (they spoke of ‘inducing a popular movement of men and women’);
3. to strengthen the individual’s orientation to the true life by teaching pure Christianity;
4. to prepare people for entering the mystery school for the liberation of their divine soul;
5. to offer a spirited youth work to set a framework for the thriving and flourishing of a healthy youth.<sup>22</sup>

As the sixth point, we can add: to initiate the construction of the first fire temple, a focal point in which the fullness of a new, liberating impulse can spread. Thus, the first ray of a new, sevenfold activity of the light can unfold.

---

22 ‘De Aquarius Bond’, *Rozekruisers Genootschap*, Haarlem, without date (1935)





Z. W. Leene about 1930

## A Social Paragraph – The Role in Societal Life

In addition to its own inner path that the Rosicrucian Society had embarked upon, in which all work in self-authority on themselves, there is a sense of necessity right from the start to give form to a great work. The feeling of ‘now it must happen’ is never out of sight. Z. W. Leene and his friends already had the cosmology and Christianity of the Rosicrucians via Max Heindel and his Rosicrucian Fellowship. However, their commitment, their ingenuity, and their sacrifice proved in abundance that they were capable of doing a more comprehensive job. Now with the original manifestos in their hands since their journey to London in 1935,<sup>23</sup> they also had the ‘blood seal’ of Christian Rosycross and were linked to the true core power of the Rosycross. They could now begin with the work, which they indicated in the broader sense as the ‘seven-fold world work’. If this plan succeeds, then the universal remedy, the panacea that the golden tradition says the Rosicrucians possess, could be made available again to humanity.

In the utterly frozen pre-war society, the ‘Solid Society’,<sup>24</sup> with its total subservience to groups, institutions, churches, and hardly any contacts beyond the bounds of belief or political sentiment, Z. W. Leene tried in various ways to convey some insights to the popular consciousness. With the program of the ‘*Aquarius Bond*’ (Aquarius League), which took shape from 1935 onwards and found its way to the reader among other things in the already mentioned

---

23 Peter Huijs, *Called by the World Heart*, op. cit., pages 100ff

24 Zygmunt Baumann, *The Individualized Society*, Cambridge, 2001

weekly *Aquarius*, he called on his fellow colleagues to become members of this league as either an A-member (interested person) or a B-member (determined partner).

‘The mission of *Aquarius* is to make humanity understand the heartbeat of this time’ was printed in large letters in the *Aquarius* issue of October 11, 1935. On October 18, we then read in equally large letters, ‘The task of *Aquarius*: lasting peace, societal rebirth, and new education of youth’.



The first temple of the Rosycross in Haarlem in 1929. It had 25 seats.

A practical role model to start such activities in the *Aquarius* League was found by Z. W. Leene in the work of

Eli Stanley Jones (1884–1973). This Methodist had done much ground-breaking work in India in the service of Christ. With his book *Christ's Alternative to Communism* (1935), the author offered an alternative to the communist approach. This alternative enjoyed the sympathy of the two brothers for a long time. In the *Aquarius* issues of 1935, they translated parts of the book:

There are many people who have the conviction that Christianity will ultimately be the only fulfilling program but who feel insecure and reluctant to start with it. Where do we find a link, a starting point? For me, I believe that we can do exactly the same as what Jesus did after announcing his program. He closed the book, returned it to the servant, and said, 'Today this scripture has been fulfilled in your hearing', in other words, 'Today this program begins in so far as it concerns me'. And so it happened.<sup>25</sup>

Z. W. Leene knows the same abundance of ability and has his own calling. In *Sword or Cross*,<sup>26</sup> a publication from November 1936, he urges for a solution to the collective neediness of society. We read in it:

If one is a Christian worker, one waits for God.  
If one is red, one sometimes waits until others  
have finished it. The fault of capital is that  
those with a more educated intellect, who

---

<sup>25</sup> *Aquarius*, August 23, 1935

<sup>26</sup> 'Het Christendom der Rozekruisers', *Sword or Cross (Violence or No Violence)*, November 1936, page 19

would have been able to save their brothers and sisters with less qualities of thought, put their greater minds at the service of their own selfishness. [...] That is why their fault is thousands of times greater than that of the uncomprehending proletariat, who are also selfish and not prepared to sacrifice but at the same time unintelligent and unable to discriminate. The fault of science is that without exception it has placed itself at the service of those who could pay. [...] Humanity owes them all means of annihilation from the first cannon to the last kind of poison. [...] The fault of art is that it was powerless to bring the world of God closer to us. The only thing of which it is capable is to give humanity an ugly surrogate that has value only to the art dealer, who can still make a profit from this misery. The artist was indifferent and not religious – how should he then pass on God's consolation to humanity? The artists, however, are the most innocent in the whole drama because they were only dependent on what science and religion should have taught them.

He concludes his explanations,

The Church, which could have given cultural support, which could have alleviated human misery, which could have served spiritually and immaterially as a bulwark against socio-

economic injustice, but which produced the opposite, therefore bears the greatest blame.

Now agitating against authorities is easy. But it is too easy, so Z. W. Leene: 'The personal deeds of all who participated is the great fault that now plagues humanity, the fault that asks and urges for reconciliation.' This fault is personal-impersonal. He proved himself to be a forward thinker, indeed extremely modern. For in the 'Liquid Society', as sociologists today call the 'flowing society' of the twenty-first century,<sup>27</sup> in which no single institution has moral authority any longer, everything depends on the personal ability to weigh morally between good and evil and between light and confusion, and especially on being able to distinguish between them in the large, grey areas. Blame can no longer be laid on the big institutions, nor can arbitration. The fault is in everyone, right down to the blood. Reconciliation with it is only possible through soul quality, and soul quality can only be achieved through sacrifice, the blood sacrifice of one's own self.

Z. W. Leene writes,

Reconciliation can only take place through soul-purification and personal action. The fault points to the brutal refusal to fulfil the cosmic laws in the personality. There is no reconciliation in reason, but there is in absolute sanctification. Therefore, the only possible salvation is to renew the inner human on the model of Christ.

---

27 Zygmunt Baumann, *The Individualized Society*, *op. cit.*

The treasures of the spiritual possessions of human beings are indeed paid for with blood, that is, with the soul, that is, with the spirit.

He also pleads,

Aquarius does not show the way to higher spheres of flight from the world, where the lightly floating persons like to go because they do not dare to acknowledge the reality of the consequences in life. Aquarius points people with the first to the last letter to their task in the material world, a task that is so complicated, that bears so much tension, so much love, so much insight, so much prudence – a task that still has been taken up so little that any interest in other areas of life keeps people from their real task in this world.<sup>28</sup>

---

28 'Het Christendom der Rozekruisers', *Sword or Cross (Violence or No Violence)*, November 1936, page 22



The 'cloister garden' in the backyard of Bakenessergracht 11 in Haarlem, spring 1936



## THE SPIRITUAL BACKGROUND OF THE ROSICRUCIAN ACTIVITY IN MODERN TIMES

The two brothers were well aware that in order to appear outwardly with power and authority, it was necessary that there had to be a rich spiritual source within, a focal point that can continually provide them with spiritual inspiration and soul power from the Christ sphere. In Haarlem, a room was rented starting in 1924, which had to be conquered meter by meter ‘in an arsenal of unknown forces and in a struggle that lasted a long time. Thus, a vacuum was created in a hostile land, whereupon the spiritual temple could be erected and the focus could be kindled’.<sup>29</sup>

Here the group was able to set up a small temple, which had to be enlarged after only a few years. We read about it in the *Haerlem Jaarboek 1929* after the announcement of August 31,<sup>30</sup> ‘The birthday of Her Majesty, the Queen, is celebrated in a festive and dignified way in all quarters’, in the following report: ‘Official opening of the Haarlem Centre of the *Rozekruisers Genootschap*’s own building, Bakenessergracht 13’.

In 1935, this temple (see picture at the beginning of this chapter) received completely new astrological imagery (see picture at the end of this chapter). The familiar symbol of the cross with the seven roses against the background of the pentagram was crowned with the sign of Leo, the Lion of Judah – Christ. On the wall were the signs of the zodiac according to the four elements: on the left, the triangle of the fire signs of Aries, Leo, and Sagittarius, as well as the

---

<sup>29</sup> Jan van Rijckenborgh, *The Gnosis in Present-Day Manifestation*, Haarlem: Rozekruis Pers, 1980, page 126 in German Fourth edition

<sup>30</sup> *Haerlem Jaarboek*, 1929, page 76

triangle of the earth signs of Taurus, Virgo, and Capricorn. On the right side were the triangle of the air signs Gemini, Libra, and Aquarius, as well as the triangle of the water signs Cancer, Scorpio, and Pisces. The benches were also decorated with the zodiac symbols, similar to the temple of the Heindel group in Oceanside. Each person took his place on the bench of his star sign. Less than two years later, however, new developments were announced. The Aquarius workers were striving forward, and their work showed a dynamic development. At the beginning of 1937, new ground was broken. The entire garden behind the house, which was called the 'cloister garden', was taken down and made ready for construction (there used to be a cloister in the whole area,<sup>31</sup> and it was also known that there was talk of a place of spiritual activity maybe related to the Templars between Bakenessergracht and the river Spaarne).<sup>32</sup> Here

---

31 'The house in which we installed ourselves was a former cloister located in the oldest part of town.' Rosicrucian Society, *Monthly Pupils' Lesson*, September 10, 1937, no page (4). See also: 'Bakenes in the Past and Today', *Monthly Magazine of the Haarlem Center of the Lectorium Rosicrucianum*, Haarlem, 1958, No. 2, page 2: 'Then we remember that in the past, the forces of gnosis did not just reveal themselves to us in the southern lands. Our thoughts go to nearby places, to North Holland, to the Kennemerland, where centuries before a brotherhood had to be founded for the sake of the gnosis. However, it is difficult if not impossible to find out about it in the exoteric-historical way. Unlike the Cathars, as far as we know, this brotherhood has left nothing written. But it has done something quite different: It has left a magical field to those who have been sent. On this magical ground, the School of the Golden Rosycross began and developed its work in our time.'

32 Willem van Egmond probably founded a monastery around the year 1307 near Haarlem for the Templars, who were spiritually related to the Cathars. It was not in Bakenes but further west in De Hout. In 1312, the Order of the Templars was dissolved. 'The Templars who lived outside of Haarlem in the grove moved on the advice of the nobleman Willem van Egmond with all their belongings to the front house of St. Jan. This happened after the Templars were condemned at the Council of Vienne in 1311 and the instruction was given to eradicate them.' With the support of the same Willem van Egmond, who was very fond of them, the inhabitants of the cloister with all their belongings went to the cloister of the Knights of St. John, located within the city walls of Haarlem. Source:

the new main temple of the Rosycross was to stand – the first in the Netherlands and certainly the first fire temple on the European continent for centuries. The first fire temple? Did not the classical Rosicrucians have any temples?



In 1935 the interior of the temple in Haarlem was completely renovated.

---

*Sporen van de Tempeliers in Nederland (Traces of the Templars in the Netherlands):* ([www.tempeliers.nl](http://www.tempeliers.nl)), © Ben Brus 2003–2012)

## **The Order of the Rosycross – a Spiritual Paragraph**

In order to get a picture of the causes of what is going on today and what gives it impetus from a spiritual point of view, let us take a look back at the period when the first social impulse of the Rosicrucians, the first exoteric activity of the Brotherhood of the Rosycross, became known. From the quotation by Catharose de Petri, quoted in the chapter ‘The Fire of Z. W. Leene’ at the beginning of Part I, it has become clear that the new activity in our time has been prepared long before from the spheres of spiritual life. The magnitude of the perspective that emerges from all this sweeps away all barriers and laughs at the petty human disagreements that largely occupy us. It proves on all sides that the Rosycross works with dynamism, with light, and with universal spiritual power. All mature hearts, all persons who have become wise, can be active fully autonomously in its service, as long as they are willing to serve, want to seek Christ, and this in an inner sense. Moreover, they stand in the universal and altruistic love of the spirit.

The activity of Christian Rosycross and his brotherhood is not experimental work. It is the result of a very long period of spiritual reflection, the learning of the laws of the supernature, the *gnosis* of a matrix underlying humanity, and a great love for humanity. Essentially it belongs to the Christ, or rather, it starts from him. But who or what is Christ? The Rosicrucians say about Christ,

It is not a 'he'. It is a light field, a luminous force that can fully fill the human mind, purify the soul, and in a spiritual sense awaken a spiritual fiery fervour full of warmth. The essence is love, wisdom, power, the source of pure attraction which is brought forth from the light-from-within.<sup>33</sup>

Several reports show that the individual *Fratres C.R.C.* of the Brotherhood had a field of special etheric vibration in and around their houses and dwellings, comparable to a temple field. This etheric temple was experienced as a ray of one great, inner temple. This domain, an extremely pure, powerful, spiritual sphere, was known as the '*Domus Sancti Spiritus*'. From here, they prepared their activity for a new period.

It is a sphere of which a worker such as Rudolf Steiner preferred to speak as 'the etheric body of Christian Rosenkreuz'. He said on many occasions, 'Within anthroposophy, Rosicrucianism must always be taught'. In 1907, he wrote extensively in a letter to his friend Edouard Schuré, the author of *The Great Initiates*, what this task of the Rosycross should be.<sup>34</sup> In it, he describes how in the constellation of the thirteenth and fourteenth centuries, Christian Rosenkreuz

---

<sup>33</sup> Jan van Rijckenborgh and Catharose de Petri, *Réveille! – Weckruf zur fundamentalen Lebenserneuerung als Ausweg in einer aussichtslosen Zeit (Wake-up Call for the Fundamental Renewal of Life as a Way out in a Hopeless Time)*, Haarlem, Roze kruis Pers, 1983, Chapter IV

<sup>34</sup> Peter Selg, *Rudolf Steiner and Christian Rosenkreutz*, Steiner Books, 2012, pages 35ff

realized that already in that period it had become necessary to promulgate all spiritual knowledge in the form demanded by the modern age. We must realize that for the Rosicrucians it was much more difficult than for any similar movement of an earlier period, because their initial activity in the thirteenth and fourteenth centuries took place at the time when materialism was approaching apace. All modern achievements such as steam engines, telegraphy and so on were bound to place human beings firmly on the physical plane. The Rosicrucians were obliged to work for an era when men's thinking would be guided by mathematical principles. They were obliged to make their preparations with this in view and hence were entirely misunderstood.<sup>35</sup>

According to Rudolf Steiner, it was already foreseen in the thirteenth and fourteenth centuries that the mystery wisdom guarded by the Rosicrucians would become part of the cultural heritage in the time to come (he called it the 'Age of Michael') and therewith emerge from the shielding by the esoteric schools. In the future, small, esoterically-oriented circles would no longer have exclusive access to esoteric knowledge but in freedom and autonomy principally everyone.

---

35 Rudolf Steiner, *Rosicrucian Esotericism*, Spring Valley, NY: Anthroposophic Press, 1978. Lecture 1 (June 3, 1909, GA109)

Rudolf Steiner dedicated some extremely fascinating lectures to Christian Rosenkreuz.<sup>36</sup> The time has come to put them in a new context. A new level of understanding that coincides with the wider context of the global liberation work has come into view. It is clearly evident that Steiner sought to implement the enormous work he was doing in the sign and central power of Christian Rosenkreuz. In all his activities, we can recognize the six starting points of the work of the brotherhood. It is not difficult for anyone with a bit of imagination to determine this when comparing Steiner's work with the rules of the order, at least not if he suspects their spiritual meaning. According to the *Fama Fraternitatis* these are:

1. None of them would practice any other profession than healing the sick, and that free of cost.
2. None of them would be obliged on account of the Brotherhood to wear any distinct robe, but would follow the customs of the country.
3. Every year on the day C. each Brother would appear at the House *Sancti Spiritus*, or report the reason for his absence.
4. Every Brother would seek a worthy person to succeed him in due time.
5. The word R.C. would be their seal, their watchword and their distinguishing feature.

---

36 Rudolf Steiner in Budapest, June 1909; cited in Peter Selg, *Rudolf Steiner and Christian Rosenkreuz*, Great Barrington, MA: Steiner Books, 2012, pages 63ff

6. The Brotherhood would remain secret for a hundred years.<sup>37</sup>

According to Rudolf Steiner, Christian Rosenkreuz would summarize the effect of his brotherhood as follows:

“From the Mysteries we have received a treasure-store of knowledge and wisdom of the super-sensible. If we adhere to this, we may hope in the future, too, to succeed in doing what was done in the past, namely, to send out individuals trained in our schools to instruct others when they have learnt and discerned the secrets of the primeval wisdom.” [...] He said, “A far greater number of human beings who long for the primeval wisdom will come to us and we could communicate it to them in the form in which we now possess it. But its acceptance demands belief in and recognition of our authority in a high degree — an attitude that will progressively disappear from mankind. The more men's power of judgment increases, the less will be their belief in those who teach them. [...]” At the present time one would have to say, “People will come who wish to test for themselves what is communicated to them. They will insist that they wish to apply to what is told them the same logical intellect that is used for

---

<sup>37</sup> Jan van Rijckenborgh, *The Call of the Brotherhood of the Rosycross*, op. cit., page xxix



observation of the material world. They admit that something in addition to this intellect is necessary for investigation of the spiritual world, but for all that they insist upon testing things by means of this intellect.” Hence, at the beginning of our epoch it was necessary to clothe the primeval wisdom in new forms. The work of the Rosicrucians was to give expression to the primeval wisdom in a form enabling it to be acceptable to the modern mind and the modern soul.<sup>38</sup>

Everything that Rudolf Steiner has done with anthroposophy for the world and humanity can pass this test brilliantly. From a certain moment on in his life, the doctor wore a chain around his neck with the symbol of the Rosycross: a small cross. On the front, seven small rubies were set in roses. On the reverse side were the initials of the Rosicrucian mantram, which he valued so highly since 1908: ‘Ex Deo nascimur – in Jesu morimur – per Spiritum Sanctum reviviscimus’. At the end of his life, he gave this jewellery to his closest colleague Ita Wegman.<sup>39</sup>

---

38 Rudolf Steiner, *Rosicrucian Esotericism*, *op. cit.* Lecture 1 (June 3, 1909, GA109)

39 Peter Selg, *Rudolf Steiner and Christian Rosenkreuz*, *op. cit.*, page 113



Rudolf Steiner's pendant with the symbol of the activity of the Rosycross at the beginning of the twentieth century – a cross with seven roses.



Back of Rudolf Steiner's pendant with the initials EDN – IJM – PSSR <sup>40</sup>

---

40 Ex Deo Nascimur, In Jesu Morimur, Per Spiritum Sanctum Reviviscimus

#### THE NEW IMPULSE OF 1604

After the preparatory period in the Middle Ages, the first period of activity of the circle around Christian Rosenkreuz himself (as Rudolf Steiner puts it on several occasions), we see a new impulse of the order at the beginning of the seventeenth century. The ‘unknown half of the world’<sup>41</sup> enables someone such as Jakob Böhme to conceive his first work, *Aurora*. There were also others, less well-known than he was. In the seventeenth century, the brotherhood itself gave form to its own impulse with the publication of the Rosicrucian manifestos in the years 1614, 1615, and 1616. It began with the physician Tobias Hess, an alchemist, a lawyer, and a healer in the tradition of Paracelsus. Around the year 1607 in his home town Tübingen in southern Germany, Hess had united a circle of spiritual relatives. He called it ‘*Liebesbund*’ (‘Covenant of Love’) or ‘*Societas*’. In this ‘Covenant of Love’, free Hermetic Christian thinking flourished. Here the ideal of a brotherhood in Christ set the young Johann Valentin Andreae on fire. The ideal of a community of the rose is the symbol of a purely spiritual, celestial consciousness, characterised by a deep inwardness, of the All-One, which exists in perfect calm, elevated far above the movements of worldly opposites. In secret, the brotherhood stimulates all becoming in order to fathom how creation and creator are one. Secondly, it is characterised by a well-considered *caritas* – a love in the sense of intelligently managed, universal altruism. Thirdly, it focused on a new spiritual energy that it saw becoming active in Europe: a world work to realize what the Reformation had actually intended.

---

41 Jan van Rijckenborgh, *The Call of the Brotherhood of the Rosycross*, op. cit., page 13

Andreae writes, 'Tobias Hess was a friend of God, servant of Christ, brother of his neighbour, doctor of the truth, practitioner of the good, ornament of literature, star of Tübingen, treasurer of nature, irritant of the world, and enemy of Satan. We believed in the paradoxical spirit of Tobias Hess and I do not know what kind of immanent golden age.'<sup>42</sup>

In the inner circle of the 'Covenant of Love', which included no more than seven members, who were seized by the spirit of Hess, the *Fama Fraternitatis* emerged. Something bigger, something more wonderful matures: a spiritual fatherhood, the prototype of the sublime, spiritual human being, captured in the symbolic figure of Christian Rosycross. He is fondly referred to as 'father-brother'. An impulse from the spiritual world becomes flesh and blood. 'The heart was healthy and full of the bright red blood of Christ', as Andreae puts it.<sup>43</sup>

Through their friendship and their endeavour, through their in-depth research and activity, the light is born anew. In a picture in which we see the healer-chemist Paracelsus, the humanity-loving Tobias Hess, and the brilliant young Johann Valentin Andreae, Christian Rosycross is nothing less than a direct link with a mandate of great effect. A new, impersonal guidance emerges and flows into society as inspiration from the unknown, pure half of the world like a leaven that will still be effective for a long time to come.

---

42 *Das Erbe des Christian Rosenkreuz, Johann Valentin Andreae 1586–1986, und die Manifeste der Rosenkreuzerbruderschaft 1614–1616 (The Heritage of Christian Rosycross, Johann Valentin Andreae, 1586–1986, and the Manifestos of the Rosicrucian Brotherhood 1614–1616)*, Symposium in Amsterdam, Amsterdam: Pelikaan, 1988, pages 76 and 204f

43 *Ibid.*

Johann Valentin Andreae says of this prototype – Tobias Hess C.R.C.:

‘If God had not let this person die from the corruption of this world and had not let him be killed by the evil world, he would have been immortal, for nature would have made him invulnerable to all illnesses of hatred and envy.’<sup>44</sup> In 1607, Andreae created from the same inspiration the *Chymical Wedding of Christian Rosenkreutz anno 1459*. Although conceived years earlier, the *Confessio Fraternitatis* is also a brain child of Tobias Hess, written by Andreae. Prince August von Anhalt, who had already read a manuscript of the *Fama* in 1611, wanted to publish this manifesto together with the *Confessio* in 1612 through his secret printing house. He also knew from where the writings came: His correspondence testifies, ‘Inform yourself by the doctor in Tübingen’. But it was only the panic following the pirate publication of the *Fama* in 1614 that prompted Andreae to have the *Confessio* printed in 1615 – a year after the passing of Tobias Hess – simultaneously with an improved version of the *Fama*.<sup>45</sup>

How sad it was that this impulse, which truly began as a new world work of liberation as if with a loud trumpet blast, could not yet spread its wings over Europe during this period. If the first circle of Rosicrucian brothers – the friends around Tobias Hess – could have unfolded their activity after 1616 without the unfortunate Thirty Years’ War having made this impossible, then seven focal points

---

44 *Ibid.*

45 Contribution by Carlos Gilly in P. v.d. Kooij and C. Gilly, *Fama Fraternitatis, ältestes Manifest der Rosenkreuzerbruderschaft, anhand neu gefundener Manuskripte bearbeitet von Pleun van der Kooij* (*Fama Fraternitatis, the Oldest Manifesto of the Rosicrucian Brotherhood, Based on Newly Found Manuscripts Edited by Pleun van der Kooij*), Haarlem, 1998

would have arisen in seventeenth-century Europe, seven places to which seekers could turn, just as it is promised at the end of the *Fama*. In their shelter and teaching, many seekers could have unfolded their personality, their humanity, towards the true goal (*‘Sub umbra alarum tuarum, O Jehovah’* – Under the shadow of thy wings, O Jehovah<sup>46</sup>).

Although the Rosicrucian impulse did not focus primarily on social reform but on a change of the inner essence of the human being, society would certainly have been able to profit from this as well. The emergence of a Europe united in the spirit would have been enormously promoted.

This is an ideal that is often taken too superficially but which has inspired many groups. In the seventeenth century, we know initiatives such as the Royal Society in London, which almost emerged from this ideal via Hartlib and Comenius.<sup>47</sup> The eighteenth century was distinguished in this regard by its secret societies and illuminati as well as being the century of the Gold and Rosy Cross. By the year 1800, Karl von Eckartshausen in Germany, Louis Claude de Saint-Martin in France, and Mozart’s Rosicrucian Masonic lodge *‘Zur neuen gekrönten Hoffnung’* in Vienna are cornerstones that give the pure tone in a spiritual sense. At the beginning of the twentieth century, we see four figures detach from outdated mental dominating structures. We will take a closer look at them in the next chapter. Even the transcendentalists in America and the communes of Van Eeden (the Netherlands) and Findhorn (Scotland)

---

46 The closing words of the *Fama Fraternitatis* in Jan van Rijckenborgh, *The Call of the Brotherhood of the Rosycross*, *op. cit.*, page xlii; referring to Psalm 61:4

47 See, for example, Frances A. Yates, *The Rosicrucian Enlightenment*, London and Boston, MA: Routledge and Kegan Paul, 1972, Chapter XII and XIII.

committed themselves to implementing the same ideals still in 1970. The picture could not yet be realized because the circumstances were not favourable enough and the motives were not selfless enough or those affected had too little perseverance and above all because at first, it becomes alive only on a different, much more abstract level.

Four centuries have passed since 1614. One could say that four days of the alchemical wedding have exerted their influence in society. The fifth day is now the day of the world-encompassing work of the sevenfold world brotherhood. Anyone to whom these facts speak in our breath-taking times will find an incentive to enter the fifth day 'with open heart, bare head, and unshod feet'.<sup>48</sup>

---

48 Jan van Rijckenborgh, *The Confession of the Brotherhood of the Rosycross*, Haarlem: Rozekruis Pers, 1989, pages xxi and 14

## 1908–1909 – The Years of Disengaging

*George Robert Stowe Mead, Rudolf Steiner, Max Heindel, and Harvey Spencer Lewis*

The inherent power of the ideal of the Brotherhood of the Rosycross remains fully intact because it is a reality in a very concentrated field. The brotherhood denotes this field as ‘the house of the Holy Spirit’. The impulse is never lost. In 1909, George Robert Stowe Mead separated from the Theosophical Society, which was under the direction of Annie Besant, who was strongly oriented to the East, and founded his Quest Society in England, a movement that worked entirely in the spirit of the Rosicrucian work outlined above. Rudolf Steiner did the same in 1912 in Germany, where he founded the new movement of anthroposophy. In his *Echoes of Gnosis* (Part V), George Mead lets his gaze wander over larger periods when he points to the same laws of the spiritual order and to the preparations in the original nature that ultimately lead to a new activity, a new step in the great epic of liberation.

He wrote,

But that which withdrew did not die; it returned whence it came. It is there as it ever has been to reappear in other forms according to the birth, and growth and death of nations, and according to the coming and going of souls. When souls are born who are not content with the forms of faith handed on by the ancestors of their bodies, their longing for



what they consider new forms more suited to their needs, does but bring into manifestation once more the same Wisdom that instructed their spiritual forebears. We are to-day at an epoch when many such souls are in incarnation, and the interest in the doctrines of the Ancient Wisdom is accordingly increasing on all sides.<sup>49</sup>

This seems to be relevant today. The impulse always flares up when the opportunity and the appropriate, longing, and mature souls come forward. ‘For Europe is with child and will bear a strong child which will have need of a great godparent’s gift’, we read in the *Fama*.<sup>50</sup> The impulse was thus carried on in secret in many ways. It is along this path that a man such as Max Heindel leaves house and hearth for this ideal and sets off for America at the beginning of the twentieth century. There, with great modesty but autonomously and in corresponding freedom of mind, he will set the Rosicrucian teachings in an inestimable cosmology. He will build a temple of the Rosycross, which the Rosicrucian Fellowship will begin to use on December 24, 1920.

The temple on Mount Ecclesia (in Oceanside, California) has a special meaning. At the top of the windows are the signs of the zodiac, and the temple faces west, toward the

---

49 George Robert Stowe Mead, *Echoes from the Gnosis, Volume V: The Mysteries of Mithra*, London, 1907, pages 45–46

50 Jan van Rijckenborgh, *The Call of the Brotherhood of the Rosycross*, *op. cit.*, page xxxi

setting sun. Its focal point, the altar, is under the sign of the lion, that is, in the service of Christ, the 'Lion of Judah'. The direction from east to west is chosen because the members' helping activity takes place especially during the night, during which they consciously or unconsciously are engaged in their invisible vehicles in assisting the Elder Brothers in their healing efforts.

Z. W. Leene and Jan Leene were very aware of the fact that 1909 was a crucial year in the great work of soul liberation that began in regards to Western society. In August 1934, following a conversation with Krishnamurti, they wrote about the shattering power of his appearance:

Around the beginning of 1909, Madame Blavatsky's task was over. Perhaps it is superfluous to mention here but understand well that it is in no way intended to misjudge or underestimate the great mission of Madame Blavatsky, who has liberated thousands. But it makes no sense to deny the reality that thousands of people were deadlocked in the theosophical movement.<sup>51</sup>

That the year 1909 marked a new phase of the outward activity of the Brotherhood of the Rosycross can also be seen in a remarkable event that took place in Europe in that year. In 1908, the twenty-four-year-old Harvey Spencer Lewis had a mystical experience in which he was directed to

---

<sup>51</sup> 'Krishnamurti en wij' ('Krishnamurti and Us'), Z. W. Leene and Jan Leene in *Het Rozekruis*, column 'Mirror of the Time', Volume 7, No. 10, September 1934, pages 115–117

go in search of the Rosicrucians, this time in the south of France if possible. Because he did not know exactly where to begin, he turned to a Parisian bookseller, who suggested that he come to the '*ville lumière*' – to Paris. After a series of tests, he was instructed to be in the Toulouse town hall at a certain point in time to wait in the '*salle des illustres*'. There he faces a larger-than-life mural. The picture depicts a Minnesang contest of troubadours in the flowering of Occitan society. It is a subject that draws our attention to the previous brotherhood, to the great medieval impulse of Bogomil and Cathar Christianity, to the community of free men and women who called their church 'Joanna', addressed it as a lover, and revered it as a 'church of love'.

While the troubadours, the first in Europe to express their poetry in the intelligible vernacular, sang their songs about the love of a man for a woman (under the auspices of Clémence Isaure, a legendary wealthy citizen in Toulouse), they pointed in reality to the laws of spiritual love. They gave expression to the blessing of becoming one with the divine as well as the peace that results from this union. One of the symbols used by the troubadours as an expression of the inner longing of the soul for this union was the rose.

The young man we mentioned earlier stood there pondering the mystical meaning of the images he had seen when someone in the gallery of the *salle des illustres* drew his attention. Harvey Spencer Lewis approached him and said, 'Pardon, Monsieur, but I believe I am addressing a gentleman who has information for one who is seeking the Light'. The respondent confirmed and asked why he was standing there studying this painting. Harvey Spencer Lewis replied, 'Because, Monsieur, it seems so beautiful, so wonderful, and expresses what I believe'. It is believed the

person addressed was Clovis Lassalle, the grand master of the Rosicrucians in France. In a lodge of the Rosycross somewhere in an old castle outside Toulouse at midnight on August 12, 1909, Lewis received his consecration and his commission. This consisted in spreading the Rosicrucian teachings, adapted to the new century and wholly in the spirit of the Rosicrucian tradition. This ultimately led to the founding of the Rosicrucian order AMORC. Here he was given the right, as Max Heindel also was, to autonomously spread the Rosicrucian tradition in the United States. With this, he was able to spread the teachings of the ancient Egyptian mysteries, which are impressively symbolized by the portrait of Clémence Isaure. Her name 'Is-Aure' means 'Golden Isis'.<sup>52</sup>

---

52 The complete story is found in *Clémence Isaure: The Rosicrucian Golden Isis* by Grand Master Julie Scott in *Rosicrucian Digest*, San José, 2010, Nr. 1, pages 46ff. [www.rosicrucian.org/publications/digest/digest1\\_2010](http://www.rosicrucian.org/publications/digest/digest1_2010)



Henri Martin: 'The Appearance of Clémence Isaure to the Troubadours', 1893. The first poetry contest of the *Jeux Floraux* (a happy company of seven troubadours) took place on 3 May 1324. The illustration captures the moment when the minstrels become aware of the presence of Clémence Isaure, the 'Golden Isis' of the Rosicrucians. The picture is in '*Le Capitole*', the townhouse of Toulouse/France.

The four different situations indicate that the impulse does not regard the external personality but searches for people who are suitable and worthy to spread the flame.

Who is worthy? – We find an answer to this in a quotation from Z. W. Leene:

They are people who have struggled in past incarnations to discover the ‘truth’, and what they have discovered is in turn proportional to their own ‘knowledge’. We can recognize these people by what we call ‘character’. We speak of them as disinterested ones. They stand out for their way of life and their striving to discover even more of the truth. In tracking down such people, we must be careful above all that their efforts are never based on selfishness and that they express themselves through selfless, self-sacrificing service to others. Someone has said that we can always know the trees ‘by their fruits’.<sup>53</sup> So it is a fact that we can always recognize a good character by their selflessness, by their loving, liberating, transcendental thinking, and by being deeply moved inwardly, in short, by the pulse of eternity.<sup>54</sup>

George Robert Stowe Mead, Rudolf Steiner, Max Heindel, and Harvey Spencer Lewis were four men of the described

---

53 Matthew 7:16, 20

54 ‘De Tijdspeghel: Verkiezingen’ (‘The Mirror of the Time: Elections’) in *Aquarius*, Volume 1, No. 43, April 19, 1935, page 71

character and calibre, who around 1909 have a very clear idea of the work to which they want to give form and content. Three of them set themselves free at that time from the environment of theosophy. The fourth frees himself from the restrictive materialism that causes the soul to suffocate. All of them are committed to preparing the new paths along which the order, the Brotherhood of the Rosycross, can once again show itself to the world. Each of them succeeds in uniting a group of aspiring people in whose hearts the ideal glows. The proof of their work lies in the harvest. The beginning was made, but the real breakthrough did not occur for the time being.

# Friendship, Striving, Fiery Ensoulment, Spiritual Research

*Haarlem and The Hague 1924–1935*

Fifteen years later, the situation in the Haarlem of Z. W. Leene and his co-workers is different. The same Rosicrucian impulse also urges them to begin a world work in concordant self-authority. But now that all impulses have become visible, this has to happen in broad daylight.

A world work cannot be realized on a stage where something happens only at night when the aspects of matter fade into the background. There must be a work that links to the consciousness of the person who has become a seeker in the sense of what was mentioned above, that links to people who are in the midst of the world, who fully experience suffering in and from the world.

We must explain that this could be achieved above all by the fact that the leadership of the Dutch Rosicrucian Society (*Nederlandse Rozekruisers Genootschap*), which at the time consisted of four members, already brought from their microcosmic past a conscious and strong connection with the field of liberated souls, just as Z. W. Leene described it above, just as Christian Rosenkreuz expressed it in the words of Rudolf Steiner: ‘individuals trained in our schools to instruct others when they have learnt and discerned the secrets of the primeval wisdom’.<sup>55</sup>

However, we should not see the connection itself as personal. Rather, we should speak of a *magnetic* connection into which Steiner could tap with his developed intuition

---

<sup>55</sup> Rudolf Steiner, *Rosicrucian Esotericism*, *op. cit.*, Lecture 1 (June 3, 1909, GA109)



and spiritual research and which Harvey Spencer Lewis experienced through the sight of that particular painting in Toulouse. In the case of Mead, it was his deep insight into western gnosis and his need for sincerity. With Heindel, it was the test he experienced and his visit to the old temple of the Rosycross in Berlin. In the case of the two Leene brothers and their friend Cor Damme, it was the spiritual affinity with the blood seal of Christian Rosycross that they experienced. Thus, their fiery inspiration was opened up, indeed ignited. This enabled them to see in front of them the special goal of the seven focal points in Europe: seven temples of a 'mystery school doing its renewing work, fully in accordance with the macrocosmic creation system and the four basic elements of nature: water, fire, air, and earth'.

Before looking closer at the blood seal of C.R.C., we need to illuminate another aspect in the beginning period of the new world work.

As detailed in the book *Called by the World Heart*,<sup>56</sup> the biggest problem faced by the two brothers was that they had to begin their work on the same level from which the entire occult and esoteric movement drew at that time. This field could not be described as pure with the best will in the world. The impulse that comes from the order in the field of the brotherhood is always pure and full of simplicity. With an infinite potential of love and light, insight and inspiration flow from the original field of life, the world of abstract thinking, to those people who show a potential willingness. All the forces of light envelop them as long as they accept all the consequences in full openness, staying

---

56 See Peter Huijs, *Called by the World Heart*, op. cit., 'The Spiritual Line. The World Work Begins', pages 48ff

focused on these streams of power and wanting to pass them on to society.

But when they express this – along with other people – what happens? They are inspired, inspired by the ideal, and go to work. On their way, they meet others who are just as enthusiastic as they are but who have a somewhat different idea of how to handle the spiritual and practical tasks that must be tackled. The different ideas give rise to different opinions from which controversies arise, and the controversies give rise to conflicts. The conflicts in turn form the starting point for party formation and secession. In these occurrences, we find more than enough material and reasons to recall and experience the exact same human and personal problems as we find in other sections of society. These are problems related to (supposedly) hurt honour, to loss of influence, or to the seemingly exclusive right to spiritual knowledge. This encounter is often more bitter, more deeply wounding, and more hurtful because it is paired with the holiest conviction that one is working for the ‘other’. In this conflict phase, the ‘living other’ of a true dawn arising has become a frozen idea or, expressed better still, has given way to a mirage. The lovingly propelling outer form becomes a memory. It will likely be defended with words and deeds, redesigned, and redefined with new rules. But the sparkling, enchanting, living ideal, humanity in all its sublimity, can no longer express itself in this sphere. The turmoil of conflict extinguishes the root fire! It diminishes and goes out. What was once a group with great possibilities, a group reflecting the new life, has now become an uninspired society arranged and organized more or less well. However, there is no longer a ‘living body’.



The two brothers are giving courses in the astrology and cosmology of Max Heindel throughout the Netherlands. In this photo from 1935, Z. W. Leene in the course room in The Hague is explaining the concept of the spiral path of the fourfold human personality and the threefold spirit principle as well as of the seven developmental periods as Max Heindel had developed them from the teachings of H. P. Blavatsky.

### THREE FRIENDS – THE ROLE OF COR DAMME

This was the situation that Wim and Jan Leene encountered in their first years of their work in Amsterdam and Haarlem. Cor Damme (1897–1966) also encountered this in the vicinity of The Hague. He was born in Rotterdam as the third son of Bernard Damme, who made Spinoza known to the Rotterdam and Dutch labour movement in the nineteenth century. He was visited in his home by men such as Ferdinand Domela Nieuwenhuis, A. J. E. van den Bogaert, Gustaaf Adolf van den Bergh van Eysinga, Pastor Schermerhorn, Willem Meng, and others. Bernard Damme was a generous person. His motto was, ‘Go on sowing’. Cor Damme himself was friends with writers such as Henri Borel and André Peters. He was skilled in astrology and experimented with the energy of thought. This was something that Peters, a member of the Rosicrucian Fellowship, did not like to see. In association with Cor’s dynamic spirit, he saw a potential danger in this. He wanted to direct his fiery character (sign of Leo) into good straits. That is why he warned him,

You don’t have to waste your talents like this.  
It is better to put your skills at the service of  
humanity. I will get you in touch with Wim  
and Jan Leene. They have started a new work  
in Haarlem.

From 1927 to 1948, for 21 years, Cor Damme was the chairman of The Hague Centre of the Rosicrucian Society. But above all, he was a close friend of Z. W. Leene. They met every now and then. When Jan and Wim Leene stayed in

The Hague, they often stayed with him. During the meals, they discussed philosophy, cosmology, and the universal teaching in detail, ‘so that also we as “children” can be filled with it’.<sup>57</sup> Also, when they compared their lectures, it seemed that all three of them had written on the same subject. Cor wrote his thoughts down in concentrated, keyword-like form and then broadened the subject during the lecture or during a course. His wife, Josina C. Damme-Mouwén, writes,

It was natural that Jan had to write the books. He could explain it in simpler terms for people. Gatherings took place in De Haere<sup>58</sup> during the summer. Cor’s contribution to the camp’s spiritual success was the regular lectures, giving services, and the many conversations with people who talked to him about their problems and asked him questions. The organisation of the vegetarian cuisine on an international level contributed to the material success. Those were wonderful years. [...] Jan Leene received a copy of every lecture and every course. They worked together very harmoniously. Everything served the ‘Great Work’, yes it was enormous. At that time, everything they did was good. It was hard work to build something up. Of course, mistakes were also made. But that is human.

---

<sup>57</sup> All of these communications come from the notes of Cor Damme’s wife, Josina C. Damme-Mouwén, courtesy of her daughter Anneke Damme, August 2012.

<sup>58</sup> 28 km southwest of Zwolle, the Netherlands

In the glow of this friendship, which was much more than nurturing something together, the group of three kindled a spiritual fire so that a focal point formed in which the 'blood seal of C.R.C' kindled the new impulse like a blazing fire.

In early 1938, Cor Damme received a request to become a manager in an art gallery in New York. Z. W. and Jan Leene, however, asked him to stay in the Netherlands. After all, the three of them formed the core of the Dutch work and the new impetus. Of the three, Cor Damme was the one who spoke foreign languages. As a 14-year-old boy, he signed up for the Holland-America line, disembarked in New York, and in the following years travelled all over North America. From there, he travelled to China, Japan, and the Dutch East Indies (today Indonesia). He was a cosmopolitan person when he met the two brothers. It was also he who led them to Germany, France, and Moscow to see with their own eyes the impending world development. At his initiative, they travelled to London. In 1934, when the spiritual climate came to be under a different star, it was he who travelled to the headquarters of the Rosicrucian Fellowship in Oceanside for a consultation. When Elckerlyc<sup>59</sup> was bought in 1946, it was also he who proposed the name 'Lectorium Rosicrucianum' for the school. Cor Damme was responsible for the entire structural setup. He was a fiery person, full of distinctive humour, and he had a more than sharp pen.

---

59 Today's conference centre Renova, 10 km southeast of Hilversum, the Netherlands

In those years, Z. W. Leene was the leading figure of the young movement in every respect. Together with his brother Jan, they embodied the aspect of great compassion with all the seekers who had gotten stuck in a bursting association or in spiritual organisations. In this context, they recognized the suffering of Christ, this powerful, cosmic drama that plays out again and again in the environment of the seeker. It occurs precisely when the person hopes to slowly gain insight, even liberation.

The power of the beginning is the light of the totally other. Incomprehensibly pure, it is purifying and nourishing at the same time. The texts by Z. W. Leene in the second part of this book clearly show this. Jan Leene recalls his vision of a Christmas night,

The entire atmosphere trembled in the true sense of the word from an unknown, violent tension, a feeling of breaking strength! A realized inner liberation penetrated to my consciousness. I saw the great miracle happen, and my friend's face beamed at me as if he wanted to ask, "Do you now see how the birth takes place?"<sup>60</sup>

It is this force that nourishes the earth and its generations with the indispensable vital prana. In the overtones of this energy, in its higher octave, is also preserved the idea of liberation, the idea of the shared willingness to serve, and at

---

60 Peter Huijs, *Called by the Heart of the World*, op. cit., page ?

the same time the Platonic, pure idea of a sevenfold mystery school, undamaged and perfect.

Naturally, every new work begins in substance, in simplicity, in collaboration, and in service to one another – although the inspiration and the power unmistakably come from a different order. These are from above; they belong to the undamaged, ‘unknown half of the world’;<sup>61</sup> they form the primary absolute. This is the reason that the three friends joined together and kept this covenant. Again and again, they express clearly in their addresses and texts that everything is not their own merit but that of a certain level of maturity that surrounds their work. They are not afraid of the consequences of this. They are aware of that if they want to bear fruit, then this means giving everything they have and are. As Z. W. Leene once put it, it means more

‘... than your possessions in money. The light demands your self! Have you ever offered something of your self? [...] Then we become true, so true that others notice our truth’.<sup>62</sup>

They gave of themselves, and they found truth, goodness, and justice – the justice of a higher order. It is in this triangle, in this focal point of pure spiritual radiation, that the fire flares up. In its light, they were able to give the Dutch Rosicrucian Society its unique character and exceptional purity. A bond was born, a spiritual nuclear

---

61 Jan van Rijckenborgh, *The Call of the Brotherhood of the Rosycross*, op. cit., page 13

62 *Work in the Service of Humanity – The Rosycross 1924–1994*, Haarlem: Rozekruis Pers, 2000, pages 23–24



fusion that would not stop igniting more nuclei for years. From the same bond, Jan van Rijckenborgh and Catharose de Petri were to build the Lectorium Rosicrucianum 22 years later, in an even higher octave of this energy.

#### THE BLOOD SEAL OF C.R.C.

A bond is one thing, its practical implementation another. The question that the friends were faced with at the end of the 20s and early 30s of the last century was: Did they now have to do the same thing as the brothers of the classical Rosycross and repeat what the latter wanted already at that time?

From what has been discussed, it becomes clear that the laws of the electromagnetic bond do not work in this way. Time and circumstances have changed completely. The laws of the gnosis, however, the lines of force of the sevenfold development, remain unchangeably the same. Z. W. Leene says about this, 'They have to be realized anew by the people of today, beginning with the first sketch. As long as the condition for working in the service of others is fulfilled' (this is the non-ego of the gnosis, personal-impersonal working and serving), 'the influx of gnostic ideals, the entire field of inspiration of the home *Sancti Spiritus*, will be available in full measure'.

Just as Tobias Hess saw his way through Paracelsus, Rudolf Steiner always pointed to two people who connected him with the work of C.R.C., and Max Heindel was activated by his visit to the German temple of the order, so the friends of the early days were ignited by finding the 'blood seal of C.R.C.' when they found the original editions and also a manuscript of the Rosicrucian manifestos in London.

In the seal, we recognize the *Monas Hieroglyphica*, the sign that fascinated John Dee (1527–1609), the English alchemist and Hermetic philosopher in the service of Elizabeth I. This seal made such a big impression that the founders saw it as a touchstone and a sign of their personal commitment to the order. The seal has a complex meaning in literature. John Dee himself described it as a symbol depicting the fundamental principles of the universe. It is a rendering of the ‘alchemical wedding’, the union of the sun and moon by means of astrological symbols. He also saw in it the redemption through Christ, the rebirth of the Christians, as well as the dissolution or release from nature with the cross as a symbol of death, life, and overcoming. There are more meanings but studying them would go beyond the scope of this book. In the context of the *Chymical Wedding of Christian Rosenkreutz*, the sun and the moon also become a *sponsus* and *sponsa*, a groom and a bride. The sign was depicted with the groom and the bride who sent the ‘invitation to the royal wedding’.<sup>63</sup> It is no wonder that the blood seal of C.R.C. set the three friends on fire.

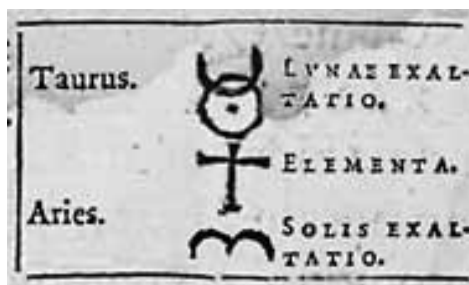
---

63 Roland Edighoffer, ‘Errores in Patria: Zur Ambivalenz der Schöpfung bei Johann V. Andreä’ in *Das Erbe des Christian Rosenkreuz*, op. cit., page 58. See also Peter Huijs, ‘Iesu Mihi Omnia’, doctoral dissertation, University of Amsterdam, 1989.



Portrait of Z. W. Leene, painting by Fedde de Jong, 1936, in private possession

As industrious astrology students, they recognized in the symbol of the *Monas Hieroglyphica* the signs for the moon, the sun, and Mercury, but also the spiritual sign of Christ, the alchemical signs for earth and water, the union of the gold of the spirit (*sol*) with the silver of the soul (*luna*). All this is made possible with the symbol for the fire of the beginning, the ram, which in astroalchemy is the symbol for the light of Christ, that is, for the Lamb of God.<sup>64</sup>



It took John Dee only 13 days to write his book *Monas Hieroglyphica* in 1564. He states that the Monas is a sacred sign that symbolizes the ‘power of the beginning’, the unity at the basis of the universe. He describes it as a ‘magical parable’ that is based on the doctrine of correspondences. The same principle is at the core of alchemy.

Sensitive to the vibrations emanating from the whole, they experienced how the spiritual fluid, the power of the beginning, the core power of the order, or the super nature flowed into their work. With the pure and loving energy of the Christ principle as capital, the spiritual testament of the brotherhood (*Fama, Confessio, Chymical Wedding*<sup>65</sup>) gave the first outline of a new transfiguristic brotherhood in which

64 John Warwick Montgomery, *Cross and Crucible: Johann Valentin Andreä (1586–1654), Phoenix of the Theologians*, Volume II, Den Haag, the Netherlands, 1973.

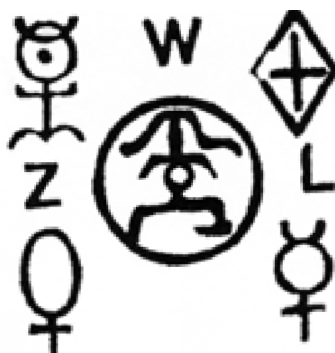
the everlasting mystery school – which exists in all times – will be able to express itself anew. The order prepares and concentrates light power in the spiritual field. It inspires again and again for its revelation in society. A new brotherhood is always the proof of the order in the realms of time. That is why the mystery school is a manifestation of the other, ‘unknown half of the world’,<sup>66</sup> which cannot be understood other than with a mind that has been refined and matured through service. You cannot buy into it or fool it. It is the inner vibration key that gives access or not. ‘It is more than what you have as money that you have to bring with you’, as Z. W. Leene put it. ‘It is a spiritual path of growth, self-sacrifice, and maturation, a path of learning, immaterial’ – like a grail mystery in optimal form.

While it is clear that the fifth rule of the order (‘The word R.C. would be their seal, their watchword and their distinguishing feature’) fit them like a suckling baby to its mother’s breast, the leaders (this is a particularly striking characteristic) nevertheless appear on the scene with their self-attained knowledge. They are fully responsible for their undertaking. That is special. The entire abundance of the universal, Hermetic knowledge preserved in the spiritual treasures of the Rosycross (not an iota of it has yet been lost in the spiritual field) is fully available to the dynamic and relatively young leaders of the community.

---

65 Published in Dutch in 1937 as *Het geestelik testament der Orde van het Rozekruis* [*The Spiritual Testament of the Order of the Rosycross*] in Haarlem, the Netherlands

66 Jan van Rijckenborgh, *The Call of the Brotherhood of the Rosycross*, op. cit., page 13



The seal of Z. W. Leene: In the middle, the 'blood seal of C.R.C.'. The blood seal is an inverted, somewhat freer reproduction of the 'Monas' (see previous illustration), just like Johann Valentin Andreae reproduced this in his *Chymical Wedding*. The other signs are the alchemical symbols for 'Venus' (love, growth), 'Mercury' (mercury, mediation). and 'sal gemmae' (noble salt, realization).

Was that because they were so special? Jan van Rijckenborgh says in his book *Christianopolis*,

No! The truth appears to you in the form of a human being and you say, 'This person is insane'. [...] The people who started listening to us at the beginning of our work and did not know us – who rated us at most as insignificant people of the middle class – believed that we had borrowed our teaching from as yet unknown, unpublished sources and authorities in the field of occult science. When we then introduced ourselves as servants of the Rosycross, people would see behind our simple presentations the teaching

of recognized magical great ones. Our influence was infinitely greater than could have been explained by the appearance of our personalities. Desperate attempts were made to end this situation. Influences from within and without tried to destroy the work but to no avail. What is born free of deception out of the Holy Spirit (from the sphere *Sancti Spiritus*, along the lines of force of the original life field) cannot be destroyed.<sup>67</sup>

However, this description is quite modest. During this first period, the three friends developed a serious and well-worked-out basic philosophy, which they referred to as ‘the teaching’ or ‘the universal doctrine’. We do our best not to take this too lightly. From 1930 on, they gave astrology and cosmology courses for beginners and advanced learners as well as a course on esoteric Bible studies. From that Christmas night in 1934 when ‘new support gained power over us’, a completely unique, amazingly revolutionary, ‘new esoteric knowledge’ emerged.

The magazine *Het Rozekruis* brought a fixed range of columns every month. It opened regularly with a deep, somewhat poetic, reflective review. An otherwise unknown Mr Adams from Oceanside was responsible for a column on practical vegetarianism. Each issue was given space for the youngest with a metaphorical narrative. Mrs E. A. Roland-Revera each time presented an open, idealistic (future) vision of a youth organisation. In it, she explained education, esoteric possibilities and their backgrounds in the light of the

---

67 Jan van Rijckenborgh, *Christianopolis*, Haarlem, 1990, pages 117ff

Rosycross. The youngest found stories in *Het Rozekruis*, the somewhat older ones explanations of astrology, self-knowledge and what Christ means in his spiritual essence. From time to time, the monthly magazine contained the 'Health Messenger' (see illustration in the chapter 'The Fire of Z. W. Leene' at the beginning of Part I) with practical rules of life, psychology, and exercises for 'physical coordination'. There was also always room for mystical stories, often on the feature pages, translated from *Rays from the Rose Cross* or written by John Twine (pseudonym of Jan Leene). In the series 'Esoteric Bible Studies', Z. W. Leene regularly interpreted a chapter from the Bible, often from the Old Testament, in depth and highlighted surprising aspects in an inimitable way. There was also a column 'Astrological Contributions' for which all three drew. Rounding out each issue, there were also one or more book reviews, the 'Mirror of the Time', as well as the columns 'People and Society' or 'The World Crisis and the Rosycross'.



## The Concept of the Jehovistic Nature Order

From 1934 to 1940, the summer conferences were held in 'De Haere'<sup>68</sup>. These each had a special theme and flourished as the climax in the annual rhythm of the work. The two brothers, together with Cor Damme and E. A. Roland-Revera as the most important supporters, developed a completely new view of the connection between the world, humanity, and the 'kingdom of God'. It is important to point this out because the teaching of the two nature orders, the basic starting point on which Catharose de Petri and Jan van Rijckenborgh founded the Lectorium Rosicrucianum, did not just fall out of thin air in 1946. This was preceded by a long preparation. All work from the previous periods was deepened in detail during these summer weeks. It culminated in 1939 in the concept of differentiating between the 'Luciferic World Order' and the 'Jehovistic Nature of Life'. We read in the text '*Waartoe streeft het moderne Rozekruis?*' ('What is the Aim of the Modern Rosycross?'):

Attendees of the services and courses as well as attentive readers of our modern literature know that the task of the modern Rosycross had intensified over the past few months with the proclamation of the 'Jehovistic nature order' on the one hand and the complete opposite of the

---

<sup>68</sup> 20 km southwest of Zwolle, the Netherlands

current 'Luciferic nature order' on the other hand. With this we aim that our highest humanity (human – manas – thinker) becomes aware that there is a completely different world order, a completely different nature order, a completely different three-dimensional community of life than that in which we live. That is why the Rosycross does not preach restoration but something completely new. Listen, we do not intend to restore the current order of life in any way, but we are literally and completely focusing on another world order.<sup>69</sup>

The friends saw that the scope of the task they faced was huge. Jan van Rijckenborgh said about it,

When several years ago the Hierophants of the Light instructed us to proclaim this teaching – a teaching that has such a very great number of liberating aspects – we were perfectly aware that if only with regard to the above point of view our work would be a very difficult one. This assumption has indeed come true. In the beginning positive refutations were all that came our way and only very few persons have been capable of assimilating it consciously and dynamically.<sup>70</sup>

---

69 'Waartoe streeft het moderne Rozenkruis?' ('What Is the Aim of the Modern Rosycross?'), February 1940, pages 4ff. The themes that were already conceived in the early 1930s were processed in 1938 and 1939. See also: Frans Smit, *Kroniek in Goud. De hedendaagse geestesschool van het Rozenkruis*, 2008, Uitgeverij Chroniqueur, page 14; or [www.chroniqueur.nl/Boeken/PDF/Kroniek\\_in\\_Goud.pdf](http://www.chroniqueur.nl/Boeken/PDF/Kroniek_in_Goud.pdf)

How can one be so stupid to assume that there should be another nature order? We have learned that there are two different entities: nature and spirit. – Yes indeed! But the nature we know is not *the* nature. It is impossible to reach *the* nature through humanisation, socialisation, or confraternisation of our nature.<sup>71</sup>

The secret was in the power behind the work, the inspiration from the Jehovistic nature order. In their selfless desire as wide as their hearts and radiant with love for humanity, the friends dedicated themselves to the Order of the Brotherhood of the Rosycross. This has permeated the whole work from the beginning and gave all activities the radiance of the one light, the sidereal fire of the Rosicrucians. The work touches the world with this light, allows people to heal, and re-establishes the original nature in the microcosm. It is a light that has never left the work.

It was an insatiable longing and a relentless, striving directedness that allowed Z. W. Leene, Jan Leene, and Cor Damme to have at their disposal ‘the truth in a sevenfold sealing, in a sevenfold veiling, ignited by the love of the Logos, which submerged as a grain of wheat in this black illusion through the sacrifice of Christ so that it could burst open here as a sevenfold light, as a sevenfold exultation in the rebirth of the Holy Spirit’.

---

70 Jan van Rijckenborgh, *The Mystery of the Beatitudes*, Haarlem, the Netherlands: Rozekruis Pers, 1979, page 18

<sup>71</sup> Ibid?



The management premises with the meeting room of the former summer conference camp in 'De Haere', 1938–1940

In our mind's eye, we see the figure of Z. W. Leene, this Christ worker, who worked without ceasing towards the realisation of a central focus from which the further work could take shape. The first thing he urged the young community to do was to bundle the longings all of the 600 or so pupils who had joined the movement into a great, aspiring vibration and to give generously something from the heart and the purse in order to realize the first temple of the newly organized liberation work in Europe. So the group knuckled down everywhere.

After the renovation of the Haarlem Head Temple and the Renova Temple, the dormitories at the place where the week-long summer conferences began in 1934 and where the third temple was consecrated in 1958 (namely the temple of the youth conference centre 'Noverosa' renovated

in 2005) were renovated in 2012 and 2013. This means that the work for the young Rosicrucians is secured for years.

## THE FIRST STONE

But now back to the special moments in early 1937, the spring period of work. The work glowed with youthful vigour, and at the same time, energy was reflected in all places as it inexorably penetrated the world and radiated into the cosmos. Z. W. Leene writes,

So far, it has never been necessary for us to come together to set the first stone for our own temple. Only the oldest members among us can remember how simply we had started our work. In this moment, you will surely remember everything that has passed through our heads since then. Actually, our work has always been about expansion. Some members were constantly occupied with carpentry, painting, or wallpapering. Continuously, without interruption, building was a necessity. Despite worries and disappointments, one group was always ready to 'build'.

We are very busy – it is like in a beehive – and as we build, the buzzing gets louder. At this moment, it is one buzzing bustle that fills us all with great joy. It is a testimony of our 'love' for building under the sign of Rosicrucian idealism. There are builders to whom one has to give way because one cannot jest with them.

Those who are looking for peace cannot stand it among us. So it is in matter.

So it is in spirit.

With the laying of the first stone on March 20, 1937 – ‘by instruction from above’, as Z. W. Leene as leader of the community said on this occasion – a first step was taken towards facilitating the activity of the first ray of the sevenfold world brotherhood. He sums up again how they had reached this point:

We are like a group bustling about that is immediately ready for action, both in nature and in spirit, in order to break up where necessary to enable greater expansion. We still remember how we started placing a wall in this room (see photos in the chapter ‘A Social Paragraph’ above) and how this wall soon had to give way to expansion. Always further back. Do not imagine that we doubted even for a moment that we had to break down the wall. That is the wonderful thing about our work: how the material expansion keeps pace with the spiritual expansion. That is why everyone who is looking for peace cannot stand it with us. The wall does not only have to give way continuously, no, it has to be completely dismantled. Additions are built, and additional space is rented. Nothing helps – expansion! Step aside because we need space for our ideas – we need a planet. Only a solar system is enough and that only for a certain time! We are pioneers with pioneer blood; aside with these walls, or we throw them away completely. Enthusiasm for our construction and justified

pride – both in the awareness of our lowliness. We do not tire each other with blissful meditation on our unreachable high ideals. No, we are building! We build with hands and feet on the earth that God gave us as a base, with boards, beams, and paint brushes.



Z. W. Leene gives his address at the laying of the first stone of the temple building in Haarlem, March 20, 1937

When the ceremony of laying the first stone began, Z. W. Leene said,

Today is a very special day for us Rosicrucian pupils, a festive day that has never existed in the annals of Dutch Rosicrucian history. [...] This construction did not result from a rich financial source of a single, charitable donor



but from the efforts of many, hence our concerns. This has always been the hallmark of the Dutch Rosicrucian Society: building with the strength of the spiritual understanding of everyone not just some or even just one person. If that had not been the case, it would not have been built to last. That is why we have always made the effort that everyone could understand it. Our joy is so great today because we know that this moment is born of the power of unrest, the holy unrest that inspires us all, that makes us buzzing bees. This is how we build that tower on earth that will not be a tower of Babel but will actually connect heaven and earth. No confusion of tongues can break out here. In this construction and our endeavours, only the one language applies, which everyone will have to know and speak. Oh, do not think that building is easy – certainly not! Because wherever construction takes place – and building even in matter is only possible for us with a spiritual understanding – our loyal companion, the traitor, is also present. He resembles a grey shadow: the slander, the lies, the betrayal, misunderstandings, we know them all. This is what keeps us awake. [...]

That is why in a moment we will not place this first stone in a tower of our happiness but on the foundations that will support the building. Thanks to the resistance that was also our lot here, the foundations have become an indestructible force in matter – directed from

on high. May this also be the symbol of the same power in the spirit. Then the building that is being erected here will be filled with indestructible, spiritual strength. With a high directive, we build from the earth upwards, from the realm of nature into the realm of the spirit. We do not do so by accepting the evolutionary course of things as the animal is obliged to do but by being reborn in Christ. In this way, we will be able to penetrate the earthly foundations with our spirit, which is also implemented through Christ – they are made suitable for the spiritual realm in the middle of the natural realm.<sup>72</sup>

These are simple but sparkling words that aptly reflect the essence of the work, the first ray of the activity of the sevenfold world brotherhood planted in the hard Haarlem ground. It is the first stone for a temple of the order, the first temple in Western Europe (after the mysterious temple Max Heindel visited in autumn 1908). This testimony of the simple but intensely working pioneer group was entirely inspired by the Brotherhood of the Rosycross and in line with the finding of the seal of Christian Rosycross and the first task.

In further courses, interested people were given a detailed explanation of what this ‘spiritual realm’ means. At the same time, the relationship to Christianity and the Bible was spoken about. They described the spiritual realm as follows:

---

72 Address at the laying of the first stone of the temple building in Haarlem, March 20, 1937, Z. W. Leene, manuscript from 1937

This divine realm, called ‘the Jehovistic nature order’ by us, is now revealed to us in Christianity. All facts of salvation and striking views in the revelation of divine salvation, the Holy Bible, are related to this other nature order. Therefore, they can and must be explained by a higher reason.

In addition, this fire temple was dedicated to public work in which not only members could participate but everyone who was seriously interested in the work of the brotherhood. As a spiritual reality, it is magically sealed in the spiritual home of the classical Order of the Rosycross.



The new view of the interior of the first fire temple, the Haarlem Head Temple, during the inauguration in 1937

## **The Fire Temple of the Rosycross**

In December 2011, the pupils of the Lectorium Rosicrucianum received a New Year's letter that contained a few words by Jan van Rijckenborgh:

We do not want to take away your unrest, absolutely not. In that case, your pupilship would have ended. It is impossible that a spirit spark entity will ever find peace and quiet in this field of life. No, we want to show the direction so that this is a source of dynamic energy to enable you to now actually walk the path and serve the great work of the school.

What is this great work? It is temple building, the construction of the inner temple, which we set up and furnish in ourselves on the long path through life, right through all life experiences. It is preparing a place where the inner silence can live, where the soul rose germinates, grows, and blooms. It is the building of a temple of a practicing pupilship in which our efforts increase in strength and radiation every day and the global work occupies a clearly recognizable place in the life together.

It is the temple building of the Brotherhood of the Rosycross for which the power was concentrated in the period 1924–1937 and which in 1937 was able to celebrate its magical

moment of birth with the kindling of fire power on the altar of service. The force field became a light field and could spread into a new field of life. It was the beginning of experiencing a totally different dimension in which the aspiring person can experience living together with and being connected to the Brotherhood of Life as in a unity.

The founders of the Spiritual School always spoke of the 'great work', the *opus magnum*, in which they saw themselves and their co-workers as temple builders of the threefold temple of the Spiritual School:

1. The visible aspect of the living body.
2. The inner aspect of soul development.
3. The spiritual aspect of establishing a direct connection with the spiritual field of the Brotherhood of Life.

They found inspiration for this in the legacy of the Brotherhood of the Rosycross. They experienced it as a mandate to make the brotherhood's spiritual testament accessible and to explain it to anyone who was willing to listen. They were in the midst of the direct implementation of a task that was entrusted to them. They talked about a work that goes on without interruption – with people, for people, in people, and through people.

## THE CONSECRATION

On Saturday, September 4, 1937, at 4 p.m., Jan Leene (Jan van Rijckenborgh) consecrated the temple in Haarlem on behalf of the order, the Brotherhood of the Rosycross, and in the power of its founder, father-brother Christian Rosycross. The beginning of an illness, which would ultimately turn out to be fatal, prevented Z. W. Leene from being present physically. We will come back to this later.

In the opening statement,<sup>73</sup> Jan Leene quoted the proclamation of John in the desert:

The voice of one crying out in the wilderness:

“Prepare the way of the Lord,  
make his paths straight.

Every valley shall be filled,  
and every mountain and hill shall be made  
low,  
and the crooked shall be made straight,  
and the rough ways made smooth;  
and all flesh shall see the salvation of God.”<sup>74</sup>

The event started with an address in which examples were given in a poetic way of people, men and women in every life situation, for whom the temple is intended:

---

<sup>73</sup> All quotes in this chapter come from the manuscript ‘Program and Ceremony of the Temple Consecration Service on September 4, 1937’. The text of the address given during the consecration is printed in *Het Roze kruis*, Volume 10, No. 9 (September 1937), pages 96ff.

<sup>74</sup> Luke 3:4–6

Come to the spring, you thirsty for the living water. It will refresh you with crystal clear water.

Always roaming and eager seekers, silent wanderers, enduring fighters, brothers and sisters, in your smallness, with your weakness, with your wickedness and your secret sins, come as you are!

Doubters, youngsters in your boisterous youth, old people in the maturity of your thinking, women in the beauty of your splendid appeal, men in the strength of your proud dignity, wise ones, and seers of a new world, rulers and legislators, children of innocence ... this abundance is for all, according to the strength of their thirst, which will increase in fiery longing because those who can refresh themselves with this water have tasted eternity.

Afterwards, Jan Leene spoke among other things the following words:

Brothers and sisters, it was about 13 years ago that two friends of the Rosycross took on the missionary task, ‘preach the gospel and heal the sick’,<sup>75</sup> in the gnostic sense and followed this call. Since that memorable day, there has not been an hour in their personal development – hear it – not an hour that was not dedicated to the service they were called upon to do by word, thought, or deed. What

---

<sup>75</sup> See Luke 9:1–6



service was assigned to them? It was the task to erect the building of God in this world. It was about consolidating the gnosis of the Logos in this world. It was about getting to know Christ as he is, freed from all decoration and people's blindness. It was about starting with a living reality in Christianity in the midst of the whirlwind of the hellish heat of our culture. It was about moving out of Beersheba, the place of the covenant, into the shining land of Haran, not as a human being but as humanity, to transform the desert of the world by submerging into the night of time and finally seeing how the ladder of God reaches up to heaven so that we can also say, 'Yes indeed, this lost world, it is the gate to heaven'.

He also said the following:

The struggle began in solitariness in the midst of hostility. Have you ever experienced that, dear friends? Thirteen years in a row, sometimes without money, sometimes all the ships behind one completely burned out, performing an almost inhuman task day and night? I only give you this testimony in order to be able to clearly present the nature of our calling and the result, which is still meagre to this day. We have to beware of a potential jubilant mood because the work has yet to begin. The first building blocks have hardly

been brought. Nevertheless, we are now inexpressibly grateful because they have come, the true friends. A pioneering group has been formed that is ready to devote itself completely and shows this. The circle of two has grown into a circle of hundreds, and the power of the Rosycross shows itself unshakable as steel.

Finally, there was the answer to the question, ‘What are your intentions with this temple?’:

In the work that is done in the service of the Elder Brothers of humanity, the possession of centres of power, the possession of shining nuclei – built by hand through the love and the work of the pioneers – is a very first requirement. That is why, throughout the years, there has been an effort to build such shining nuclei in our dark world. That is why we have done everything possible to always align the work places of spiritual work with the requirement for order, regularity, and modest tastefulness. Friends, we know that this temple will be an extremely important factor in the development of the work of the Elder Brothers. Through the commitment of everyone, we have created an opportunity for you to be able to influence the Great Work in an intensive way. The near future will give clear evidence of this. A statement that I would like to read to you shows that this was understood and consciously enlivened by some of our friends:

A MESSAGE – ‘EVERYTHING OLD HAS BECOME NEW’

*A Letter from Cor Damme*

Shortly before bedtime, after a tiring day's work, still pondering the curious, spiritual inspirations that we all receive as workers, the one less, the other more, still sitting in front of the typewriter, I entered a kind of waking dream consciousness.

I fully realized what I was experiencing. A power that is impossible to describe in terms of its appearance or nature led me to a place that I soon recognized as the temple in which we are now. I had never been to this temple myself, but I recognized it immediately from a picture that we had received as a supplement in *Het Rozekruis*.

When I entered I was instantly absorbed in the immaterial, contourless room, so to speak. No music, no voices, no special emotions, just a calm determination of facts. The temple murmured like the sea. Then the whispers gradually swelled; rather unknown sounds penetrated into my waking consciousness in the four-dimensional. I was in the realm of prayers. In and at the fountain of love. I had become one with the whispers. I saw them like glowing spirals around incorporeal faces; they appeared to me like dream figures. I knew many of these faces; they smiled at me. Their thoughts and whispers penetrated more and more into my

consciousness. They spoke to me in a language that expresses itself without sound, 'Unite with us, brother, and hear the wishes of those to whom you have pledged loyalty. The day is over. The cup will be emptied soon.'

I saw how the sublime whispers, the content of the prayers, was absorbed into the heart of the white rose. The thoughts of love and the power of God sparkled like a beam of golden radiance – the prayer – entering into the chalice, into the white rose, the heart of our emblem, the heart of *Christ*.

Beings, unrecognizable in their marvellous appearance, indescribable in their form, revealed themselves and gathered around the emblem with their hands raised. Suddenly the white rose shone with dazzling glory. A ray of gold shot out of its heart, split, and focused on the forehead of the invisible helpers.

Then, suddenly, everything was gone. Again I felt next to me the power that had brought me here. A voice whispered the thoughts that were reflected in my brain into my heart: 'Today, my child, the new light is born. This temple is the symbol of the new era that is born today. It is the symbol of all your effectiveness and vigilance. Here all co-workers will be able to find their centre and their task according to the spirit if they can only listen to the voice of Him who will always speak here. Your task will be doubled. Above

all, responsibility towards those who are looking for comfort and help here visibly and invisibly. This temple will be in the focus of the coming times. Make it a true castle of God!

Make yourself worthy; Christ is with you. You cannot achieve anything without him. We are born of God – we die in Christ – we are reborn through the Holy Spirit. May the roses bloom upon your cross!’

Signed Cor Damme



The *ex libris* of C. L. J. Damme contained a line from the *Fama* as the motto: ‘*Jesu mihi omnia*’ (Jesus is everything to me) and also its famous saying: ‘*Ex Deo nascimur, in Jesu morimur, per Spiritum Sanctum reviviscimus*’. With these words, the friends concluded a large part of their addresses. The coat of arms shown alludes to the four roses on the coat of arms of Johann Valentin Andreae. Jan Leene and Hendrikje Stok-Huizer also had such an *ex libris*.<sup>76</sup>

---

<sup>76</sup> The *ex libris* comes from a copy of *De Chinese Filosofie* written by Henri Borel, who had given the book to Cor Damme as a gift.

Z. W. Leene also connected his spirit and devotion with this special event on Saturday, September 4, 1937, now over 80 years ago:

MAY THE ROSES BLOOM UPON YOUR CROSS

*A Letter from Z. W. Leene*

Friends, on this very happy day for all of us, I would like to cordially congratulate you on putting into use our new temple. It is with great emotion that I address you in this way because I would have preferred to speak to you personally. You know that it is otherwise due to my illness, and I may only hope for the future.

So even though I am not present physically, I am certainly spiritually connected with you at this moment and this more intimately than ever before. My heart is filled with great gratitude that together we can use this magnificent temple as the crowning glory of our cooperation. Let us pledge loyalty to each other again at this moment, and let us, in Christ's power, once again confirm our will to present in this temple the teachings entrusted to us with the power and honesty that have been the hallmarks of our efforts in the past.

*Ex Deo nascimur – in Christo morimur – per Spiritum Sanctum reviviscimus.*

In unity, Z. W. Leene

This was followed by the consecration, which began with the opening of the Bible and the lighting of the two altar candles and the seven-armed candelabrum. When opening the scriptures, these words from the *Confessio Fraternitatis* R.C. (Chapter X) were read:

Rather, we desire to testify that not since the beginning of the world has man been given a greater, more admirable and beneficial work than the Holy Bible: blessed is he who possesses it; more blessed is he who reads it; most blessed is he who becomes thoroughly acquainted with it; while he is most like unto God who obeys as well as understands it.<sup>77</sup>

Then the prologue from the Gospel of John was read. When lighting the two altar candles, it was said,

We recognize the great twin power in nature: the dynamic and the receptive. The will to power: 'Be perfect, therefore, as your heavenly Father is perfect'.<sup>78</sup> Our impotence and thus our great dependence are the result of the dark past. Our eternal connection with Christ the Lord: 'apart from me you can do nothing'.<sup>79</sup>

---

<sup>77</sup> Quoted in Jan van Rijckenborgh, *The Confession of the Brotherhood of the Rosycross*, *op. cit.*, page xxiv

<sup>78</sup> Matthew 5:48

<sup>79</sup> John 15:5

Aquarius – our task: ‘I saw a new heaven and a new earth’.<sup>80</sup>

Lion – the attainment, the inner Christ: ‘Behold, I am coming and will make my home with you’.<sup>81</sup>

When lighting the seven-armed candelabrum, the following was said:

Thus, we ignite the fiery triangle, the sign of goodness, truth, and justice, the sign of mystical freemasonry. Thus, we declare ourselves consciously connected to the seven lords before the throne. Driven by them, we want to continue to destroy the seven-headed dragon. In the name of the Father, and the Son, and the Holy Spirit. Amen.

Building and realising a temple is the fruit of a life. Z. W. Leene is a particularly great role model of this. The following week after the consecration, together with his brother, he explained to a group of pupils:

In order to be able to understand the matter well, you have to detach yourself from all conscious or unconscious exoteric points of view. This is not a new, beautiful, functional building. Neither is it considered a symbol of the Dutch work or a central point that all

---

<sup>80</sup> Revelation 21:1

<sup>81</sup> See John 14:23.

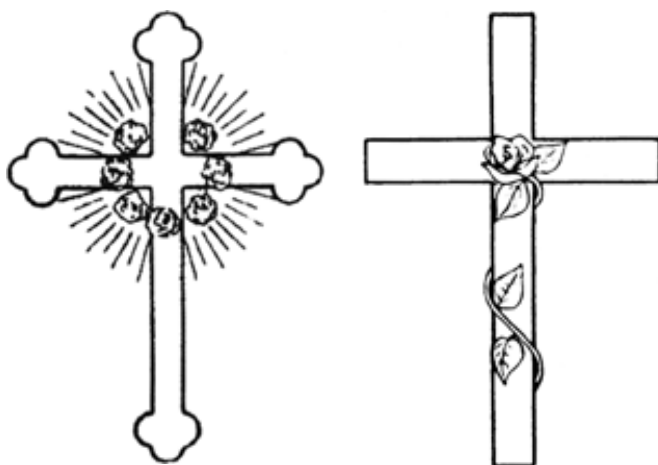


friends in our country and outside can regard as 'their' temple. Although these views of our new temple are correct, they do not touch the essential in any way. It is like this, as has been said many times: 'As pupils of the Rosycross, we must not look at things from the outside but look into them.' You will know or at least suspect how important it is that Christ and his servants have focal points that can help them affect the world and humanity. The Haarlem temple has been such a focal point for a number of years now, and the new accommodation will be better able to develop the opportunities that are present therein.

Some pupils have been misled by wrong elucidation. They think that these focal points are already blessed places and that once the content has been used up, you can only work second-hand.

The possession of power centres is invaluable for the Great Work. [...] If a centre has developed so far, then the brotherhood has a firm and strong, increasingly powerful bulwark to work from the inside to the outside. [...] They understand the great importance of working from the inside, forming a barge of light in the darkness, where thousands are led through to purify themselves or to singe their wings. Visitors to such a temple not only hear the spoken word but are bathed in the gold of the soul and unsettled by the spiritual forces that are constantly present. Such a temple is a

permanent place of power even when no services are held. It is a fortress in perpetual action. Perhaps you will now understand our joy that we have been enabled to create a simple and dignified place in Haarlem (and not in any place in the city but on the terrain of the spiritual temple) for a work that encompasses all worlds.<sup>82</sup>



On the symbol of the Rosicrucian Society, renewed in 1935 (right), the one rose of the Christ light adorns the heart of the cross as the basic principle. From this, the seven roses of higher development can bloom someday.

---

82 Text and stenographic record in the Rosicrucian Society student and probational pupil lesson, March 20, 1938: 'The Spiritual Testament of Z.W.Leene C.R.C.', without page number (5)

## Bearing Fruit – The Passing of Z. W. Leene

We wrote that building a temple is always the fruit of a lifetime. There are numerous examples of this in the history of light. After giving his all, Tobias Hess, this ‘incomparable man’, was able to lay down his head in 1614 just when the *Fama* was published. – Karl von Eckartshausen died in poverty and dishonour in 1803, a year after his most important work, *The Cloud over the Sanctuary*, had been published. – Max Heindel died on January 6, 1919, after a complete sacrifice in his love for the order and the Rosicrucian Fellowship, still before the temple on Mount Ecclesia was inaugurated. – A loyal witness of Rudolf Steiner says that his departure on March 30, 1925, was

like a miracle. As if it went without saying, he left. I felt as if the dice were falling at the last moment. And when they had fallen, there was no struggle, no attempt to stay on earth anymore. He looked calmly for a while, said a few more kind words to me, and consciously closed his eyes and folded his hands.<sup>83</sup>

Catharose de Petri laid down her material form after a life in the service of the brotherhood on September 10, 1990, after being able to inaugurate the Catharose de Petri temple named

---

<sup>83</sup> The text is taken from the memories of Ita Wegman, who was present at the passing of Rudolf Steiner. Peter Selg, *Rudolf Steiner und Christian Rosenkreuz*, Arlesheim, 2010, quote on page 100

after her in Caux (Switzerland) on January 22, 1989, and a few months after the Renova Temple in the Netherlands had been renovated and expanded. – Antônio Lázaro, who worked throughout his life to build a fire temple on the South American continent, could still see the fruit of his work and was allowed to leave after the shining Pedra Angular temple in Jarinú (São Paulo state) in Brazil was inaugurated. Previously, when he had come to after an invasive operation at the end of his life, he asked as if in despair, ‘Am I now still here?’

Z. W. Leene was the first in the young brotherhood to bear fruit. He anchored the first fire temple on the mainland of Europe in the material, whereupon he was called ‘to higher work’ on March 9, 1938. ‘It was a death that both of us had foreseen and that served a higher goal’, wrote Jan Leene on March 13, 1938, ‘but we did not know which one of us would embark on the great journey’. He said that they had put together the program for a special service to be given in the new Haarlem temple by the one who stayed behind. During this gathering, he then spoke for his deceased brother,<sup>84</sup>

Friends, thanks to my position in the Rosicrucian Society, the board of directors has instructed me to speak to you here this afternoon, with the aim of reading to you the spiritual testament of our beloved friend, husband, and blood relative, Mr Z. W. Leene, who – called to higher work – has left our

---

84 Text and stenographic record in Rosicrucian Society student and probational pupil lesson, March 20, 1938: ‘The Spiritual Testament of Z.W.Leene C.R.C.’

midst in terms of his tangible physical appearance.

Here, surrounded by the nucleus of his friends, I have to pass on the voice of the Rosycross, I have to fix the strength of our order in your heart. I was asked and I was assigned to tell you that my brother according to the blood and in Jesus Christ is unspeakably happy and surrounded by all who ensoul our work. They have received him jubilantly as someone who struggled like a hero in the desert of real life. It is considered very important that you understand his life as it should be understood, that you understand this struggle because it is not yet finished. We have to continue it in full armour. Our time has not yet come. Our days of being strangers may still be numerous. That is why we do not want to see this gathering as a mourning ritual but as a wake-up call, as the blow of an axe on the door that separates us from the work that has not yet been completed, an axe blow such as our beloved brother could strike in a manner not to be surpassed so that the purifying fire of God could break through the gap to ignite your heads and hearts into blazing embers.

So I assume that you will understand in advance what I have to say to you this afternoon so that the spirit of mourning may leave and you will experience the message that is the prerogative of the children of God.

We both predicted this death. At the beginning, however, we did not know how the separation would take place and which one of us would embark on the great journey. That is why we often spoke of the spiritual testament that must be passed on to you when one of us dies. So a certain plan matured, which – as we agreed – should be used at the special moment of our funeral service. I am also deeply pleased with the certainty that my brother's voice will sound through me this afternoon as if he himself were present here in his unforgettable way. I will read a part of chapter 34, the final chapter, of Deuteronomy, which you can view as a compendium of the Rosicrucian view. We free these words from their veils and use them as a guideline for our building that we must erect in this world according to the order of Christ.

You see, friends, there is an unspeakable homesickness in every servant of Christ, a homesickness for the completion and crowning of God's plan with the world and humanity. A homesickness because – however much he works, however magical his work may be, whatever diligence he may show in performing the task assigned to him – in the best case scenario, there can only be talk of extremely little progress in the realisation of the all. This is the homesickness of the pioneer. He can only strike a single hammer blow on the iron that

has to be forged. That is his pain; that is the tragedy of his life. But that is precisely why he pushes the homesickness away as useless because our journey on earth is also intended as a test of whether we are loyal to Him just as He is forever loyal. It is about striking this hammer blow in the hellish forge of this world and being happy when the time has come, learning to be satisfied with what I am and with what I have. To be content like a servant and fully ready to do what his master tells him to do.

So we see the workers going out into this world, the heroes prepared to struggle, the Moses figures, the John figures, who, like a chain of God, driven by the Holy Spirit, have to do the work in time. The people who, like us, move with the masses through the desert of real life. They are the people sent by God so that they bear witness to the light. They are not the light; they are the messengers of the light. When their time has come in the unfinished work, when the waves of homesickness touch their heart, then the spirit of God comes to enlighten their soul. Then they are shown as in rapture the completed work, the new heaven and the new earth, the great work in which they have accomplished their task, the Promised Land:

“Then Moses went up from the plains of Moab to Mount Nebo, to the top of Pisgah, which is

opposite Jericho.<sup>85</sup> When the time is right, the neophyte is lifted out of the crowd, out of the plain of Moab, and is led up to the sublime place, Mount Nebo. There on Pisgah, in front of the veil between this and yonder side of life, there he looks at the Promised Land, the See, friends, it is the goodwill of our departed lay brother; it is the constant force with which he could persevere: 'God does not forsake the work of his hands'.<sup>86</sup> Every pupil who completes his task knows that he must finish his work just enough so that someone else can continue it. That is his strength and his joy. The pessimists among us ask or think, 'Where's the result? The road is long, so long!' But the pioneer has penetrated to the sublime place where God lets him see the ultimate goal. That is why he understands the mystery of ancient Christianity, which – like a shining reality – trusted in the immanent return.

Work "while it is day; night is coming when no one can work".<sup>87</sup> It is the radiant enthusiasm, the dynamism, that must inspire the neophyte: the overcoming comes; the overcoming is. We just have to break through to its core. Knowing this overcoming is a help and a comfort to him: Gilead. – It is his knowledge that justice will break through one day: Dan. – That his struggle is not in vain

---

85 Deuteronomy 34:1

86 See Psalm 138:8.

87 John 9:4



and really makes sense: Naphtali. – That his work was extremely fruitful: Ephraim. – That forgiveness in Christ becomes a fact through his soul building: Manasseh. – That is why his heart can awake with exultant joy and unbridled strength: Judah. – Because the plan with the world and humanity will succeed even in the smallest details: Zoar.

Just as the harmony of the spheres sends out its song, so the voice of God speaks here to enlightened knowledge, “I swore [...], saying, ‘I will give it to your descendants’; I have let you see it with your eyes”.<sup>88</sup> So Moses, the hero of God, died. So the pioneer dies with a clear eye. And no one has ever known his grave until this day. So on March 9th our friend and brother Z. W. Leene died. And no one will ever know his grave.

You know that in the Bible and in the following example, in the Rosicrucian philosophy, the human being is compared to a temple tomb into which the light of God has to break through. Think of the temple tomb of C.R.C. My brother was one of those who strove to kindle the light of Christ in their own temple. Do you understand that he could not enter the Promised Land? Does the Christ spirit already radiate from your being? Are you already a perfect servant of him? Has the work been completed?

---

88 Deuteronomy 34:4

That is why God buried his lifeblood, his deepest love for all of you, his purest powers in the valley of Moab, that is, as close as possible to your being. Just like the cleansing blood of Christ wants to get caught in you. That is now his testament: that he wants to be buried in you, in your being, so that your blood will mix with his and may awaken you to action.

We cannot know if this lay brother of the Rosycross is buried in you in this way. God knows it, and we will be able to know it when you understand your calling and his sacrifice speaks through you.

Do not think that the heart blood that is buried in you this afternoon is lifeless and weak. ‘Moses was one hundred and twenty years old when he died’ – that is, full of Christ power, ‘his sight was unimpaired and his vigour had not abated’.<sup>89</sup> Let us show, let us prove in our work that this sacrifice was not in vain. May the torch of the Rosycross set the world aflame.

What is the role of the Rosycross, the modern Rosycross, for which my brother has completely given himself away? Bringing Christ to humanity as he is freed from the fool’s garments of mystification and deception. The Christ as he shines in truth in the Holy Bible.

---

89 Deuteronomy 34:7

That is why the Rosycross says in the *Confessio Fraternitatis*:

‘Rather, we desire to testify that not since the beginning of the world has man been given a greater, more admirable or more beneficial work than the Holy Bible: blessed is he who possesses it; more blessed is he who reads it; most blessed is he who becomes thoroughly acquainted with it; while he is most like unto God who obeys as well as understands it.’<sup>90</sup> My brother gave his life for this work.

Friends, we have these things to tell you above all because in Paul’s words we are ‘not ashamed of the gospel’ of Christ.<sup>91</sup> The Rosycross is and will be an annoyance for many because we not only want to talk about the gospel but also want to experience it. That is why we are constantly on a war footing. That is why my brother was a battering ram, a fiery spirit who knew how to storm, and stood up for his convictions against all without distinction. You do not need to think for a moment that now that this fiery spirit is gone in a material sense, you would be safe from his influence. His spirit will speak through all of us.

I assure you that we will redouble our efforts to make you aware of his spirit until our time will

---

90 Jan van Rijkenborgh, *The Confession of the Brotherhood of the Rosycross*, op. cit., page xxiv

91 Romans 1:16

have come too. I know that I am the mouthpiece for all co-workers who will repeat these words in their hearts. In this way, we continue with the fire of our love into the darkness of this world. We are not the light; we are not flattering ourselves. We are firmly grounded with both legs in harsh reality. We only want to bear witness to Him who is the life and soul of all, in goodness – truth – justice.

Friends, if you can, help us carry out our task as leaders of the Rosicrucian Society, which has now become twice as difficult. Together, my brother and I started the work in the sign of the Rosycross in August 1924. Together we stood on the barricades of the work until he died in my arms as if shot by a pistol. He was faithful to the last second. Help me be faithful as he was. Even his sick bed was richly blessed. Even in the last days in the deaconess-house, he has brought to many a message of the order with astonishing ease and with the kindness that emanated from his personality. Our thanks go to all who lit up the evening of his life, especially also to his doctor, who along with being a healer also proved to be a friend.

May Christ shine over you!



Report on the death of Z. W. Leene in *Aquarius*, March 11, 1938 (see also 'Z. W. Leene, Brother C.R.C.+' at the end of Part II)

## **An Encouragement**

This encouragement by Zwier Willem Leene was written shortly before his death in March 1938 for his brother Jan Leene (Jan van Rijckenborgh).

Zwier Willem Leene / C.R.C.

Brother – stand still – and strive to remember.

Forget that time is hurrying on, be it even for just ten minutes a day.

Consider yourself and your fellow human beings, and look at your deeds.

Strive to objectively discover your motives, and test the result by the reality around you.

Never forget that the sage is tranquil, and investigate the cause of this.

Kill your pride, which is laughable before God.

Silence your desires that lead you to wound your brother or sister. Follow only one light: the light of sacrifice.

Be diligent but without exaggeration.

Avoid doing, saying, or seeking for useless things, for your time in this life is short.

Trace the source of all evil in your heart, and lock it up – every minute of the day.

Do or say nothing without having thought it through so that you do not create causes for new troubles.

Observe that the strongest are always those who conquer themselves.

When pain overpowers you, then come to rest. Do not flee into stupor or lies, but regard the pain in the light of its many meanings.

Understand that pain is a purifying fire that cauterizes and cleanses the wounds.

Let yourself long fervently for this purification.

Only when you have been reborn as a phoenix in this fire can you then show the way.

Live in the eternal now.

Do not look back, and do not long for the morning, for the infinite vibrates in every second.

This can be a great help to you on your path, as neither jealousy nor ill will, neither envy nor hate can thrive in the now.

Refuse to lock yourself in an ivory tower, for your field of work is the world with its humanity, and those who separate themselves make their soul sterile in self-glorification.

Be always ready to learn from everyone.

Therefore, learn to listen and to be silent.

Speak only when your tongue is pure and does not want to wound or cannot do so.

Speak only when you really have something to say.

Be patient and accommodating through love.

Strive to kill the desire for sensation, for strong movements disturb the vibration and create a boiling ocean of whirlpools and streams and confuse your mind.

Strive to see things objectively through impersonal understanding and grasping.

Whoever stays clear of agitations will be able to have an overall view of them and recognize the remedy with clear eyes.

Do not ask for self-development, for the sage knows that the flower that grows on the right soil thrives by itself and needs to do nothing more than to be and to long deeply for the light.

Also recognize that whatever you may do, you will always be lonely until in Him you have restored the unity with all.

No human being is capable of becoming completely close to another be it even for just a single second.

Therefore, seek no ties in this world, for every tie understood according to nature is a source of pain.

Whoever strives for self-development petrifies in the obsession for personal greatness.

His light is in you from the hour that you want to receive it.

As long as you are not open to enlightenment, you will seek it in vain, for there is no truth, no knowledge apart from Him.

Strive for peace and thereby give the example that you always approach your fellow human beings peaceably whatever they may do to enkindle anger in you.

Always bear in mind that good intentions are not sufficient on the path.

For the example and the deed are demanded of you.



And you should not do as if.

You should not proclaim the dead letter but the truth according to your experience.

Have courage to be yourself.

Parrot no wisdom before it has become your own possession, for otherwise you will be like the parrot that learned to say, 'I'm freezing' and shouted this even when its feathers had burst into bright flames.

Learn humbly to profess what you are, and when you are mocked, then know that mockers are fools whom one has to pity, but do not tell them this so that you do not raise yourself above your brother or sister.

The light will judge you both.

When your brother or sister acts badly in your eyes, then do not judge, for you do not know God's ways and not even your own path, and if you would know this path, then understand that your path can never be the path of your brother or sister.

Also understand that an oozing sore can sometimes be a purification of the blood.

Remember also what has been given to you from your birth, namely your own personality.

It has a reason, for it is a carrier in which you must express yourself and shows what you have to conquer and master.

Hold it firmly in hand, and do not loosen the reins for a second so that the horse, escaped from its master, does not bolt.

Also do not forget that the world as it presently appears is a great lesson and that you must learn this lesson by stealing its secret light so that it may serve you.

For you are set as a master above nature, and what the master says, the guardian also says; therefore give the world its due, and be good and careful with its gifts.

You have a duty to fulfil not only towards your fellow human beings but also towards the plant and animal realms.

Therefore, live simply, without extravagance.

Do not take more fruit from the earth than you need to maintain your energy.

Spare as much life as possible so that you, by your type already a parasite, do not begin to kill from lust.

Never give up a struggle, however hard.

Always start again, without rest, until you meet the light.

Do not keep anything for yourself.

Give with discernment what people ask of you, and never allow a personal need to prevail over a need of the world.

If an aspect of your state of sin especially troubles you, withdraw your attention from it, and you will see that the weed dies from lack of food.

If you notice that your struggles are beginning to bear fruit, then do not stand still.

Look around you, and give of your fruit to those who hunger and thirst.

For it is so that every fruit gained after hard struggle and given away again will thrive and multiply and be given back to you in abundance, be it in a new and different form.

Never be concerned about the result of a struggle, for if you stand in His light and can forget yourself, then the struggle is surely won.

Even if you should fall a thousand times for lack of strength, your wounds will heal, and you will always stand up again with renewed strength.

Remember, brother, that love is the mightiest shield in this world when it is maintained no matter what the consequences.

Therefore, never remain sitting exhausted along the way.

Never lose hope, and do not commit the opposite error of pride; never be lukewarm for then He will spit you out and rightly so, for weaklings do not belong in God's kingdom.

Learn, brother, that you have to conquer and be conquered completely before you will be free.

It is a struggle that you have to win and lose at the same time. Think about this until you have discovered the deeper meaning of this true saying.

Then when the knowledge comes to you, you will notice that you have become one with many.

Then a great joy awaits you, for from that hour on, you will recognize brothers and sisters, and there will be joy in their hearts and in yours because the great community will have become richer by one.

A science has been entrusted to you, and you stand at the threshold of rebirth.

Stand still then a moment in your great loneliness that is one with many.

Look well whether anything can bind you anymore before you go further, for the Lord says, 'Truly, I say to you, whoever has not left everything cannot follow me'.

From this moment on, you should think of the passion of Christ, our Lord.

You should seek this and follow it until the sacrifice of the cross.

Your path will be a light and a blessing for the whole world.



‘... through the wood and open field...’ (Temple Song 30)

‘De Haere’, 1935. At this place, where the temple tent used to be, is now the rose garden of the youth conference centre Noverosa.

## Spark – Flame – Fire – Light

*‘We both predicted this death. At the beginning, however, we did not know how the separation would take place and which one of us would embark on the great journey. That is why we often spoke of the spiritual testament that must be passed on to you when one of us dies. So a certain plan matured, which – as we agreed – should be used at the special moment of our funeral service. I am also deeply pleased with the certainty that my brother’s voice will sound through me this afternoon as if he himself were present here in his unforgettable way.’*

These are remarkable words that probably stand for how much Wim and Jan Leene’s insights differed from the esoteric field of 1938. They are all the more remarkable because the few sentences reveal a cosmological insight and world vision that are characteristic of the extraordinary atmosphere around the two brothers and the unique work of the Brotherhood of the Rosycross. It is clearly said, ‘We both predicted this death’. But it is not explained. Why was this predicted? What is the background of all this?

Anyone who then realizes the effort it took to make the original teaching of Christ – ‘my kingdom is not from this world’<sup>92</sup> – that is, the teaching of the two nature orders – comprehensible to a modern audience can also imagine that explaining a subtle process such as that of conscious dying

---

92 John 18:36

could not yet be fully explained at that time. Even today, this has to be considered with the utmost caution. In the beginning, Jan Leene was the one with weaker health. According to his own statements, he came close to death several times. After the summer camp weeks in 1937, however, his brother, Z. W. Leene, became seriously ill, and began to struggle with a heart weakness.

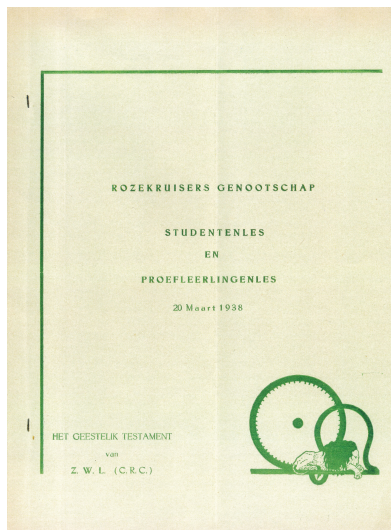
As already mentioned, the two worked with a special power as well as with absolute conviction. They had no doubts about the work they had started and the direction they were going. According to the words in the funeral address, everything may have been ‘an annoyance for many’, but they were ‘not ashamed of the gospel of Christ’. They brought this to the audience with reasonable words and in its original intent freed from the shackles of myths and false interpretations spun around them: the man Jesus as a model for a soulful way of life; Christ as sun spirit, as conscious spirit, as the impersonal potential of a sustaining love. They followed this love in his teaching, in his life, in his way of the cross, in his death. Was this not the ultimate consequence? But beside this – according to his words<sup>93</sup> – also resulting in resurrection and living with him!

It would be a mistake to think that this is a passage from the Bible that is supposed to point to a spiritual process of the ‘born again Christians’. It was about something else, something that means more. Let us summarize the picture again: Three friends and a few people who are spiritually affected put up a completely new concept of liberation as well as the pure energy to also achieve this. It is not their own teaching or their persons; it is the universal human birthright that they bring into view for everyone – not original sin but

---

93 See 2 Timothy 2:11.

original light! It was a small group of people (around 600 members) who, due to their birth and thanks to their level of experience, are able to understand the ideal and want to offer a hand to give it form. By the sustained purity of all (that was always a requirement), they seem able to create a new fire temple on the mainland of old Europe.



‘The Spiritual Testament of Z. W. Leene (C.R.C.)’ contained the entire text of the funeral service that the two brothers had conceived and which was given by Jan Leene. On March 20, 1938, it was sent to the pupils of the Rosicrucian Society on the occasion of a lesson for student and probationary pupils.

And then ... is it not bitter, as the captain and helmsman of this group, to be unable to attend the inauguration? Forced by illness, surrounded by the limited medication of that time, held back in a modest rental apartment in a working-class district in Haarlem, while the temple of light was inaugurated just a stone’s throw away? Does it not hurt then not to be able



to work, not to be able to speak, not to be able to teach in the most approachable human sense? In a temple of the brotherhood, a place purely irradiated by the light, which one knew to build with one's friends and with the use of everything one has and is?

Before we go into this question, we would like to consider a few thoughts about the first Head Temple in Haarlem. When it had become too small in 1957, Jan van Rijckenborgh handed over the task of the first ray of the fire temple as well as its furnishings and attributes to the youth work, where they are used in the new Noverosa temple. On this occasion, he had sketched the temple symbolism again. An exact manuscript of this is not available. However, he explained how the temple is an exact reproduction of the *minutus mundi*, the little world of the human being as a spiritual manifestation<sup>94</sup>: The golden rose in the middle of the golden cross forms the centre, the mirror of the mysteries. From this, the whole spiritual creation unfolds like a wonderful secret of the divine revelation in which the creator and the creation express themselves in each other. The rose is the image of the deepest mystery in which the human being is one with the deity itself.

---

94 Communication from E. T. Hamelink-Leene, March 2008



The handwritten manuscript by Z. W. Leene of the beginning of the address for laying the first stone

The cross as a symbol of the personality is at the same time the image of the earth on which it lives and undergoes its development. The number four represents the cross: the four elements earth, water, air, and fire. Everything originates from them: the four directions that encompass the entire earth and are simultaneously present at every point. Furthermore, the cross is the expression for the four bodily aspects that human beings have today: the material vehicle, the vital body, the astral body, which can be our connection with the solar body of Christ, and the awakening mental vehicle. Finally, the cross is 'the sign of *his* (Christ's) overcoming in which we will all conquer'. With its foot grounded in earthly reality, the top of the cross reaches into the spheres of abstract thinking, the world of pure becoming. As the aspirants that we are, we should learn to always better express the abstract ideas of light and love.

The vase symbolizes the open heart and pure receptivity. The altar table represents the pure striving of heart and

head. The Bible on it speaks the recreating word (the current energy streams of Christ). The seven candles of the seven-armed candelabrum connect us with the Seven-Spirit, the sevenfold Logos, which bears the entire creation, as well as with the universal brotherhood chain in Christ. The seven seals on the ceiling, which, like seven gates, show the ways in which the new soul walks, are carried and supported by the walls with their twelve windows, which, like twelve faithful guards, stand for the twelve Elder Brothers who are expressions of the original formative forces of creation. At the same time, they show the twelve gates in the firmament of the microcosm.

It is this picture that meant reality for Wim and Jan Leene and in which they see the original plan of their calling: world elevation – world salvation – world fulfilment. To be of service to human society in this way forms the basis on which human beings can reform themselves and in this way become a new factor in society, so that others can also become conscious of their ‘own nobility and worth’ and learn to understand why the human being ‘is called microcosm, and how far his knowledge of Nature extends’.<sup>95</sup> That is also the meaning of the text *The Reformation of the Whole Wide World* by Trajano Boccalini, which was published together with the *Fama* in 1614. In the background, this is the meaning of the words quoted.

Now that we have interpreted all the temple symbolism, let us return to the question that was the starting point: How bitter is it to be absent during the inauguration of this temple? Cannot everyone with a bit of empathy imagine

---

<sup>95</sup> *Fama Fraternitatis Rosae Crucis* as quoted in Jan van Rijckenborgh, *The Call of the Brotherhood of the Rosycross*, op. cit., page xxi

how lonely and annoying it is not to be able to speak and teach in this place, especially at the moment of the completion of this temple, which may be seen as the crowning of a life of striving, sacrifice, and work? And knowing that the 'great journey' is waiting for one!

It is undoubtedly so. So there has to be a deeper reason, a wider perspective for which we have to look. Because the temple – however beautiful and pure it may be – is and remains a work place in matter. It is just 'one ray of the temple that is in the middle' as the Rosicrucians put it. Everything, really everything, bears the sign of life in matter. For this reason, it cannot be 100% perfect because our earth is broken and fallen.

However, the work and life of the two brothers and their first friends served a whole that was never defiled: the pure, undefiled half of the world. This had to be made known again. The bond with the brotherhood, with this pure field of life, was a priority – but the practical implementation also included other requirements.

The most important thing was not only on the level of the material. If the work was to succeed, then it was necessary that also beyond our material life, in the realms where the forces and energies are active that determine the doing and not doing of humanity and that all too often slow down their progress and make their steps more difficult, a bridgehead, a positive pole, was formed. A vacuum had to be created in which the same forces were active that were liberated on earth. Jan van Rijckenborgh says about it:

The Vacuum of Shamballa does not belong to the reflection sphere, but it is the Temple forecourt of the holy Rosycross. It is, as the

ancients said: the heavenly Lodge, just as there is also the earthly Lodge. It is the Spiritual School, the Lectorium Rosicrucianum, on the other side. If you are a serious pupil of the School here and you do the work, the rational-moral work of the School with its consequences, you will with certainty be welcomed in the Vacuum of Shamballa when you leave this earthly vale of tears. If you have a right to arrive there, you will be there on the basis of what is immortally born in you.<sup>96</sup>

However, this free, independent realm had not simply fallen out of the astral air. It had first to be recreated again so that it suited the new work and was tailored to the people who were realising the great alchemical work on this side. This separate and pure atmosphere that he was writing about had to be conquered in the surrounding astral field just as hard work had to be done in order to enable a temple working place. Creating a field of vibration in what the Rosicrucians call the 'reflection sphere' is indispensable as a pure source of energy and inspiration for the work in society on earth. At the same time, this vacuum would serve to catch all who have freed enough soul quality in themselves to enter a higher development even if they are not yet sufficiently independent to be able to fully take their place in the sun body of Christ as conscious co-workers.

In order to be able to set up this field and establish the first bridgehead for this purpose, a powerful, conscious person must first volunteer to work in this sphere. This unknown

---

96 Jan van Rijckenborgh: *The Gnosis in Present-Day Manifestation*, op. cit., pages 77–78

region is much more confusing and misleading than the already so complicated life in matter. This was the new task of Z. W. Leene. Jan Leene gives an impressive description of this in *Aquarius* on the occasion of his brother's passing. He refers to a quote from Paul in his Second Letter to the Corinthians:

It was he of whom can be said that he had taken the form of a servant, considered himself the least, and had completely surrendered himself in Christ's name until his death. It was he who was fully aware of Paul's words: 'For the love of Christ urges us on, because we are convinced that one has died for all; therefore all have died'.<sup>97</sup> He acted in keeping with this until the end of his assignment. 'So we are always confident; even though we know that while we are at home in the body we are away from the Lord— for we walk by faith, not by sight. Yes, we do have confidence, and we would rather be away from the body and at home with the Lord.'<sup>98</sup>

This was the last and greatest gift from Z. W. Leene. At the same time, it was a sacrifice for Jan Leene. The two thus proved how great they were. They both had their families, and they did not know which of them had to go first, who would start on the 'great journey', but they knew what task awaited them. Jan Leene stayed behind in the 'foreign land'.

---

<sup>97</sup> 2 Corinthians 5:14

<sup>98</sup> 2 Corinthians 5:6–8. Report on the passing of Z. W. Leene in *Aquarius*, March 11, 1938 (see also Z. W. Leene, Brother C.R.C.+ at the end of Part II)

He took over his brother's work and inspiration but had to forego his direct support and friendship. He writes,

But we make our sacrifice with love in the desolation, loneliness, and homesickness. We gird ourselves with the work of the deed until it is also accomplished. [...] The power of the first leader of the work became a fire of the beginning again, but everything was different now: now in the new vehicle, as a living spirit soul, forming a shining lamp for the new and conscious work on that side of the veil. Again, it was the activity of this great soul that formed the nucleus, the beginning of the lodge of the sublime ones, the nucleus of what is called the church of overcoming.

That is why Jan Leene was able to testify one day after his passing, 'He is liberated. Faster than under normal circumstances. He was able to start his new work on Friday, on Friday next to me in the temple.'<sup>99</sup>

It is the wonderful certainty that every conscious soul who goes there strengthens this field and increases its potential. In this sense, one can also speak of an ever-growing harvest, of a work that 'bears fruit sevenfold'. This is the strongest evidence of the glorious living body: the seventh aspect of the Spiritual School.

---

<sup>99</sup> Rosicrucian Society, student and probationary pupil lesson, March 20, 1938. 'The Spiritual Testament of Z. W. Leene C.R.C.', without page number (6)

There is no better confirmation of the far-reaching circumstance of all this than the quote and testimony that Cor Damme wrote down some time later in the course of the work:

During the last five years, after the American period,<sup>100</sup> when we had to prove our seriousness in work and love in Truth and in Deed, we were enabled, independent from each other or from outside influences, to design the inner guidelines for and of the new Esoteric Knowledge for pupils coming to us, as preliminary lines of force of a process of gaining a deeper consciousness of life. To many people, the teachings, revealed transcendently and immanently, were bewildering and very revolutionary compared to the old, revered doctrines. The old had passed; the new had come. We recognised the state in which we lived, and from that moment, the bridge between Sanctuary and Temple was opened again and the light of the Heavenly Lodge was projected on many aspects of our work. After having polished and refined many of these aspects, we were brought into contact with the deeper teachings of the Western Mystery School, and we came into contact with the work of spiritual pioneers, heralds, who were already separated from this world. In their work, we discovered the analogous guidelines for the restoration of

---

100 He means the new and independent beginning of which they became aware on Christmas Eve 1934 and which took its course in 1935 separate from the Rosicrucian Fellowship.



Theocracy (or the divine order). Indeed, with the same words or images, our precursors spoke to the same humanity, for whom we are prepared to lay down our life.

When we became acquainted with the book *The Cloud upon the Sanctuary* by Karl von Eckartshausen (which, due to its age of 125 years, was coming apart due to the intrigues and lovelessness of pseudo-occultism), our work in recent years has been strengthened as distinctly and positively as never before. This happened after the demise of our friend and brother Z. W. Leene who, as herald and pioneer, truly prepared the transition to the new Era. All who have experienced his work and still hear his words reverberate in their mind and blood know that this is not a personality cult, but a statement of facts, because after his death, the Heavenly Lodge manifested itself in our Work organisation, our Society.<sup>101</sup>

---

101 C. L. J. Damme, 'Karl von Eckartshausen' in *Licht van het Rozekruis*, Volume 6, No. 38 (March 29, 1940), page 224. Partly cited in Peter Huijs, *Called by the World Heart*, *op. cit.*, page 169ff

## A MANDATE MANIFESTS

Z. W. Leene and Cor Damme, his friend who put his hands on the plough from The Hague, and with them Jan van Rijckenborgh and later Catharose de Petri, their sister according to the spirit, have looked deeply into the secret of the rose, the mirror of the mysteries. They demonstrated in fact and truth their seriousness and their love for the work. Here too, something greater has emerged, something wonderful: The prototype of the sublime human being, Christian Rosycross, has once again become visible. Once again, an impulse from the spiritual world becomes flesh and blood; a core group receives a mandate. The words of Johann Valentin Andreae ‘the heart was healthy and full of the bright red blood of Christ’ also apply to them. Through their friendship, their aspiration, their in-depth discussions, and their active commitment, the light was born again! Having taken up the spiritual task, they explained the mystery of transfiguration, the alchemical wedding, and thereby lit a great fire. After the first fire temple in Haarlem, others were built worldwide, all of which show the same pure image of the *minutus mundi*. But they set even more into motion. They certainly demonstrated the mystery of Golgotha again in a spiritual sense, but they also placed it in the material where it meets natural life. The mystery lived before 1940 within the Rosicrucian Society and from 1946 with a new perspective in the Lectorium Rosicrucianum. From the very first moment, those responsible consecrated their work as if with *one* voice to the world soul and carefully inserted it into the work of the sevenfold world brotherhood, as *one* ray of the universal temple in the spirit. It is a temple that knows neither names nor personalities, only strength, energy, love, and awareness. The friends did not speak about themselves. On the other

hand, they always spoke of their work as a fresh start, as pioneering work. They described it as the ‘awakening of the primordial atom, the mystery of spark – flame – fire – light’. In this light, every development knows a beginning, a continuation, and a completion. This is the meaning of the time-honoured words that Jan van Rijckenborgh spoke towards the end of his life:

Brother, sister, pay attention in everything and above all to the primordial atom, the wonderful rose of the heart, for it is the key to your true existence. It is the mystery of all mysteries, the beginning and the end of all becoming. The germ, the growth, and blooming of the rose of the heart in pure white, in the red of love, and in the gold of the crowning.<sup>102</sup>

In part V of *Called by the World Heart*, ‘The Work from the House Sancti Spiritus’, we refer to the year 2001 as a fire sign for the work of the sevenfold world brotherhood and the preparation of the Spiritual School for a period that is considered a perspective for the last and final phase. ‘It takes 100 years until the Spiritual School has matured’, said Jan van Rijckenborgh once. Matured in the sense of ‘able to bear fruit’. There is a period ahead for the Spiritual School in which the workers ensouled by their dedication will be able to bear fruit. It is the fifth day of the alchemical

---

102 A. H. van den Brul, address from December 2011, manuscript

wedding, in which to 'bring fire to the earth' and 'wish it were already kindled'<sup>103</sup> to use the words of Christ.

Z. W. Leene put it this way: 'For all who do not yet know, the cry of victory "Christ is born" contains the promise that the light will remain until the last soul recognizes and understands it.' In one of his last addresses in the Christmas season of 1937, he said,

From the point of view of nature, this joyful event is a tragic one, because here we lose our natural urge, when we celebrate in truth the birth feast with Him. Then does the light not only shine upon us, but it touches us, it changes us.

Then we turn from natural into spiritual human beings. The great triangle of goodness, truth and justice will only change us in this sense, if we plant the light in the nature of our being. Then we become good, so good that others will notice our goodness. So that those numbed by the cold, can be warmed by it. Then others can find salvation in our goodness, just as we seek salvation in the goodness of the Christ.

But friends, do you already know the price? The price is higher than your possessions in money. The light demands your self! Have you ever offered something of your self? Then you *know* how to celebrate Christmas. Then we become true, so true that others notice our

---

103 Luke 12:49

truth. So true that those deceived in untruth will know themselves to be safe again in the truth.

And see, the black curse hides and looks for its hole like the snake. The hissing serpent head twists in many turns when the truth of Christ takes shape in people.

Friends, do you already know the price? The price is higher than your possessions in money. The light asks you to free yourself from the lie of your natural instinct in exchange for this truth.

When you have struggled on this path, only then will you have celebrated Christmas. Then justice is touching us, so that all who have succumbed in deep injustice try to cling to us, because they know that now justice will break through and everyone is now thinking of himself. In this way they become just, to the extent that we ourselves are just, to the extent that the light has been planted in our being.

But friends, do you already know the price? The price is higher than your possessions in money. The light calls for your help and your unmitigated indignation about everything that suffers from injustice.

When you know this, only then can you understand the light and the philosophy of the light. Then you can celebrate Christmas in truth. Then the joyful event in Bethlehem is not only worthy of adoration, but of the

adoration of the new self: gold, incense and myrrh, the gold of the spirit, the incense of the soul and the myrrh of the cup of suffering.

Born of God, reborn in Christ and increasing through the Holy Spirit. I pray to you that the roses may bloom on your cross!<sup>104</sup>

---

104 *Work in the Service of Humanity – The Rosycross 1924–1994*, Haarlem, Rozekruis Pers, 2000, pages 23ff

## The Work Remains – We Are Passersby

From the second quarter of the twentieth century, the founders of the Spiritual School of the Modern Rosycross expressed an impulse from the spiritual field that reached them internally and which they could embrace and accept as a task. With their work, they brought about the spiritual wave-like movements that offered and still offer thousands a really shining perspective. Starting from this spiritual field, they ignited the fire that now burns inside many as it did in them in their time.

It is therefore good to commemorate with great gratitude the oldest among us who have carried this work. We find our certainty in the large group of friends who continue their initiation path in the Spiritual School. We base our hopeful expectation on a good number of younger people who will shape the work in their own way.

The foreword of the *Fama* brought down to us puts it like this:

Those who are true disciples of wisdom and true practitioners of the spagirical<sup>105</sup> art will see through these things more clearly and give heed to them, and they will form a totally different judgment of them [...]. [...]

Now, at the end of the dark night of Saturn, the blessed red of Dawn will appear, causing the glow of the moon and the weak sparks of

---

105 Alchemical term derived from *spao* = I separate and *ageiro* = I combine.

heavenly wisdom that yet remain to man to turn pale in its splendour. This Dawn will herald the lovely Sun which, with its pure and fiery shining rays, will bring forth the blessed Day for which many pious hearts are watching longingly. In the light of this Day it will be possible, in conformity with the teachings of the first Fathers and the Wise Men of Old, to recognise and understand all the heavenly treasures of divine wisdom, and the mystery of all the hidden, invisible things of the world.

This will be the true kingly ruby, the noble, shining carbuncle, of which it is said that it sends a fiery radiance and a shining light into the darkness; that it is a perfect remedy for all bodies; that it can transmute base metals into the purest gold; and take from men all illness, anxiety, need and distress.<sup>106</sup>

In this way again connected with the seal of Christian Rosycross, in addition to the ancient values of a brotherhood in Christ, the framework of the old Hermetic-Christian ideal – in the sense of a world work – became modern and current.

Z. W. Leene designed the first temple. This is to be regarded as the fruit of his life. The work was carried on by Jan Leene and Hendrikje Stok-Huizer, later known as Catharose de Petri. Almost every week for 31 years – from September 4, 1937 to June 24, 1968 – in the first fire temple of the

---

106 Jan van Rijckenborgh, *The Call of the Brotherhood of the Rosycross*, op. cit., pages xviii–xix



brotherhood in Haarlem, the grand masters of the Lectorium Rosicrucianum explained to the students and pupils of the Rosycross the current signs of the times and the great spiritual treasures in the human microcosm. In 1969, one year after her spiritual brother's death,<sup>107</sup> Catharose de Petri transferred the practical direction of the work to the team of the International Spiritual Leadership.

Since then, the Haarlem Head Temple (as it is called) has been the place of service where many co-workers have followed in their footsteps and given their contribution and service.

On September 4, 2012, this temple had fulfilled its task continuously for 75 years. This is the reason for the deeply felt need to give a sincere testimony to Z. W. Leene with this book:

The *temple* itself may be *one* ray of the holy, the centre of all life that lives within.

The *focus* of the temple guards the deeper spiritual values of being human in the images, in the symbolism, and in the ascending vibrations.

The *significance* of the temple is that the focus coincides with the spiritual focus in the human being. The temple is consecrated to the Solar Logos of Christ, which is charged with the light energy of the order of the brotherhood, which is animated by the striving of all friends.

When *encountering* the temple, light, power, and inspiration penetrate human beings as a benevolent fire. They wake them up to spread their own wings and set off on

---

107 Jan van Rijckenborgh (Jan Leene) passed away on July 17, 1968.

the path to their own freedom, to unity, and to service for others.

The *energies* in the temple, fiery, loving, and active, connect the human being as a microcosm, as a flaming creation of the Spirit, with the Creator, the All-One, who is All in All. The two become one, and it seems that there has never been a separation, only ignorance. Ignorance, and forgetting the true origin and nature of the human being, is the state of being from which the seeker awakens. Many people in the post-postmodern time, the time of the end of all great processes, recognize themselves in this state. Because the mists around their consciousness about the elementary truths of existence dissolve, they shake off the dreamed 'reality' more and more. In the Gospel of Truth, Valentinus, the famous Gnostic in the second century, puts it like this: 'As in the case of the ignorance of a person, when he comes to have knowledge, his ignorance vanishes of itself, as the darkness vanishes when the light appears, so also the deficiency vanishes in the perfection'.<sup>108</sup>

Z. W. Leene dedicated his entire life to bringing this light into ignorance. This is exactly to what he connected when he wrote at the beginning of his work,

Yes, friends, only then can you develop what was dormant until today. You will fall silent at the magnificence of the sciences that are being spread out before us. What do you need then? First of all, hunger for the spirit is necessary and secondly, earnestness, deep earnestness,

---

108 Kirby, Peter. 'Gospel of Truth.' *Early Christian Writings*. 2020. 23 Jan. 2020  
<<http://www.earlychristianwritings.com/text/gospeltruth-attridge.html>>.

and finally, awe! – Then, service to others, finally, service to others and service to others and again service to others. Then you will come to know that there are great treasures prepared for you – great spiritual treasures.<sup>109</sup>

---

109 Public lecture by Z. W. Leene, 1930, manuscript

**PART II**  
**THE FIERY FERVOUR OF**  
**EMERGENCE**  
**LECTURES**

In Scene.

## **Prayer for Devotion in Our Striving**

Supreme Lord of Life,  
working in me and through me  
for the great world of humanity!  
Let your divine light shine  
on the ideal of service to humanity  
to which I have committed myself.  
Do not allow any shadows  
to conceal this ideal that is calling me.

Surround me with such circumstances  
that can be useful for the needs of the present time,  
be these situations of prosperity or poverty,  
of illness or health, of fame or dishonour,  
of high or low status,  
of loneliness or pleasant togetherness,  
of alert watchfulness or seeming rest.

I want to be a servant of humanity  
and be inwardly developed and strengthened by you  
in order to fulfil this purpose and calling.  
Take me and use me.

So be it.

## Responsibility

For 14 years, from September 9, 1924, until his death in 1938, Z. W. Leene was able to dedicate himself to the Dutch Rosicrucian Fellowship (*Nederlandse Rozekruisers Genootschap*) and the Max Heindel Foundation. When the first edition of the magazine *Het Rozekruis* appeared in December 1927 and the two brothers set up their editorial office on February 28, 1928, this is the beginning of an unstoppable flow of thoughts, teachings, and wisdom, which spring like a pure source from his pen. More than ever, the reader gets the impression that already from the very first sentences that he puts on paper, the texts are part of a coherent whole. This encompasses more than 200 lectures, esoteric Bible interpretations, temple services, longer and shorter texts, reflections, and prayers. In the report on Krishnamurti, the Leene brothers express that there is order, system, and lawfulness in the universe. So Z. W. Leene applies order and rules in his activities. He added a consecutive number to the readings and temple services, mostly with the dates when and the places where they were held.

Only a very small part of his work was published in the pre-war publications of the community, in *Aquarius* (the weekly paper) or in *Het Rozekruis* (the monthly magazine). The rule that no author's name would be listed was sometimes revised by adding the writers' initials.

In 1936, *Zwaard of Kruis (Sword or Cross)* appears, the only publication that would appear under his name during his life. When it was determined in 1937 that he was seriously ill, an article appeared regularly in *Aquarius* with the author's name: Z. W. Leene. In July 1938, four months after his departure, the community's board of directors published a book by his hand with addresses on a theme 'with respect, friendship and love for our recalled brother, who held such a large place in all our hearts'. So it says in the introduction. The edition is entitled *Het Rituaal der Rozenkruisers (The Ritual of the Rosicrucians)* from which we have included a large part in this book beginning on page 275 (Part III).

After examining the remaining manuscripts, a number of articles from the pre-war period that the editor declared in the bibliography of *Called by the World Heart* as works of Jan van Rijckenborgh can be attributed to Z. W. Leene.

The path of liberation is as varied as life – it has 1001 facets. It is not difficult to walk if it is tied to one condition: the non-ego of the gnosis. Those who find their rock-solid basis in this are going on a joyful path. Every event that affects them adds something to their insight and consciousness. It teaches them to see even better how the All-One wants to work with and through them. Only those who seek compromises will discover the confusing or tense consequences.

Z. W. Leene is a master on this knife edge. He does not speak about himself, neither about psychological problems nor about the deficiency symptoms in human existence. It is rare to meet such a person. His vision is as wide as the



cosmos and at the same time as joyful as the spirit of life. His heart is louder and ‘full of the bright red blood of Christ’. His message is service to others, to humanity, to the work, and to Christ, who accomplishes a work of light and life. His being is love; one cannot express it differently.

It is even rarer that three or more such people find each other and together start a new work of liberation as was the case with Z. W. Leene, Jan Leene, Cor Damme, E. A. Roland-Revera, and Hendrikje Stok-Huizer. In the first was the core power with which the modern Spiritual School started. The others formed the first ring within which the work found expression and took off.

We had in mind to put together a whole with the following two parts of this book. On the one hand, the varied work, awake spirit, and esoteric depth of Z. W. Leene are to be shown; on the other hand, the reader is to have the opportunity to experience the power of his activity, the warmth of his nature, and the magnitude of his religious conviction. This ‘mystic of the Rosycross’ – as his brother called him – speaks only once about the ‘ego’ when he means the inherent divine spirit, and he uses the terms ‘occult’ and ‘occultism’ when he wants to express the ‘inner knowledge’ for which the word ‘gnosis’ is used today. Apart from adapting the use of numerous exclamation marks and the excessively polite addresses to today’s usage, we did not want to change the pre-war esoteric terminology any further.



Z. W. Leene, pioneer and leading figure of the summer weeks, giving a lecture in the temple tent in 'De Haere' in 1935

## The Flaming Fire

*‘I came to bring fire to the earth, and how I wish it were already kindled! I have a baptism with which to be baptized, and what stress I am under until it is completed! Do you think that I have come to bring peace to the earth? No, I tell you, but rather division! From now on, five in one household will be divided, three against two and two against three.’<sup>110</sup>*

Lost in thought, people stood before the mystery of fire. They saw the pointed, multi-coloured tongues twist and turn. They watched the curtain of fire flicker and vibrate in the still air. They heard the hissing and whirring of the fiery snakes and noticed how the judgment was being carried out inexorably. Matter went up in a sea of flames. ‘I came to bring fire to the earth’, says the universal spirit, ‘so that matter will perish in the sea of flames’.

Matter – that is the crystallized. It is the rigidification process, the incrustation and armouring. It is the prison and the constricting straitjacket. That is why the fire gods loosened their glowing lava flows so that matter would perish in a feast of flames.

Lost in thought, human beings stood before the mystery of fire, before the blazing fire of their own being. They recognized the fire of God; they saw their Lord, the Christ,

---

<sup>110</sup> Luke 12:49–52

who said, 'I came to bring fire to the earth. I wish it were already kindled!'

Because the fire that burns in the hearts of many is the unholy fire. It is the red fire of the lower drives, the flaming dagger teeth of natural necessity. Matter is the crystallized fire, the fire that scorches dull red and fades in the golden sunlight. 'I have come to bring the golden sunlight to the earth. I wish it were already lit!'

When the neophytes of the bonafide mystery school look out over the wide earth, they see in sacred astonishment how the work of God takes place. Millions of golden-yellow fire tips of the mighty spiritual sun hit the earth's entire surface, and its touch is like an explosion. The sacred aura of the planetary spirit embraces the earth in a fiery embrace. The flames rise to the sky in countless places. 'Do you think that I have come to bring peace to the earth? No, I tell you, but rather division!' Because 'I came to bring fire to the earth, and how I wish it were already kindled!' So this passage from the Gospel of Luke speaks to us about the blazing fire. You will presumably have fully fathomed this fire mystery with me because I can only speak about what lives in your heart and is built up in your soul, for the universal spirit said to all of us,

*And as a white-hot solar fire, I descend to  
you;*

*I bring the fire into your heart.*

*I throw torches of divine fire blazing into  
your spirit;*

*the feast of flames points all matter towards  
its demise.*

The philosophy of the Rosicrucians, the wonderful conception of esoteric Christianity, explains the Christ fire and its task in this world. It is the purifying Aquarius fire. What is Aquarius' purpose? It is the symbol for the perfect human being, for the human being in balance. It is the symbol of a balanced world in which people consciously live in peace, friendship, and mutual appreciation. This human being and this world are diametrically opposed to the present world conception and its human being. Therefore Aquarius is revolutionary! It wants to break up the old and the decayed; it wants to burn the false and the devilish and to purify the lower and the perverse.

The world and humanity must be baptized, baptized again, for a new world order, for a better society, for a structure that exhibits more logic. 'I have a baptism with which to be baptized, and what stress I am under until it is completed!' Do you understand? It is a baptism that we have to experience. We have to draw a process of re-creation, a deed, into our being, individually and collectively, as persons and as a society. The re-creating fire is within reach; the possibility is there; the light is shining, and oh, how we all wish it were already kindled, and how anxious we are until this re-creation is accomplished! When we reckon with reality, when we do not speculate that 'it will happen someday', then we know that the pure fire is only latent in most and that there is resistance to the Aquarius revelation in every area. People cling to their blood instincts, to their selfishness, and to their primitiveness.

That is why the human being, the lower human being, and the world must be broken up.

‘Do not think that I have come to bring peace to the earth; I have not come to bring peace, but a sword.’<sup>111</sup> The real spiritual fire does not tolerate any compromises. It turns against everything half and misunderstood. This creates disagreement. It is the task of all human beings to revive the perfect in themselves since the ideal now lies as something broken in the hearts and minds of humanity. The inner revolt must awaken. It can only come when the internal struggle has been fought to the end. Unity must reveal itself out of division. This struggle in the life and development of the esoteric pupil, the pupil on the path, is described so accurately and inimitably in this verse of the Gospel of Luke: ‘From now on, five in one household will be divided, three against two and two against three’. You understand that this saying is not to be taken literally. There are not always five together in one house but sometimes more and sometimes less. But the effect remains the same. Besides, it is completely indifferent to us whether five or six people are living in strife with one another. The literal exegesis is very banal. Therefore, the esoteric interpretation must help us to discover the beauties and truths.

Therefore, see your personality as a house, as your house of the spirit. There are five possibilities, five forces, five developments in this house. This fivefoldness is symbolized by the pentagram, by the five-pointed star behind the cross. The cross is not just the religious symbol of the churches. It symbolizes you, me, the human being. The pentagram can and must develop in this human being. This fivefoldness of forces develops when the neophyte climbs the path of

---

111 Matthew 10:34

Mercury. You may know that Mercury is symbolized by the number five. The path of Mercury is the path of initiation.

As soon as the inner Christ speaks to us, 'I came to bring fire to the earth' and 'I have a baptism with which to be baptized', as soon as we see something of this fire and experience how it attacks us, we have taken the first step on the path. The fire is about to ignite.

An old, handed-down truth says, 'Those who have seen the sacred fire must die'. They must die as to their lower nature; they have to break out of crystallization. Therefore, immediately after the first step on the path, the second must be taken, for the inner voice speaks again: 'Do you think that I have come to bring peace to the earth? No, I tell you, but rather division!'

Many people believe that inner tranquillity and perfect peace comes over them as soon as the fire touches them. This is impossible because they first have to break out of their lower nature completely. Division means internal strife and disharmony, which characterize the probationary pupil. The struggle is difficult; the path is unspeakably steep.

'Three against two and two against three will be divided.' There are two developments that characterize the probationary pupil of a spiritual school: the development of the head and the development of the heart; the development of the mind, the development of knowledge, and the development of pure feeling, the nature of love. Human beings have two options. These are the two base points of the pentagram: pure, divine reason, the higher thinking, and perfect, impersonal love. When the esoteric pupils develop this duality, not as a theoretical value but as

a practical reality, they develop the threefold soul qualities. Then they become superhuman, Jupiter humans, in whom pure mercy has become active. They are the people on whose head the flaming fire is seen, namely the apex of the pentagram. The trinity and the duality have joined to form a fivefoldness, and the personality is illuminated and shines as a pure white cross.

But before that happens, the path of discord is taken. An indescribable inner struggle has to be fought, and all forces have to be harnessed. Soul qualities are attained only after important purification processes. Those who have attained soul qualities have experienced the struggle, the pain, and the deepest misery. All possibilities in their imperfection agitated in them. Finally something of the heavenly fire lights up in them. The sentient soul, the intellectual soul, and the consciousness soul, the three higher points of the pentagram, are revealed in the aura of the persons who have made headway.

The struggle of the two against three and the three against two may also be fought in other ways. You can see the duality as the positive and the negative, the radiating and the receiving faculty, the creative and the generative principle. Equipped in this way, the threefold ego transmits to the threefold spirit – awakened by the fire of Christ, the white rose on the cross – the experience in the nadir of materiality.

There are many ways to explain this struggle between the duality and the trinity. Those who know this struggle know that for them the fire has been cast to the earth, that Christ came for them to awaken them out of the tomb of the lower self.



‘I came to bring fire to the earth’, speaks the universal spirit.

*And as a white-hot solar fire, I descend to  
you;*

*I bring the fire into your heart.*

*I throw torches of divine fire blazing into  
your spirit;*

*the feast of flames points all matter towards  
its demise.*



## Striving

A golden thread is woven through the grey monk's cowl of the seeking neophytes. Wrapped in the garment of loneliness and dragging along the world's suffering – 'in the world but not of the world' – there is this golden thread that connects them with the higher all-consciousness.

It is not the inspiration of higher knowledge that flows through them like a cosmic vibration; it is not the always negative 'opening oneself to the divine', but it is the gold of the striving that is effective in the dualistic world.

Striving, friends, presupposes a previous development, living life, a development of higher faculties, and an already ignited divine spark. In this way, radiant in the darkness of earthly suffering, the pupils consciously raise their head because they see the glowing cosmic fire, and they consciously seek with their own will and an inner need the communion with the universal spirit.

That is striving!

Only in this way does the balance of the developed with being, with all-being, arise.

Where there is only inspiration, the source can dry up, the faculty can disappear, and finally fall by the wayside. Striving means: Eternity is revealed in time. This experience is the prerogative of the esoteric pupil, the everlasting connection with the eternal. Work emerges from this experience!

The cloak of trial is tied tightly around the body. But the master who preceded us on the path said, ‘And remember, I am with you always, to the end of the age’.<sup>112</sup> Thus driven by the inner capacity of striving, we hurry through the darkness as torchbearers. We have come here to prepare ourselves for our task.



---

112 Matthew 28:20

## Opposites

*Moses came down from Mount Sinai. As he came down from the mountain with the two tablets of the covenant in his hand, Moses did not know that the skin of his face shone because he had been talking with God. When Aaron and all the Israelites saw Moses, the skin of his face was shining, and they were afraid to come near him. But Moses called to them; and Aaron and all the leaders of the congregation returned to him, and Moses spoke with them. Afterwards all the Israelites came near, and he gave them in commandment all that the Lord had spoken with him on Mount Sinai. When Moses had finished speaking with them, he put a veil on his face; but whenever Moses went in before the Lord to speak with him, he would take the veil off, until he came out; and when he came out, and told the Israelites what he had been commanded, the Israelites would see the face of Moses, that the skin of his face was shining; and Moses would put the veil on his face again, until he went in to speak with him.*<sup>113</sup>

Opposites move the world and determine the progress of humanity. And while light is the opposite of darkness, the sense perceptible is the opposite of the spiritually perceptible. Humanity struggles on its way of the cross towards salvation going from one opposite to the other.

I just said that it is the opposites that move the world. When we are ready to consider this, we come to strange

---

<sup>113</sup> Exodus 34:29–35

conclusions. Namely, that we can penetrate to the truth by determining the finiteness of the opposites. In particular, we come to the discovery that the one pole of the opposites always rests on the finiteness of things while its opposite pole indicates the eternal or eternal being.

When we speak of darkness, we immediately come in a philosophical consideration to the conclusion that it is not an eternal principle. Logically, we conclude from this that the opposite pole, light, must be so. If we now take this as a hypothesis, we will be convinced that it is always true. It leads us to the valid conclusion: One of the two opposites is eternal; it stands for the truth.

So when we look at the world, it is a matter of determining which of the opposites is eternal. For example, when we envision sense-perceptible natural phenomena as a basic principle, we always come to the conclusion that the sense-perceptible, this entire history of the past, betrays us. It always merges into something else. In this relativity, we cannot hold onto anything permanent for our philosophy. When we again contemplate our philosophical guideline, then we know that this pattern of thought is an intrinsic urge. It is our inherent principle that as a principle of eternity spurs us on to penetrate to the opposite through our inner contemplation, through our philosophical, immanent 'drive' – if I may put it that way. If this is so, then we also know that we cannot stop at what is perceptible to the senses. This has to move more and more into the background to the degree that we listen to our inner urge, the principle of eternity within us, God in us.

It goes without saying that if we really become philosophical, the sensible will become less and less

concrete. The sense organs become less receptive to impressions. Friends, this always works out. If we want to reflect on the indivisible *one*, we cannot lean on its opposite pole, the general. Because the general manifests itself only in its opposites, in multiplicity.

At the same time, we discover that the opposites are not always irreconcilable. No, one corrects, overcomes, helps the other. So if you want to overcome hate, you call for the help of the opposite, for love. If you want to overcome materialism, remember the altruistic principle. Corruption is the opposite of flawlessness, impurity of purity. If you want to overcome the darkness, give light!

So in our contemplation, we can determine that light is the opposite of darkness and that where the light appears, the dark flees. The reverse is not possible. When the stronger appears, everything temporal disappears in order to radiate the principle of eternity.

As I have already indicated, this is not a hypothesis but the source of all eternity – the primal principle. Those who turn to light have known darkness. Or they turn away from the light and stay in the dark. Those who turn to the light have been in despair. They turn to the copper wash tub to wash off all traces of darkness. If they stay true to their pursuit of light, they have found the golden candlestick on the path that will illuminate the place where they are to serve.

There are people who wish that the light always precedes them as something sacred, untouchable, as something with deep mystical meaning. Oh, friends, is this not present in the simplest of people who throng around the flickering candles on Christmas? This light consoles them like a mystical event that winks to them and for a moment pulls

them out of the sphere of suffering and worry. It speaks of the beautiful that has not yet appeared, that will surely come sometime so that they can worship it and kneel before it.

‘Oh, let a lot of light burn in your gathering place, in your temple’, a priest recently told me. To present light as a picture of the future, yes, that is the mystical baptism. But then we risk forgetting the divine call because it is not the calling of humanity to walk to the temple with a torch in the mystical evening light. The task of humanity is deeper; its calling is more wonderful: not to *follow* the light but to become light *yourself*, just as Moses meets his people when he comes down from the mountain of the encounter with God, shining with light from himself. This is no longer the light that awaited him in the burning bush, where God met him as a consuming fire, just as we encountered this consuming fire when we stood in remorse in front of our own altar, feeling in pain and burnt out. Then we experienced how this sacred fire, this sacred light, kindled the embers in us, enabling us to go on.

When Moses comes down from the mountain, he has woven by his service the golden wedding garment, the pentagram. It is the garment of light that everyone wears who has served in truth, the etheric body in which, after true insight, the lower gives way to the higher, to the light. The lower is temporal and finite, but the higher is eternal and without end. Atom after atom, this true light, these luminous ether atoms take their place instead of the lower ether atoms. It happens to the extent that we have done something for ourselves and for others. This miracle occurs in the measure of our true ensoulment, our courage and diligence.

A miracle? Yes, a miracle for all who could not see it yet, a miracle for those who could not yet recognize the light as a torch that burns in us and illuminates us. But it is glory for all who are able to see it, a glory for those who can follow a logical line of thought to the truth of what I have spoken to you. That is why Moses is not the one who only follows the light, who only experiences it as a mystical baptism. He himself is radiant with light because the higher, shining etheric body of Moses dominates the lower one to such an extent that Moses actually descends with a shining aureole. He receives his initiation on the mountain not because of a sudden change in his physical condition but because of his constant effort to serve others. 'On the mountain' is a symbolic representation of a philosophical school that gives him 'the law' carved in stone tablets, the law of wisdom for the people that he has to guide. There, on the summit of the spirit, Moses spoke with God; there he put aside his last selfish desire. He was not only allowed to see the light, no, he himself has become the emitter of the light; like a torch, he himself has become the light. The result is that the people of Israel tremble and Moses veils his face.

Friends, it is like this: Where the light approaches, the darkness flees; it trembles in face of the holiness. Where the light, the soul light, shines in all its glory, the impure trembles. As long as the people did not know who Moses, their leader, was, they had the audacity to grumble against him. But now that he shows who he is, they are trembling. Have you ever experienced the tremors of unholy darkness at a deathbed? How the hypocritical piety is waiting behind the door? But when the holiness is veiled, one has courage again. Where the light is veiled, one is so bold as to spit in



the face of the holy, as Christ experienced on the place of judgment.

Is that not the basic principle from which the masses live? Did not Christ say, ‘people loved darkness rather than light’?<sup>114</sup> Moses covers his face again because the people of Israel cannot stand the light. ‘For now we see in a mirror, dimly’, said Paul.<sup>115</sup> ‘Seeing they do not perceive, and hearing they do not listen.’<sup>116</sup> But does not Paul also teach us that the mirror also reflects the possibilities of the eternal? So we read in 2 Peter 1:19, ‘You will do well to be attentive to this as to a lamp shining in a dark place, until the day dawns and the morning star rises in your hearts’.

This forms the basis on which it is possible to understand the ascension. Moses taught us, ‘eye for eye, tooth for tooth’,<sup>117</sup> according to this nature. Christ comes and teaches, ‘See, everything old has passed away. I tell you, love your neighbour as yourself’.<sup>118</sup> Moses comes down from the mountain in a golden wedding garment. Christ ascends to heaven in glory. In Moses, human beings principally enter into the process of redemption through the example that they see before their eyes – and they tremble. In Christ, human beings principally enter themselves into the process of redemption where Christ disappears from their field of vision. Moses is bound to a place where people perceive him, where they perceive him in an appearance. Christ is

---

114 John 3:19

115 1 Corinthians 13:12

116 Matthew 13:13

117 Leviticus 24:20

118 See 2 Corinthians 5:17 and Mark 12:31.

the infinitely high where he enters heaven from time in order to be present for the whole planet in this way.

Since the individual fall of human beings was a logical necessity to enable individual salvation, the ascension of Christ also becomes a logical necessity, not the entrance into liberation but the entrance into omnipresence. It is therefore no accident that it is written that he is 'seated at the right hand of God'.<sup>119</sup> Here the one way is recorded in its fundamentals: sanctified by suffering. From the origin into the darkness, through the darkness to the light. Through the light to consummation. Not the return to the origin but the consummation that lifts us as the ultimate possibility above the law of karma and reincarnation. See, that is what the ascension teaches us! That is why the light came into the world: to prove its infinite love through this glorious ascension.

The outpouring of the Holy Spirit must follow just as fundamentally as the beginning of a new process. At the beginning of Genesis, we read, 'And the Spirit of God [brooded] upon the face of the waters',<sup>120</sup> that is, where the form is 'hatched'. We are regenerated in Christ. As many as have accepted him, so many he has given power to become children of God again. When this one basic principle is fulfilled again, the spirit descends like fiery tongues to set fire to all who have been born again on this basis and to allow them to participate in the divine communion in order to fulfil the deed of truth in ardent longing.

---

119 Colossians 3:1

120 Genesis 1:2, alternative translation of *merachepeth*

So the one is a condition for the other. See here the feast of Pentecost for individuals who want to celebrate their freedom in the nature of truth! See here the extreme possibility of opposites! Born in form in the deepest of the dark floods of water and return to the light, to the fire of the spirit. The light came into the world for this reason: to teach us this in the deepest darkness.

Where the unity of God is violated for building the tower of Babel, where humanity seeks unity in visible signs, unanimity is destroyed and the confusion of languages arises. But where the unity in the opposites is celebrated according to its inner nature, reborn in the spirit of Christ's spirit, there the Pentecostal feast is celebrated. The fullness of God is expressed not on the outside but on the inside. 'And how is it that we hear, each of us, in our own native language? Parthians, Medes, Elamites, and residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the parts of Libya belonging to Cyrene, and visitors from Rome, both Jews and proselytes, Cretans and Arabs—in our own languages we hear them speaking about God's deeds of power.'<sup>121</sup> This is the Pentecostal festival, the festival of the Pentagram, the bright, golden wedding garment that radiates from us in fiery tongues.



---

121 Acts 2:8-11. In ancient times, Cyrene was a Greek city that was located in what is now Libya. It was the most important of the five cities in the region in those days and gave the name of Cyrenaica to eastern Libya.

## The White Lodge

Every religious person has a concept of God. If we would ask people about their ideas about God, we could put together a great work of poetry, a dazzling poem that would sometimes sound like an epic, a heroic poem. Then, it would turn into quiet, whispering songs full of overwhelming reverence and kneeling adoration. We would be impressed by the pure naivety of the simple people and the feelings of soul anguish of those seekers who want to fathom the divine will in their spiritual struggle. ...

However, no idea of God can be more powerful, more comprehensive, more awe-inspiring, and more concrete than that of the seekers for pure wisdom. Because these seekers and researchers do not simply stand before God with an open heart so that gratitude and adoration may arise from it, but they also approach God with an open mind so that they can see and experience something of the superhuman organisation of the universe, something of the grandiose lawfulness of all cosmic events, the divine plan, which is fulfilled with system and order along strictly drawn lines.

At the same time, they see that all of this does not take place like an automatic reflection, not like a machine that is controlled by the will of the All, which is enthroned somewhere in the unreachable, far above everything that burrows, spins, and turns down here. They see how everything is a singular pulsating, true life.

The idea of God of these people shows them how the concepts ‘God is love’<sup>122</sup> and ‘God is light’<sup>123</sup> are not only qualities but awe-inspiring deeds in which every being that is really willing can participate.

This is how we approach the association of sacred powers known as the ‘White Lodge’. What is this White Lodge and who participates in it? There are several mystery schools spread over the world, the mystery schools of the lesser mysteries. There are seven of them. There are also five schools for the greater mysteries. Each of these twelve schools is now run by twelve elder brothers. Each school also has a thirteenth member, who is also the head of the school. These twelve heads of the twelve schools form the association known as the White Lodge. It is therefore the highest council of the eldest of our brothers. It bears full responsibility for human evolution and plans the steps we need to move forward.

Christian Rosycross, the head of the Mystery School of the West, as head of the Mystery School of the Rosycross is also a member of the White Lodge, which is under the leadership of our planetary spirit, the Christ.

The White Lodge is the direct, white, radiant light through which the will, wisdom, and activity of God are communicated to us. Twelve rays emanate from this White Lodge, which cut a path through the darkness to offer the light of initiation to all who wish for it. So for us, there is the Mystery School of the West and, as its humble servant, the Rosicrucian Society, who wants nothing more than to

---

122 1 John 4:8 and 1 John 4:16

123 1 John 1:5

announce with full intensity the teaching of Western wisdom to all who need it.

The Mystery Order of the Rosycross is absolutely secret and not accessible to anyone unless after a direct invitation. However, one of the brothers agreed to help probational pupils from the Rosicrucian Society. So our society has become a direct way to enter the mystery school. We give you this vivid picture that is directly related to our idea of God. Indeed, the Absolute cannot be explained, but all of its revelations can be recognized and explored at all levels. If you lift only a corner of the veil that covers world events – and you can if you truly live life – then you will become a person with firm resolve, a person with a direction, with a goal. You have seen an act of God; you know God in the reality of one of God's works. All half-heartedness, all lukewarmness, everything narrow-minded will leave you. You have seen God. Like Faust, you have grasped the sign of the macrocosm, the sign of the White Lodge, the sign of Christ – the elements open their doors to you. Once you have seen the truth, you can never turn away from it.

Do you notice how this intellectual, dry image of the White Lodge not only opens your divine thinking faculty but also unlocks your heart to the deepest reverence and true adoration achieved through knowing and feeling? Above us, around us, within us, the white light of the White Lodge shines as one of the visible revelations of the love of God, which surpasses all intellect but which can still be fathomed – as far as the intellect can reach.



## **The Temple of Solomon**

There is a truth in the world about us human beings that cannot be spoken. There is a truth in the world about us that cannot be brought down to our level of understanding. There is a truth in the world about us that is so high, so divine, that we can only find it if we ascend to its height.

The Rosycross is approaching such a truth, and unfortunately there are only a few people who are able to understand it. Numerous attempts have been made to pull truth down so that it came to rest in the realm of the great masses. But the masses and their leaders immediately sought to bind the truth. They tried to make truth serve their own thoughts.

If we have been once, just once, on the way to find truth, then we have learned how unspeakably deep and wide the ocean of this truth is. If we have been once, just once, on the way and our hands writhed in despair because a world was going down around us, then had we not found truth at that moment? If we have faced truth, even for only a fraction of a second, then we knew what happiness means. Since that moment, there is only one desire left in us, namely the desire for realization, for the fulfilment of this truth.

We then also know that we alone are able to encourage the seeking of this truth, and at the same time, that we cannot bring it to people because as many times as we bring it to people with strong arguments, so many times it will be

betrayed. How can someone who is still of this nature understand according to the spirit? That is why Christianity is a heroic struggle that first places us on the foundation of nature, then raises us up to individual self-consciousness, and only then allows us to see salvation in freedom. Christianity is a heroic struggle. Temple building is a huge struggle for truth, the first attempts of which are told to us in impressive Masonic legends: the pouring of the sea of glass,<sup>124</sup> the mystery of Melchizedek – spiritual alchemy.

If we delve into the philosophy that regulates the mighty temple building of Solomon, we see that where we are created out of the absolute as part of God, as spirit of God's spirit, as image after God's image, we ourselves bear the fault of our servitude. Because 'being born of God' does not mean having your own wisdom like God. To put it even more clearly, being a child of the Father is no protection against stupidity and attachment. It therefore includes temptation but also the greatest possibilities.

Whoever descends from the Father has the task of gaining a deep understanding, the task of developing spiritual eyes that fathom events in their deepest essence. This is already temple building and requires great care from the builder. There are many things that tell us about eternal wisdom and temple building, but there are few who understand the language of the spirit. Solomon knew this language, and he knew through his personal struggles that it is the language of love. He saw God's work, the work of the Father, in its diversity and in its infinite number of possibilities. Your attachment to nature is the pain of the children of the

---

124 Z. W. Leene is referring to the casting of the molten sea (KJV) or cast sea (NRSV) by Hiram-abi (1 Kings 7:23 and 2 Chronicles 4:2), known as Hiram Abiff in Masonic legend. The sea of glass is mentioned in Revelation 4:6 and Revelation 15:2.



Father; it is their unspeakable suffering that fills and spurs them on to temple building.

That is why temple building begins with bringing cedar wood from Lebanon. The characteristic of Lebanon is that it descends in terraces to the sea. In various phases, it immerses itself in eternity, which is as wide as the ocean. When the blue of the heavens, when the firmament and the sea of stars are momentarily disturbed by a dark cloud, it is as if the colour of the ocean has faded and it is quivering with suppressed anger until the image that irritated its majesty is engulfed.

But it is only an image because neither the dark cloud nor the ungodly thoughts of people are capable of disturbing or tarnishing the nature of its flawlessness and truth even for only a single moment. Neither the godless nor the divine, neither the liberated person nor the bound person is able to change the nature of truth. It is the nature of eternity that, despite everything, it holds us as if in a blissful embrace, as the eternal water that meets the foot of Lebanon, murmuring of bliss and knowledge, and washes around it – Lebanon, which means purity, white purity.<sup>125</sup>

The Anti-Lebanon range runs parallel to the mountain range of Lebanon, and its highest peak is in the Hermon range. The hallmark of Anti-Lebanon is that it rises from the valley to the steep heights of knowledge. That is why this mountain is called the ‘Mountain of the Ancients’. It is a holy mountain with many temples. But from its steep height, we only see an abyss, bottomless depth, and no way to the sea, to eternity, to eternal truth. This is why Psalm 42, verse 6, says, ‘My soul is cast down within me;

---

<sup>125</sup> Lebanon comes from the Phoenician root for ‘white’, apparently referring to its snow-capped mountains.

therefore I remember you from the land of Jordan and of Hermon', which is very far from the temple in Jerusalem.

There is a way from east to west. There is a way from Egypt to Canaan. There is a way to Lebanon and Anti-Lebanon. There is En-mishpat, a source of justice, a spiritual focal point near Kadesh-Barnea, a sacred source. There are many who climb Anti-Lebanon – there are only a few who climb Lebanon.

The cedar wood that is free of fiery sulphur can be found on Mount Lebanon. That is why those who are bringing the wood that is suitable for temple building know the white purity and overcome the fiery flames of the lower desires. The fir wood of the ark, the dynamic force of our desire body that pulls us down, must be transformed by it. The sulphur-containing power of fir wood is not held back here, but it is transformed by the sulphur-free cedar wood.

Solomon is unable to build this temple alone because one cannot serve the Father with an understanding of being separate, not one-sidedly, not with abstract mental images. For the Father also only wants to be a servant of the Absolute, the One and the Holy, who bears and drags the universe. That is why the help of the other one, the master builder, appears, and both are still working on the construction to this day.

There is an unspeakable longing for temple building, for a temple that will take away any awareness of the separation between the children and their Father. There is homesickness to bring people back to unity, while now, alienated and despondent, they are struggling against

dissolution. They are carrying on a struggle of self-assertion.

The one who under Lucifer's leadership chases and pushes humanity forward is a 'skilled craftsman'. Time is running out for this fiery spirit; enthusiasm has inflamed him, and he wants to hurl his torch into the middle. 'Continue! Continue! You will be a god!' He has the irrepressible courage that is necessary for this. He whips humanity forward and pulls it out of its laziness. But after him comes the Christ who brings the truth to us with shedding his blood on Golgotha. It is the blood that is the remedy for the purification of the desire nature, the sulphur-containing fir wood. So he becomes a servant in the mighty plan for our elevation. As a result, we cannot stop at enlightenment; we must walk through the gate that leads to salvation. We cannot stop at the enlightenment of the Luciferic spirit, but we must go on to Jesus Christ, who is the redeemer. However, enlightenment is a prerequisite for wisdom, the wisdom that leads to salvation. It is this wisdom that troubles conscience. Hiram Abiff helps building, and he knows the secret. He goes to the square and casts two pillars there. One pillar is called Jachin, which means, 'Jehovah is the founder'. Jehovah is the greatest initiate of an era that preceded ours. He is the founder of 'faith', and that is also why the Mosaic legislation begins with 'You should'. The other pillar is called Boaz, which means, 'With the strength of fire, with knowledge'. The sons of fire are the founders of reason. These two copper pillars form the entrance of the temple portal.

The people who are under the guidance and direct influence of Jehovah tend to accept things in good faith. They are called the sons of Seth. It is therefore not a family matter

when the Bible tells us that Solomon is a son of Seth. However, he cannot build alone and therefore employs the help of Hiram Abiff, who is the representative of the people of fire, the people of reason, creators of art, industry, and science. They are called the sons of Cain. Hiram Abiff is a son of Cain. This also tells us more than the reference to his origin. Thus, the portal of the temple forms the entrance for both the people of the light of reason and for the people of faith. See the hidden secret here.

A soul community does not know the concept of separation but is permeated with the principle of love that Christ gave. Everyone who builds on the temple is more or less permeated by this principle, the principle of love. There are those who have the task of building the foundations and therefore have to break off the old, crystallized elements first. This creates explosion, conflict, pain, and suffering. These co-workers are used as storm troopers and, despite remaining ignorant, are suitable for this. This first work is the foundation, and they, the temple builders, know that this is necessary. In the whole temple construction, everything is only a means to bring out the beauty of the whole. There are those who create the beautiful wall ornaments of the temple. The deeper their work is rooted in the Christ principle, the more beautiful the result of their work. There are also those who want to build their own temple and forget the group interest until the time for awareness has come. They too learn how to build on the eternal temple.

For everyone, however, for those who build the foundation as well as those who build the towers, obedience to the

principal builders, who designed the spiritual plan, is necessary. It is the obedience that is possible when the principle of wisdom is recognized.

There are builders who are privy to one of the higher building plans, something that those who are building the foundations cannot yet understand. There are also those who have been initiated into several of the higher building plans. But everyone works in the deep awareness *that everything is only a means and never the goal*.

Then there are the initiates who inspire everyone with their conviction. They also say, 'I am only a means and not the goal'. Because an even more beautiful temple building is waiting, with a goal without finitude.



## God Is Light

God is light, infinitely pure light,  
a well from which nothing but pure,  
immaculate light springs up.  
God's being is infinite,  
there is no shadow of doubt in God.

God lets us survive mortal anguish.  
When we feel God's light burning within us,  
God helps dry our tears.  
God knows our fever,  
for all our suffering becomes light and glorious,  
even when our children  
hammer into the wood of the cross.  
We feel the silent nails  
hammered through our sensitive spots,  
hammered through our own heart.

But what should make us sigh  
since we drank from the nard,  
this balm of Gilead  
that God prepared for us?  
God is light.

If we walk in God's light as God is in the light,  
then we have fellowship with each other.  
Those who love their fellow human beings  
are in the light.  
There is no distrust in them,  
neither hatred, nor slander, nor hypocrisy.

The hissing, monstrous snake,  
full of poison and vice,  
flees from love.  
Let us love our fellow human beings not with words  
nor with talk but in deed and truth.

God is tranquillity.  
Tranquillity is the overcoming of violence.  
Tranquillity is the glory after the struggle.  
Tranquillity is the crown that is acquired by those  
who have fought the good fight.  
Tranquillity is born  
where the storm of our passions has been overcome.

We know tranquillity  
because we have been in the court of coercion,  
because we have endured our own Gethsemane,  
because we have shed blood  
so that the grey earth became hell for us.  
There we can refresh ourselves

on the divine nard of love,  
which is so great that it can give us euphoria.  
We stammer with joy when we think of God's love  
love that is more than long-suffering,  
that is more than mercy.

See, today God's Son is leading us to the light,  
this sun spirit  
who climbs the mountain of suffering  
with a song of praise,  
with blows and then the scourge  
on his holy back.

He is a lion, a strong hero  
who shows us the way,  
who does not flee from the difficult path  
but deliberately treads it.

He does not hesitate; he does not doubt.  
Through the dark misery of his sufferings,  
we see the wonderful smile of his understanding  
and his promise:  
"Truly I tell you,  
today you will be with me in Paradise."<sup>126</sup>

---

126 Luke 23:43





## Initiation

*Then he said to them all, 'If any want to become my followers, let them deny themselves and take up their cross daily and follow me. For those who want to save their life will lose it, and those who lose their life for my sake will save it.'*<sup>127</sup>

The term 'initiation' is an extremely difficult problem for all people who are preparing themselves – driven by an inner force – for the higher life. What is initiation? How does it take place? What are the conditions? What are the consequences? Thinking people who prefer to first think about what they should do and who like to look for ways that lead them to their goal get on the wrong track here. They have too little real food for thought and too much imagination. The true initiates do not speak about their personal experiences because silence is a requirement on the path. The voluminous literature on these delicate things quickly turns out to be overflowing with untruths and dangers. Most of the books on the subject are predominantly obstacles because they have been born out of selfishness and stupidity.

Therefore I will sketch for you a person who was looking for initiation and found the way to it. This is tangible for each of us because initiation is not so immeasurably far from us. It is closer to us than hands and feet. It does not come from the outside – it grows from the inside. The kingdom of God

---

<sup>127</sup> Luke 9:23–24

is within you! The person I will put in front of you is the image of an idea. This fiction reflects your face, your bodily figure. It is you. It can be you if you want, if you pull the thought image towards you and make it part of yourself. So I then see this image feverishly searching for truth. It drives through the world like a storm wind, peering and listening everywhere but not finding anywhere. Is life a thought process? Is the goal of life an emotional process? Is it a stubborn assertion of the will to power, or is it a submissive kneeling? Is life a clash of interests, an exercise of passion, or is it something other?

People search for this other but cannot find it anywhere! They know that the other exists, but the way there is hidden. This is how the loneliness of life appears in their heart, the feeling of being abandoned by God. With sobriety, they realize the hustle and bustle of this foolish existence, the terrible effort for a few pieces of silver. Their heart is closed because they are disgusted with their fellow brothers and sisters in the human life wave. Do you know the loneliness, the horrible feeling of abandonment with its terrible inner problems? You have nobody to whom you can confide about it. You are a mystery for those closest to you.

Some have sung the deeply melancholic, dramatic song of loneliness. It is a single agonizing sighing, but it is the first step towards initiation and the higher life. Heroes are born from loneliness because here in loneliness, a new horizon opens up to a previously hidden light. This light is like an illuminated sign that points the way to further development.

What kind of light is this that perceives our dream image? It is the light of the ancient wisdom that continues to glow

under the centuries-old blanket that humanity has spread over it in ignorance. For the seers, the light of the old wisdom shines through togas and priestly robes and across the stupidities sanctioned by the universities, through our capitalistic economic system, which is going under, indeed, through the deepest earthly night. Those who see this light are no longer lonely. They realize that they are children, sons and daughters, of this light. Thus, they continue to walk in a clearly defined direction.

In which direction? They capture the ray of the light of wisdom that is intended for them, that shines most powerfully, and that intensely outshines everything else. They step on the path that leads back to the Bible. To the Bible? The Bible was given to us by the Lords of Destiny, who give to everyone what is necessary for their development. However, do not see the Bible as our theological world presents it! Do not see this outer garment! See the Bible as you will have to learn to see it in the future: as an esoteric scripture, as a compact piece of primordial wisdom that you keep at home.

When the world has had enough of theology and the church doors of today have closed, when humanism has fizzled out and people stand with the same empty hands as they did 2000 years ago, in despair and deadly fear, then small bands of brothers and sisters will go out into the world to lead people back to the Bible as an esoteric element of wisdom of great power, not just for the West but for the whole world.

‘The Kingdom of God is within you’, says Christ Jesus.<sup>128</sup> We want to hold on to this tremendous truth as a guideline

---

128 Luke 17:21 KJV

when we discuss this passage. What does the real seeker understand by 'carrying the cross' and 'If any want to become my followers, let them take up their cross daily'?

First of all, the cross symbolizes our body, our material body, the possibility of expression in the material world. It follows that our task lies primarily in the material world. Here we have to carry out the ideal of the higher life with all the consequences that come with it. Down here, we have to carry out our liberation by not only truly shaping our body into an image of God but actually expressing God in our world.

For that, we primarily need self-denial. What is self-denial? It is a form of lack of desire, the key to initiation. Imagine yourself for a moment without any desire. Would you still be on the hunt for money and goods, for honour and fame, for a good position with additional earnings and a nice pension, while millions of others are at risk of starvation and misery and lost in deep poverty? Would you still be jealous? Jealous of unimportant things?

The world also knows a kind of desirelessness that I would like to denounce: It is the wimpy, weak, and lackadaisical type of people who use force to suppress their lower desires, which leads to all kinds of excesses.

However, the image that I called up before you blazes and radiates with energy, filled with a creative urge and enthusiasm in its complete desirelessness, for there is a primordial power in people that cannot be eradicated. You only need to turn this power around.

Imagine a moment without your desires tending to the baser, the temporal, and the bourgeois. Now, for a moment,

do not fixate on job, money, outfit or coat, spouse or children, on your own small, painful hardships or passions.

See yourself in the world as a son, as a daughter of the light, as an impersonal, yet highly concentrated entity. All women are your women; all children are your children; all fathers and mothers are your fathers and mothers; the concerns of all are your concerns. See them all in the world as it is today: poor, beaten, ignorant, and deeply, deeply sad. Then gather a stream of love within yourself and plunge into this pool of misery without the least bit of self-interest to save, help, support, and bear. That is self-denial – that is desirelessness!

Then you are truly a cross bearer, then you are the son of God, a representative of God in this world, and then you carry out God's deeds of love. Then you are a universal human. Then comes the initiation; then the initiation is here! Initiation is the foundation of the kingdom of God by you in yourself – nothing else. If you are such a cross bearer, then the seven sensory centres, the seven centres of power in our spiritual vehicles – the seven roses that have their representatives in our material vehicle and are known to us as the seven endocrine glands – become so developed that they form an open door to liberation.

You enter the world of the invisible as a free person and can learn there what you have to do here.

If you are such a cross bearer, then the white rose will descend into you as the centre of your existence. That is the touch, the breath of God, the descent of the cosmic Christ who comes to live with you. People will then perceive your golden star, the glorified vital body consisting of the two higher ethers.

The return of Christ has become a fact for you; he has already appeared in the clouds of heaven for you. He has imparted himself to the fine clouds of your aura. For you, the Aquarius era is not something that will occur after 700 years, but it exists today. It is here. You have been perfected in Christ as the 'I am'! You have reached the alpha and the omega, the beginning and the end.

That means carrying the cross; that is initiation! If you can and want to, if you want to follow this path, then I truly tell you in the words of Christ, 'there are some standing here who will not taste death before they see the kingdom of God',<sup>129</sup> who will bring the kingdom of God, which is latent in us, to real development. That is initiation.

Then something else follows: It will happen 'eight days after'.<sup>130</sup> Eight is the number of the gate to eternity, justice, and abundance, the path of perfection, purity, power, and bliss. Eight is the perfect way of the cross that leads you up to the radiant mountain heights of the Spirit, to holy Montsalvat.

That is the *culmination* of your initiation. There you see the dazzling white garments; there you see the light and the Christ, the unspeakable wisdom. There you look at Moses, the fountain of God, the symbol of divine will. There you see Elijah, the power of the Holy Spirit. There you will consciously experience the touch of this omnipresent trinity of God when you have developed within yourself the trinity that is indicated as Peter, John, and James. Peter: the primeval urge, the dynamic energy, the will to power, the

---

<sup>129</sup> Luke 9:27

<sup>130</sup> Luke 9:28

tremendous creative urge of the spirit. – John: the wisdom, the Christ principle, the fire of Jupiter, in which intellect and feeling are united as right knowledge and deepest, purest devotion. – James: the all-overwhelming desire, the all-pervading and renewing idealism, which elicits creative abilities.

Thus, Christ, Moses, and Elijah as well as Peter, John, and James meet on the mountain of the Spirit: the trinity of God and the human trinity. There they unite in light and love. There, in this initiation temple, the festival of initiation is celebrated. But this liberation, this Vulcan festival of glory, cannot last forever. The journey goes down again – because is it not the task of the White Brotherhood to lift people out of the mud of the earth and turn them to the light? Down here, here the work calls! But for everyone who has learned how to bear the cross, it is certain that they have become citizens of many worlds. If the tight straitjacket of the material world is too depressing for some time, then they consciously go through the gates of eternity. They climb the mountain in order to pray and to pronounce ‘the Word’ – the creative ‘Fiat’. From this hour, they experience the unspeakable bliss of progressing with the Holy Trinity of God.

The picture that I put in front of you reflects your face, your bodily figure. It is the fragile dream image of your original humanity. It is you. It can be you if you pull this thought image towards you and make it part of yourself. Christ says, ‘But truly I tell you, there are some standing here who will not taste death before they see the kingdom of God’.<sup>131</sup>

This kingdom of God is latent within you.

---

131 Luke 9:27





## The Inalienable Spiritual Property

*Potiphar is an Egyptian serving the pharaoh. He trusts Joseph and gives him the supervision of his house and 'he left all that he had in Joseph's charge [...]. Now Joseph was handsome and good-looking'.<sup>132</sup> Potiphar's wife tries to tempt this youth into adultery, but Joseph escapes. When he escapes, he loses his garment, which remains in the hands of this woman. Driven by hatred, she uses it as evidence against Joseph. He is thrown into prison.*

This is an ordinary story and would be a great starting point for a modern novel. If we could not satisfy human emotions in another way, we would very quickly get bored with these biblical events. Therefore, the question can arise: Why is this story actually in the Bible?

This is extremely difficult to explain because this story can only be experienced. There was a time when people spoke and wrote in very simple and primitive language. Only what was very simple could appeal to people. That is why our so-called 'enlightened century' is condemned by its own manner of expression. If one can get no more than a tale of seduction and infidelity from this profane story, then one is still extremely ignorant. One only understands the conclusion but little of the thought process that led to it. If your own thought process is not in line with the higher knowledge, then the result is called hypothetical.

---

<sup>132</sup> Genesis 39:6

In order to understand the stories in the Bible and especially those of the Old Testament, we must first understand that there is not a finger width of empty space in the limitless universe. In these regions, everything is directed towards the Absolute, the unspeakable, in a constant developmental movement. Cosmically, everything moves towards the revealed centre. There is nothing profane in this universe. Those who understand the essence of things understand the Absolute. And those who can understand the Absolute therefore understand the essence of things.

White is the synthesis of the three primary colours of light: red, yellow, and blue. If we let these colours spin on a disc quickly enough so that their light mixes well, we will see that for our eyes they dissolve into a pure white. If we mix only two of these colours, that is, red with yellow, yellow with blue, or blue with red, then three more colours are created. If we mix these three again, we get a seventh colour. We call these seven colours red, orange, yellow, green, blue, indigo, and violet. The universal wisdom teaches that five other colours can be found between red and violet. In view of the fact that the underdeveloped eye has no way of perceiving them in the material world, these colours can only be grasped at a different level. Thus, we speak of the seven colours from which all the nuances ultimately arise. White is thus the synthesis of everything that differs in colour. White is the symbol of purity, of flawlessness. In view of the fact that white contains within itself the synthesis of everything that is expressed in colours, it is also the symbol for the Absolute.

Therefore, when Jacob gives his son Joseph a ‘coat of many colours’ (KJV), he gives him the very best that a father can give, namely knowledge and wisdom that are revealed and unfolded in many shades and colours. But it is only the garment that surrounds the core. Jacob, it says, gives this coat to his son. However, what Joseph receives is not yet an inalienable possession because it is a matter of spiritual qualities here, and he still has to make this knowledge and wisdom his own spiritual possession – just as we must gradually conquer step-by-step our spiritual possession. The Father gives us this garment. The teachings provide us with knowledge and wisdom. We still have to acquire our blessedness with ‘fear and trembling’.<sup>133</sup> ‘Blessedness’ means possessing this multi-coloured coat, which will immediately make Joseph’s brothers jealous.

When Joseph roams the field and his brothers take him by surprise, they take his coat. When Joseph is tested (which is symbolized by the wife of Potiphar trying to seduce him), he escapes and loses his garment to someone else’s hands for the second time. He leaves his garment, his protection, his spiritual armour in her hands. The result is imprisonment, just as it means imprisonment for us if we flee in the hour of testing and fail to stand firm, instead of showing that the coat of many colours is our spiritual possession. The dreamer Joseph loses his coat for the first time when he is sold for 20 pieces of silver. The brothers dipped the beautiful coat in blood and bring it to the father’s broken heart. For the second time, the beautiful dreamer loses his garment and leaves it in the hands of the negative. He throws it away and flees.

---

133 Philippians 2:12

Nevertheless, blessed is the one who resists the negative and knows how to transform it into the positive.

One day Joseph will leave prison, the narrow dungeon of his exile, and will know how to wear the coat as his possession. Joseph is still a young man, handsome to look at, with a fiery spirit, a poet, an artist whose imagination reaches to the stars. In this story, Joseph is the symbol for the Sagittarius zodiacal sign. This inspires us with the striving for a higher ideal. That is why the Archer keeps his drawn bow pointed at the stars. Joseph is the sign Sagittarius, the thinker who knows and understands that he has only partially grasped the truth for which he is looking and that when the limit of his ability has been reached, he must aim further. That is why the key words for the Archer are courage and daring to aim for the stars, to the salvation that will come to serve the world. This key awakens in us the longing for ever more consummate power, which must lift us out of our constrictive stupidity and malice to enable us to wear our coat as an inalienable spiritual possession. The unfolding of the multitude of colours and possibilities will lead humanity to the fire of the spirit, the perpetual white light, the synthesis of everything that is and that will come.

Striving is what will bring us the highest and the best, namely the knowledge that there is a justice that must prevail in human consciences and in human society. This longing brings the ideal of life to the world. Although this ideal of life is pulled through mud and dirt by a world that knows nothing of this ideal, it is nevertheless also the promise that it can only be served through life deeds, for the

world and individuals will not ever recognize this ideal unless they want to *realize* it.

It is no wonder that all sheaves bow to this brave one.<sup>134</sup> He will no doubt feel the scorpion's sting in his heel, but this will move him forward on the path even more because he can wear his coat as his own possession. Untameable courage is necessary for this spiritual striving. It means nothing more and nothing less than participation in the work of creation and redemption. It is the work of our striving that burns us in the soul, that burns and consumes from within, and that drives us to new possibilities. This is the secret of the seeker for inner wisdom: the possession of esoteric Christianity that knows no compromise.

The Rosicrucian pupil who wears the coat of many colours of the spirit, woven from the primary white light, comes to knowledge and wisdom as his own possession. 'God is light', and 'if we walk in the light [...], we have fellowship with one another'.<sup>135</sup> It is the pure white light of which Ezekiel says, 'This was the appearance of the likeness of the glory of the Lord'.<sup>136</sup> It is the synthesis of all sciences and all ideals. There is no other ideal just as no other colour can be found in the spectrum.



---

<sup>134</sup> See Genesis 37:7.

<sup>135</sup> 1 John 1:5 and 7

<sup>136</sup> Ezekiel 1:28

## Wakefulness

*If you want peace, pay the price of regeneration. Is there no other way? There is no other way!*

The name 'Levi' has two meanings. The literal translation of the word is 'serpent', but it also means 'connection'. In the meaning of serpent, the name is an indication of cosmic wisdom. Christ says, 'be wise as serpents'.<sup>137</sup> That is why the Levites were called to temple service. Eli was a Levite and in this function had to take care of the portable sanctuary, the ark and the tabernacle. Thus, he was obliged to live according to the necessary principles of the order. However, because of his weakness and the sins of his sons Hophni and Phinehas, God's judgment is proclaimed over him and his house (Hophni means roughness, the fist; Phinehas stands for serpent mouth, liar full of corruption, poison).

There are people who lower Levitical purity to a great lie and fall into the tentacles of evil. Although they follow a higher life principle, because of their inner impurity, they are unable to live according to this principle and to regenerate their lives in radiant integrity. They are only imitators and are laughed at by others or deplored by those striving on the path.

The pupils of a spiritual school take on more responsibility than just doing as if. Either they come from an inner urge, which is followed by development after examination and

---

<sup>137</sup> Matthew 10:16

effort. Or they come from curiosity or other negative motives, which are followed by misery. And yet, every material misery is just child's play. This is followed by blindness – Eli goes blind. It is spiritual blindness, being cast into darkness from which there is no way out before self-assertion according to nature dies. Whoever comes to a spiritual school is called to the priesthood. Those who fall are doomed to blindness and have to purify themselves first.

The Bible speaks of the punishment for those who were chosen to do the work in the temple and were negligent. There is a place called 'Shiloh'<sup>138</sup> where Joshua – who had led the people of Israel from the land of bondage to the land of freedom – built a sanctuary, an ancient mystery school, an initiation system. Eli is the guardian of this sanctuary. But the Philistines, the forces of darkness, appear, wage war with Israel, steal the tabernacle, and win. All of this is possible because of Eli's negligence and inattentiveness. When he receives the news, he jolts out of his lethargy. At the same time, he knows it is too late now, and he dies. His two sons, Hophni and Phinehas, also pass away the moment they learn that the tabernacle is lost.<sup>139</sup>

Eli becomes aware of the spiritual loss of that for which he was employed as a guardian and an executor. All this does not just mean failure but spiritual death. It means the loss of everything we have achieved with great effort. No harm can be done to the sacred itself. But if the guardians fail to watch, the fire will go out in them and for them. Then other guardians must be deployed, ever and again others who are ready to protect the flickering candle lights with constant

---

138 'The son of the fishes', Pisces

139 1 Samuel 4:17–18

vigilance. In this way, the shadows of eternity, which are still buried within, are purified until the guardians are finally able to awaken the flame to a light of God.

Who should despair over this struggle? Not those who have been touched by the purifying Christ fire, the eternal flame of truth, high reason. Whoever encounters it, beware of falling asleep! Whoever falls asleep becomes blind. Whoever is blind will be attacked by evil. Whoever is not equipped with all the weapons of the spirit in such a struggle dies as did Eli. The weapons of the spirit are love and applied knowledge.





## The Cleansing of the Temple

*This time, let us give our attention to the story of the cleansing of the temple, the biblical passage where, according to the orthodox interpretation of these verses of the Gospel of John, Christ takes a whip to drive the crowd out of the temple.<sup>140</sup>*

Many people prefer this episode in the Bible to justify their own actions, whether written with a sharp pen or carried out with the crude means of fist or weapon, and to lull the gnawing conscience. These people force themselves to imagine a ‘holy outrage’. Through this passion, however, the ego, the divine spirit in the microcosm, loses control of the organism. The person becomes a weak-willed tool of a completely different energy.

It will be clear to everyone that anger and similar drives with their fatal consequences as well as all associated human actions can hardly be called holy – not even those of a Christ. ... See the master Christ who becomes indignant and takes a whip of cords to chase innocent people out of the temple in a crude way! See the brilliant sun spirit, the God who has entered into human beings, who reacts with something extraordinary and irreparably evil, both esoterically and apparently! See the Christ – on whose instructions we strive for the most complete self-control so that we can remain absolutely balanced in all human moments at all times of our existence – see how he forgets

---

<sup>140</sup> John 2:13–16

himself and uses a whip on some poor devils! See how our sublime role model falls, hopelessly falls, when it should be our role model!

Have you ever thought about this, dear reader? If so, you will have discovered with us how hopelessly wrong and botched this orthodox interpretation must be that shows us such a Christ! If we look at these Bible verses esoterically, we quickly see a completely different point of view. Anger is an expression of our lower nature. Anger and rage come from the darkest corners of our desire nature. Violent indignation causes a disturbance that heats our blood, an action that deprives the ego of its power over the body. Anger often leads to hatred, injustice, theft, and murder. The same is true for so-called 'holy anger', with the only difference that you can then live out this or that with the name of God on your lips. What is an angry God other than a racial spirit who instigates people who have the motive of self-assertion to fratricide!

An angry person creates razor-sharp thought forms that wound and damage, assert themselves, and ultimately return to their creator. Anger, along with all the actions that go with it, nourishes much that is repugnant. It brings tension into your home and leads to an unpleasant atmosphere. Anger enlarges the 'guardian of the threshold'.

Let us only think of the social injustice that Christ is said to have committed. There the beggars sit in the temple, the victims of the social order. They have become parasites of religion because somehow they have to get bread for themselves and their families. The poor souls know nothing else because they have never learned anything else. And the guilty, the real cause of this unworthy trade? They sit in

their palaces with their robes adorned with gold and doctrines – the Pharisees. They have caused this condition. But Christ does not know this.

Finally, consider this event: destruction of and damage to property. Anguish, curses, rage, rampage, and in the midst a flogging person – with great strength and whirling whip, terrible in his anger like a prehistoric man. – Now choose between such a Christ and the one professed by esoteric Christianity.

It is significant that this episode immediately follows the one of the wedding at Cana.<sup>141</sup> While this wedding is to be seen as a sublime inauguration of a new religion for the co-workers, an exposition of the foundations on which the pillars of the new covenant are based, was the cleansing of the temple a demonstration of the deed? Yes, here we are directed to the temple of our deepest interior!

In all of us dwells the divine, God in the human being. The divine spark glows latently within us. If we want to achieve something, if we want to understand the goal of life, then we have to take a whip of cords in order to banish everything that dominates us. Then we have to attack our animal character and drive all oxen, sheep, cattle, and doves out of the human temple because God lives there. Then we turn away from our greed and overturn the tables of the money changers. Then we curse the day when we made ourselves into a store and began to use our powers and wealth for completely different purposes. If we really want to serve Christ with our deeds, then we shout with him but now to ourselves, ‘Take these things out of here!’<sup>142</sup>

---

141 John 2:1–11

142 John 2:16

The consequences of this story are very different: First, it gives us the certainty that people are able to truly cleanse the temple. Thus the expression ‘conceived and born in sin, sharing in damnation, incapable of good’ is criminal nonsense. True Christianity shows us methods to cleanse the inner temple. It teaches us how to build it up again in three days after the demolition. Here we have the key: Three is the number of Jupiter. With the help of the impulse of Jupiter, the temple can be rebuilt with altruism, that is, true love for one’s neighbour, self-forgetful service for others. The esoteric aspects of the whipping scourge are: self-sacrifice, self-control, purity of body and soul, the renunciation of animal food, the rejection of intoxicating drinks.

This is how we build the temple; this is how we cleanse it. Delighted by the beauty of art and science, of philosophy and mysticism, which make us aware of the nature of God-in-us, we sense the lofty goal of our existence. In the end, it seems that Christianity also teaches the same thing: an unconditional surrender to horizontal realities. This passivity is not cowardice, however; on the contrary, it is the most powerful weapon of a spiritual or mental activity. It is the most powerful force that the world knows.



## Banished Gods

*In July 1933, the first conference was held in Haarlem (Netherlands). The lecture below illustrates well the esoteric thinking of the Rosicrucian Society of that time. For a better understanding, it should be noted that the term 'ego' used here was later exchanged with the term 'microcosm'.*

Friends, there is a secret, an unspeakable, tremendous, and incomprehensible secret, namely the divinity of the human being. It is unspeakable because when you pronounce it your expression becomes a lie, a terrible lie.

Indeed, the human being is not a god. And yet: The bravest, the brightest, and at the same time the darkest of all religions orders us to worship the God-man. Jesus Christ, the true, perfect, finite, and mortal man is also a coequal God. He said to his fellow mortals, 'You should be God because God is my father. My father and I are one, and I want you and me to be one'.<sup>143</sup>

Despite the testimony of seers and prophets throughout time, however, the divinity of the human being is still a secret, so great and not to be put into words that we can all be compared to the old Ahasver, who has been wandering the earth for nineteen centuries in search of this unspeakable secret. He always looks for it outside of himself and finds it nowhere until the cross will reveal it to him at

---

<sup>143</sup> See John 10:30 and John 17:21–23.

the end. Let us hear the wonderful parable that was written by an initiate in the 19th century:

The greatest riddle of antiquity – the sphinx – stopped at the foot of a cross after she had gone around the earth without finding rest. This is the other great riddle. For nineteen centuries, the sphinx has been looking at the cross and thinking about it.

‘What is the human being?’ she asks the cross. And the cross answers the sphinx by asking back, ‘What is God?’

The old Ahasver has also travelled around the world nineteen times. At the end of all times and at the beginning of the generations, he passes the silent cross and the immobile, silent sphinx. When he is fed up with walking and never arriving, he will rest here. Then the sphinx and cross will speak to him in turns to comfort him.

‘I am the sum of the ancient wisdom’, the Sphinx will say, ‘I am the synthesis of the human being. I have a forehead that thinks and breasts that swell with love. I have the claws of a lion to wrestle, the flanks of a bull to work, and my eagle wings to fly up to the light. Heaven has pinned my riddle to this cross for the world. Therefore, I am silent while I wait for the cross to explain itself to the world. Rest, Ahasver, because here is the end of your painful journey!’

‘I am the key to the wisdom that will come’, says the cross then, ‘I have explained on earth the riddle of the sphinx by having given people the cause of pain. I am the bloody staircase on which the human being ascends to God and on which God comes down to the human being. I am the tree of blood. My roots drink it all over the world so that he is not

lost, but the fruits of devotion and love thrive on my branches. I stretch my arms equally to the right and left just as I have given God's blessings to Magdalene and Mary in the same way. I offer salvation to sinners and new grace to the righteous. I wait for Cain and Abel in order to reconcile and unite them. I serve as a common denominator for the unification of peoples, and I am the chairperson in the final judgment of the kings. I am the concise essence of the law because on my arms is written: faith, hope, and mercy.

'I am the sum of all science because I explain human life and the thoughts of God. Do not tremble, Ahasver, and do not fear my shadow! The iniquity of your people is that of the whole world because also Christians have crucified their Saviour. They have crucified him in the person of the poor. They have crucified him by cursing you and keeping you in exile. The offenses of all people are included in the same forgiveness, however.

'I will become a tree in the earthly paradise, the tree of the knowledge of good and evil, the tree of human freedom. My countless branches will shade the whole world. Exhausted peoples will rest under my tree. My fruits will be the food of the strong and the milk of the little children. And the birds of the sky, those who fly past singing driven on the wings of consecrated longing, they will settle on my branches, which are always green and covered with fruit. So rest, Ahasver, hoping for this beautiful future because here is the end of your painful journey!'

Then the wandering Jew, shaking off the dust from his tormented feet, will say to the sphinx, 'I have known you for a long time. Ezekiel once saw you hitched to the chariot that shows the universe, whose steered wheels turn one within

the other. I have killed my father without knowing him. After the murder of God was accomplished and I called up the revenge of his blood over me, I sentenced myself to my blindness in exile. I fled and searched for you all the time because you were the first cause of my pain. But, like me, you kept on traveling. After winding paths, we had to run into each other. Blessed are you, genius of the ancient sages, for bringing me back to the foot of the cross!’

Then, turning to the cross, Ahasver says, wiping away his last tear, ‘I have known you for nineteen centuries because I saw you when Christ carried you and collapsed under your burden. Then I shook my head and blasphemed you because I was not yet initiated. The curse of the world was necessary for my religion to let it understand the divinity of the cursed. That is why I have bravely suffered my nineteen centuries of searching, always living and struggling among the generations that have died around me. I was present at the deathly conflicts of kingdoms. I crossed all the ruins, always looking carefully to see if you had not fallen. But after all the raids in the world, you still have not given up! I did not want to get closer to you because the powerful of the world have secularized you. They have made the gallows of holy freedom out of you! I did not come closer to you because the Inquisition delivered my brothers, together with your picture, to the stake. I did not come closer to you because you have not spoken to me while the false servants of heaven preached curse and revenge in your name. I, however, just wanted to hear about mercy and unity! When your voice entered my ear, I felt that my heart was changing and my conscience was calming down. Blessed is the holy hour that has brought me back to the foot of the cross!’ Then a door will be opened in heaven and the hill of



Golgotha will be its threshold. In front of this door, humanity will be amazed to see a shining cross, guarded by the wandering Jew who has laid down his walking stick at his feet. Humanity will also admire the sphinx, which will spread her wings with shining eyes hoping to take off on a new flight and to transform. The sphinx will answer the question of the cross: 'It is God who triumphs over evil by testing the children of God. It is God who gives room to pain because God also has the eternal remedy of recovery. God is who God is and for whom evil does not exist.'

Then the cross will answer the riddle of the sphinx: 'The human being is God's son who becomes immortal with death. Human beings will free themselves from time and death through a love that understands and overcomes. A human being is someone who has to love in order to live and who cannot love without being free. The human being is the son of God and of freedom.'

Friends, the last thing that people discover is themselves. People of yore studied the heavenly firmament – only modern people have begun to interpret the mysteries of their own soul. We know the speed of the movement of the stars and their trajectory, their temperature and chemical composition, as well as many other properties. We have penetrated into the world of small things to finally make the startling discovery: There is no matter as we thought. This has probably been the most dramatic moment, the major and most important turning point in our science, which has put materialism in its entirety into question with a single blow: There is no solid matter. Everything is energy, force, maybe spirit.

However, the deception is perfect. Today's human beings cannot see themselves otherwise than with their material body. They identify with it and follow its orders. In this state, people do not yet suffer seriously because they can satisfy themselves in an animal way. Only when the soul in its earthly prison begins to remember its divine home, when love, beauty, and truth awaken its own true nature, does suffering begin. Then the age-old struggle begins in which people try to free themselves from the entanglement with so-called matter. By identifying only with their body, they had brought themselves to that point. Now they touch on the biggest problem in human life: the awareness of being two persons in one.

Did not Paul himself exclaim in despair, 'For I do not do the good I want, but the evil I do not want is what I do. Now if I do what I do not want, it is no longer I that do it, but sin that dwells within me'.<sup>144</sup>

In *The Confessions* by the Church Father Augustine, we read, 'I [...] was transported to Thee by Thy beauty, and presently torn away from Thee by mine own weight [...]. This weight was carnal custom'.<sup>145</sup>

And Goethe confessed, 'Two souls reside, alas! in my breast'.<sup>146</sup> We all will have to deal with this problem sooner or later. But then let us not forget that human beings are divine according to their essence. As son of God, they share in their Father's nature and share his divinity. But in the divine home, they were unable to learn a lesson. Therefore,

---

144 Romans 7:19–20

145 Aurelius Augustinus, *The Confessions*, Book VII, Chapter XVII, translated by J. G. Pilkington in *Nicene and Post-Nicene Fathers: Series I*

146 Johann Wolfgang von Goethe, *Faust Part I*, Faust und Wagner

they had to concentrate their consciousness on the external manifestation of this world where there is the antithesis of self and not-self. Only here does the ego<sup>147</sup> have the possibility to attain self-consciousness by means of the bodies that are built up from the basic materials of this world, that is, consciousness of itself as a separate individual.

In the world of God, the true home of the ego, there is no difference between self and not-self, for there each part of the consciousness has a place in a whole. However, this could not persist: The soul had to eat from the tree of good and evil, the tree of knowledge, even if it cost its paradisiac state. The end of the exile into which humanity was driven through the so-called Fall means salvation or re-creation. This takes place when the soul regains knowledge of its own divinity and when Christ is born in the human heart. Then paradise has been regained but now with full consciousness. The ego, in its divine world, is in possession of the fruits that it reaped by submerging the soul into the world of matter.

We have to see ourselves as perfect, as divine, and refuse to think of anything that wants to argue with this divinity. We have to see ourselves as the sole rulers who are still unrecognized to this day and who have come to claim their rights again. We must see ourselves as exiled gods who no longer tolerate their life in exile. These thoughts are not fantasy nor exaggerated because in reality we are gods, we are sparks of the divine flame. In order to reach this consciousness, we withdraw its centre from our mental body and put it as egos into ourselves around and above our body. As egos, we are perfect and can feel our divinity. Our

---

147 See the word explanation at the beginning of this chapter.

lowest home is the sphere of abstract thoughts, the third heaven. In this home, we enjoy perfect harmony and beauty. Everything around us is colour and sound, and we hear the harmony of the spheres. We are in contact with gods and demigods, with cherubim and seraphim, with angels and archangels. In this, our real home, we are perfect just as our Father in heaven is perfect. We have flawless love, will, and wisdom. We now want to bring down these divine qualities in their fullness into the four bodies of our personality.

First there is our perfect, divine love. We fill our thinking faculty with this love. This makes our whole way of thinking loving towards everyone. It focuses on one goal: initiation. This means highest love towards all of our fellow human beings. Then we fill our desire body with this pure, divine love. As a result, the golden-yellow core of this body increases enormously in size, and we feel our oneness with all creation to which we send our love. At this moment, there is no place for any passion. On the contrary, the desire body becomes chaste and pure. Now we pour this abundance of love into our vital body, which causes our soul body to grow enormously, and its golden radiance becomes ever more brilliant. Thanks to this perfect love, our soul body is born. Finally, we express love with our gross physical body by continuously doing only loving deeds for our fellow human beings.

Friends, we want to retain this consciousness. No longer become one with your personality body, but be the ego and open yourself to be a channel for the three divine powers. In this way, we come to divine inspiration. We accelerate the approaching of the moment that the mystical wedding, the unification of the higher with the lower, can occur.

Friends, there is a secret, an unspeakable, tremendous and incomprehensible secret, namely *that we have to become what we are*. And we are gods who must end their exile. It is a secret that cannot be put into words because once we talk about it, it becomes a lie. So let us be conscious of being a tiny little part of God, a spark of the divine flame, and let us *act* accordingly.



Brotherhood Day of January 6, 1937, picture by Henk Schuurman

## Heavenly Language

Someone says, 'There was a thunderclap',  
and another says, 'An angel spoke to him'.  
He who shows us the way to the kingdom of heaven  
is not from this earth.  
We, who wander about here on this earthly globe  
and measure everything by money and possessions,  
have no idea what comes from heaven;  
we have forgotten our origin.

Where heaven speaks,  
there people speak of imagination.  
Where Christ himself speaks, people ask,  
'Who is the Son of Man?'  
When the divine light is among us,  
when it dwells and shines wonderfully, people ask,  
'Where is the light now?'

Yes, indeed, we are from the earth  
and do not know the heavenly language anymore.  
How will it be then  
when the light has left us –  
will the darkness then overwhelm us?

He came to us  
and left the house of his father.  
Who of us knows the pain  
that his birth cost?  
Who of us knows his suffering  
since he came to live with us in our pain,  
since he endures our stupidities  
with his consciousness?  
Who of us will fathom the pain  
in this unspeakable majesty,  
since he lets himself be slapped in the face?

‘Why are you beating me?’  
Oh, this accusation –  
a more severe accusation is unthinkable:  
‘Why are you beating me?’

His spirit can make itself understood only to those  
who are of good will.  
His spirit can only communicate to those  
who burn with longing for his light.  
His spirit can only be grasped by those  
who understand the voice from heaven,  
who have the ears to hear the heavenly language.

He is from above, and we come from the dark earth.  
We want to greet him in the light of his eternal home



where his love glow gives us warmth and mercy.

See, friends, he is from the light

and is returning to the light.

He is from the silence of eternity

and is returning to the silence of eternity.

He knows us in our imperfection and disharmony.

He knows our pain and takes it away.

That is why, he says, he came here:

to share with us this hour,

to help us bear our struggle with the hard earth,

to teach us the heavenly language

for this will be our peace.

Oh Prince of Peace, you can command!

Oh heavenly hero, forgive us our smallness!

Oh Christ, my consolation!

Oh Christ, my strength!

## **The Leaven of Aquarius**

Every struggle in this world has two sides. Just as the human being emerges from the mother's womb and breaks through to the light, so humanity rises from earthly nature and is called to the light. There is the person of nature and the person of the spirit. Riddles surround and captivate us; luminous solutions illuminate our consciousness and liberate us.

In this world, the negative and the positive, the feminine and the masculine face each other. Leaven is like a revolutionary force that leads us to this duality. Leaven, through decomposition, causes a fermentation process, which brings about a transformation and one explosion after another. Such a fermentation process has a devastating and shattering influence. The result is degeneration. On the other hand, the leaven runs through the whole bread dough, making the bread digestible for us. So the effect of the leaven is twofold, bad and good. On the one hand, we see moral degeneration; a deviating and disastrous way of life becomes recognizable. And on the other hand, the picture of a persistent and penetrating activity emerges. This is how the leaven of Aquarius works in our time.

Aquarius is the era of expansion, freedom, and enlightenment. What an urge of the spirit can come from the word 'Aquarius' for those who know the true meaning of its sound! Many people, especially those who focus on the

spiritual side of life, direct their thoughts to Aquarius, the long-awaited and cherished ideal.

Nobody escapes the influence of Aquarius. Just as the heaven permeates the bread dough, so the radiation power of Aquarius permeates humanity. It can be a blessing for people who are open to the positive effects, so that they persevere in breaking up and penetrate to a truly spiritual experience. However, those who confront this activity in a negative way and react unconsciously to the cosmic influence, they experience the Aquarius force as disastrous, devastating, and degenerating. Such people feel attacked by a force that knocks their cherished values out of their hands and overwhelms them with fear.

There are people who think that Aquarius will bring culture to the much longed-for height and that it will show the whole world its blessings. In fact, this is happening in our days. But not all peoples experience being acquainted with modern culture and the so-called Christian religion as a blessing! However, the true Aquarius radiation can only mean joy, for it rises out of the heart of Christ, where tears also originate.

Precisely because humanity cannot understand, does not want to understand, or refuses to acknowledge that Aquarius, the cosmos, has united with Christ, such great stupidities are committed and talked about all over the world! Humanity has still not understood the deep secret of Christ. This secret is concentrated in the formula of the classical Rosicrucians:

Out of God we are born – *ex Deo nascimur*; in Jesus we die – *in Jesu morimur*; through the Holy Spirit we are reborn – *per Spiritum Sanctum reviviscimus*.

When we, as seekers for the spirit, perish according to nature with a last sigh, when we die in the loneliness of the withdrawing I, the soul is touched by the spirit and reborn in Christ. That is the secret! To understand the activity of Aquarius, we need to know the activity of the holy tri-unity: Nature – Christ – Spirit. If we do not understand this activity and only focus on nature, then the leaven of Aquarius leads us to ruin. We perish without being reborn through the Holy Spirit.

We find the symbol for Aquarius in the man with the jar of water whom the disciples met at the gate and whom they followed at the behest of Jesus Christ. ‘Listen,’ he said to them, ‘when you have entered the city, a man carrying a jar of water will meet you; follow him into the house he enters.’<sup>148</sup> Follow the path that the living water shows in the dying world, and you will find the Lord’s Supper prepared. Those who follow the water bearer are called to their *Via Dolorosa*. All who accept this water bearer as a guide, as a leaven that opens them for the good, will be disciples.

And Uranus, the ruler of electricity and etheric force, adds its glowing and warming fire to the streams of living water.

When the spirit awakens in us, we connect head and heart. The water of life then flows from our heart to the sacred fire of our thinking. We become new human beings who discover truly new and strange things as well as unveil

---

148 Luke 22:10

wonderful secrets. However, the masses lead these two currents into decadence and to discoveries that have destructive effects in a negative sense. As a result of negative reactions, among other things, weapons of destruction are being developed that bring an all-consuming fire over humanity.

However, if human beings are tuned to the threefold carrying capacity of the unity of God, they will be led to breaking the limits of their inner consciousness and expanding their spiritual horizon. Our time is extremely favourable for the spread of occultism, which can also be seen in the growing interest in the magical secrets of the Middle Ages and of indigenous peoples. Aquarius is really bringing something new, be it good or bad. Aquarius acts as a threefold leaven of our cosmos on all of humanity and urges it to what it must become. The final result will prove whether this leaven is compatible with matter or not. It may be that people demand knowledge of the beyond only out of an abnormal and primitive curiosity, that they become arrogant and talk engagingly about things that they absolutely cannot understand! They feel moved by the influence of Aquarius and presume that they have now become spiritual people. What a delusion! Although the leaven of Aquarius did its work in them and churned their being with revolutionary force, upheavals in the form of a series of experiences take place in them. Whether they want it or not, they are driven farther on the path of inner experiences.

Could we practice the altruism that Uranus demands of us without experiencing the '*in Jesu morimur*'? No one can negate the zodiacal influences. Only those who want to completely submerge in Jesus Christ in order to then

resurrect in the Holy Spirit can succeed. A new world opens up for them! Who of those who talk with grand gestures about freedom, crossing boundaries, and altruism has already carried out such a process? National Socialism, which has thrown the world into fire and pain, is the result of a negative reaction to Aquarius. People play with reality and rape the truth. People live in the seductive illusion of idealism and achievable goals. Nazism detests Christianity because the latter opposes the principles of races, tribes, and nations. People shout that Christianity wants to detach the individual from people, tribe, and nation. It is said to have a fatal influence on the hereditary race characteristics; only when Christianity is completely rejected would a people be able to find their unity again. These words of the National Socialist leaders clearly show their negative attitude towards Aquarius and the divine Trinity. Thereby, the heaven breaks through to the outside. Big explosions will follow. Destruction and degeneration are the result. Uranus takes possession of such people, and the false fire attacks them internally and breaks through to the outside.

The Christianity of the Gnosis is a *power of God* not a dogma. That is why the Rosicrucian, who follows Christian Rosycross, says, '*Jesu mihi omnia*' – Jesus is everything to me! Those who think that they can achieve it without Christ as power and as true saviour, that is, those who do not perish in him, will be broken up by Aquarius and fall prey to the materialism of nature. Understandably, the natural person tries in fear and trembling to escape the revolutionary and invasive power of Christ. Only those who have the courage and insight to perish according to nature can experience real Christianity.

In the present time, Christianity will reveal its true face. It will throw off the outer garment, so that it becomes clear whether Gnosis or the knowledge of God is hidden under it. It alone leads people to the truth of the threefold, magical formula: '*Ex Deo nascimur, in Jesu morimur, per Spiritum Sanctum reviviscimus*' – born out of God (through the will), perished in Jesus (through wisdom), reborn through the Holy Spirit (in new activity). That is the threefold task of the Gnostic Christian. All who experience this threefold mission become the reborn sage who speaks, '*Jesu mihi omnia*'.



## Meeting with Krishnamurti

*In August 1933, the two Leene brothers visited the Star Camp<sup>149</sup> of Krishnamurti in Ommen (Netherlands) about which they published a remarkable report in the 'Mirror of the Time' section of the monthly magazine Het Rozekruis (The Rosycross). In 1934, a number of other articles followed.*

### I

The Rosicrucian pupil must keep an eye out for important world events and strive to see and judge them in the right way. Recalling these winged words, some friends of the publication office recently decided to visit the 'Star Camp' in Ommen to look around in the midst of Krishnamurti's work and to listen impartially without prejudice.

Their purpose was to get to know the camp thoroughly in a relatively short time and to test Krishnamurti's teachings against their own philosophical views for which it would probably be necessary to try to speak to him personally. Thanks to the excellent camp management and Krishnamurti's spontaneous willingness, this request was fully met. It was possible to get to know the camp and to talk to Krishnamurti about important things in a conversation of almost three quarters of an hour.

Many of our members will have followed the development of Krishnamurti's appearance since 1925. They will agree

---

149 A camp of the Order of the Star in the East



with us when we say that his appearance is one of the most important events in the spiritual life of our time. We went to this camp because this person is seen by an ever increasing number of followers as an 'apostle of the truth' who has a special mission that may not yet be fully recognized. We were firmly convinced that we would really get to know him in this way. We know that there are no antitheses in the truth and that therefore we *had* to find each other.

Just as the world chases after many delusions and becomes lost in them, so we had to understand that truth, freedom, and perfection are taught to us in many ways but are only rarely demonstrated. So as Rosicrucian pupils, we have been able to determine how Krishnamurti understood and realized truth, freedom, and perfection. He is an Aquarius human being who allows us to recognize the dawning age of Aquarius. In this sense, he is the greatest revolutionary of our time.

It is a fact that a Rosicrucian pupil who matures in the esoteric sense of the word gradually becomes someone who *knows* and who begins to speak as an *authority*. That is why it is certain that when meeting people and things, the neophyte immediately recognizes whether something is good or not. So we went to Krishnamurti – all imbued with the world-redeeming concept of the Rosicrucians as well as the esoteric-Christian foundation – with a firm, irrefutable conviction, 'There can be no difference, that is, no fundamental difference. Our path is correct, flawless, and without shortcomings, but the path of Krishnamurti is no less so'.

This article in no way intends to use Krishnamurti as a propaganda tool for the Rosicrucian philosophy. However, it should still make us glad to actually know the truth of Heindel's so-called creed when he speaks of the concept of the 'cosmic Christ':

*His pure sweet love is not confined  
By creed which segregate and raise a wall.  
His love enfolds, embraces human kind,  
No matter what ourselves or Him we call.*<sup>150</sup>

In other words: The Rosicrucian philosophy is confirmed in Krishnamurti's teachings. His system of liberation is constructed differently. It is suitable for other people; it is necessary for others than those we are currently reaching. In our opinion, however, both developments will be able to merge in the future. They will merge when Krishnamurti will have fulfilled his main task as a 'tidier'.

---

150 Max Heindel, *The Rosicrucian Cosmo-Conception*, Seattle, Washington: Rosicrucian Fellowship, 1909



Jiddu Krishnamurti about 1935. Photo by Edwin Gledhill, Smithsonian American Art Museum

## II

Who is Krishnamurti? What is his mission? Is his appearance not fatal to the Rosicrucian Society? Is his view not diametrically opposed to the one of Max Heindel? If I accept his teachings, do I not have to say goodbye to Western philosophy? All of these questions and many more assail the Rosicrucian pupil who is concerned with examining the 'problem of Krishnamurti' with an open heart and mind. People, not even Rosicrucian pupils, cannot distance themselves from the problem with 'Max Heindel says ...', luckily not so common in our ranks as in other groups where one can say with an emphatic and cutting-off gesture, 'Steiner said ...' or 'Hegel teaches ...'. Everyone who is not yet stuck in a dogma knows that one *has* to take note of Krishnamurti.

If investigators would only take note of the reactions of the general public to Krishnamurti, of deep admiration and limitless adulation or of great hatred and pamphlets filled with irritation, of volleys of laughter and mocking crudities, then they know that they are dealing with an extremely important and great person. That is why we would like to deal with Krishnamurti in this magazine. All of the above questions are posed to us daily.

Some heads of the Dutch section visited Krishnamurti and the Star Camp in August of last year, 1933. They had a lengthy conversation with him, which took so long because already at the outset, it was almost comical that we had nothing to ask and say to each other. The conversation itself was almost a minor matter. The main thing and extraordinarily educational was the personal contact.

We reported our visit in an article in the August issue of last year and announced a number of continuations. Until today we have not been able to do this because we first had to study Krishnamurti's philosophy thoroughly and compare it with Western philosophy. Apparent contradictions had to be resolved or clarified with regard to the inner intent and scope. There were such difficulties that despite a whole stream of requests and opinions, we could not yet start with our sequel articles. We could have given our opinion and said, 'We suppose that it is so and so'. However, our pupils are usually equipped with a well-founded occult-scientific knowledge that serves as the basis for further personal considerations. That is why after this explanation, our Rosicrucian readers will not resent that we have put their patience to the test.

Perhaps this test of patience has been extraordinarily useful for many. After all, there are many people who always rely on authorities. In the absence of authorities, however, you have to learn to think for yourself.

The guiding thought of our discussion can be, 'Krishnamurti's philosophy is absolutely correct, and Western philosophy as Max Heindel has given it to us is also untouchable'. Some readers will shake their heads in disbelief. After all, Krishnamurti says, 'There are no masters and there is no initiation. Religious and philosophical systems are your destroyers. All systems and methods are objectionable', and so on. Are not such statements without exception in real contradiction to the esoteric view?

If you understand these thoughts of Krishnamurti according to the letter, there is indeed a gaping chasm between

Krishnamurti and us. Then we should not dedicate a word or even a thought to this person. After all, there *are* masters, and there *is* initiation. Religious and philosophical systems are divine methods that nobody can reject. However – and this is the issue – masters, initiations, religions, systems, methods, Krishnamurti, Max Heindel, they are all *means* and never the *goal*.

Every esoteric pupil who lives life will soon discover the reality of the higher realms and everything that the related dogma of Western philosophy teaches about them. The real pupils have no beliefs in the usual sense. But they *know*; they have *experienced*; they *see*. They have pushed the veils aside. They do not need authorities. Western philosophy has proved itself within them. Then when someone comes to them with, ‘That is not true!’, they can only laugh or think of the joke of the farmer and his son: The son is studying philosophy and while at home on holiday wants to use sophistic reasoning to demonstrate that there are more than five eggs in the bowl. His father cannot follow the argument nor does he want to because he *knows*. So he takes the bowl of eggs, puts them on the table in front of himself and asks his son to ‘eat the philosophical eggs’.

When someone likes to say, ‘There is no mystery school’, we do not even want to respond. And if Krishnamurti were to claim such banalities, we would not provide a column for an article about him. That is why the Rosicrucian pupil and any other genuine occultist will never debate the hidden truths. They cannot be discussed because this is completely nonsensical. Do the following questions demand an answer: ‘Have we been born?’ or ‘Is the stone hard?’? It is just a matter of saying, ‘Come and see!’ If you rise above the state of unconsciousness, you come to individual vision

independent of authorities. So if Krishnamurti is a person of great importance – and he is this undoubtedly – then he surely has other goals than expressing proven nonsense. It is the same with the term ‘method’.

If you have studied astrology or astronomy, even for only a week, you know that there is method, system, and order in the whole universe. If you study the divine miracle that we call the material body, bow your head in homage to the universal method. In all things, you feel direction, development, purpose, method. Krishnamurti also follows a certain method when he appears: namely the so-called Aquarius method. Above all, his efforts to present universal meaning in always new words and in other contexts are nothing other than a method. His irrefutable statements are extremely methodical just as the Rosicrucian activity is a method to help people.

The Rosicrucian Society also neither just wants to be a crutch nor an organization in the absolute sense. This is the hallmark of all occultists: freedom and individuality in everything. So also a method is only a means and not a goal. If you want to cross a river and a friendly and lovable ferryman appears with his boat to give you the opportunity to cross, you will make use of it. When Krishnamurti travels from one camp to the next, he uses the railroad, a ship, or an airplane. Then he lives in a house, sleeps in a bed, and washes himself with water and dries himself with a towel. All of these things grew out of circumstances and developed according to a method. A person who ignores methods is not a person. A person who philosophically rejects the means is lying.

Krishnamurti is not lying. Then what is he doing? Krishnamurti is a graduate of the Eastern mystery school

and was hired for a special assignment in the West. The brothers of all mystery schools work together for the salvation of humanity. His task – all of his upbringing was geared towards this – was primarily to focus on the large group known as the Theosophists. The Theosophical movement has not been a liberating group since 1909. Thousands were connected to it and were very occult without advancing even just one little step on the path. This was caused by a number of circumstances over which we do not want to pass judgment.

Madame Blavatsky's assignment ended around the beginning of 1909. It may be superfluous to mention here, but understand that there is no intention whatsoever to misjudge or underestimate Madame Blavatsky's great mission, which has brought thousands to liberation. But it makes no sense to deny the reality that thousands of people in the Theosophical Society were stuck in esoteric Buddhism, in a blind trust in leaders and masters, with all the trimmings. Within the framework of the various Theosophical associations, a 'flock of sheep' with very little individuality emerged. Such a passive attitude is extremely dangerous for people and quite a number of dangers lay in ambush.

This is why Krishnamurti came to shake up a large part of the herd and bring it to a safe haven. He came from the East. People from the East have authority with the Western Buddhists to release all who are amenable to it from inhibiting factors and to direct them to the liberating factors of the coming Aquarian age. We cannot change that these factors are elements of Western wisdom teaching that have been publicly proclaimed since 1909 as 'the way, and the



truth, and the life'.<sup>151</sup> When you do not see this Western wisdom as an authority but rather as a path and when you realize this truth in yourself, then you can express it (as Krishnamurti did in our conversation): 'I *am* ... the way, the truth, and the life', for every initiate says this 'I am'. This is how the cosmic principle of Christ has taken up residence deep inside. This truth has been known for millions of years.

---

151 John 14:6



## **The Grey Ocean**

### *A Poem in Prose*

I greet you, O grey ocean of life, for I was born according to nature! I want to dive into your salty waves and joyfully rock in your white foam crowns. I want to slide along your veined flanks and have fun in the valleys between the waves.

I greet you, grey ocean of life, for I was born according to nature and want to sail on the transience of constant enjoyment of you. In order to escape the profound words that the times have spun, I find pleasure in your constantly changing face.

I greet you, grey ocean, when I clench my fists in impotent fury and lean towards the water, which bubbles up a thousand times, while the sun with all its strength conjures up the rainbow. When it falls, the water dissolves everything – that is the joy of the impermanent – just as my anger calms down and subsides. Then the waves of your ever-fleeing bliss lead me to a thousand ideas that do not last, for I was born according to nature, O lovely grey ocean. It was the joy that I have experienced and that I have known since the foundation of the world, the joy that everything is transitory and passes away.

O grey ocean, how did you lead me on the path of loneliness so that I could lose myself and began to ponder that nothing is permanent, no matter how beautiful, how wonderful it may be.

I greet you, grey ocean, which let me – already looking for the eternal – get lost in the volatile, for I was born

according to nature. Many, many centuries have passed, and your thrilling mobility and your grey unrecognizability continue to invite. They ask us eternally to experience the pleasure of your ephemeral world with joy. So I could get to know everything, for I was born according to nature and came out of your lap when 'the Spirit of God brooded upon the face of the waters'.<sup>152</sup> You let me feel the tenderness of the mother who nurses her child and brings it up to her ideal image. You freed me from the waves of thought that wanted to take me to foreign shores. So I can now feel like a free person who is neither driven here nor there.

O grey ocean of life, how did you grant me a look into my deepest self when I was arrogant or strayed around as a beggar, glad for a bite of bread or for alms? Once I was rich, thus calm and content, for I was born according to nature. That is why I knew how to seductively look at a woman. Once I was a beautiful person, and once I was an ugly person. Once I fell into the addiction to power, and I often went overboard. Another time, I was a person who earned respect, a person of influence. I have given a lot, and many have been under my care. As a subjected slave, I once writhed in matter, but I was also the oppressor who plunged many, many into misery. The many slogans of the heroes for liberty, however, they were also mine.

Then I was the tyrant, the heartless despot. I have betrayed what was sacred to others. O grey ocean, I have betrayed my friend who gave me his soul. Once I was a man of action, and at the same time, I wasted my time on the banks of the river of bliss. I put on a priest's robe and was too proud to

---

152 Genesis 1:2, alternative translation of *merachepeth*

love people. I was a humble worshiper and sniffed the incense from the churches. I was a poet; I was an artist and creator.

O grey ocean of life, I knelt in front of all the altars of the world where I professed every religion in the world. I came out of nature from where the Spirit of God brooded over the waters.

O ocean of life, earthly pomp and transitory things, unconcern, they delighted me. How many ceremonies have I performed since I let myself drift from human beginning to superhuman. Yes, I fought in every trench of the grey past for glory on the battlefield. How many times have I fled cowardly? How many times did I stand bravely? How many times have I despised and was despised myself?

O grey ocean of life, how many innumerable pains have I endured? I am a person who knows every suffering. How I have enjoyed the abundance of your rich blessings, grey past of life. Oh, I was born from nature! Oh, I am a man from God. I have examined the most secret corners of my heart and enjoyed the meagre joys in it. I exploited what was there and knew birth and death many times. I tossed on the sickbed and scoffed at death until I was born anew and felt tied to your earthly grave. O ocean of life, how I have craved that I could enjoy at least one of these many values in life permanently. O ocean of life, born of God, you drive me crazy because I feel lost. No, nowhere have I found the eternal kingdom of salvation.

I once searched for the imperishable truth that was to delight me forever and in which every reflection finds its point of rest – the ultimate goal of all wisdom. Not appearance, not the hustle and bustle of humanity, neither

evolution nor the starry sky with its countless treasures could give me that for which my soul longed.

I was told that the lower could never raise itself out of itself. I did not believe it. I have searched on high mountains and in deep valleys. I was an avid student in all the temples. Throughout many lives, I spent time immersing myself in what people had thought and written down. But I did not find It. I searched in everything that describes itself as nature and let myself be guided by shadows. I was delighted to see the faces of people. I have searched, O God – where have I not searched! But I did not find you.

When I went into the forest, I listened to the quiet flow of the brook and its murmur. I heard it well, but I could not find what could have quenched my thirsting soul.

O grey ocean, I have searched in all joy and in all fears. I did not find it. Just as when we struggle to climb a mountain and leave everything behind that hinders us, I left everything that impeded my walking. I was born from God; I was created according to nature.

O grey ocean, I have pulled out and removed the last thing that hindered my walking in order to be able to return to the self. I know myself free from all bonds; I have alighted from them. It is only the immeasurable power of your primal origin that allows me to act. O grey ocean of life, now I am free like winds and storms, and I can move freely. I can understand the slightest whisper that comes from the highest heights or at least hear it. So I have cleansed myself from today but also from everything that kept me bound in the grey past. I can now listen to all corners of my soul. O grey ocean, how I love you most when you are quiet, when silence unexpectedly settles over the noise of the world or

the evening sun sinks into you and returns to rest in your eternity. Just as if God returns to the creation of nature.

All of a sudden I found you, O spirit, deep in the core of everything and myself. Once I was sitting by the still lake and staring into the water. The annoyance subsided when you appeared in me. Everything became string music, a world song, the rest in the movement that is freed from the melody of the fleeting theme. Because all things are in me, and all things are in you. Happy are the people who find you and themselves in all things. They can accept and sing a song, be it that it speaks of a new birth or that it is a funeral song. Earthly hardship and heavenly joy can be experienced in the sunset and where the spring greenery delights us with its colour and freshness. The sparkle of the stars has shown the way to all happiness that I recognized in you; the tree, the ant, the bird in flight, the hoot of the owl that looks up from a dark tower to the innumerable host of stars.

So I looked at you and your glory. God from God has awakened the glory of my humanity. I was born according to nature, O grey ocean of the past. That is why this was the eternal truth, this was the eternal happiness, that could be found in you – where all my searching according to nature came to an end. Happiness that redeems from the pain of birth and death, and that is the only refuge for continuing human sorrow according to nature. This true happiness, which is at the same time enlightenment, lies in you, O human being born according to nature.

I want to greet you, O grey ocean of the past, for I was born according to nature, an individual now, a loner like none of your creations, O God from God. Merely alone, bound only by material concerns. Released from the idea in the

multitude of ideas, the ups and downs of your waves. But what I was looking for, I have not found. There is a spell on everything that had once enchanted me.

O grey ocean of the past and of today, I did not find in you the unity of the idea that keeps chasing us through all changing times: the togetherness that must lead us through the inadequacy of our nature to reality. To be sure, I was born out of God according to nature, but how can I understand the spirit that has found me?

O grey ocean, now I say goodbye to you. You have guided me into the multiplicity of ideas, into the fragmentation of your grey unknowability. But self-awareness, no, this I have not found. You were not granted to let me understand this. I want to greet you, O grey ocean of the past, for I was born according to nature, but I want to be born anew according to the spirit. That is why I want to say goodbye to you for all eternity, thanking you for everything you taught me to distinguish. You were the basis for the second.

For behold, from the sun rising there, which always kisses your waves in the evening, the figure of light is approaching that will lead me further than everything that was born according to nature. See, it is coming closer and walking on your water, O grey ocean, O nature from God. You can carry the Christ on your waves, for this spirit is eternity. Only those who have been born anew according to eternity meet him.

O grey ocean, how you have satisfied me with your sham happiness, just as your sham form is also the basis for discovering eternity. O grey ocean, there approaches the quiet Son of God, who only shows the wounds that led Him to overcome. I can see Him because I learned to write

human history with blood, because I was satisfied with your hot insanity and clenched my fists many times, and then in impotent fury pounded after your eternally fleeing figure. But when I wanted to take hold of you, you slipped between my fingers. See, the Son of God is approaching because I have gorged on your most beautiful fruit.

O nature, O sham figure, how could I do that? When your ever-changing splendour let me rock on your white-crowned waves. Just as the freshly moulted snake reappearing with its many twists tempted me to eat from nature. There was not a prohibition known to me, O grey ocean, that I could not immerse in your freedom, was there? I was born according nature, O ocean of life, but now I am born anew, according to the spirit. That is why I greet you forever, for the Son of God approaches and waves to me.

I want to close my soul garden now. I no longer sit by the silent mountain path to stare into the lake, for what I found in myself, what belongs to me, that I have lost again. O Christ spirit, O sun god, the miracle is born! I no longer see you in the host of stars – neither in the magnificence of trees – neither in the shining green of spring – neither in the flight of birds – neither in the owl that in its wisdom overlooks everything that is happening – neither in the eagle that up there in the mountains nests in its eyrie and sails through the air with majesty. I saw your glory, God from God, because now I am born anew and the grey past is transformed into spiritual power. See: A camel is more likely to go through the eye of a needle than that I see the portal of the wonderful heaven. The latter calls for recovery from all the suffering of the long, grey past. Just as the harvest festival is celebrated with all who have helped to create and re-create.



O spirit out of spirit, Christ's glory, dawn of the spirit, everlasting happiness of eternity! It is not difficult to sin. It is more difficult to confess the misdeed according to nature when we thought we were chosen to be born out of God. Since we thought we could stay in the eternal swell of your salty water. O grey ocean, O grey past, how do you want to restore the desecrated majesty of your divine being without Christ?

O spirit out of spirit, O Christ's glory, O cross from God, how heavy you weigh! O Lord of Life and Wisdom, no earthly joy can touch my heart nor earthly pain make me stumble. O grey ocean, He is called 'Lord of Life'. Those who want to serve Him must not place father, mother, brother, child, or woman above Him. They should no longer cherish double-hearted, divided love because they no longer can. Their soul must lie cleansed and pure, like a white lily, on the altar. When they begin their service to humanity and are still born according to nature, they do not sense the essence of this deed.

O grey ocean, those who still love nature above the Lord of Life are not worthy of Him. The portal is closed and with it seeing the face of the Father without peer.

I greet you, O grey ocean!



# The Power of Thoughts

*It is said, 'Thoughts are things'. If we look at these winged words in the light of Western philosophy, we discover how most notably true they are.*

We have to be well aware of this reality. When we want to express the ideal, our calling, by means of the power of the will, then we project a thought picture on the thinking faculty. In this thinking faculty, the thought picture then becomes an object as a thought form; through the assimilation of thought material, it takes on a concrete form.

The people who discover this reality as an absolute truth become cautious. They send another well-known aphorism directly into the realm of fables because they know that 'thoughts are *not* duty-free'.<sup>153</sup> 'Thoughts are things', and according to the nature of the thoughts, things return to the sender, be it in the constructive or in the destructive sense.

A thought can be like a whipping scourge; it can express itself as a cold spectre with a deadly embrace or as a slowly progressing disease that undermines the whole system. For someone else, a thought can be like a harbinger of doom that paralyzes every initiative. Bad thoughts are like dragon spittle: consuming and devastating like fire.

---

<sup>153</sup> 'Thoughts are duty-free, but we still have hassles.' Karl Kraus in *Aphorismen, Sprüche und Widersprüche*.

Bad thoughts return to their sender after they have done their deadly work. Enriched with the hate, the suffering and annoyance of their victim, they stab like a sharp dagger into the organism of their creator. Bad thoughts mean stagnation in our development, and ultimately, they cause doom. Does this not result in the necessity to think good thoughts? Now grasp the logic of the Sermon on the Mount: 'Love your enemies and pray for those who persecute you'. 'But if anyone strikes you on the right cheek, turn the other also'.<sup>154</sup> Here the focus is not so much on the literal meaning of the words but on the mental reaction that is set in motion. Understand the regulations for the Rosicrucian pupil when they state, 'Be friendly and helpful in every activity in life. Always speak amicably about and to others'. The goal is not to always be soft-hearted and laughing but to be a good and loving thinker even in your outspoken moments, in your forceful actions, in all your activities, and in your positivity.

Such thinkers are like a sun. They send out their warming rays as things and deeds to everyone who needs light and warmth. Through our work, through our mentality, it is possible to uplift many. With our work, it is possible and certain – *now* – that many frown lines are smoothed out and transformed into happy laughter. Never forget, 'Thoughts are things'.

---

154 Matthew 5:44 and 39



## Resurrection

The fact of the resurrection is probably one of the most difficult doctrines of ancient Christianity. If we want to deal with it in an esoteric sense, we have to be aware that this event is not based on a belief in miracles. It is not a kind of magic, not a stunt, that happened a long time ago in human history. Belief in magic is unworthy of a thinking, feeling, conscious, and positive person. The fact of the resurrection must be comprehensible to reason. Primitive people are negative bunglers who believe in a miracle because they cannot understand it. These people are overwhelmed by every event because they are unable to examine something themselves. Thinking people are therefore needed who not only make an effort to look at the facts but at the same time learn to comprehend the event. Therefore, understanding the resurrection becomes an absolute philosophical necessity for them.

For thinking people, the event itself is only the confirmation of a fact that they have known for a long time already. Some stop with the event and become its slave; others break through to understanding and are enlightened. The doctrine of the resurrection is a radiant fact in which God is not only the conqueror who rises from the dead in Christ, but it also means the victory of the divine consciousness over nature, symbolized by Jesus, ‘the first fruits of those who have died’,<sup>155</sup> the Son of Man who rises from the nature of death by receiving Christ, God from God.

---

<sup>155</sup> 1 Corinthians 15:20

The resurrection is more than a magic trick of God. It means much more than a miracle that happened about 2000 years ago. This event is in accordance with reason. It is order, highest order. The historical event cannot make us people, who are struggling with matter here, happy. Indigenous people know the resurrection only as a festival of the resurrection of living nature. They usually celebrate this in a cheerful, exuberant way. Death passes by; there is no death. This even becomes a folk festival with the Jews. It is no different in the West, for here, too, people often see nothing more in this festival than the renewing aspect of the rising energy that brings everything to new life. The plant responds with an increased circulation of the sap and the growth of leaves and blossoms. A higher stage of consciousness; yes, everything develops. Sometimes it is the solar cycle that culminates in this festival, when special attention is paid to the signs in the heavens and the laws of creation are recognized. It is a time of love in which a dynamic, cosmic impulse descends to the earth and fills everything with new life.

As beautiful and true as all of this is, it is and remains only a process of resurrection according to nature. The true spiritual resurrection, on the other hand, goes far, very far beyond this.

The teaching of the resurrection concerns a much higher level. This is about the final overcoming, not just an event that repeats itself annually. This also happens, but what laboriousness if we would be bound only to the repetitive processes. No, the definitive conquest of death according to nature, that is at the same time the nadir and zenith of this resurrection festival. Death passes by, but the ever-

recurring need for a new incarnation means that death recurs as often as people incarnate. The festival of the resurrection does not speak to us about this ever-recurring pain but about the final overcoming of death. Why else would we need esoteric Christianity? Not to talk about karma and reincarnation or even about cosmic principles of love? Have not many other religions taught that already? We do not need Christianity for that because the Buddhists already knew that and long before them, the Brahmins. Christianity describes the resurrection as a 'power', that is, not just as a fact, but as a power, namely the power of a divine process, a process that affects us when God creates us according to nature, that affects us when God recreates us, and that grips us in the resurrection when God triumphs over nature – finally! God, the Creator, is crucified in human nature, which nailed itself and its God to the cross through its faulty response to the divine laws. Christ continues this process by giving everyone who wants the power to rise from the cross to redeem themselves. When this is accomplished in their own being, the legitimate triumphal cry sounds, 'Consummatum est!' – 'It is finished!'<sup>156</sup>

Jesus, 'the first fruits of those who have died', the Son of Man, receives the eternally divine, God from God, and through this begins the struggle with himself according to nature, until finally triumphing through the overcomer (the Christ-in-him), for he has freed himself from matter, which means that he has overcome nature. When he has spiritualised the material nature of the gross body, he shows his five stigmata, the five places where the higher, subtle bodies are connected to the personality. This is a process

---

<sup>156</sup> John 19:30

that can be accomplished by the pupil of the Western mystery school. Just as Jesus was the first to achieve this through the Christ-in-himself, so all pupils of the Western Spiritual School will be able to achieve it through Christ-in-them, not through a temporal death but definitively.

You know, esteemed friend, what ‘Christ-in-us’<sup>157</sup> means? Certainly not knowing his teachings, nor studying cosmic laws, nor analysing difficult biblical passages, not even in an esoteric way. You do not need all of this to receive Christ. Christ-in-you changes you, lets you shine with benevolence, truth, and justice! He makes you a fighter against your lower nature. But not only that, he makes you an overcomer every day. Unfortunately, too many seekers stop at the door and do not dare to start this struggle – you can see it in them. Also those who have received him and given him room in themselves – you can see it in them. But without him, you cannot do anything. Even if you had all the knowledge in the world and mastered its magic, it would not help you. You would remain bound to earth with karma and reincarnation and never be able to celebrate your resurrection.

Without the Christ power, we remain an image of Adam, as described in Genesis, Chapter 5.<sup>158</sup> Adam, which means humanity as you know, gave birth to a son in his image, that is, according to nature. Read in this chapter. But when Christ takes form in us, we are reborn in his image and become overcomers according to the spirit. Adam is the fallen human being in matter, nailed to the material cross through karma and reincarnation, and his ‘son’, the ‘life from his life’, remains his image. But whoever receives

---

157 See Romans 8:10, Galatians 4:19, Ephesians 3:17, Colossians 1:27.

158 Genesis 5:1–5

Christ will be redeemed from nature and recreated according to the new image. This does not mean a prolongation of the earthly but a *detachment* from the earthly. That is the glory of the festival of the resurrection! The liberated soul then enters into complete freedom, not only now and then or only at death, but it is no longer bound to karma and the laws of reincarnation forever. It is forever and eternally liberated and therefore suitable to serve and become a cross-bearer until everyone will have achieved this. Then we no longer experience the resurrection from the dead as a belief in a miracle or supernatural magic but as a philosophical necessity to which every soul must come, no matter what it is called. Nobody will accomplish it without Christ. The shadows of death are then swept away and the limitations of birth overcome. It is the fruit of many generations, many sorrows and many, very many anxious nights. It is the jubilation of our rock-solid goal. It is the source whose joys fill worlds and which will lead to true knowledge that is born of the eternal.



## The Golden Star

O Pentecostal feast that has grown within  
when the temple is truly ready –  
a broken life without security  
receives its basis in God's eternity!

When spirit makes the new temple the home  
of that flame that lives from heaven,  
then the last doubt changes to the knowledge  
that first gives the possibility to insight.

Drunk with spiritual joy – now serving  
out of the power of love gains a wider field –  
those standing at the door of life feel  
how they themselves form a pentagram.



## The Two Swords

*He said to them, 'When I sent you out without a purse, bag, or sandals, did you lack anything?' They said, 'No, not a thing.' He said to them, 'But now, the one who has a purse must take it, and likewise a bag. And the one who has no sword must sell his cloak and buy one. For I tell you, this scripture must be fulfilled in me, "And he was counted among the lawless"; and indeed what is written about me is being fulfilled.' They said, 'Lord, look, here are two swords.' He replied, 'It is enough.'<sup>159</sup>*

Here, twelve strong men let down their hero. Although they had lived with him daily for years, they do not understand anything of his intentions. The external aspect of the passion draws heavily on our faith. This is why the Rosicrucian pupil seeks a new light: so that true faith would live as eternal certainty in a harmoniously developing personality inhabited by the divine spirit.

'When I sent you out without a purse, bag, or sandals, did you lack anything?' They said, 'No, not a thing'.

The gospels tell the story of the mission of the twelve. The twelve pupils of Christ were sent out as a kind of a test to preach the gospel and to heal the sick. Various faculties that had been developed in these pupils had now to be tested in practice. They left with the warning in their hearts, 'You received without payment; give without payment'.<sup>160</sup>

---

<sup>159</sup> Luke 22:35-38

<sup>160</sup> Matthew 10:8

They went out as true servants, and their journey was very special compared to the journeys of other people. The latter need much preparation with purse, bag, and sandals. For the former, there was primarily the kingdom of God and all other things came naturally as a normal, logical consequence. They did not lack anything!

But during this journey, everything happened under the eyes of the master. This is why they felt strong; this is why they accomplished their task properly. The circumstances were ideal! However, the time would come when the same had to be done and the tests had to be passed without this ideal situation, without the presence of the master. At first, they had received the necessary powers from the Christ. It would later become clear whether they have developed these powers themselves as personal faculties.

When the words from the scriptures, 'And he was counted among the lawless', are fulfilled, a hidden necessity in the pupil's life, and when the time of the black night and the tremendous crisis comes, then it must be demonstrated whether we possess anything personal, anything of our own, that is able to resist the storm. Then there should be a purse, sandals, and a bag as 'armour'. Then there should be a sword as dynamic energy, as a strong drive. And those who do not have a sword sell their cloak to exchange it with a sword. The world needs deeds and action in the hour of darkness instead of dependence on others. Our development with the master is approaching its end. He departs in order to guide our evolution in another way.

They said, 'Lord, look, here are two swords'. The pupils possess two swords. The first sword is the radiant, golden solar weapon of knowledge, revealed by Christ. The second

sword is the weapon of mystical fruitfulness, the power of the Holy Spirit. The disciples themselves, as bearers of the two swords, are the divine sparks of the Father. When they are equipped in this way, the answer of the master will resound to them: 'It is enough'. Now they can go with him to the Mount of Olives, where the tremendous sacrifice of service unto death is begun. If we initially feared outwardly that the great sacrifice would fail due to the mindlessness and insensibility of the disciples, due to the complete incompetence of this group of chosen ones, we see as pupils of the inner teachings that when the great hour of darkness has begun, the master is standing there surrounded by the twelve. All are equipped with two swords, symbolising the powers acquired by them. This is what this story wants to convey to us in a nutshell.

If you want to become a disciple, a true pupil, then acquire the two swords. The world needs swords, not the bloody caricatures that humanity has made of them by turning them into instruments of war but the two fiery swords, crossed like the classical Saint Andrew's cross. Only when this cross is present will the roses blossom.



## Inner Compassion

*At the end of our days of developing together spiritually, we would like to focus for the last time on the key word of the day: 'Inner compassion'.*

Inner compassion is a heavenly fact in the esoteric-scientific sense. Many people are imprisoned in their lower self, which is filled with prejudice and public opinion. They are surrounded by the hard armour of Saturn about which the mysteries speak. Such people do not know real inner compassion. There is no string that can be made to vibrate in them. The neophytes know inner compassion when they hear the voice of the silence, when they experience the sacred presence of the All in everything, when they are confronted with real truth.

We have sought to put this truth before us, and we know that many of us have felt the compassion of these times. You have heard the inner voice inviting to participation in the Great Work to which all of you are called now.

Our key word confronts us with the compassion of our deepest self. The awareness of the pain of the soul is a step on the path to perfection. Experiencing Christ's suffering is a blissful harmony and a sublime vibration that touches the strings of our soul, not the sentimental sensation of things and the subsequent reaction but the experience of inner grief, the experience of the divisiveness of this nature, with

the right understanding of its remedy. They let an inexpressible force arise from true inner compassion. It is a force for which we ask and pray for all of you. It is the all-dominating and all-overcoming force of love.



## **Z. W. Leene, Brother C.R.C.+**

A sower went out to sow. When the seeds grew and decorated the ripe fields with fruit and flowers, he returned home from where he had come. He left the harvesting to those who assisted him in cultivating the field when he was already going on sowing. He can be said to have taken the form of a servant, considered himself the least, and until death, had emptied himself completely in Christ's name.<sup>161</sup> He was fully aware of Paul's words to the Corinthians and acted accordingly until the end of his mission:

So we are always confident; even though we know that while we are at home in the body we are away from the Lord—for we walk by faith, not by sight. Yes, we do have confidence, and we would rather be away from the body and at home with the Lord. So whether we are at home or away, we make it our aim to please him. For all of us must appear before the judgement seat of Christ, so that each may receive recompense for what has been done in the body, whether good or evil.<sup>162</sup>

So if anyone is in Christ, there is a new creation: everything old has passed away; see, everything has become new!<sup>163</sup>

---

<sup>161</sup> See Philippians 2 6–8.

<sup>162</sup> 2 Corinthians 5:6–10

<sup>163</sup> 2 Corinthians 5:17

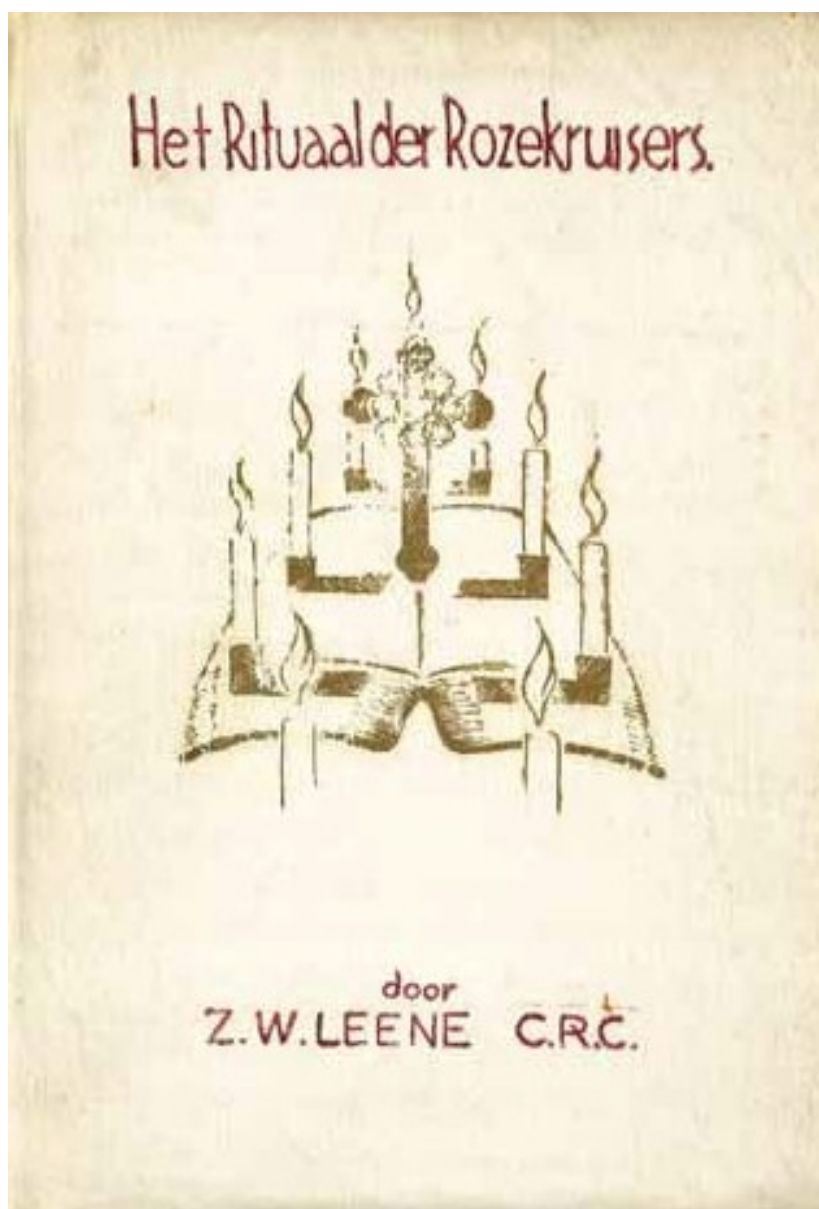
*Ex Deo nascimur –*  
*in Christo morimur –*  
*per Spiritum Sanctum reviviscimus.*  
May the harvest bear witness to his work.  
Amen





## **PART III**

### **THE RITUAL OF THE ROSICRUCIANS**



Title page of the booklet that was given to all pupils in July 1938: *The Ritual of the Rosicrucians*

## **‘One of the unexpected events we have become used to in our work’**

### *The History of an Excavation*

It is a long struggle to reach the source. After a lot of hard work in the hard-trodden earth, you first come across a layer that is damp. It is heavy mud. In order to dig further and deeper, you have to work hard, slowly get tired, and then finally get into the layer below the mud. Finally some clear watercourses appear – clean water! Then you know, then you feel, that the goal is very near. Understanding comes, and suddenly an image appears, and you see the entire plan clearly and distinctly. Doubt disappears and gives way to certainty: That is how it was. That is how it came about. That is how it became possible. Once you have seen this picture, it seems to have universal validity. Nothing can drive away certainty again: It always happens this way; it will never be possible otherwise.

A few months after the Dutch original edition of this book was published, a man visited the Jan van Rijckenborgh Centre in Haarlem. His name was Robert Rinnooij Kan. He said that he had papers that may have to do with the organization of the Spiritual School of the Rosycross. According to him, his uncle, Ernest Kan, a Jewish lawyer in The Hague, had been associated with secret directions of thought and communities in the years before World War II. After the German invasion in 1940, Masonic lodges and esoteric associations were banned by the Nazis. One day in

1943, Ernest was grabbed and kidnapped ... not to return – a fate he shared with many others.

Ernest's parents then buried all the material their son had in their garden behind the house for fear of repression and further measures by the occupiers. After the war, everything was dug up again and rested in their house for about 50 years. Nobody had the courage and strength to go through it because there was so much grief associated with it. This material legacy, the box with all the papers, came into the hands of Mr Rinnooij Kan by way of his grandparents and parents. He also was unable to look at or arrange the papers for more than 10 years. But now, about 60 years old, he thought was the time for this, although the family's great grief had never completely disappeared.

The written material concerned the earliest history of the Dutch Rosicrucian Fellowship and contained, among other things, material from 1933 to 1935. Few archival documents had survived from this period. Only a few copies of the printed products were left. Ernest Kan held a key position in the young centre of The Hague and obviously knew what was happening. He kept all correspondence, lists, services, and other texts, nicely arranged according to topic. Ernest Kan was an extremely finely strung, sensitive, and also conscientious person. He stood out for his open, almost child-like, meek manner. He held a special place in his family and was highly respected for his clear mind. He was loved by everyone and also by the newly emerging Rosicrucian Society. Because of his great knowledge of the universal teaching, especially that which was passed on by Max Heindel, he was benevolently called 'Mr Knowmuch'. He was a co-worker in the central leadership of the society. In photos, you can see him next to Jan Leene and Cor

Damme. In one, he is sitting on the floor in front of the chair on which Z. W. Leene is sitting or another time, next to him in the sand dunes by the campfire, which were still allowed at that time. The photos radiate joy and happiness. After some sorting of all the material, the methodical archiving with which he had worked becomes striking: Every letter refers to something. Although the topic is often missing, you can usually get an impression when browsing. The whole thing is sorted into different sections. One concerns technical-legal issues. It refers to the purchase of 'De Haere'. The Max Heindel Foundation was set up for this purpose, although it did much more than this. The papers contain a lot of course material from these years in various series, this both in English (from the Rosicrucian Fellowship) as well as in Dutch. Some parts of it were known before, but other parts, such as the lessons of Max Heindel's cosmology, had only been sporadically preserved to this day. Here they are now fully available. We also have the schedules and arrangements of The Hague Centre, in which he was in the leadership. For the years 1933 to 1935, these are practically complete for every month. All of this gives a remarkably comprehensive view into the work of that time.

The program for each week of the summer camp in the first year (1934) on 'De Haere' is unique. Nothing was known about this anymore. In *Called by the World Heart* and in the Dutch edition of *The Fiery Fervour of Emergence*, attempts had been made to reconstruct these on the basis of earlier publications. Here and there, however, the exact information was missing. But now that original material is available, we can see that the historical facts were correctly reported over long stretches. There is also correspondence

that is extraordinarily interesting. It shows the human side of events and developments that had been completely lost to our view. For example, we encountered the handwritten letter in which Ernest Kan is informed by Z. W. Leene that it has become possible to buy 'De Haere': 'Dear Ernest, we did it! Hooray! Hooray! In gr.[eat] hurry – Jan, Wim. Do call Cor' (Cor Damme lived in The Hague as did Ernest Kan). These letters and the mutual exchange allow us to share in the great enthusiasm with which the pioneers – whom we consider friends and role models across time – worked at that time.

The most special find concerns the third part of this book. This third part contains the readings by Z. W. Leene about a 'magical ritual'. These texts are fascinating, but they always refer to a section or a sentence within this so-called 'ritual', which had not been handed down as a text, however!

People had looked for the source text for years – especially for the ritual itself – but not a single copy could be found. All of the people involved who had lived at that time had already died by the time this book was written, and there had been no one in the early days who had paid attention to the historical value of the work at that time. That only became relevant later.

Ernest Kan was an exception. He kept everything, nicely arranged according to topic, even though one or the other item has become mixed up over time. However, we found two copies of the long-sought ritual in the archive! The importance Ernest gave to this can be seen in the fact that he wrote on one copy, 'Copy and bind', by which he meant what he had still done himself: made a clean copy and bound it all with nice tape into a small booklet.

In this way, it became possible that the mentioned ritual could be included in the German edition and now in the English edition of *The Fiery Fervour of Emergence*. It was still missing in the first Dutch edition.

## The Temple Service of the Rosicrucians

-----  
Organ music or singing  
-----

*Opening*

Brothers and sisters,

As we turn towards the spiritual light today as the Rosicrucian doctrine teaches us, we direct our gaze in reverence to the cross with roses while we hear the salvatory greeting of the Rosicrucians: 'My dear brothers and sisters, may the roses bloom upon your cross!'

As we place ourselves before God's countenance, we do not want to ask for worldly things in our call, as this would mean black magic. We know the promise, 'strive first for the kingdom of God and his righteousness, and all these things will be given to you as well'.<sup>164</sup>

That is why we ask at the beginning of this service, 'O God, strengthen my love for you so that I can serve you better day by day. May the words of my mouth and the musings of my heart find favour before your countenance, and may they be to the liking of your eyes, O Lord, my power, my strength, and my Redeemer!'

Amen.

---

<sup>164</sup> Matthew 6:33



## *Temple Service*

Friends,

We cannot start a fire with just one coal. But when a number of coals are together, the heat that is latently present in the coals can combine and kindle a flame that spreads light and warmth. It is in accordance with this law of nature that we have come together here – combining our spiritual aspirations – to be able to ignite the fire sign so that it can flame up into a bright light of a faithful, spiritual community. It is the balm of Gilead, which is the one panacea for the pains of the world.

The Bible has been given to the Western world by the lords of destiny. They give everyone what is necessary for their development. They are above making mistakes. When we want to search for the light, we will find it in the Bible. So let us read some sections in it that talk about spiritual community:

God is light.

If we walk in the light as he himself is in the light, we have fellowship with one another.

But whoever hates another believer is in the darkness, walks in the darkness, and does not

know the way to go, because the darkness has brought on blindness.

Let us love, not in word or speech, but in truth and action.<sup>165</sup>

If I speak in the tongues of mortals and of angels, but do not have love, I am a noisy gong or a clanging cymbal. And if I have prophetic powers, and understand all mysteries and all knowledge, and if I have all faith, so as to remove mountains, but do not have love, I am nothing. If I give away all my possessions, and if I hand over my body so that I may boast, but do not have love, I gain nothing.

Love is patient; love is kind; love is not envious or boastful or arrogant or rude. It does not insist on its own way; it is not irritable or resentful; it does not rejoice in wrongdoing, but rejoices in the truth. It bears all things, believes all things, hopes all things, endures all things.

Love never ends. But as for prophecies, they will come to an end; as for tongues, they will cease; as for knowledge, it will come to an end. For we know only in part, and we prophesy only in part; but when the complete comes, the partial will come to an end.

---

165 1 John 1:5, 7; 2:11; 3:18

For now we see in a mirror, dimly, but then we will see face to face. Now I know only in part; then I will know fully, even as I have been fully known. And now faith, hope, and love abide, these three; and the greatest of these is love.<sup>166</sup>

God is love, and those who abide in love abide in God, and God abides in them.

Those who say, 'I love God', and hate their brothers or sisters, are liars; for those who do not love a brother or sister whom they have seen, cannot love God whom they have not seen.<sup>167</sup>

If then there is any encouragement in Christ, any consolation from love, any sharing in the Spirit, any compassion and sympathy, make my joy complete: be of the same mind, having the same love, being in full accord and of one mind. Do nothing from selfish ambition or conceit, but in humility regard others as better than yourselves. Let each of you look not to your own interests, but to the interests of

---

166 1 Corinthians 13:1-10, 12-13

167 1 John 4:16, 20

others. Let the same mind be in you that  
was in Christ Jesus,

who, though he was in the form of God,  
did not regard equality with God  
as something to be exploited,

but emptied himself,  
taking the form of a slave,  
being born in human likeness.

And being found in human form,  
he humbled himself  
and became obedient to the point of death—  
even death on a cross.

Therefore God also highly exalted him  
and gave him the name  
that is above every name,

so that at the name of Jesus  
every knee should bend,  
in heaven and on earth and under the earth,

and every tongue should confess  
that Jesus Christ is Lord,  
to the glory of God the Father.<sup>168</sup>

Amen.

---

168 Philippians 2:1–11

My worthy brothers and sisters, let us strive to follow the example of Christ and live according to his interpretation of greatness. This means: Those who are the greatest among you, let them be the servants of all. Love, self-forgetting service to others, that is the shortest, surest, and most joyful way to God. Recognizing the original unity of each with everyone – the fellowship of the Spirit – this is the realization of God. To achieve this, let us each day seek to forget our brothers' and sisters' insignificant outwardness and seek out the divine hidden in them. That is the basis for a community.

We have withdrawn again from material life and enter the Living Temple of our deepest inner being for our spiritual union. As a symbol of this withdrawal, we darken our meeting place. We now want to go within, direct our attention to the cross with roses, and meditate for a few moments on the *love that serves*.

-----

Meditation

-----

Reading, possibly followed by music

-----

## *Prayer*

We ask you, God, not for still more light  
but for the eyes that see what is;  
not for sweet singing  
but for the ears that hear the song  
that is ringing around us;  
not for greater power  
but for the good use of the abilities lent to us;  
not for still more love  
but that we may teach others  
to transform their struggle into living compassion;  
not for greater joy  
but for the awareness in what measure it is near us;  
to give others our courage  
as well as all that is glad in us.

We ask you, God, not for other talents,  
but for you to show us the ways  
to the best use of the precious treasure  
that we have already received from you.  
Teach us to control all fear  
and give us the joy of knowledge.  
Teach us to be the friend we want to be  
and a witness of your truth.  
Let us love purity, Lord,  
and let us strive for the good.

Let all souls –  
raised up by our utmost effort –  
live in harmony in the white light of your freedom.

Amen.

-----

*Farewell admonition*

Now, my worthy brothers and sisters, we will say goodbye to each other again in order to return to the so difficult material life. Then let us part with the firm, inner determination to seek in daily life to apply the spiritual ideals received here so that we can gradually become better people, worthy of being of service to humanity as a conscious channel for the blessed work of the elder brothers of the Rosycross.

We hope and pray that the roses may bloom upon your cross!

Amen.

## **A Magical Ritual**

The temple service of the Rosicrucians is a magical ritual that can be regarded as extraordinarily important for everyone who takes part in it. When people lack reverence, they simultaneously lack spiritual growth and nobility of soul. When people venerate what has no value, then in addition to a weakness of soul power, this also shows a lack of discernment. When, on the other hand, people increase their reverence by understanding and growing spiritually, then their peace and their own worth increase continuously. This increases their chance of experiencing the sacred encounter when the wonderful blessing is expressed with reverence: ‘My dear brothers and sisters, may the roses bloom upon your cross!’

Then they learn to understand what spiritual progress is possible when forces such as those of the endocrine glands, which are hidden in our being, become active. They experience the blessing as a magic formula. In the short moment when this request is made, they see themselves as if faced with the majesty of God, their creator, who has placed these possibilities in them.

When they truly desire the spiritual light, as explained in the Rosicrucian teaching, then they experience the moments of intense joy as a wonderful consolation because in that moment, they understand what can become possible in them when these roses are actually blooming. At the same time, they know that these latent possibilities only develop when they succeed in attaining higher soul quality. They are aware



that this quality of soul only arises when, moved by inner compassion like a Simon of Cyrene, they want to help carry the cross of world suffering. When they then stand before the countenance of the All-Father, their God, then they no longer ask for worldly things – they would be ashamed of doing this. Their father has already given them an abundance of worldly things. They live and work in the deep knowledge that nothing, but really nothing whatsoever of worldly goods, could still be given to them.

They do not ask for worldly things because they do not have to ask for them. They only long for the light as it is explained in the teaching of the Rosicrucians. If they asked for other things, it would mean that they are not seekers for light but rather seekers for happiness. However, they are seekers for light in the true sense of the word. They are certainly not seekers for 'light' who are only interested in a magical experiment in the sense of how much can be achieved in the shortest time. The amount of renown that they can expect from others is for some the measure of their occult-magical experiment. Their amount of fame then depends on how much clairvoyance and supernatural abilities others have discovered in them.

But those who have gotten to know the light through their purified soul experience it as a shining sign on the sea of life.



Het gelyk blyfschap en deze zelfvering betrekkingen, en  
is u „Het Vriend der Wetenschap“, van Z. W. Lieve (H.C.),  
het eerste boek dat ik heb overlezen en dat me opmerk-  
zaam heeft gemaakt, van 4 Maart 1888, van een hand te boek-  
staande menschen.

Bei ganz wichtiger in diese interessante Einführung ist  
 1) v. „Der Staat der Deutschen“, von E. W. Lenz (Hr.),  
 bei dem auch das ist bei vollständig und diese system  
 bei bei Deutschen, in 4 Bänden 1900, von dem auch in zwei  
 von dem auch in zwei

(As indicated in *interview*) some managers draw their job in Togo and the Rwandan genocide as it seems more comfortable to maintain some sort of not overblown hierarchy. Several of the main men are more political leaders in nature and prefer to work in a more relaxed way than other more "geriatric" individuals or outsiders. We have, in fact, an interesting case of locally made men who actually do not fit the definition of managers in general. We think this might also not look like that, since the accountability is stronger than responsibility, emphasizing the fact that some managers have to be in the office but not really get things done. The difference is that after four days we have given them the reports and have a more clear idea about planning as we are faced with the fact that, the longer on the company, the bigger the more one needs to handle.

*John (Jack) Robert Vignati (1904-1984)*  
*Chloro de chlorine avec chlorure, a chlorure*

Copyright 2008, John Wiley &amp; Sons, Inc.

© 2000 Blackwell Science Ltd

[illegible]

1

## The Prayer

Those who have come to know the light through their purified soul know it as a lighthouse in the sea. They have only one great desire: to seek the kingdom of God and God's righteousness.<sup>169</sup> Through deep pain, such people have learned to search, and they will surely find 'It'. They learned to know the kingdom of God through their free spirit, which – not bound by delusions – was able to grasp as much of it as their effort to grasp it was great. They came to know it as a power that could keep them away from dangerous waters. They learned obedience to the kingdom to the extent that it revealed its treasures to them. And then ... then they were driven to realize the justice of this kingdom on earth.

They saw this as a necessity because God, the Father, the Creator of our solar system, only develops through human beings. They have learned to understand that this development will only take place when the deepest understanding of the 'kingdom of heaven' is accepted and fought for by 'people on earth', when it is realized by people on earth through their deeds. They learned to recognize that even Christ descended to earth to meet this demand. They were ready to carry the cross with this Christ. They counted themselves among the lawless as he was<sup>170</sup> when they wanted to anchor in this world through justice the kingdom that is not of this world.

---

<sup>169</sup> See Matthew 6:33

<sup>170</sup> See Mark 15:28.

Those who have not only sought the kingdom of God and God's righteousness but also wanted to realize them no longer have any fear about the things that they need.

Everything has already come to them. They have even more than they need. This trust became the inner knowing that the king of this kingdom richly bestowed them with his immeasurable treasures.

When they begin their prayer, looking full of longing for the spiritual light, expecting this light like a spiritual baptism, they ask, 'O God, strengthen my love for you!' It is a prayer to the Most High, a request for strengthening the personality that will be realized through its deeds, for strengthening the will of the ego through the force of character and the growth of the soul – that these deeds be reinforced by the intense love for the Father! Because they will need this strength to be able to offer resistance to all temptations of their desire nature. It is also the strength that will later enable them to help bear the world's suffering like a Simon of Cyrene, the 'listener and farmer', who listened with his whole being, with his whole hungering soul. They are looking for the spiritual light as people who are waiting for what they love most on earth. who always serve better, who are more and more able to carry the cross, so that they – together with all their brothers and sisters on earth – can finally take over the cross of Christ and go together to a higher development. Therefore they ask with a single great longing, 'Strengthen my love for you, O God, so that I can serve you better day by day'.

'May the words of my mouth and the musings of my heart be to the liking of your eyes.' This is a warning to

themselves when in the considerations of their heart, they ever and again face the majesty of God.

In this prayer, they ask never to be traitors again. Even if their knowledge is not sufficient, they ask for honesty with themselves. They ask for strength that they would never drink from the vinegar of the deification of human beings, that they never speak or write according to the whims of the world and people, but that 'the words of their mouths and the musings of their hearts may be to the liking of God's eyes' even though they may be cursed in the eyes of people. He who knows hearts – Christ – will know from what power the words arose. He will know the musings of the heart that took the scourge to cleanse God's temple from the dove sellers and money changers. He who knows hearts will know from which motives we are acting. Here, people ask for the strength that even if the arguments and motives for an act were not understood, they might be content with the internally perceptible approval of God that they may think, speak, and act with the awareness that they owe responsibility only to God. Of course, they know the extraordinary complexity of their own being and the diverse whisperings of their lower self. That is why they also ask, 'May it always please you, O Lord, my strength and my Redeemer!' They express themselves full of admiration and hope. That is why they say 'my strength'. 'You are my hope.' I have the hope that this strength will someday fill me completely and will fill everyone.

'O Lord, my strength *and* my power!' Here they open up to the love of God, which they know as their power. It is the love that can do all things. 'And now faith, hope, and love abide, these three; and the greatest of these is love.'<sup>171</sup> This

---

171 1 Corinthians 13:13

love, this power, is accomplished in our weakness. The power of this love sustains us, who are in the nadir of our materiality, so that we can affirm the kingdom of God and God's righteousness through our deeds on earth. It is the power of love that breaks up all circumstances and converts them to our salvation. It is the power of love that makes us iconoclasts. It is the power of love that demolishes our systems and that accepts the spilled blood on earth for God's sake. It is the power of love that lets us tear down the temples of the kingdoms on earth to affirm the kingdom of God and God's righteousness. It is the power of love that makes us forget our own spiritual possibilities in order to serve God's will.

Love is admiration and the ability to pay homage. It is the most beautiful word in human possession. It is the word for the different feelings of admiration and amazement, reverence and respect, humility, greatness of character, soul power, and nobility of spirit. Love is the word for the intelligence that can fathom us to the deepest of our being. When we know this word, we become more and more lonely in this understanding until we lose it in ourselves to find it again in God, to find it again in Christ, the Redeemer, the Lord of Love and Wisdom.

Therefore they ask, 'O my Redeemer!' Love for the universe is the redemption from ourselves when divine faithfulness protects and brings home erring human beings – like a Pentecostal event, when redemption is born as a mighty joy in them. The testimony of God's love itself descends in Christ, and to those who accept it and realize it, it gives the strength to overcome. This is the overcoming in which all insecurity finds rest in God's compassion, which accepts and bears it. That is why their prayer is:

O Lord! O Majesty! O Mighty One!  
My strength, that is my hope.  
My power, that is my love.  
My Redeemer, that is my resting point.

Amen.



## The Latent Fire

Those assembled together form a sphere through the power that is present in each of them. Mind you, this deed must of course come from those present who, through their intelligence and devotion, testify to what they have gathered in their life and by their life in terms of soul strength and character. This has eternal value. In our services, this is dedicated to the Most High, the Father.

Accordingly, these values are blessed by the presence of Christ. When we say that, we must not think of a personal presence of the Sun Spirit but of its spiritual power. This power is as present and intense as the intensity, the longing, and the intelligence of those present are great. That is what 'to be gathered in his name' means. We know that Christ said, 'Where two or three are gathered in my name, I am there among them'.<sup>172</sup>

So if we want to perform the magical ritual, we have to ask ourselves whether we are really together in his name. Unfortunately, there are many, far too many, who have no idea what 'to be together in his name' really means. Understand well that where there are two, four are found, provided these two at least know what they are doing, and this with all the intensity and seriousness necessary. Therefore, where there are ten in his name, there are ten times ten. So we understand the immense spiritual power that is released when, for example, a hundred people are together in his name. This spiritual power could result in a

---

<sup>172</sup> Matthew 18:20



revival if everyone knew what they needed to know – and also did it!

Perhaps we now also understand the great value that our healing services can have. And perhaps we also understand the high value that the Rosicrucian Society attaches to our attendance, our understanding, and our reverence and devotion. ‘We cannot ignite this fire with a single piece of coal.’ But one coal can well ignite the other coals. It is of great value then that this one piece of coal emits a glow that ignites all the others so that the latent power in each of those present is ignited into a flame!

A flame spreads light and warmth. So those who are aflame should be torchbearers and also animated but not just emotional. Animated people are people with a warm, pounding heart, full of love and understanding. It is even a natural law that when we combine these spiritual powers, a light arises that shines into the highest regions of abstract reality, up to God, the Father, the Creator of our solar system. To the extent that this common sign of light shines with faithful, spiritual connection, the pain of the world is alleviated in us through the same power, through love and understanding – as spiritual help. So here we are active in a practical way in the truest sense of the word. Because when it is a matter of a spiritual community, it is a matter of true spiritual intelligence that can answer every plea of suffering humanity and lead it to the correct understanding of truth and reason.



## **It Is Finished**

Those who have seen the light of truth no longer care about the maintenance of life according to nature, for this life can no longer give them peace once they have looked at the wonderful face of truth. They no longer ask to suffer a little less; they ask only for light. They do not follow a teacher or master because they cannot help us. We are of God's generation; we are breath from God's breath and spirit from God's spirit. That is why our consciousness must grow, grow more and more. We have to learn to understand life, not how we want it to be according to nature but how it is and how it is willed by God.

In the initial period of our development, we received help; we were taken by the hand of the hierarchies, magnificent, mighty beings. Later they withdrew to let us stand on our own two feet. At that moment, however, they did not leave us entirely to our fate. If that had been the case, we would surely have been lost in the multitude of ideas. On this very thorny path, we received an infallible guidebook, namely the Bible. From it, the miracle rises before us, us Westerners as we push our way through matter, through the nadir of materiality.

But who should understand the Bible who has not experienced the valley of human horrors? When God the Father creates our solar system, he is the light. God lives immanent in all of creation and in God's creature, latently immersed in human souls. This latent power is the reflection of God's majesty, is God's light that is imprisoned, crucified,

tied up in the darkness of our as yet undeveloped human souls. It is the still dark fire that spurs us on, the dark fire that wants to blaze up in us and through us to a brightly shining light.

The abstract, transcendent light penetrates into the deepest darkness of our existence. It is present everywhere so that it can be understood and realized by us, in our souls. Those who long for this light are illuminated by the light. They ‘walk in the light as he himself is in the light’.<sup>173</sup> However, those who think that knowing about the light is the light itself are walking in deep darkness. The light is much more profound than the knowledge about it. The creation itself is not the light, but the light surrounds the creation to be assimilated by it and transformed into greater spiritual riches. The light is not just the system with which the order of the cosmos can be understood. The light is the goal that shines behind and above the creation. The light, this light, is there to be received by the people who have become ‘of one will’ with the light; by the people who, right through pain and suffering, want to realize the light in their own life.

So those who ‘walk in the light as he himself is in the light’ understand those who are also in the process of realizing this light. They – and only they – have spiritual fellowship with one another. The basis of this realization is love, as we have already shown. This love arises from the soul’s longing for an end to the world’s suffering. Earthly human beings, who are crucified in nature in the darkness of their Golgotha and who crucify their God and Creator along with themselves, descend from the cross of world suffering through soul power, through love for their God and for the

---

<sup>173</sup> 1 John 1:5

creatures of their God. This love that means true fellowship lets us 'walk in the light as he himself is in the light'.

Without Christ, there is no light. No one comes to the Father except through him. The harmony between God and humanity is damaged by soullessness, but completely unconscious for those who do not seek God in the light. Christ is therefore crucified just as our planetary spirit is. He turns to his own in unspeakable compassion, but his own have not accepted him. So there are three crosses on the cosmic hill of Golgotha. One for God, the Father, in the human nature that refuses to accept him in his unspeakable light. One for God, the Son, whose love is poured into this woe by this pain and who is also crucified by the soullessness and darkening of people. And so also the third, the Holy Spirit, is crucified by soullessness, for it is the Holy Spirit that leads to growth. But who can grow through the deed that has not been redeemed from the cross of nature? Who can grow through the deed that has not been redeemed by the spirit of love? So three crosses stand upright, and 'it will be finished' when the creature rises from the cross and redeems its creator along with itself by tearing itself loose from nature, which nevertheless carries the universe, through soul power and love, to prove through the deed that it has suffered, struggled, and understood that it has been tested and purified.

'Let us love, not in word or speech, but in truth and action.'<sup>174</sup> 'If I speak in the tongues of mortals and of angels, but do not have love, I am a noisy gong or a clanging cymbal.'<sup>175</sup> Those who understand this magical ritual also recognize their task until the day when the cosmic

---

<sup>174</sup> 1 John 3:18

<sup>175</sup> 1 Corinthians 13:1

‘*consummatum est*’ – ‘It is finished’<sup>176</sup> – rings through space.

---

<sup>176</sup> John 19:30



## The Sanctifying Power of Love

*‘And if I have prophetic powers, and understand all mysteries and all knowledge, and if I have all faith, so as to remove mountains, but do not have love, I am nothing.’<sup>177</sup>*

True love begins on earth where people toil and sigh and where the spirit is caught in appearances. Here people struggle, and here is the place of our hard life destiny. Here the calling must be born to want to go beyond matter. Here the people born out of the spirit descend into matter in order to learn to master and spiritualize this matter. In this way, people will become the re-creators of the material in spirit. They will learn to transform matter into spirit. True love begins where people are bound to matter from which they can neither be freed by any advice from a third party nor with a single decision. True love begins where people are crucified with their God, where their God is crucified by people because they have reacted wrongly to the cosmic laws and violated them, life after life.

That is why the Rosicrucian philosophy is not about a rigid, cold system that is hung around our necks like a millstone and that weighs heavily on us due to its unachievable instructions alone. No, it is about the reality of life. ‘You have to love, otherwise ...’ as the system says does not apply here. This makes people fearful animals that crawl away from the revenge of their God, who has commanded them

---

<sup>177</sup> 1 Corinthians 13:2

to do this and that, rather than turning them into loving spirits. They would not understand love; they would just bow to it. They would be slaves and call that love. They would be looking only for protection and the recognition of their natural instinct, which escapes all efforts of the spirit.

‘And if I have prophetic powers, but do not have love, I am nothing.’ – or people see behind the events of humanity the mystery, the secret, that has to be slowly revealed. From time to time, they focus on the supersensible because the normal bores them so unspeakably. They then say, ‘This belongs to the realm of matter, and that, yes, that belongs to the realm of the spirit’. So everything receives a logical explanation. Everything becomes order, law, necessity. It becomes something inescapable, the choking misery of karma and reincarnation, the truth of which is as little measured as the truth of anything else. People speak about the positions of the sun and moon. In short: It is the loveless misfortune to know and study the mysteries while completely lacking the sanctifying power of love. Some people research everything just for the sake of knowledge itself and not because they have discovered that these lessons will put an end to the attachment to matter. That is why people also become loveless in this way if they have nothing else than ‘Christ’ on their lips and even if they want to follow him ever so much.

There are great misconceptions about these things in the world since those who do not understand the deeper questions believe they have the right to speak about them. People play and dally with divine truths. However, the philosophy of the Rosycross relates to reality, which is the wisdom of life. This wisdom of life is not limited to knowing gnomes and elves, air spirits and elementals, nor to

knowing about the spiritual laws, nor to meditating about all of this or analysing logical concepts, nor to the 'faith, so as to remove mountains'. Because if the sanctifying power of love is lacking, then we are still 'nothing'. Then we are just 'a noisy gong or a clanging cymbal'.<sup>178</sup>

There are also people who claim to love Christ so much that they are pathologically careful not to forget any of his commandments. But they see nothing of human misery, and therefore the wisdom of Christ passes them by. The love that the initiate Paul means can hardly be understood by the people who are still bound to their desire body loaded with lower urges. The natural person cannot love in this way.

'The sanctifying power of love' is the divine power that Christ shows us. How can people who are still bound to earth understand this love? How can they who through a wrong reaction to the cosmic laws of life have acquired a desire body that is three-quarters filled with lower urges know the laws of love? These laws of love run counter to even the slightest of their desires. They only think of the miserable surrogate of love that they have put together from the negative dynamic power of their desire body. Their thinking is also completely dominated by this, while they speak with weighty words of logic and intellectuality.

Such people consequently have neither soul quality nor character. Nothing characterizes fundamental ignorance more than such a very selfish love without humility and without understanding. They give a digression on their own excellence, and they know exactly what he or she should do. But when it comes down to their own actions, then it is the

---

178 1 Corinthians 13:1



sinful, dynamic energy of the desire nature that determines the action. When they want to discern, then it is the same power that negates any ability to discern; and when they think, the same desire body is thinking for them. They respect themselves the most when they are very emotional, very illogical, and very soulless themselves.

How can such people understand the sanctifying power of love? How can natural people who live entirely from the power of their natural instincts understand the sanctifying power of the love of Christ? The answer to this question will have to be: by transforming from natural people to spiritual people. Many think that this transformation has something to do with a rock solid decision that we have to make here. Many try to start by no longer doing from now on what they were used to doing. But we will never come to know the power of love in this way and even less will we be able to achieve anything.

As pupils on the path, we have to be careful and try to see things clearly and unambiguously. Let us therefore not focus on hackneyed mental images taken from the Christian revelation of salvation and which we call the commandments of Christ but which we cannot keep. Neither will a set of rules recommended as salutary be of any use to us. In real life practice, we discover that we cannot receive the sanctifying power of love but that we have to nourish and cherish it. This behaviour means: receiving the Christ (namely he himself, his power) and not in the first place his teaching because we have known the latter already for about 2000 years.

However, what most pupils do not understand is what 'his power' can mean. Due to the state of our desire body, it is

impossible to follow even the smallest commandment of Christ or even to accomplish anything in the sanctifying power of love. If Christ had not come as a saviour, there would have been only one possible outcome: that our planet would have burst apart. Due to the great crystallization, our planet could no longer have vibrated at the required frequency. At that moment, Christ became our planetary spirit. By his presence, he cancelled this fate for our planet. This presence is 'his power'.

The desire body is the battery that drives the system of our personality into action. Since this desire body is filled with three-quarters of lower desire substance, no one is able to recharge the battery differently. Those who have made this discovery for themselves will ask so intensely for a recovery of this process that they come into contact with the love power of Christ. These people become nay-sayers to the natural instincts and recipients of the power of Christ, which ultimately allows them to overcome.

'But to all who received him [...], he gave power to become children of God.'<sup>179</sup> Gradually the battery will be recharged differently through the deed that is correctly aligned in 'his power', namely through Christ, who gives them the power to do so. Finally, they will repair their desire body. From this moment on, they will be able to act out of their own power again. That is why the initiate Paul says, 'I can do all things through him who strengthens me',<sup>180</sup> as well as, 'I press on to make it my own, because Christ Jesus has made me his own'.<sup>181</sup> That means carrying the cross in our own life

---

<sup>179</sup> John 1:12

<sup>180</sup> Philippians 4:13

<sup>181</sup> Philippians 3:12

and experiencing all the misery of what we did wrong in this life but also what we did wrong in the distant past by wrong reactions to the divine laws. This is known to the pupils as the 'Guardian of the Threshold'.

So these people have experienced self-knowledge. They no longer have the opportunity to pay attention to the mistakes of others because they can usually find them all in themselves. Through this, they finally gain in soul power, which is the result of people daring to struggle with themselves. They are, even in our time, stronger 'than one who captures a city'.<sup>182</sup> Eventually, these people will be able to help carry the cross of the world and to redeem Christ from his vicarious suffering. No personal evolution is possible until we know and do this. Without this, there is no initiation and no 'power' to obey even the smallest commandment of Christ. This is the sanctifying power of love that does not make us, as ignorant people, duck in fear but that rather is love with understanding.

Christ does not withdraw from human misery by leaving a few commandments and prescriptions but bears all the pain of all of humanity. Pay close attention, friends, that this does not mean 'enduring' in despair with painful sighs. 'Bearing' means here taking on all the consequences and their drastic ramifications. This suffering is much greater than enduring misguided striving. Many may want to fight for Christ but rather not with him. However, those who love Christ follow him here. They dive into the deepest darkness with him and bear the consequences of it. It is much more difficult than following him in his commandments. We

---

182 Proverbs 16:32

share all the mistakes of our brothers and sisters; we are a unity.

What prevents us from having this ‘power’? – It is our stuffed desire body. Nothing changes this desire body except Christ himself not even if we ‘give away all our possessions’<sup>183</sup> to the poor for their maintenance. Because if we distribute our possessions and think that we have now understood his power, then only in our humanitarian aspirations have we experienced the Christ power, which shines over us all through its uninterrupted presence as our planetary spirit. We have then experienced only its planetary influence, which however does not attack us in our complacent ignorance and in our bondage to karma and reincarnation. So the cross of God and human being remains. Those who perceive and accept Christ will find that this means much more than humanism. Therefore, only heroes and heroines of the spirit can celebrate their victory here.

People are called to the law of eternity. The whole evolution according to the spirit is waiting for everyone to understand and realize this. That is the sanctifying power of love. This is the hope for a future in which God’s righteousness will be realized, in which God’s kingdom will have come to earth, realized by people.

That is the sanctifying power of love. Through this and for this, Christ ‘endures’ all things, for he can ‘bear’ everything through the reality of God, which is called love.

---

183 See 1 Corinthians 13:3.



## The Dim Image

*‘For now we see in a mirror, dimly, but then we will see face to face. Now I know only in part; then I will know fully, even as I have been fully known.’<sup>184</sup>*

*‘When I was a child, I spoke like a child.’<sup>185</sup>*

When we think about the real life, we will discover that people can choose from two main views of life: In one, they explain this life in time as the real life. The other possibility is that they regard the life that only begins when their temporal life is over as the real life. Both the one and the other view are childish, are immature. Life passes by such people, many times in many lives without them realizing it. They see a dim something as in a mirror, a mysterious image. They are children, not yet mature people. Sometimes we have to smile or even get annoyed when they call themselves pioneers. You can be immature in many ways, and it is these ‘children’ in particular who openly display their immaturity through their incessant chatter and their immature opinions.

It is possible that some people are able to see the deepest secrets of God’s nature because they have learned to look into being as beings and strive to reveal some of this

---

184 1 Corinthians 13:12

185 1 Corinthians 13:11

mystery. They seek to reveal the real life through their life and thinking so that some of God's truth appears on earth.

All of this does not impress the immature because they know nothing of the effort, suffering, and grief that underlies all of this. At most, they are impressed by the murmur and blaring of some cheap spiritual carnival fun. The immature lack wonder.

In our community, the wonder of the immature begins with Max Heindel's *Rosicrucian Cosmo-Conception*, and unfortunately it often ends there. Every time the immature show us their state again, sometimes also due to a lack, an extreme lack of respect. How should they be respectful of the real life, since because of their lack of spiritual education, they continue to hide behind the slogans of times past? Is the real life not always on the move and in constant development? The immature only learn to understand this when they have abandoned the old slogans and overcome their illusions.

You can be immature in many different ways, such as due to a complete lack of humility. How can those who have never known respect or wonder be humble? How can those who always live from the power of their delusions, from the power of their desires, be humble? How can they be humble when their delusions are constantly fed by everything that is wrong, indecent, mendacious, and extremely primitive? Sometimes immaturity is also shown by a great lack of character, which is of course the result of a complete lack of soul power. Nothing shows more clearly the radical hopelessness of the attempts to discover the dim image that is waiting and pushing behind the reflection.

Maybe we ask, 'How do we receive character? Through soul quality?' We cannot 'receive' soul quality, but we can acquire and foster it. How? By studying theosophy and occultism? No! By coming to grips with Christian doctrines? No! We do not acquire soul power through studying Christian doctrines. We emphatically say that it is utter stupidity to want to apply even the least of the Christian doctrines because no mortal will ever be able to do it. So how do we acquire soul power? Through Christ himself! Is that something else? Yes, it is something completely different. Understand well that this is something completely different. The doctrines are only crutches with which you limp just as our Society with its doctrines is a crutch with which you limp. But Christ himself is a power!

Some only know Christ as an intellectual idea. They see a dim spiritual apparition as in a mirror, without any consolation, confusing and unsettling by claims that are superhuman, without giving peace. Some only know Christ in his healing presence, as planetary spirit. This is the influence we all experience. But Christ himself goes beyond them, and with him also the power to transform the dim image into the radiant glory of understanding.

Those who have accepted Christ no longer speak about the reflection, but they have become a mirror themselves, and as testimony, the radiance of eternity shines from their being. The immature do not recognize this testimony because they walk in the darkness.<sup>186</sup> The image, Christ, has come to us, but 'his own people did not accept him'.<sup>187</sup> They taunted him, crucified him, and sent him away because they had no wonder and no reverence, neither respect, humility,

---

<sup>186</sup> See John 12:35 and 1 John 2:11.

<sup>187</sup> John 1:11

force of character, nor soul power. They wanted everything from Christ except ... the struggle against their own sinful self, the struggle against their natural urges. Thanks to their own immaturity, they have learned to kneel before irrationality. This is how they have put Christ's doctrines in place of Christ.





## Christmas

Those who want to celebrate the birth of Christ in themselves must do so with the power of Christ. This presupposes that there must be an intense longing to let him control the lower self. Those who do this discover from the very first moment that no force in the world can put anything in between. They notice that over time, more space becomes free for the Christ-in-them and consequently less space is left for the lower self. Therefore, it can be considered absolutely impossible that those who have the Christ within them do not make progress. Those who have him can in no way remain without wisdom, and it is impossible for these people to continue to ‘see in a mirror, dimly’.<sup>188</sup>

If we now compare the teachings of Christ with our own experiences – especially not with those of others – we will no doubt discover who we are and how often we have celebrated Christmas either with or without Christ. Those in whom this growth has begun become true human beings, true thinkers, who encounter Christ out of the power of their being. They learn to know a different Christ than the Son of God who wants to bring us some beautiful doctrines that we blissfully parrot but that we cannot follow until we have cleared away in ourselves everything that prevents us from doing so. In the course of our many incarnations, this has become quite a lot!

---

188 1 Corinthians 13:12

Those who give Christ a place in themselves cannot remain the faint-hearted people they were. They will find that they are moving ahead at a rapid pace. This is how they learn to know Christ differently than heretofore. They learn to follow him on paths that are currently still unfamiliar to them. These prepared people recognize a different image. They are placed face to face with Christ in the present. 'In the present' means with everything that has to do with their brothers and sisters.

These recipients of Christ serve the truth from now on. Nothing can stop them from doing so, neither death nor denial, nor anything else. The truth, wisdom, will shine ever more in them in the measure that they tidy up within themselves. They reflect this ever stronger and more concretely. The more they rise and the less they fall, the deeper the image becomes. Be careful with such people! Because they become iconoclasts, battering rams of the spirit, prophets, redeemers of humanity. Be careful with them because they mean turmoil. They will be ambushed just as Christ was ambushed and is still being ambushed to defuse the unspeakably glorious. What can we set against this? Just a sincere request in the name of Christ! Those who have grown up to the heroic power of the spirit have themselves become mirrors of the spirit. Nothing can stop them. They no longer know fears. They will hurry through the world with their spiritual image and their knowledge.

May Christ, in his true form, make this Christmas shine over you! Celebrate this festival with us with great joy but also aware of all the consequences, for too many do not yet know that it will also become a judgment for many.



## **The Crucified God**

There are various misconceptions about God's love and love for humanity that we want to talk about now. We have to understand well what it means when God the Father creates. It means that God existed before creation. When something is to be created, a creator must first be there. If we want to create something, we must first have the qualities for it. These qualities to be able to create are first and foremost 'love' and further 'power and strength'.

When we want to create something but we lack love for it, then there can be no question of something being created. If we do not support what we intend to create with all our enthusiasm and love, with all our being, then nobody can speak of a creation. So when the Creator of our solar system begins to create something, it must be with the qualities that we know as love for creation and for the creatures, and also power and strength.

So when God the Father begins to create, he is first the transcendent God who exists outside of creation. We cannot recognize this transcendent God. Why? Because as his living creation, we are unable to see him in all of his glory and creative perfection. It is not that there is a kind of prohibition here but simply the inability to recognize God. Imagine that this transcendent God descended to our horizon: We would instantly burn up in this radiant light just as we would not be able to bear the light of the sun if the earth were closer to the sun. The healing warmth of the sun would immediately turn into the scorching power of the

sun. So when we want to learn to know God's love, we must not direct ourselves to where it is impossible to meet him, but we have to turn to God's creation and creatures. 'We will recognize the tree by the fruit.'<sup>189</sup> This is where God reveals and unfolds himself – this shows his nature, strength, and love.

There are ignorant thinkers among people who think that God's creation relates only to nature. But there are other thinkers who understand that the transcendent God must be spirit just as his creature is spirit. They focus primarily on the human spirit and recognize nature and everything that goes with it as only a servant of the spirit. They focus on the incarnated spirit that has become flesh, namely on humanity, in order to be able to meet the spirit of God, who created the human spirit.

You see, here we meet the immanent God, for the Creator is not only present outside of our solar system, but at the same time, he becomes the immanent, inherent God, who carries everything and wants to develop through his creature, the human being. That is the meaning of creation. When God, the Father, creates, then he does not do this without purpose any more than people do. God creates in order to be able to develop with and through us, as his own goal. So those who do not love the people in whom God reveals himself, how can they love God whom they do not see and cannot see? That is why in our temple service ritual, it also says,

God is love, and those who abide in love abide  
in God, and God abides in them.

---

<sup>189</sup> See Matthew 7:20

Those who say, 'I love God', and hate their brothers or sisters, are liars; for those who do not love a brother or sister whom they have seen, cannot love God whom they have not seen.<sup>190</sup>

That is the big misfortune! Because here the loving creator, the crucified creator – submerged in humanity and crucified by humanity – is bound by false ideas and lovelessness. Therefore, there is an immeasurable distance between the transcendent spirit that we know as the Creator of our solar system and the immanent spirit that we know as the human being in whom the spirit of God is submerged and crucified.

We were created as spirit from God's Spirit with the aim of enabling the development of God the Father through our individual insight, through our effort, and through our activity. This is God's purpose with us human beings. We received nature as a help to accomplish this, standing first holding God's hand and later on our own feet, so that we can develop through our own initiative the latent divine qualities that are inherent in us. By wrongly reacting to 'natural resources', however, we are faced with an increasing alienation. We end up straying, straying ever further, becoming more and more surrounded and dominated by the consequences of our wrong reaction, in the nadir of matter, of nature. The fallen human being, the crucified God. What is the way back?

---

190 1 John 4:16, 20



## The Nature of the Spiritual Community

*'If then there is any encouragement in Christ, any consolation from love, any sharing in the Spirit, let each of you look not to your own interests, but to the interests of others.'*<sup>191</sup>

Is there any consolation in Christ? There are people who, as they say, are very grounded and who claim that they can do without the consolation of Christ. In their opinion, especially the people who are very religious are focused directly on the transcendent God who is outside our solar system and who brought the system in which we develop into manifestation. But there is not only a transcendent God whom we have come to know as the Father. There is also the immanent God who is the same as the Father.

Now most people want to know something about the transcendent God but nothing and again nothing about the immanent God because that would be much too uncomfortable. The transcendent God created the solar system from himself. That is why he is sublime, majestic, and unreachable for the normal human being. If we wanted to meet him there in the transcendence, we would have to have the same glory as he. If he revealed himself directly to us in all his majesty, we would burn up before his being. Therefore, if we as ordinary human beings want to get to

---

191 See Philippians 2:1, 4; KJV: 'If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit [...] Look not every man on his own things, but every man also on the things of others.'

know God, we must get to know him as he can reveal himself to us, namely through his creation, that is, in real life. This instruction is too difficult for people in general, and they try to get rid of it by not paying attention to real life as long as it does not concern them. They turn directly to the transcendent God – that is, they believe they can do this – with the result that they soon get lost in the variety of ideas.

It is a precarious thing to practice things of the spirit. Either we have to bear the full consequences of spiritual development, or we have to stay away from spiritual things. Things of the spirit are about everything or nothing; you cannot haggle over them so easily. As Rosicrucian pupils, we have taken on the task of giving back to Christianity the place that it deserves in the world of real life and philosophical thinking. That is why we are pioneers and have to draw clear guidelines, for the world has been cheated far too much about these things. With spiritual things it is like this: Some people become hopelessly ridiculous and spiritual blasphemers, and some have a redemptive effect through their words and convictions. Today the world needs people of this second kind. They are more than essential.

When we are ready, the first question we need to ask is: Is there any consolation in Christ? Or is this just a Christian saying that we have simply taken over from others without thinking? The thing is: The transcendent God is the Creator; the immanent God is the human being. We cannot find the transcendent God in nature, but we can find him in human beings because God is spirit just as human beings are spirit. We do not find him in nature because nature is only the basis on which the universe unfolds.



The purpose of God's creation is our return to his Spirit, richer in experience and more perfect than when we were sent out. This process, this return, can no longer take place because all of us without distinction are bound to the earth because we have reacted wrongly to the divine laws through many ages. We call this karma (sin) and reincarnation (bound to the law of return). These two measures stand between the transcendent God and us. They have taken shape in the 'Guardian of the Threshold'. So this concept of sin is not so much a Christian hypothesis but an actual, tangible reality that hinders every progress of humanity individually as well as collectively.



## **The Interests of Others**

The 'Guardian of the Threshold' we wrote about must disappear because it hinders all human progress. The only question now is: How? When we ask this question, there is only one answer. This is, Through Christ.

How many times have we already explained who he is. Christ is the stab in the heart of our natural urges. Who dares to repeat that and thrust this dagger of the spirit into the heart? Spiritual heroes and heroines are called for here because our nature cannot be overcome so easily, not even with spiritual daggers. Christ is the cutting blade that penetrates our being. – Who dares? This calls for heroes and heroines who sacrifice their lives for him in this struggle, a life of constant striving with many missteps.

Christ is in no way the touching love of our negative feeling, but he breaks us in two, and we perish in our nature with one last breath. Do you understand that? Oh, what a heroic task it is to receive Christ! Precisely love for everything that is related to our natural state, when it enters our system, envelops most of our being in deep sadness.

Christ? Our young life filled with desires in the last days of our nature is broken. Who dares? Heroes and heroines are called for here! – Christ? The incense dream of our own desires is dissolved, and the night flees to make way for the spiritual daylight. – Christ? The paranoia from the monster is broken. – Christ? Conquered according to nature, but overcomer according to the spirit. Who dares? Heroes and heroines are called for here! God actually expects nothing

less than heroic deeds from his creatures. – Christ? That means no more victory of the monster over the human being, not even an equal chance. Those who dare to fight are sure of victory in advance through Christ, who has liberated himself with them. Christ is the drunkenness of the Spirit in the eternal sunlight of the Father. Do you already know the community that can arise among friends who only know one consolation together? Among friends who meet in Christ's power after long wanderings through natural life? This community knows itself free from judgment. Joy breaks out again and again in this spiritual community.

'If then there is any encouragement in Christ, any consolation from love, any sharing in the Spirit, let each of you look not to your own interests, but to the interests of others.'<sup>192</sup> Provided that we can really realize the community in Christ that we have just outlined, we have an irrepressible desire to also look to the interests of others. But how do we serve the interests of others?

First of all, we have to take care of the freedom and rights of others in material existence that have been taken away from them by a social order far from Christ. These active people become fighters, not only to make people understand the laws of karma and reincarnation or to fill them with astrological knowledge, but they become fighters who teach everyone what stands in the way of people's salvation. They must know everything that is here and does not correspond to the image of Christ that is established in them.

They become quarrelsome heroes who will slay the approaching enemy with a sure hand. This not only in the

---

<sup>192</sup> See Philippians 2:1, 4.

form of the monster in their own being but also with regard to the dark force that wants to and will devour humanity if we are not vigilant. They become increasingly fierce fighters as these forces approach. Mind you, this takes shape not only in individual life but also in the collective. The fighters become so dynamic because they are so deeply moved by this suffering, which humanity as a collective does not recognize.

Do you know the figure that can be called the ‘Guardian of the Threshold’ by people, the collective evil that they have created? Please never forget that Christianity is not here just to make us pious. The goal of pioneers and above all that of our community is far from wanting to instigate such goodness – rather, they become spiritual ‘arsonists’. If you want to be comforted, then do not come into a group of pioneers, for there, the whole lot of lies is broken into pieces with a hammer for Christ’s sake. If you want to be comforted, then first understand what comfort in Christ means. Then you will actually be consoled, albeit in a very different way than natural people assume.

In the second place, we serve the interests of others spiritually by repeatedly placing people before the truth in Christ – mercilessly, impersonally, with reason, and above all driven by a deep, human love. Note that the concerns of humanity have nothing to do with their sham propriety and sham charity, for this charity is not necessary, as the Bible also does not teach a single time.

God give you the strength to share in Christ’s consolation, after which you may celebrate spiritual community with your brothers and sisters. Only then are you sure that you can serve their interests in the really right way. It is quite

possible that you are called to draw the sword of the spirit or that you are called to fight in another way. Accept it for Christ's sake! May his grace be sufficient for you. His consolation is greater than human consolation.



## About Fear and About Joy

*In the closing prayer of our ritual, we read, among other things, 'Teach us to control all fear and give us the joy of knowledge'.*

If we focus on this, we discover that also the closing prayer of our ritual wants to touch the deepest and the highest. Is it not really very simple? You should not be afraid but brave. And besides, who would not want to know a lot? What a heartfelt and great joy for the seekers of wisdom to know a lot, to pull astrology out of their sleeve, and to be at home in the invisible realms as well as in the place where they live.

But when we think about it, we discover that the meaning of this closing prayer is not so simple after all. First: 'Teach us to control all fear'. There are people who believe that this is about courageously resisting what scares them. They then often fall into a kind of brutality that is supposed to be fearlessness but which betrays inner fear. Fear of what? Fear of everything! Of everything? Yes, there are only a few people who are not fearful in one way or another. When we examine fear, we discover that fear cannot be controlled by suppressing fear. 'Control' here does not mean 'suppression' just as it does not elsewhere in our philosophy. You can say, 'Come, I will suppress my fear now, control it'. But you certainly will not be able to do so. You will find that as you get to know what your own fear means, you will break out in a sweat of fear. You will discover that what you may have

been suppressing for years in fact still fills you with great fear.

When we are completely alone with ourselves in silence, we are usually not the brave people we like to be in society. There is a proverb that says, 'What people do not dare alone, they dare in a group'. Of what are people afraid? To begin with, everything that runs counter to the natural world order from which they originate. What would that be? Everything we can call spiritual or supernatural.

The story of human beings is this: They are twins, namely, they originated from spirit and nature. First, they are spirits born of the Father. They descend still unsuitable and completely ignorant in order as product of nature to learn to develop their spirit in nature. But it is as follows: They descend as spirits and wrap themselves in the clothing of nature (Genesis speaks of 'garments of skins'<sup>193</sup>). They forget for their whole life and many, many lives thereafter that they are spiritual beings. They develop according to nature and at most attain the peak of their ability, humanism, where their rational-moral consciousness celebrates the greatest victories. They then consider themselves very spiritual although everything spiritual goes far beyond this. Yes, the spells of humanism play the greatest tricks on them. And this is exactly where they are really tied up in the madness of nature. This is where fear actually begins, for everything that goes beyond this fills them with the greatest fear.

Why? Because the spiritual world order announces itself above this natural world order. Mind you, people were born as spirits, and this spiritual world order continues to attract

---

193 Genesis 3:21

people because our future is again that world order and that world of spirit. People cannot escape it because of this, and ... at the same time they cannot reach it because they cannot and do not want to live according to the norms of that spiritual world order. Everything that has to do with that spiritual world order and that world greatly frightens them because it is unnatural to them. Do not get us wrong, we think that you can feel free with regard to natural life. But as far as the spiritual world order is concerned, this freedom is reversed. It binds people and makes them very unfree. Different laws prevail in the spiritual world order than in the natural world order. People have come very far in the natural world order but not in the spiritual one. Therefore, they are not only bound to nature but also full of fear. Nevertheless, they want to know everything about it because the spiritual world order is very attractive. They start studying spiritual science while still being a natural product, and there is no university anywhere in the world that could teach us something about this spiritual world order to which it would be worth listening.

People are also very afraid of death because death is related to spiritual order. Spiritual order does not come from nature, so fear arises. 'Teach us to control all fear' through 'the joy of knowledge'! We are spiritual beings, yes, even eternal spiritual beings, immortal, and called to be completely spiritual in the spiritual world order. Therefore we have to know everything about this spiritual world order. But be careful, we are material people at the same time, mortal, and undoubtedly destined to leave matter once and for all, not just for a certain time between death and incarnation. Understand that there is a natural development as well as a spiritual development, and that



the natural development takes place also without our own spiritual understanding. That is why there is either progress or decline, for everything that does not go hand in hand with natural or spiritual development is thrown overboard.

The question can now be asked: Is there no infallible instrument to get to know the spiritual world order? Just like that, without any doubt? Of course there is, but people do not want to accept it because it is so extremely difficult. Why is it so difficult? Because there is a lot of fear in people but no love. You cannot learn love; love arises from a maturing process. You cannot say, 'You just have to release love, for then fear will give way, and the joy of knowledge will come'. You also cannot love out of fear, for such love is very negative, and the fear remains. There is no consolation for loving out of fear, for that is not love but cowardice. Love arises from strength of character, and this in turn arises from struggling with oneself in the natural order in order to understand the spiritual order and to realize it in the true sense. This true sense is to want to be more than a product of nature in the order of nature. This gives rise to knowledge and recognition and love of the spiritual order, that is, not from the acceptance of natural law but from the acceptance of the conflict in nature. Nature is not the goal but only the means. With the laws of nature, we absorb death again and again out of pure fear to escape death. Therefore, the world is not saved by the fear of God of a people but by the spiritual process of Jesus Christ, which teaches us to accept and fight this conflict. The spiritual world order is neither confirmed by theological stupidities that people accept out of fear nor by supernatural appearances with many names with which people try to escape the conflict between spirit and matter, between

holiness and sin. The world as well as our own lives according to the spirit are saved, used, and attained in our own lives through the holiness of Jesus Christ. We do not know him or his process if we only agree with him out of fear or claim to love him.

There are those who want to follow him – out of fear of themselves – according to his command: ‘You shall not murder’!<sup>194</sup> But they cannot follow him in the other commandment: ‘You shall love your neighbour as yourself’.<sup>195</sup>



---

194 Exodus 20:13, Deuteronomy 5:17, Matthew 5:21, 19:18, Mark 10:19, Luke 18:20, Romans 13:9, James 2:11

195 Leviticus 19:18, Matthew 19:19, 22:39, Mark 12:31, Galatians 5:14, James 2:8

Here end, quite suddenly, Z. W. Leene's explanations of *The Ritual of the Rosicrucians*. Involuntarily, a strong relationship with the end of *The Alchemical Wedding* comes to mind: '*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.'<sup>196</sup>

---

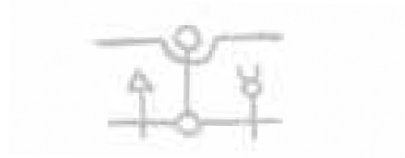
<sup>196</sup> Jan van Rijckenborgh, *The Alchemical Wedding of Christian Rosycross, Part Two*, Haarlem, The Netherlands: Rozekruis Pers, 1992, page lxxvi

## Closing Prayer

Therefore, my friends,  
recognize the things that surround you  
and in which you live,  
and you will experience that God,  
who shaped everything in this way,  
is an artist of whom we can only stammer,  
before whom we kneel in reverence.

We can only worship God in rapture  
and thank God that we are not here by chance,  
thank God that we are created in God's image  
and likeness,  
be thankful that God's will is shown in the firmament  
through the planets and solar systems,  
and that God's laws are laid down around us.

We are honoured to honour God  
by recognizing all the wisdom God wants to bestow,  
that God has brought forth for us.



## **Sources of Part II and Part III**

### **Prayer for Devotion in Our Striving**

Original title: Gebed om toewijding bij ons striven

*Aquarius*, Weekly for the Dissemination of Christian Esotericism and the Resulting Culture, Volume 1, No. 52, page 136.

### **The Flaming Fire**

Original title: Het vlamrende vuur

Published in *Aquarius*, column ‘The Deeper Meaning of the Bible’, Volume 2, No. 3, July 12, 1935, pages 17–23.

### **Striving**

Original title: Aspiratie

Closing words of the first summer weeks in 1934 at ‘De Haere’, published in *Het Rozekruis*, Volume 7, No. 9, September 1934, page 99.

### **Opposites**

Original title: Tegenstellingen

Address given in Haarlem on Sunday, January 30, 1932, and on Friday, May 11, 1934, as well as in Den Haag on May 20, 1934. Original manuscript in the Archive of Z. W. Leene.

## **The White Lodge**

Original title: De witte loge

*Het Rozekruis*, Volume 8, No. 5, May 1935, pages 66–67.  
Possibly composed together with Jan Leene.

## **The Temple of Solomon**

Original title: De Tempel van Salomo

The address was given on September 16, 1934, in the Temple of the Rosycross. Published in *Aquarius*, Volume 2, No. 14, September 27, 1935, pages 110–113, and No. 16, October 11, 1935, pages 134–136.

## **God Is Light**

Original title: God is Licht

Original manuscript in the Archive of Z. W. Leene.

## **Initiation**

Original title: Inwijding

*Aquarius*, Volume 2, No. 2, July 5, 1935, pages 9–16.

## **The Inalienable Spiritual Property**

Original title: De vrouw van Potifar (Potiphar's Wife)

*Aquarius*, column 'The Deeper Meaning of the Bible', Volume 1, No. 40, March 29, 1935, pages 41–45.

## **Wakefulness**

Original title: De blindheid van Eli en de dood van Eli en zijn bijde zonen (Eli's Blindness and the Death of Eli and His Two Sons)

*Aquarius*, column 'The Deeper Meaning of the Bible', Volume 2, No. 19, November 1, 1935, pages 158 und 163–164.

## **The Cleansing of the Temple**

Original title: De tempelreiniging

*Het Rozekruis*, 'The Deeper Meaning of the Bible', Volume 3, No. 6, June 1930, pages 42–44.

## **Banished Gods**

Original title: Goden in ballingschap

This article was published in two issues: *Het Rozekruis*, column 'Mirror of the Time', Volume 6, No. 10, October 1933, pages 113–115, and No. 11, November 1933, pages 123, 125–126.

## **Heavenly Language**

Original title: Hemeltaal

Original manuscript in the Archive of Z. W. Leene.

## **The Leaven of Aquarius**

Original title: De zuurdesem van Aquarius

Z. W. Leene gave this address on April 14, 1935 in the Temple of the Rosycross. Original manuscript in the Archive of Z. W. Leene.

## **Meeting with Krishnamurti**

Original title: Krishnamurti en het Sterkamp in Ommen (Krishnamurti and the Starcamp in Ommen) and Krishnamurti en wij (Krishnamurti and Us)

Z. W. Leene and Jan Leene in *Het Rozekruis*, column 'Mirror of the Time', Volume 6, No. 8, August 1933, pages 95–96, and Volume 7, No. 10, September 1934, pages 115–117.

## **The Grey Ocean – A Poem in Prose**

Original title: De grijze oceaan – Een gedicht in proza

*Het Rozekruis*, Volume 8, No. 12, December 1935, pages 164–166. Original manuscript in the Archive of Z. W. Leene.

## **The Power of Thoughts**

Original title: Gedachtekracht

*Het Rozekruis*, Volume 5, No. 10, October 1932, page 117. Later appeared again in *Aquarius*, Volume 1, No. 52, June 21, 1935, pages 134–135.



## **Resurrection**

Original title: Opstanding

Public lecture from the year 1929, also held at Easter 1932 and Easter 1933.

## **The Golden Star**

Original title: De gouden ster

*Het Rozekruis*, Volume 8, No. 7, August 1935, page 97.

## **The Two Swords**

Original title: De twee zwaarden

*Aquarius*, column 'Esoteric Bible Studies',

Volume 1, No. 43, April 19, 1935, pages 64–68.

## **Inner Compassion**

Original title: Innerlijke bewogenheid

Evening meditation, held at the close of the summer school and Rosycross camp of 1935.

## **Z. W. Leene, Brother C.R.C.+**

Original title: Z. W. Leene, broeder C.R.C.+

Jan Leene published this report on his brother's passing as a word of confidence and encouragement in *Aquarius*, Volume 4, No. 37, March 11, 1938.

## **The Ritual of the Rosicrucians**

Original title: Het Rituaal der Rozekruisers

Published as a book in Haarlem, Rozekruis Pers, July 1938.

## **The Temple Service of the Rosicrucians**

Original title: Tempeldienst der Rozekruisers

Source: See the chapter 'One of the unexpected events we have become used to in our work' in this book.

## **Closing Prayer**

Public Lecture, 1930 (without date, probably February 1930).

Original manuscript in the Archive of Z. W. Leene.

## **Explanation of the Alchemical Symbols at the End of Chapters**

- The Flaming Fire – Leo, Lion – page 173  
Striving – Aer, Air – page 175  
Opposites – Terra, Earth – page 183  
The White Lodge – Aqua, Water – page 186  
The Temple of Solomon – Sun, Gold – page 193  
God is Light – Christ, Imperial Orb, Antimony – page 196  
Initiation – Mercurius, Mercury – page 204  
The Inalienable Spiritual Property – Venus, Copper  
– page 209  
Wakefulness – Moon, Silver – page 212  
The Cleansing of the Temple – Platinum – page 216  
Banished Gods – Jupiter, Tin – page 225  
Heavenly Language – Pluto, Plutonium – page 229  
The Leaven of Aquarius – Saturn, Lead – page 235  
Meeting with Krishnamurti – Pisces, Fish – page 245  
The Grey Ocean – Rotating Fire – page 253  
The Power of Thoughts – Distilatio, Distillation – page 255  
The Golden Star – Uranus – page 261  
The Two Swords – Coagulatio, Coagulation (Reunification)  
– page 264  
Inner Compassion – Jupiter, Tin – page 266  
Z. W. Leene, Brother C. R. C. + – Oak, World Tree, Odin  
(Rune), the Protector – page 268  
A Magical Ritual – Willow, the Observer (Rune), also Tin  
– page 285  
The Prayer – Saturn, Lead – page 291  
The Latent Fire – Thor (Rune), Iron – page 293  
It Is Finished – Libra, Scales, Sublimation – page 297  
The Sanctifying Power of Love – Scorpio, Scorpion  
– page 304  
The Dim Image – Purificatio, Purification – page 308  
Christmas – Ignis, Fire – page 311  
The Crucified God – Aries, Ram, also Fire of Beginning  
– page 314

The Nature of the Spiritual Community – Calcination,  
Calcination (strong heating) – page 317  
The Interests of Others – Taurus, Bull – page 321  
About Fear and About Joy – Aquarius, Waterbearer,  
Transmutation – page 326  
Closing Prayer – The perfect Philosopher’s Stone  
– page 328

