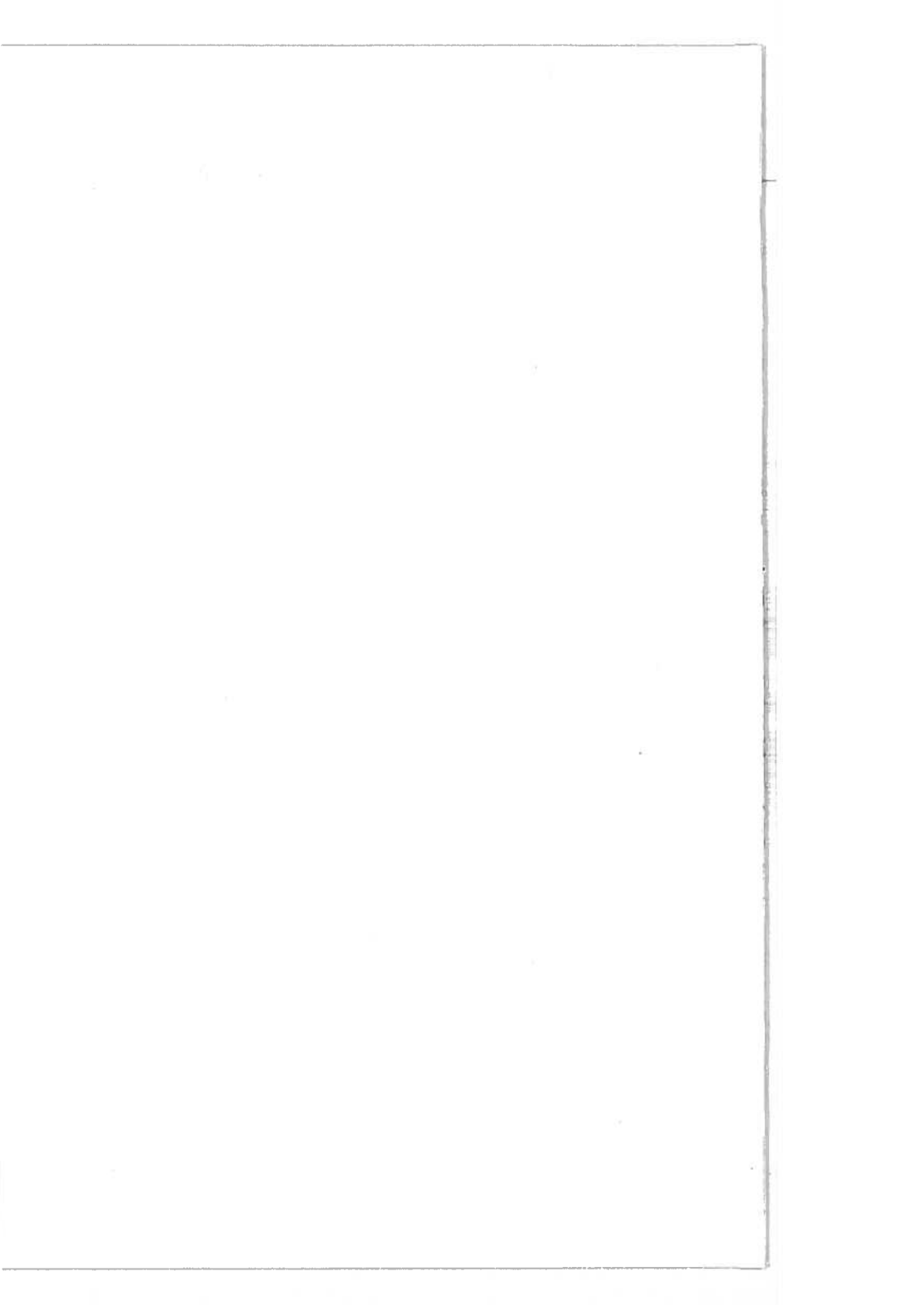


THE MYSTERY OF THE BEATITUDES



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OF
THE BEATITUDES

BY

J. VAN RIJCKENBORGH

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FOREWORD

The *Mystery of the Beatitudes* represents a series of addresses given by J. van Rijckenborgh in one of the Temple buildings in Haarlem, Holland, during the Second World War when the Rosicrucian Society was illegal.

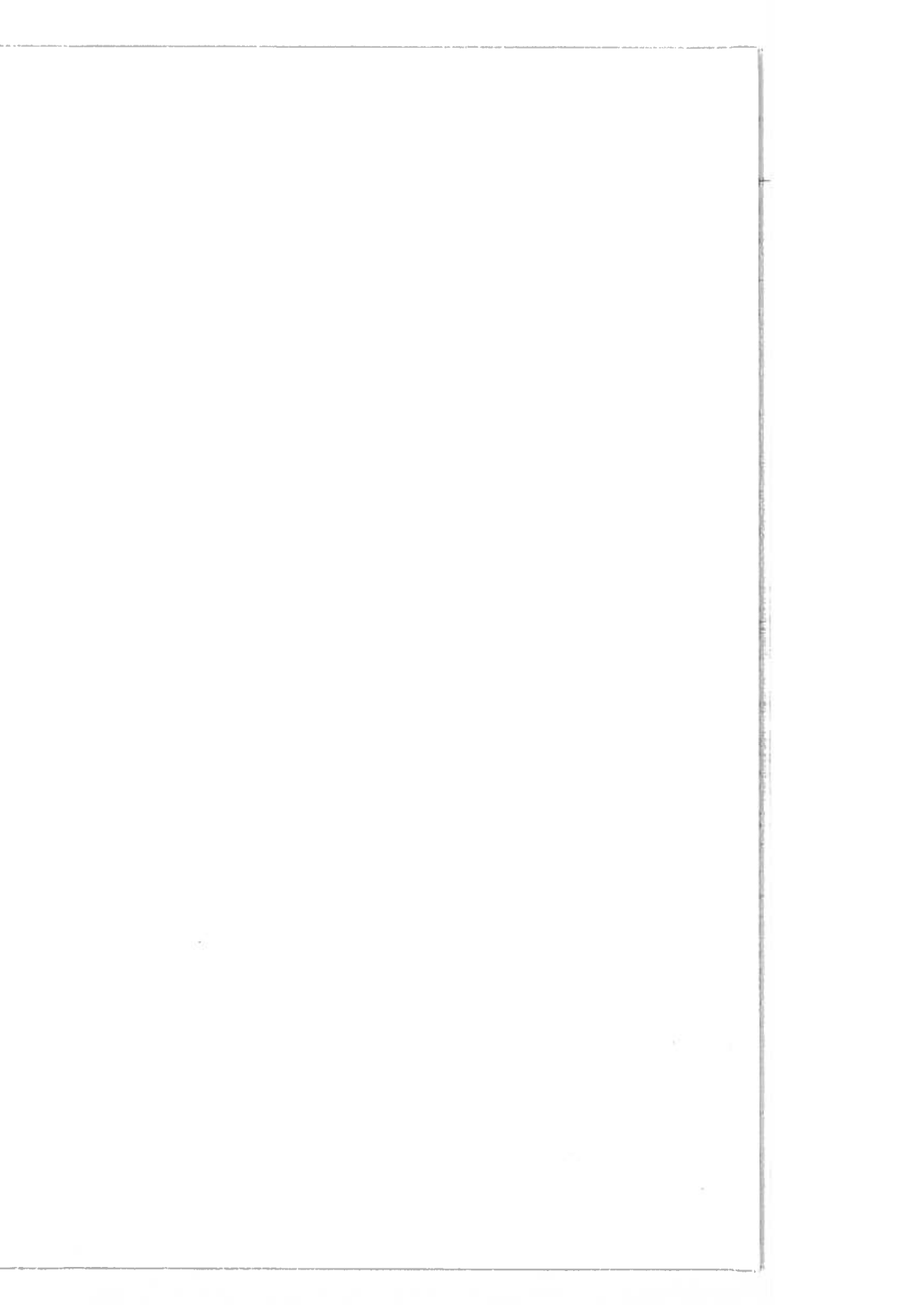
Without explicitly mentioning the name of the Rosycross, the rich and full message of the Universal Brotherhood was publicly proclaimed in the face of indictments and persecutions; thus the School of the Rosycross proved itself faithful to its calling and its duty.

Now that the shadows of the coming cosmic night are spreading over world and mankind and are growing ever deeper and darker; now that everywhere the illusory values that hold millions of earnestly striving people back from a truly liberating life are being unmasked as to their indigence and deceit, their false glitter and sad impotence, we feel prompted to give again publicity to *The Mystery of the Beatitudes*, in a revised and enlarged edition.

The addresses published in this book throw a clear

light upon the ninefold Path, as indicated from the Holy Mount to the true seeker of salvation. This Path is open and accessible to anyone who hears its call and sincerely hungers for the redeeming Light and who wishes to learn the way to meet its demands joyfully.

May numerous souls recognize this one Path to life and advance in complete self-surrender to victory.





*'Blessed are the poor in Spirit,
for theirs is the Kingdom of Heaven.'*



I.

'Blessed are the poor in Spirit, for theirs is the Kingdom of Heaven'.

'And seeing the multitudes, Jesus went up on the mountain, and when he sat down his disciples came to Him'.

As you know, the Sermon on the Mount begins this way. We find this Sermon in the Gospel according to Matthew but also, in various forms, in the Holy Scriptures of all times. Even though the place and time and the Holy Personages who proclaimed it varied considerably, its meaning did not. The mountain is a magnificent symbol illustrating the Path leading from the darkness to the Light. The base of the mountain is planted firmly in the earth; the peak rises into heaven. Therefore, it is clear that such a mountain, from whose peak the word of liberation shall be heard is, above all else, a symbol of the sevenfold Living Body of a gnostic development.

Jesus the Lord, the exalted One, the perfect One, the

liberated Brother who addresses the multitude present in the Living Body is in fact preparing to speak to his disciples. One meaning of the word 'disciple' is 'younger one'. Therefore, the Sermon on the Mount is intended for all those who have started their course upon the true path and who are still the younger ones with regard to the liberated older ones. Thus, the Sermon on the Mount is of great importance for all those who are present in the Living Body of our young gnostic Brotherhood. We find there the outline of an attitude of life which will invariably lead to the great aim.

This important address opens with a glorious consolation, with the 'Beatitudes'. As many as nine times it is said: 'Blessed are'. Not 'blessed shall be', but 'blessed *are*'. Blessedness is a state of the greatest happiness, a true state of liberation. There are many younger ones in a gnostic Body. They are on their way to the House of the Father and even as they are on their way, they are greeted with the nine times repeated 'Blessed are . . .', where the emphasis is placed on 'are'. The mere fact of them being in the living Body of the School as serious pupils renders their liberation a reality. Now this is what characterises the gnostic life. It does not produce supreme happiness, but it is happiness, it is blessedness.

Therefore, and the world history of the gnostics bears this out fully, a gnostic is and always was a cheerful and happy being, no matter what befell him in the nature of

death. His sense of security is not instilled in him by the power of suggestion, as a person may be brain-washed by psycho-analysis with a 'you are happy', but it is the certainty derived from the experience of: 'I am on my way, and while I advance on the Path, the Light comes to meet me; it enters into me; it will never more leave me, neither by day nor by night. The Rose blooms; it gives off its sweet fragrance. Because of this, I am going to walk the Path of Roses, upon which the Light attracts me and is my guide'.

Should not the one who has such an experience be happy? How could such a one ever be really harmed in going his way through the depths of difficulty of these times? All of us, without exception, can gain consciousness from these experiences this very second. The only condition is that you begin to seek for the Light, to crave for the Light, out of real inner need and with your entire being. Not by willing or thinking, or with feelings of sentimentality, but with a craving that proceeds from your blood state, with an urge to which all the organs of your intelligence must be subservient. Then the first Beatitude; 'Blessed are those who crave for the Spirit for theirs is the Kingdom of Heaven' becomes a reality for you. From that instant on the mansions of the new realm are opened wide to you.

Come to the Light; delay no longer. Partake of the fire – and be free.

II

'Blessed are the poor in Spirit, for theirs is the Kingdom of Heaven'.

One of the corner pillars of the gnostic message of salvation is the realization of the existence of the two nature orders. One nature order, which we know and where we live and have our being, is an order composed of two halves of existence on both sides of the veil, which are fated to merge ever more closely as events develop. The second nature order is unknown to us, we do not live and do not have our being in it and we are unable to fathom its laws and coherence. The man in the street has no inkling whatsoever of its existence. In gnostic philosophy we call the nature order which is known to us: dialectics, an order under whose laws everything perpetually changes into its opposite. The unknown nature order is called statics, an order in which dialectics does not exist, where everything that exists is eternal and which is governed by entirely different natural and spiritual laws.

The gnostic philosophy designates the unknown nature order as the real one which is included in the Divine plan; as the world of mankind, wherein man lives in a state of beatitude and exaltation. Not without a physical body, as is the case on yonder side of the veil of death, but in possession of a glorified material body. We and our fellow man have fallen from this world and we find ourselves in a certain emergency order, the all-governing principle of which is relativity, a relativity from which, logically, dialectics must be born. Both these nature orders which are diametrically opposed are contained within one globe, our mother earth, which is the most important of the endless series of mysteries surrounding us. Relatively seen, the spiritual teachings and the discoveries of modern natural science approach one another. Therefore we once undertook to demonstrate that the unknown nature order must of necessity be contained within our globe. At that time we started from the discoveries of professors Lorentz, Einstein, de Sitter and Clay. With their theories of relativity and considerations about cosmic rays, heat spheres, contracting and expanding universes, they entirely corroborated the ancient wisdom.

In those considerations we called the highest heat sphere, one of the outermost planes of our globe, the domain of original mankind; that part of mankind which did not participate in the fall. The nature order

known to us must be seen as an inner sphere of this globe, and our firmament as a planetary one contained within that sphere as an extremely faint shadow of the real universe. By that other nature order which is unknown to us, we do not mean a heavenly world, a civilized human kingdom, but an absolutely different world, whose aspects cannot in any respect be compared with this world, aspects which cannot arise from this world by any evolutionary development. The two worlds of which we speak are diametrically opposed to one another, although they are contained within one cosmos, within one globe.

When several years ago the Hierophants of the Light instructed us to proclaim this teaching — a teaching which 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. Our mission is to form the nucleus for a Universal Brotherhood which is not of this world, not of this nature order, but one which in essence and vibration will be wholly attuned to that other nature order, that unknown world. We cannot impose belief in that new world, Caphar Salama, the realm of peace, nor can we

show that other world. Yet, scepticism and unbelief have not been able to thwart the formation of that gnostic nucleus, as is fully proven in the work of the Spiritual School of the modern Rosycross. The teaching regarding the two nature orders has again been presented to the world, because a sufficient number of persons has once more become mature enough to receive it.

There are those who are through experimenting with their humanistic endeavours. They have come to discover that they are dwellers of Ephesus, i.e. bound by the limitations of a form of goodness which can turn into its opposite at any moment. There are those who realize and experience this, who are moreover deeply religious and consequently they are aware that such a corrupted state cannot possibly have been in God's Plan. They have become mature for this teaching in their blood souls and it opens to them a conscious insight into their true calling as children of God.

It is for such persons that we must speak and testify. As for others who, for whatever reason, persist in their dissenting attitude, we commit them to the future. That which the Spirit cannot as yet reveal must be gained in the school of experience. We only hope and pray that if you cannot as yet enter the gnostic field of harvest and therefore no kinship of Spirit exists between us, we may nevertheless be able to be honest and brotherly towards one another. History has taught us that the suggestions

from the distant Kingdom create animosity, hatred and suspicion in many who do not understand them and even spur them to aggression. Many souls are then besmirched and dragged into the mire, the more so since the new yet ancient divine demand is being made on both friend and foe alike without any distinction. In our long years of practice on the altar of service we have broken off friendships for God's sake, severed ties for Jesus' sake and the Holy Spirit has frequently guided us on the path of loneliness. The experiences of the time when it was granted us to proclaim the teachings of the distant Kingdom have left deep traces in our beings. When the current of the universal doctrine flows towards mankind through its servants, the immaculate blazon of these workers is soiled by every variety of accusation. If this happens then the divine spring from which the workers draw is also denied in many ways and the attempt is made to pollute the living Water. The I with its perfidious promptings always becomes very dangerous when it is unmasked and its expectations thwarted.

Throughout the history of the world the experience of all workers in the vineyard has been the same, and no one who approaches mankind with the teaching of the two nature orders should expect that he will fare any different from Mani. Mani was an exalted teacher in the third century and a devoted servant of Jesus Christ. A

great part of his doctrine and his writings have been destroyed by the Roman Catholic bishops under the leadership of Augustine. Mani was murdered and beheaded and his head, filled with sawdust, was impaled at the top of a pole at one of the gates of a Persian city as a sinister symbol of how empty-headed Mani was supposed to have been.

Augustine, one of the founders of the Roman Catholic church associated himself with the Manicheans, as he desired to be initiated into their mysteries. However, the mysteries and values of the distant Kingdom are known only to fundamentally renewed human beings, which was nowhere near the case with regard to Augustine. Consequently, as he found the doors closed to him everywhere he, as a dialectical man, received the very opposite of what he was seeking. He left the order with the comment: 'Never did I find any proof of an actually existing second nature order'. As a reaction to his spiritual bankruptcy he proceeded with an effort to establish a Christ realm in this nature order. Being one of the founders of the roman hierarchy, he had in mind to replace what he had been unable to attain by an earthly theocracy. Psycho-analysis was still unknown in those days. Otherwise it would have been clear that an initial disappointment accounts for a following reaction. Augustine's activity is continued in modern garb by the order of the Jesuits. Thus we can see how the ancient

Judas-drama has been repeated up to the present day. Judas too desired an earthly theocracy under the guidance of his beloved Master Jesus. However, when Jesus declared that his Kingdom was not of this world, Judas tried to force him.

Two nature orders are contained within our earthly cosmos. The great mission of Christianity is to liberate us from the fallen nature order with its consciousness, soul and body and to liberate us likewise with regard to our consciousness, soul and body to the freedom of the original nature order. This regeneration must proceed from below upwards and this is why Jesus Christ came to dwell among us to establish the link, to set up the ladder, the 'Mercurialis' whereby the pupil may ascend to the distant Kingdom. The bankruptcy of the christian communities in this world is earned by a wrong interpretation of the binding of Christ with this world and its fallen mankind, and to the continued attempt to establish an earthly kingdom. Those who are still able to see and to hear proceed therefore to build a new gnostic structure. They endeavour to fulfil the mission of Christ within themselves and therefore they ascend the mountain with him, so that they may understand his teachings and the programme of self-activity.

Since the founding of this nature order ascending the mountain – the Meroe, the mount of the Gods – symbolizes one's capacity to receive certain teachings or

divine suggestions. Places of initiation were always to be found in the mountains. Every nation had its sacred mountain and there still exist sacred mountains where great spiritual beings dwell. From of old there are legends of the seven mountains which are the abodes of the seven spirits. This is an allusion to the seven holy cosmic forces that concern themselves with man. These cosmic forces which work through prophets and teachers and which radiate in fullness through Jesus Christ, watch the approaching multitudes for those who seek for the true spirit, those who came to the mountain and assemble. Then they teach them, saying:

*'Blessed are the poor in Spirit,
for theirs is the Kingdom of Heaven.'*

We may not make platitudes of the Beatitudes. Indeed, it is as Ouspensky says: the Gospel in general, and the Sermon on the Mount in particular, were not written for the masses but for those who participate in a group with inner consciousness. It remains to be seen whether in the Bible or in any other sacred book anything at all could be found that is intended for those who remain on the plane of dialectic nature. The Word of the Lord, freed from all theological inventions is intended for those who can see and understand and who have reached a certain inner state of spiritual craving. To

them the counsel is given to become 'poor in Spirit', as an initial stage of being upon the path of self-realization.

'Blessed are the poor in Spirit'.

Several years ago we visited a mental institution. In one of the cottages reserved for patients suffering from softening of the brain we met the chaplain. In pointing out the poor creatures who were in all stages of degeneration, many of whom had reached a sub-animal condition, he said to us: '. . . and yet, especially to such as these are addressed the words spoken by our Lord, 'blessed are the poor in Spirit.' We looked at this minister in utter amazement. He was very honest. Ever since we have wondered who was to be more pitied, the patients in their plight of unconsciousness or that clergyman.

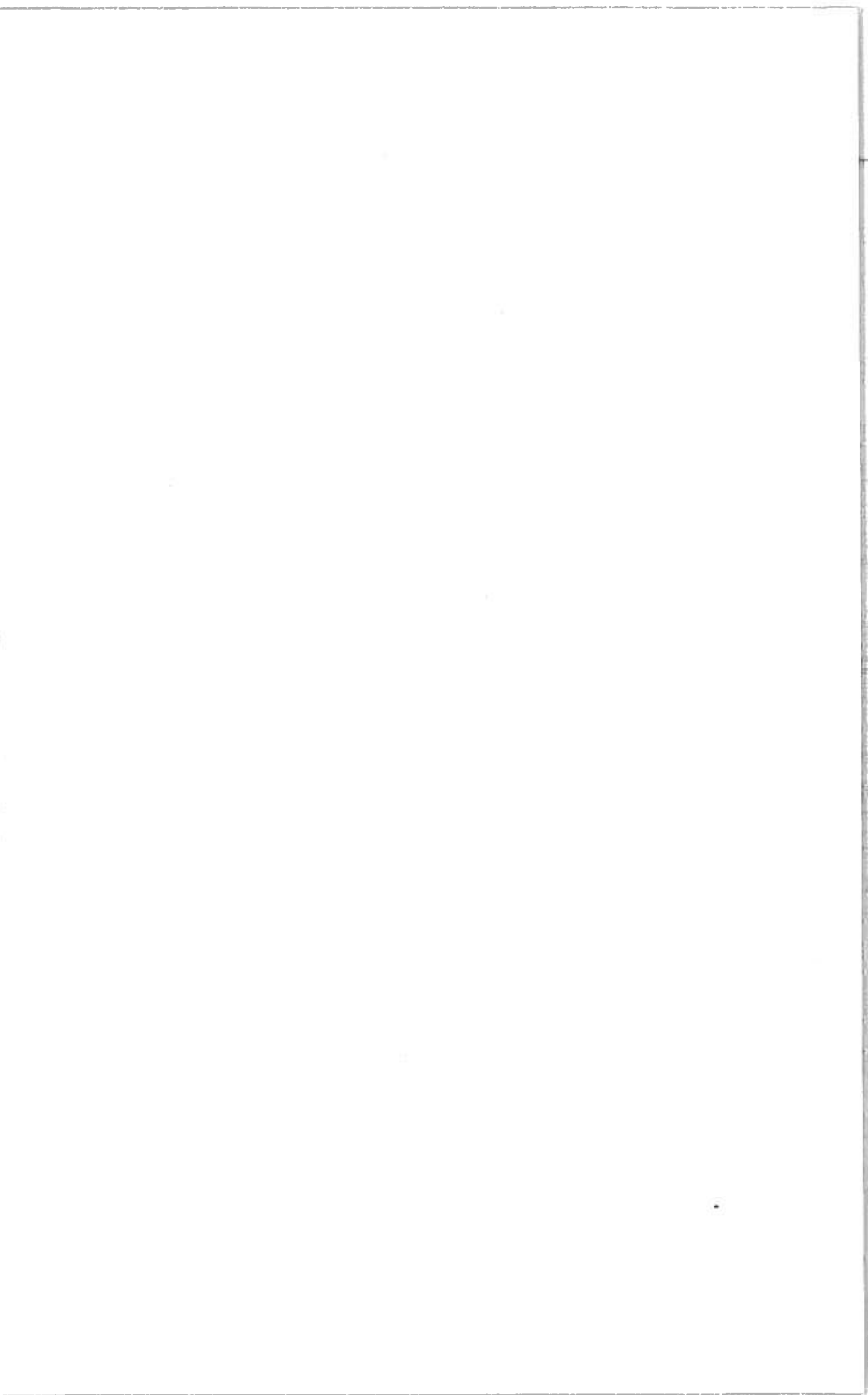
Certain Bible exegetes have declared that the original manuscript of the Sermon on the Mount must have read: 'blessed are the poor'. They supposed that this translation had been so exploited by the propertied class and that the oppressed class, who would rather not be blessed at all, rebelled so vigorously that the translation has been changed to read 'poor in Spirit'. This was said to have given satisfaction to both parties concerned and to have been a concession made for the sake of the social equilibrium.

'Blessed are the poor in Spirit'. This is the first necessary state of being for all who desire to walk the path of regeneration. Those who approach the mountain have come to a deadlock in this world; while living, they have died with respect to this nature. They have ceased to expect anything from this world and they have no mind to pursue any further dialectical ambitions, except to pay the inevitable price for their presence in this nature. They inwardly experience the presence of a reality other than this disorder, but they do not yet know it. They have heard the call and they react to it; they come nearer to the source but cannot yet reach the living Water itself. They cannot approach the new reality for they do not as yet possess an adequate quality of spirit and soul to do so. It appears that their I is a delusion. They do not possess an inner spirit but only a certain 'I'-consciousness, a biological instinct with a thinking capacity. They know themselves to be human animals. So there is a great craving within them, an intense need for light and force. They search and struggle for the true Spirit which is theirs, but which is denied them. They crave for the Spirit which would be able to pronounce a new creative fiat. They seek for a door but they cannot find it. They are in profound soul anguish, in great dismay and overcome by a feeling of emptiness. They are conscious of being 'poor in Spirit'. They have lost their self-confidence and all their bragging has been

driven out of them. They have become very unpretentious, they know their poverty of Spirit and at the same time their unsatisfied craving for the Spirit. When this psychological state, born of blood and tears, born out of life itself has reached a crisis, the seeker is lifted up to the Mountain and he hears the voice saying, 'Blessed are the poor in Spirit, for theirs is the Kingdom of Heaven'. The condition of being nothing, not willing anything and not able to be anything, together with the profound need of the new fulfilment, create the primary condition for the binding with the distant – and yet so very near – Kingdom. Hence, this poverty in Spirit is the primary condition on the way to self-realization.

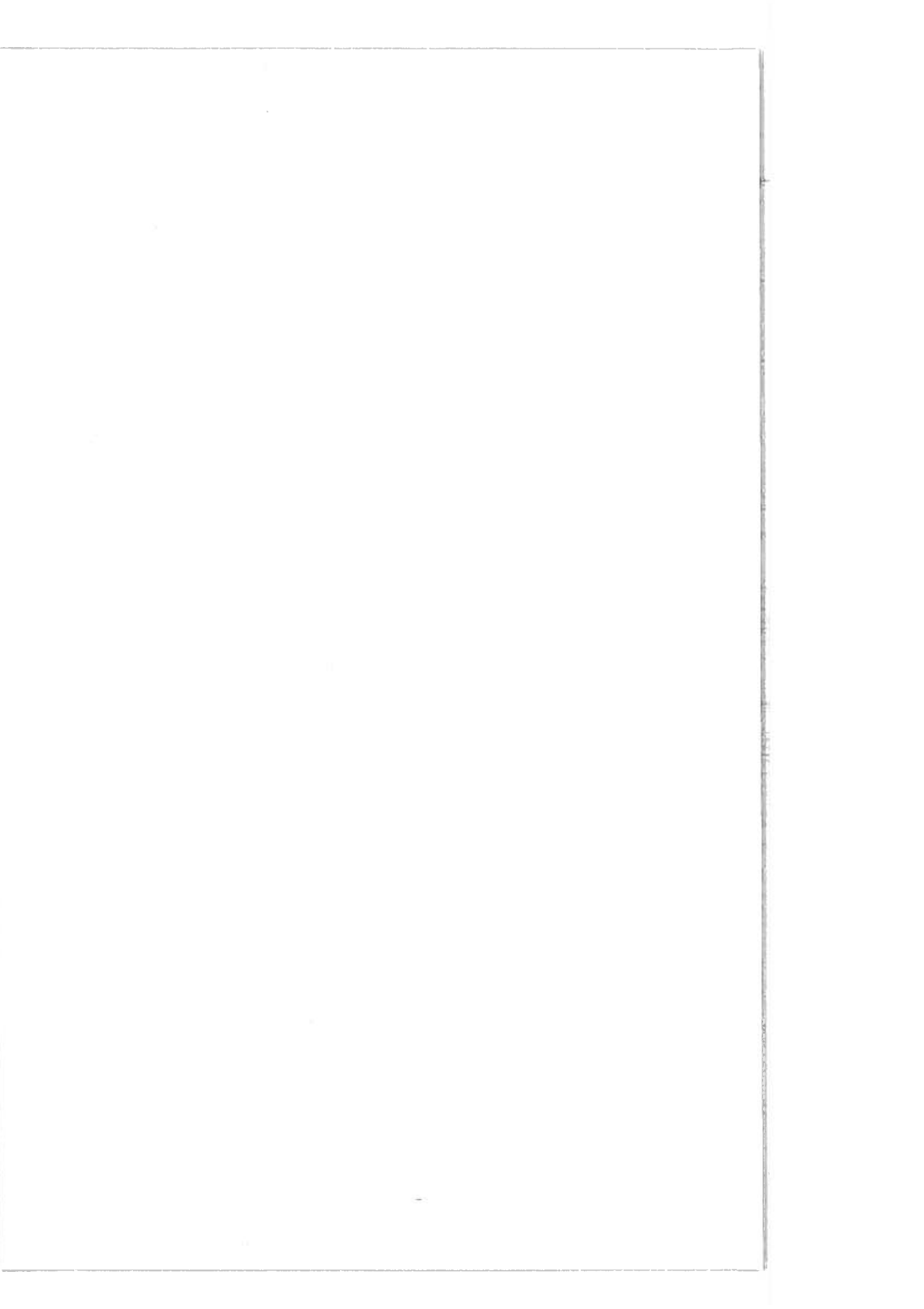
We hope and pray that you may struggle successfully through this poverty so as to reach an understanding of its deeper meaning. With all our arrogance stripped away, with all our self-confidence smashed to bits, with the bragging of the 'I' ended and our madness unmasked, having become very modest and yet very determined sparks of humanity: that is the state of consciousness that is 'poor in Spirit'! That is the gate to the distant and unknown realm of Light, to the static nature order.

'Blessed are the poor in Spirit, for theirs is the Kingdom of Heaven'.





*'Blessed are those who mourn,
for they shall be comforted'.*



III

'Blessed are those who mourn, for they shall be comforted'.

The pupil of the gnostic Spiritual School who craves for the Light from his innermost being is blessed. Then the Sermon on the Mount continues with its Beatitudes:

'Blessed is he who mourns;
who is meek;
who hungers and thirsts after righteousness;
who is merciful;
who is pure in heart;
who is a peacemaker;
who is persecuted for righteousness' sake;
and who is viled and defamed for Christ's sake'.

Craving after the Spirit and its consequences signify a very special relationship of the pupil to the Light. However, in the second Beatitude the character of the true pupil is more fully outlined by the words, 'Blessed is he who mourns'. Mourning, as it is meant here, has nothing

to do with one's personal sorrow for how could anyone who walks and lives in the Light be weighed down with his own suffering? No, this 'mourning' has reference to the heart and mind that are torn by the suffering of world and mankind! These sufferings are so all-encompassing and heavy that, when one really begins to reflect on them, there is no end. The suffering within the nature of death is immeasurable. Every second a billion cries of distress from countless numbers rise to the heavens. The cry of the world, the voice of the world is one vast hurricane of anguish and grief. Now he who knows something and feels something of this cannot escape suffering with the world in every atom of his being. One great sadness is present in such a person; he mourns for humanity and he is moved to the depths by compassion. He wonders whether there will ever be an end to such woe.

The Light gives an answer to this by the consolation, 'Blessed are those who mourn, for they shall be comforted'. What kind of consolation is this? Well, it is the consolation that comes with *insight* and with the preparation to be a true helper. All suffering comes to an end; in the first place to a lawful end because everything that makes its appearance in time will end with time. You all know this. Therefore, all suffering, however great it may be comes to an end in the nature of death in the dissolution of the personality. Thus, there is comfort for the

candidate in the certainty of death. But if we look at it from this angle we see that the personality which is destroyed, coming to an abrupt end in this way, is preserved in the aural being of the microcosm, so that it again becomes heir to inborn suffering.

This is why consolation should not be sought in the promise of death, this being only a respite from suffering. No, this deferred suffering must also be brought to an end by bringing home all those who are wandering in the darkness of dialectics. In this way the candidate gains insight into the never ending work of the Gnosis which, having begun its work of salvation in remotest antiquity, has continued until this hour and will continue until the last soul has crossed the bridge of sighs to the world where suffering is no more. He who truly gains insight related to the salvation of all, he who sees into the great plan, knows that in this work eternity places itself opposite to time. Who could maintain in suffering where the Light of eternity appears? Oh, what a wonderful consolation appears in the pupilship when the suffering of the world is experienced.

'Blessed are those who mourn, for they shall be comforted'.

We must see that there is no question here of negative consolation but of a very positive one. For where is the

pupil who would not feel that he is girt about with a mighty power, when he knows that he can help to put an end to the great suffering and join the march to victory in service of world and mankind. We may, yes we must and we can help and victory is assured in advance. He who helps mankind in this way no longer wastes himself away with grief, nor does he shake his fists in a passion of opposition against the consequences of sin. He who walks the path of victory attacks the causes meekly, in cooperation with the Brotherhood of Light.

As he works in this way the Star of Bethlehem is already shining over the cave of the nativity.

IV

'Blessed are those who mourn, for they shall be comforted'.

Over the grave we hear the words of the speaker expressing memories about the departed one. Then, filled with commiseration for the bereaved, he seeks to comfort them with those sweet words that once were pronounced on the Mountain. He tries to uplift them with that consolation, with that balm for the soul, his loving sympathy and his understanding looks. Indeed, he is successful. They do feel somewhat uplifted and a little more light does come into their sorrowing hearts.

It is probable that a similar kind of consolation has more than once been extended to you by some friend or kindred soul and that it has lightened the sad burden which you had to carry. However, bear in mind that this grief is a natural result when grim and counter-natural death wrenches one of our loved ones away from us. So when some understanding and soulful friend stands by

us in our grief with his consolation and loving thoughts, such mourning can never make us blessed. This comfort from a friend's heart, as good and as indispensable as it may be, has its limits. If blessedness resulted from such grief and consolation the world would surely be filled with blessed ones, because death never passes by a single door. If blessedness were achieved by this method death would be an infinitely better spiritual teacher than all the divine messengers combined, from the beginning of time until now. Therefore, we can say with certainty that our ordinary grief and sadness, although understandable, have nothing to do with the true meaning of blessedness. We would like to impress this thought on you because practically all theologians are of the opinion that this Beatitude indeed has reference to the common forms of earthly adversity. That one can teach this in boundless superficiality is comprehensible, but how such a teaching can be upheld in the practice of real life is less clear. This shallowness and lack of intelligence may well be due to the platitudinizing and profaning of the concept of 'blessedness'.

In the gnostic sense, blessedness is a state of highest recompense and the greatest felicity in spirit, soul and body. Blessedness is absolute fullness of spiritual attainment and spiritual bliss. There is nothing that could be added; it is sufficient unto itself. It is everything; it is God Himself manifested in men. But in a 'churchy'

sense, blessedness is the state wherein the dead exist; a place where those who, after dying, are believed to be taken up into communion with God. At best, according to the concept of some churches, we may experience a foretaste of this blessedness if we live in accordance with the norms of the church. If we do so, we may gain a perspective of this ultimate blessedness while still living. Do you understand how such an idea profanes the concept of 'blessedness'? For the gnostic it does not matter where he is. Blessedness can be fully experienced in the present, even when earthly adversity exists around us as a wall. With the religious earthly concept blessedness becomes a speculation by means of which the churches throughout all ages have side-stepped the opposition of the masses. They say that you may be poor and miserable in this world, you may be injured and exploited, but your day to be blessed will come, if you will only listen to the theologians. The church will give you a certificate of blessedness and a reserved seat in heaven.

'Blessed are those who mourn, for they shall be comforted'.

Do you see the way by which people are made dumb as a result of such religious thinking? Can you see why certain groups in this world have always needed the church for their practices? Can you see why a gnostic

activity has therefore become a necessity now that the early light of a new sun is dispelling the clouds? The grief you experience in this nature, as understandable and self-evident as it may be, will never make you blessed. All the solace that you may receive from friends, kindred spirits or spiritual leaders, though it may help you more or less to carry on without committing suicide; though this comfort may have a warming effect to some degree in this cold world, still, it is not absolute. Thanks to such solace we may forget the spectre of grief for a moment, but it still remains and will pounce upon us again from time to time. We will bravely pull ourselves together in the face of our woe, but it will not in any way lessen the adversities inherent in this nature and of blessedness, there will be none. Let us consider these things a little further.

During the Second World War an ocean of adversities beset us. Now, none of us will attempt to claim that those calamities made us blessed. Who among us could relieve that awful suffering with comfort; who could stir the least gleam of hope in the eyes with any kind of consolation? How can it be possible, under such terrible circumstances, that the dragnet for 'heaven' was, and still is, being blindly and blissfully accepted and continued? How can it possibly be that in face of this desperate bankruptcy of the religious corporations one still dares to offer man the promise of deferred blessed-

ness? All such ideas become sardonic humour, provoking bitter ridicule when we read certain sermon titles in the paper or come across a poster saying, 'Jesus Saves', every Sunday at 2 o'clock.

'Blessed are those who mourn, for they shall be comforted'.

Our mourning and indeed any mourning with respect to this nature cannot be read into this Beatitude. It is not the consolation within the norms of this nature in thought, word or deed which results from such mourning that is meant in this Beatitude. This is an established fact in the consciousness of any gnostically sensitive person.

We think it well to dwell for a moment on humanism, the perspectives of which we reject. All humanism proceeds from the idea and the inner urge to allay the effects and causes of all calamities. All humanism springs from the consolatory motives which arise within us when we see the suffering of world and mankind. Humanism is that organized goodness which attempts to run evil down, without ever being able to catch it. It is the endeavour of humanism to neutralize evil, but throughout all ages it has never succeeded. The ancient and lofty Chinese philosophy of thousands of years ago was already deeply convinced of this fact. The great Lao

Tze states clearly that all organized goodness results from the fact that man has left the true path, *Tao*. 'Yes', says this great philosopher literally: 'people then came stumbling and squirming to administer their charity, elbowing their way and standing on tiptoe to see justice done. The great *Tao* disappeared and philanthropy and justice appeared. Sagacity and ingenuity came into existence and great hypocrisy'.

With incomparable depth and directness Lao Tze puts the axe here to the root of human righteousness, knowledge and love. He unmasks the entire human order as a counter-natural monstrosity as compared to *Tao*. His words find their echo in the Bible which says, 'The wisdom of this world is foolishness with God.' Now it is quite natural for a person with some degree of cultivated goodness who realizes the great sorrow of mankind to do his utmost spontaneously, out of an inner urge, to alleviate this sorrow and to remove the cause if he can. It is the reaction of goodness in this counter-nature. Who would object if you choose to join the ranks of the humanists who, for centuries past, have made it their business to uplift their fellowmen on their earthly pilgrimage? Moreover, objecting to this would be of little use because the man of goodness, in so acting, is spurred on from an inner urge. He cannot very well do otherwise because it is second nature to him. In fact, it is considered a proof of his own quality of goodness.

However, this is not our main objection to humanism; we are even glad and ready to lend our support to every noble and necessary humanitarian endeavour. We are quite willing to accept the far-reaching consequences and the spiritual community to which we belong has given ample evidence of such deeds throughout all ages. But this spiritual community has also made it plain throughout all ages that the most advanced and applied humanism, with all its idealistically religious aspects included, is of this nature and applicable to the norms of this nature and, therefore, unavoidably it is the companion of evil. Humanism can bring no absolute blessedness and no absolute consolation; it does not put an end to death, nor can it remove the cancer from our bodies. Yet, it still does have a task to fulfil in our civilization because it will ultimately do away with the social, political and economic anarchy of these times. But after that, what will happen? Eventually it will become apparent that absolute blessedness and consolation cannot be procured by humanism, and that the dismal sorrows of this nature will persist in a multitude of new forms. Mankind has already known many humanized civilizations in prehistoric times but they perished because the law of this nature is dialectical. If you do not understand this; if you are unable to think so deeply, then you will discover it in the school of experience.

We say: be spontaneously humane by virtue of your nature; do not shirk humanistic work whenever it comes your way, in so far as it provides an opportunity directly and truly to heal wounds which have resulted from the disorder of the time. However, look at all this as a natural line of conduct springing from your state of being, all the while fully realizing that the distant Kingdom of which Jesus Christ taught, 'Tao', is *not* of this world, is *not* of this nature; that, along with the natural humanism which can never liberate us from this nature, you must also possess an entirely different state of consciousness, another state of soul and body which is *not* of this world. We must focus our entire reasoning on this fact, because all other reasoning is only reflex activity. A person who has risen above this nature in Jesus the Lord is humane in this nature simply because suffering confronts him, but he does not consider such action as liberating or essential.

'Blessed are those who mourn, for they shall be comforted'.

Now if the God-man speaking on the Mountain is not a demagogue, if blessedness cannot arise from sorrow, if consolation cannot take away that sorrow, nor protect man from ever-progressing afflictions, what must we consider as the true meaning of this Beatitude, in order

that it reaches the level of God's word, which transmits eternity to us? There is a kind of mourning, a sorrow which cannot be explained from this nature. This sorrow is and will continue to be experienced by those who are worthy to be lifted up to the Mountain of the Beatitudes; by those who, in the name of the distant Kingdom, are active in this nature with a view to bringing about the great spiritual revolution, the regeneration unto the Light, unto Tao, unto calling humanity by pointing out mankind's true task of goodness, truth and justice. There is a host of workers scattered throughout the world, exerting themselves to the utmost to etch the principle of divine Nature into mankind of this nature. This work causes an intense sorrow and sadness because these workers experience what an uphill task such work presents and how very slowly it makes any progress. The results they obtain bear not the least proportion to the colossal efforts spent.

There is no question of mourning as a result of natural sorrow; there is no question here of mourning for departed relatives or kindred spirits; one does not refer to the afflictions of this world that most frequently elicit grief and sadness. No, there is an intense sorrow because the workers desire to offer freely the greatest spiritual and liberating treasures together with a divine Grace, a redeeming knowledge which contains the key

to the true meaning of our lives; now those to whom they address themselves most often grind their heels on their offerings and refuse their gifts, experiencing their work as inconvenient and disturbing to one's peace of mind. These workers grieve because they find the consciousness of so many is too primitive and their blood too thick and their eyes too darkened to be able to perceive and assimilate; because they must stand by and see how people trample and tear one another ruthlessly to pieces to gain their own ends, and how they chase after all sorts of shadows that the world has to offer while in ignorance they ignore the One Thing necessary.

Be sure that you understand this correctly. The sorrow meant here is not the one produced by opposition and its results, owing to the pain that unavoidably accompanies the Holy Work; it is the sorrow that man cannot see his true happiness because of his defective faculty of assimilation and the devices of his I-consciousness. This is sorrow that wells up from absolute Love which is spurned. It is the sorrow of the Christ, the veil of mourning that was spread over his Jesus manifestation. It is the sorrow of Jesus Christ when, standing on the Mount of Olives and lifting up his hands he cried, 'Jerusalem, Jerusalem! How I wanted to gather you, as a hen gathers her brood, but you did not want it'.

'Blessed are those who mourn thus, for they shall be comforted'.

Blessedness is a state of the highest contentment and the greatest happiness. When the words are spoken on the Mountain by Jesus Christ, by the Christ vibration of our day, 'blessed are those who mourn', then we know that the cause of our mourning shall be removed, that the veil of sadness which envelops us shall be rent and that our work shall attain from within the highest recognition and supreme happiness. The workers in the Vineyard then know that blessedness is to be born in, through and of their work. Then the blessedness is not just individual experience but is has become impersonal, for it includes the absolute happiness and liberating attainment of many.

Now this is the consolation that surpasses all sorrow. This is the divine humanism; this is the Love of God which surpasses all understanding. Blessedness exists now, in the present, and will exist in the future. It is a state of advancement, resulting from true liberating work. It is a process of growing. Therefore, anyone who mourns has already received many evidences of blessedness in his life, whenever on the path of service he could cause a human soul to turn to the Light. As this reality of blessedness is not as yet in balance with the results of his work, consolation is given, the divine

consolation which comes again and again to put new heart into the tired and battle-scarred worker to inspire him with fresh energy, so that he may keep on toiling with his head raised toward giving birth to the new reality, the eternal *Tao*.

'Blessed are those who mourn, they shall be comforted'.

This is the second state of being on the path of service.

V

'Blessed are those who mourn, for they shall be comforted'.

We have now considered two of the states of being on the Path, in connection with the sermon on the Mount.

As we have seen, paucity of spirit is related to the notion of the two nature orders, seeing that besides the world in which we live, there is another world order which we do not know, although it exists within our planetary cosmos. As the pupil on the path becomes conscious of such a distant, yet such a near Realm of Light, becoming aware of the I as to the blood, soul and body in this dark fallen world order, he discovers that there is an alarming poverty in his being, a deep spiritual loneliness, a bankruptcy of life. He sees through the gruesome interplay of good and evil and though his entire being is riveted to the fallen world order, and because of his constitution he cannot live one second without the natural laws of this fool's paradise (in fact,

to be able to live he must from breath to breath breathe in the oxygen charged with poisonous miasma), in principle he still undertakes to take leave of this sham. Of course, he is in and of this world; he can neither lie away or dream away this world and its laws. But in awareness of his poverty and his impotence he lifts his head, knowing that there is also another world order; He goes on with a positive resolution pulsating through his bloodstream: *'I do not want to be of this world any longer'*. Then scoffers jeer and those who are so intelligent by the standards of this nature shake their allegedly wise heads, mocking this strange brother who does not wish to conform and who will not let himself be swept along in the currents of nature. One takes him for a fool. Isn't he just that? He wants a world nobody knows and about which he himself knows nothing. How impractical! How senseless! He is a fool, maybe pure, but then a pure fool like Parsifal. Thus he is lectured and told to give up his silly ideas.

Have you already had this experience? You cannot just quietly sneak away when you decide to take leave of this nature. It is as if the powers of the world conspire to single you out and deter you. Your adversaries mobilize and sometimes they work through your own friends to keep you from departing. They make it very difficult for you. And then, out of this chaos of tensions and desperation spiritual relief comes.

The word from the Mountain resounds, 'Blessed are the poor in Spirit, for theirs is the Kingdom of Heaven'. The 'fool', as he is called, is ignited in the Light of Christ. By the grace of God he makes a positive, firsthand binding with the Realm of Light, so long divined but never seen. The pilgrim becomes a possessor; this is the first state of being upon the path of regeneration. The pupil has come to the Source and from it he freely draws the living Water for nothing. And after this? For he still exists in this broken reality. Will he be liberated? Yes and no. Through his binding with the Light he is now a blessed one, one who is liberated, but this eternity, this blessedness he must be able to experience in time.

This means that since the static divine order now has a focus established in dialectics by means of the pupil, this pupil is being used to break-up and renew the degeneration in all its aspects; that through him and his co-workers eternity may break into time; as a divine revolution which has to be carried out and fulfilled by human heads, human hearts and human hands. Indeed, in accordance with the cosmic order God does not interfere with his creation, but his desire is that his creation should shine and triumph through his creature! Therefore, as seen from a higher point of view, it is a most happy situation when the pupil comes to the first state of being, that of being in this world but no longer of this world. However, be sure that you under-

stand this expression correctly. For as soon as the pupil has consciously taken hold of eternity in time, a reversal takes place in him. The one who takes leave of this world and becomes a stranger to it, will again turn toward the world and plunge directly into its midst. As the driller and the blaster hack their way into the dark depths of a mine, so the pupil will break his way through the world about him, engrossed in his mission which is to inherit the Earth by means of the new goodness, truth and justice. Eternity must be built in time and this lower sphere of sunkenness must be cleansed, if our planetary cosmos is again to join harmoniously in the symphony of the stars.

But alas, this work, begun in such boundless enthusiasm is arduous and discouraging and all but hopeless; the hands of the multitude cling to their worldly treasures and when the knots are loosened, they cannot see and if they can see, they cannot walk. The classical enemy always implants weeds in the freshly ploughed soil and the mirrors of vision are distorted in such a way that they do not reflect the light but only a caricature of it. The building threatens to fall; cracks appear where the black forces batter its walls. The worker must be everywhere at once and his attention is subtly and willfully diverted, in a very refined manner at times when the activity demands his whole being.

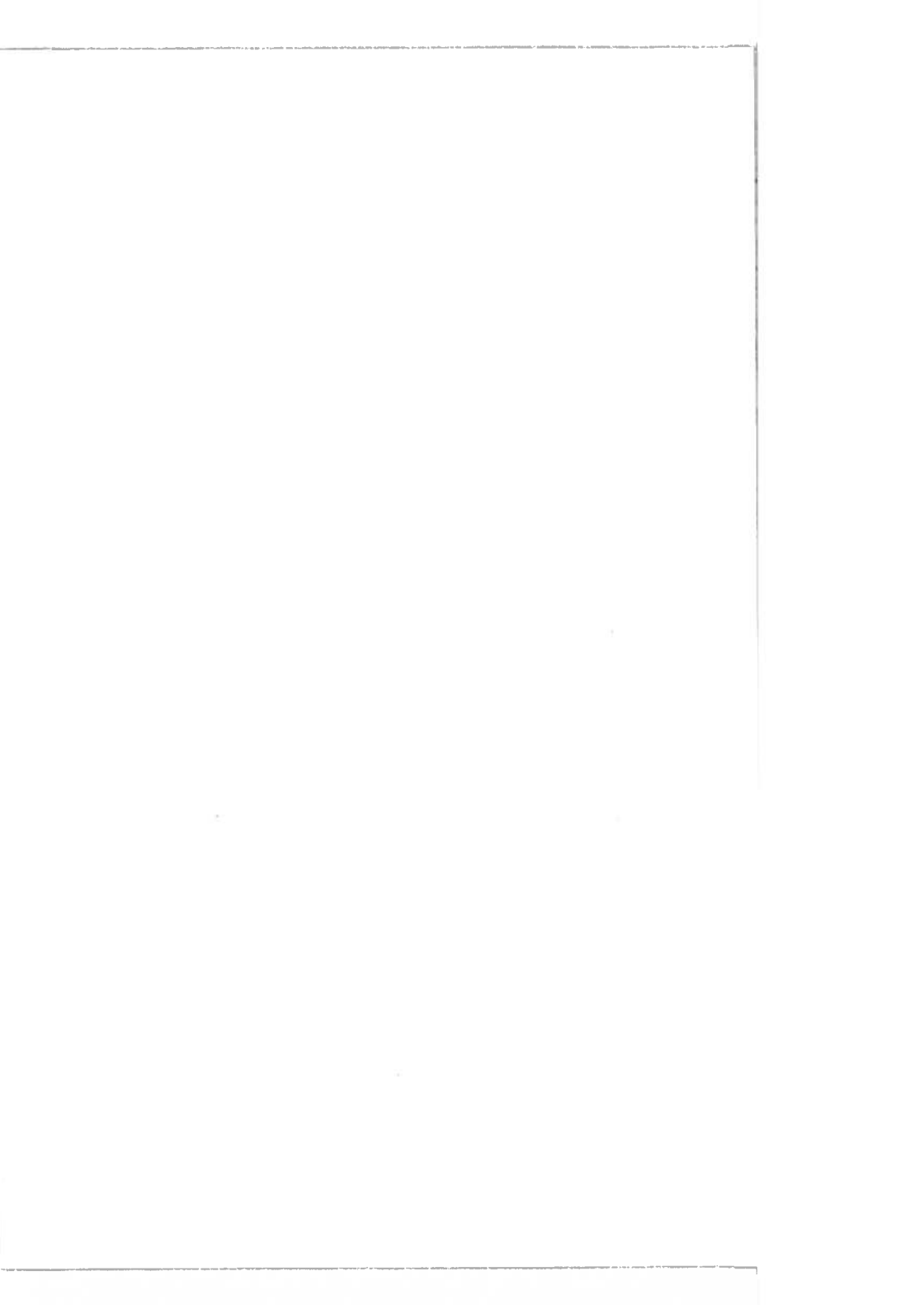
It will then be seen whether the pupil actually carries

'blessedness in time' as a possession in the blood. For when he is bowed down with sadness and dead tired and all but defeated, his earthly nature speaks, 'Man, do stop this', and the tempter whispers, 'People are yellow-livered dogs, murderers, let them die on dung hills, bask in the Light you possess'. But the universal law of Love of the distant Kingdom also speaks, 'My brother, my sister, hold on despite your bitter suffering.' This is the dilemma; this is the ordeal. The issue now is whether or not the law of Love is alive as a positive possession in the blood of the pupil. Obeying a law always implies limitation, whereas being a law unto one's own self means freedom and self-authority. Let us suppose that the pupil solves his dilemma by making the resolution, 'I shall stand firm through all suffering, because the law of Love has been fulfilled in me as a person'. We might then inquire, 'How is it possible to hope for any further success now that the pupil has sacrificed himself on the altar of service, giving his potentialities and all his talents, without obtaining any liberating results? How can such a pupil overcome his grief?'

The second state of being on the path of regeneration will meet this dilemma. This state of being finds expression in the words, 'Blessed are those who mourn, for they shall be comforted'. Coming to a deadlock on the path of service, because dialectical nature by its essence denies the Spirit, is met by the consolation sent

forth from the distant realm of Light. This consolation is the balm of Gilead, healing the wounds, bolstering the energy, supporting the task undertaken to a far greater extent than the balm gained through praying or thinking. This consolation is a Christ force, a many times increased vitality, transforming the pupil's weakness into an indomitable force. This consolation of blessedness opens up many new possibilities which will prove their glorious aspects upon the path of service. Only now the pupil is fully prepared. His purpose, his calling now rests in time upon two pillars: upon the two indestructible pillars of the true Temple, the pillars of Boaz and Jachin. He has not received them gratuitously, no, he has had to build them from below upwards. It is true that while the trowel was being wielded, joyous song and laughter often rang out and the white buildings sprang up. But the building-blocks were laid with mortar mixed with tears. And how often the structures had to be torn down because there were defects in the triangle and the plumb-line revealed diverging lines. But now the sun has burst forth, suffusing the accomplished work. Truly, those who sow in tears, will reap in gladness: they shall inherit the earth.

Eternity shall triumph over time.





*'Blessed are the meek,
for they shall inherit the earth'.*



VI

'Blessed are the meek, for they shall inherit the earth.'

After the construction of the two pillars, the Beatitudes which follow are concerned with the methods by which the work must now be continued in order to achieve victory.

Therefore, we think it is useful to repeat here that the Sermon on the Mount and the Beatitudes in particular are designed for those who desire to walk the path of threefold regeneration and who, in fact, have already set their feet positively upon this path.

'Blessed are the meek, for they shall inherit the earth.'

This saying, spoken on the Mount, is a quotation from Psalm 37, 10–11 which states: 'For yet a little while and the ungodly shall not be anymore; when you consider his place he is not anymore. But the meek shall possess the earth as an inheritance and shall delight themselves in the abundance of peace.'

What is meekness? You should interpret this word in the light of what has preceded. Meekness is the absolute courage which does not want to force and cannot force, by virtue of a person's inner state. The binding with the Kingdom is the first pillar; the strength to accomplish the work is the second pillar. Now this twofold divine grace must be established in nature with meekness. It is with meekness that the victory must be gained.

Courage, as understood in this nature, is always forcing and often the result of passion. With this kind of courage one is like a burglar. It is disruptive and destructive. But the courage that originates from the order of the Spirit of Jesus Christ is the result of a renewed balance of the will. He who is meek is not craving for dazzling and sudden success, because he knows that the lustre of such success soon fades. He who is meek does not become disheartened when the result of his work fails to come, or when his field of work is besieged by satanic driving forces, for behind everything he sees the ultimate attainment of his aim shining as a sun which never sets. Therefore, he continues with a quiet, un-failing courage as one who walks the path and pursues his aim without concerning himself about the initial dialectical result.

Courage born of renewed spirit is always impersonal, is devoid of any criticism and is never stopped by inconsequentialities. If people say, 'My goodness, how drab it

looks in your field of work', the meek one will answer, 'You are right. It could hardly appear more so', but with even more determination he pursues his task. He does not lose heart, because behind all the problems he sees the ultimate victory. He shall inherit the earth. He pays no attention to good or bad rumours, to what is thought about him and his work, if one cries or laughs, to whatever the reaction to his work is, nor what is done with it or made out of it. He shall inherit the earth. Like a still flame the meek one keeps 'burning' in the name of eternity and the consolation of Christ is the fuel that flows to him with a steady regularity.

Is a meek person, then, merely a negative mystic whose only desire it is to shed his light in the present and dream about the future? No, the meek one in the sense of the Spirit is of an entirely different stature. When the classical enemy attacks his working-field and reduces his accomplishment to a caricature, sowing tares among the wheat, the meek one differs in his struggle and his strategy from the one who is merely bolstered by the courage of nature. A meek man is impersonal, i.e. he does not attack the enemy nor is he time-bound. Heedless of evil and its suggestions he redoubles his energy. Against and over the disharmony of nature he shows the harmony of the divine realm of Light. It is a very ancient technique to attempt to break down the work of any adversary by sowing agitation in all possible

forms from within and by setting up cells of influence. When this is done the natural inclination of most people to try to remedy such a focus of infection with antipathy, is always a trusted factor of cooperation. However, if the meek one enfolds his attackers with the fire of his love, not in a resentful, personal way but sympathetically and impersonally, while quietly continuing his work of service, the core of infection must sooner or later disappear like snow in the sun.

This is what Psalm 37, verse 10 (or in more ancient editions of the Bible: 'Vau') points to: 'For yet a little while, and the ungodly shall be no more. When you consider his place, he is not anymore.' The Hebrew letter 'Vau' signifies that there is a power which causes a separation between virtue and vice; that there exists a divine law accompanying the Light which, by virtue of its being, separates in an impersonal way the wicked and untrue from the virtuous and the true. If that which is true should fight that which is untrue, it would then link with evil; in the pupil a binding would be established between him and this nature and he would ultimately be kept from his work and go astray in the whirl of time. But now as a true pupil, what could cause him harm? Aflame as a candle in the universal Temple, animated by the principle of 'no reaction', he sees his adversaries being driven back by the sword of Love. 'When you consider his place, he is no more.' The

enemy ceases his attempt to try again later on in a different guise, only to be defeated once again.

The meek, born of the order of the Spirit of Jesus Christ, shall inherit the earth and delight themselves in the abundance of peace. Friends, have courage to be meek. Fight your battle with the lighted fire of impersonal love. Never force anything; don't be aggressive. Let the miracle of victory be accomplished by meekness.

'Blessed are the meek, for they shall inherit the Kingdom'.



*'Blessed are those who hunger and thirst for
righteousness, for they shall be satisfied'.*



VII

'Blessed are those who hunger and thirst for righteousness, for they shall be satisfied'.

These words sound as if they might come straight from the heart of modern man, and this was strongly in evidence especially during the years of the Second World War. At that time millions of human beings were craving after righteousness. Within a period of five years hunger and thirst for righteousness had risen to fever heat. This hunger gnawed at the nerves and hearts of the battered and tormented people, as the lack of food ate into the flesh of human bodies.

Many of you, too, dreamed your dreams of righteousness and in your conversations you discussed for hours on end the manner in which, to your mind, righteousness should be attained. In your world of fancies you took part in administering justice and meanwhile you enjoyed serving the summons. Yes indeed, at that time everyone decidedly did hunger and thirst for righteousness. But after that yearning for righteousness had been

more or less appeased, did blessedness come to people? To you? That blessedness which is a state of the highest spiritual felicity? Undeniably one was hungering and thirsting for righteousness, but we ask you: did one also have this great hunger and thirst prior to the great world conflagration, at the time when you were still basking in your high standards of living and it could be said that you did not want for anything? At the time when the unemployed, the paupers of that time, could still live in material luxury as compared to the situation during the last years of the war? Did you then also lie awake because of your hunger for righteousness? At that time were you feeling that same profound indignation about the injustice in this world? Was the world's woe stirring in you? Or wasn't it rather that most of you were totally engrossed in your bourgeois-liberal quietude? Didn't you think that those people who bothered about righteousness were foolish agitators? Did you ever lose one second of sleep, or feel moved for one instant because so many others hungered for righteousness? Didn't you meet the struggle for righteousness with icy indifference or a polite, very cultured, carefully studied but empty and deceitful sympathy, a pretence that left your heart totally unmoved? Has it ever come home to you that the causes of the present must be traced back to the past? And because you did not trouble yourself about righteous-

ness in the past because, up to that moment, injustice had passed your door, you do not have the least right to talk about justice? Has your mind ever opened to the idea that you have done more than your share in unleashing the unrighteousness, both then and now, and that you are co-responsible for it? Together with the great majority of others you have for years on end held yourself strictly aloof from justice in this world and considered those who demanded it as mischief-makers, or crazy idealists.

Without pronouncing too severe a judgement, the least that can be said is that there is something amiss with that strong urge for righteousness in countless people and that it bears a tinge of egotism. Your I was being cornered; your I was under attack; hence your desire for 'justice'.

'Blessed are those who hunger and thirst for righteousness, for they shall be satisfied'.

Many of you are firmly convinced that your yearning for righteousness has already existed for a long time. We will try to shake this conviction. Try to examine yourself psycho-analytically. In by far the majority of cases you will then discover that your urge for righteousness is the consequence of personally suffered injustice which you were unable to overcome.

It is a fact that personal experience in life usually contributes to the formation of our consciousness, but in these things experience is by no means always the best teacher. Social upsets, difficulties in our intimate relations, physical handicaps or other circumstances which have attacked the supposed kingship of our I can create a certain urge for justice. Our personal situation sometimes offers a concept of justice that opens perspectives for the satisfaction of our own shaken mind and heart. A person's affinity for one or another spiritual movement can very often be traced to a primary frustration suffered by the I. If the I then experiences a new disappointment within that spiritual movement interest flags, the expectation of justice drains from the consciousness and can no longer be retained in the blood; the idea becomes a hindrance; so the I goes in search of other associations. Can you see that in all such instances it is not hunger and thirst for righteousness that was uppermost, but rather I-gratification? When such gratification fails to come then the devil can take the whole idea, the exponents of the idea along with it. One beats a retreat, not in a straightforward, sincere way, but quite in line with the motive, viewed psychologically. King I in rags goes his way with much outward show and a great deal of bumptiousness; and his exit leaves no regret. Without pronouncing an all too severe judgement the least that can be said, in this instance

also, is that there was something wrong with the strong urge for righteousness, as the desired I-gratification failed to come.

'Blessed are those who hunger and thirst for righteousness, for they shall be satisfied'.

Many persons are firmly convinced that the yearning for righteousness was already felt for a long time. In applying to themselves the psycho-analytical method we recommended, they could not find any I-frustration. The state of their consciousness is caused by a rational moral instinct of justice. But we ask you: what can we do with an instinct of justice in a world which is a broken reality?

Which justice is real justice? Is it not true that what one man declares to be the highest form of justice, is considered by another to be the greatest injustice? Isn't justice being twisted into all sorts of contortions? And then again the I emerges, even though it may not be your own I that plays the foremost part. There are those who have an interest in a certain form of justice in the world. Their I's have climbed on the bandwagon with others approving this form of justice. Because of the fact that this very same justice has brought about the ruin of others, a struggle for justice takes place; the justice of opposing interests. Was the justice that

brought one to the top not human justice? And is not the justice of someone else also human justice? This, in fact, is dialectics.

'Blessed are those who hunger and thirst for righteousness, for they shall be satisfied'.

We said that there are people in whom there is an inborn instinct of rational-moral righteousness. Is this the righteousness that renders one blessed? We are all born of the blood potential of our parents, which commonly means, 'As the old cock crows, the young cock learns'. Thus we possess the instincts of righteousness as inherited from our ancestors, because we are from this nature and of this nature. In all this urge for righteousness there is undoubtedly a certain culture, but it is a culture that leads to a crisis which will turn into its opposite. Here again we run up against dialectics with which man has been so infatuated throughout the ages.

'Blessed are those who hunger and thirst for righteousness, for they shall be satisfied'.

Anyone who investigates these things will come to the conclusion that hunger and thirst for righteousness, as seen in the light of the nature of this world, are not liberating in any of their aspects and cannot be separ-

ated from the delusions of the I, to say nothing of 'blessedness'. Here we must repeat, for the nth time, that the Beatitudes are designed for entities of a spiritual stature different to those who are of this world.

True divine justice can only be comprehended when a human being can see into the divine plan for world and mankind; when he has a first-hand sense of the original state of the human lifewave. When this higher reality casts its light into his consciousness and he is awakened from his ignorance, the logical result will be an intense hunger and thirst for *this* righteousness. After all is said and done, hunger and thirst are not desires, but bodily needs which are experienced. They are needs which, if not satisfied, result in destruction. Thus we find a human being who is enlightened in absolute truth and in absolute justice, a being who sees deeply into the divine All but who finds himself in a counter-nature, in a world which is, to its very marrow, exactly the opposite of its divine component. Therefore, this human being, exalted in God and participant of the divine life, will quite naturally hunger and thirst in this world, because here he cannot satisfy his most elementary needs with respect to his spirit, soul and body. He cannot bear it. It is an impossible task. Two such lives cannot be lived at the same time.

And yet help is offered. He who hungers and thirsts in this way is satisfied. In this Beatitude, no perspective is

presented for an ultimate golden future in which the divine plan for world and mankind will be restored to its original glory. If he who hungers and thirsts had to wait for this, the perspective would offer him but an utterly poor consolation. No, a man who stands in such a vital need receives satisfaction directly and immediately. Certain forces and attributes, great joy and an intense love are given to him as absolute realities. Satisfied in this way this man is able to carry on and live in his place of service, as a worker in the great working place for world and mankind. This affluence of attributes and forces maintains the pupil in a state of the highest felicity and true blessedness. This is another instance of experiencing eternity in time! In this dialectical world one is happy only when one's object has been attained. In the static world one is already blessed in pursuing the great aim. Pursuing the aim is already victory in itself; it is eternity manifested in time.

It may be difficult to realize the grandeur of these things; here we can understand one another only to the spirit. Did you ever, in the midst of the most complicated situations, experience the 'Immediate Presence', as the ancients called it? This Immediate Presence appeases your hunger and quenches your thirst out of God's hand and lifts you up beyond space and time, though you are immersed in space and time. Why should we hunger and strive for righteousness to be established according to

the precepts of this nature? Such righteousness is a fata morgana, a chimera, a phantasm. Such righteousness does not exist. Does it in fact not exist? It does not, because all injustice and all speculation about justice results from ignorance, from transgression of the elementary laws of life, from the delusion of the I and from our collective madness, all of which makes us take this world of delusion wherein nothing is lasting and nothing is real for reality, while we are left completely blind and ignorant with respect to our original domain of life, the world of the universal Spirit.

Merely striving for earthly righteousness is unintelligent. If you run into a ditch, though you are able to see and have brains with which to think and you possess free choice with regard to your direction, does it make sense, or is it justice, to either fill up the ditch or to build a bridge over it, or to put a watchman there? If that particular channel were filled up you would only fall into the next one; if a bridge were built, you would step off that one too; if there were a watchman you would disregard him. It is when you are in misery that you cry for justice, while in the past you have ignored the causes of your misery. Hasn't it always been that way? You now ask for laws and regulations that are supposed to spare you future miseries, but if these laws do not exist within yourself, then you can never look to a future righteousness apart from the constant

rhythm of 'rising, shining and fading'. We ask you this: is it a deed of love to establish an order of life which is in balance with our ignorance, our stupidity and our madness? Or rather, would it be a deed of love to let you come, time and again, to a dead end within yourself, in order to make you realize that a different kind of possession should be brought into our lives? Isn't it a deed of love to speak to you time and again of another righteousness which is not of this world? A righteousness which, if you should come to hunger and thirst for it, would immediately cause you to be filled with blessedness?

The work to be accomplished is to give man spiritual insight and to arouse him to true self-authority. Modern man is a distorted caricature of his original state of being and he must be transformed into the true man of whom the angelic choir sang, 'On earth peace unto all men well-pleasing to Him'.

'Blessed are those who hunger and thirst for righteousness, for they shall be satisfied'.

Now how can we arrive at this new vital need, to understand this righteousness and this satisfaction?

It is by walking the path of liberation, the path of transmutation and transfiguration. The Spiritual School addresses itself mainly to the human type in this world

we call the Cain-type. As you know, Cain is a contrast to Abel. The concept of Cain points to possession; Cain is the possessor and he stands opposite to Abel. Abel points to semblance, he is the man who indulges in appearances and stops at that; who very mystically adores the spiritual light and makes his oblations to it, but who does not let the light work within him for regeneration. This is why Cain is opposed to Abel and why Cain must destroy the semblance and transform it unto life. If Cain does this according to nature he is a murderer, a destroyer; but if he does it according to the Spirit he is a victor and a transformer of the world.

The Spiritual School approaches the Cain-type, the possessor. This means it approaches those who even if in a rudimentary way possess something of the original knowledge and the original state of being of the divine order. Something of that which is past is still awake in such people and it drives them to activity, without them being able to handle the keys. The true Book of Life is still closed to them, sealed with seven seals. The Cain of this nature is a possessor who does not know what to do with his possession. It is to him that the Spiritual School comes with its methodical process. It places him under the law of the Spirit that gives expression to system and order. In so doing the School appeals to the pupil's chaotic possession. Thus, the dormant faculties and talents in him are systematically freed under the law,

until the pupil is able to become a law unto himself. Then the Cain-man can live and work out of his possession; then the prodigal son regains the original land of Light. Then he hungers and thirsts for righteousness and is satisfied from the eternal Fountain-Head of all things.

'Blessed are those who hunger and thirst for righteousness, for they shall be satisfied'.

VIII

'Blessed are those who hunger and thirst for righteousness, for they shall be satisfied'.

This Beatitude resounding from the Holy Mount is a great consolation to anyone who can fathom it. It would be illusory to conceive of these words as applying to the warped concepts of dialectics, for as we have seen, the righteousness of ordinary nature is dependent upon nationalities, peoples, races, manners and customs. Besides, the time or the epoch in which we live also plays a very important part. Human justice was and is very changeable. By the justice of man the children of God have been persecuted, broken on the rack, stoned and burned throughout the ages.

By the justice of Calvin, who called himself a messenger of God, Michel Servet was murdered in a hideous way and because of this atrocity, Calvinism has forfeited the right to identify itself with the sacred name of Jesus Christ who is Light and Love. According to the

justice of man, in our era — and what difference does a couple of thousands of years make in the great course of the Aryan dispensation — millions of women have been tried as witches and victimized in the most horrible manner. However, let us turn away from these very gloomy pages of the historical record of human justice and examine the general human sentiments and practices of justice as they now exist for the masses and those who represent them. We then find the well known dialectical capriciousness and opposites, which is convincing evidence that this kind of hunger for 'righteousness' shall never be satisfied. God save us for that!

This Beatitude deals with the righteousness which is in and of the Gnosis, with the divine righteousness which is the order of justice in the divine human state, the world of living Souls.

In that order everything is divinely perfect.

In that order everything is wonderfully glorious.

In that order all receive an equal share of the grace and the power of all of God's gifts and of God's entire ideation. It is an order which countless human beings have sought. Countless are those who have reflected upon this order of justice, having written poetry about it and sung of it. An infinite yearning and an equally infinite sorrow underlie all this because in the beginning so many of them satiated their thirst for divine righteousness in dialectics, only to be left with the

empty shell of their desires. The attributes of divine justice are without number. Everyone intuitively feels that love, joy, happiness and harmony must be among them. But oh, what disappointment this hunger for righteousness has already caused in people who struggled to attain it. Hearts have often been trampled and how in this respect things have turned into their opposites. This is why many a person has, in the end, seriously doubted the truth of this Beatitude. Had they not truly hungered and thirsted for righteousness while there had never been the slightest indication of being satisfied? Yet, if there is one word in the Holy Language that is absolutely true, it certainly is this one, and a pupil of the gnostic Spiritual School will be able to understand it completely. However, *divine righteousness does not find acceptance in dialectics.*

Divine righteousness cannot take form in matter because the atomic structure of the light and the power which moves it is of a quite different nature to the righteousness of dialectics. Consequently, every effort to introduce and secure the divine righteousness along horizontal lines in our ordinary field of existence must without exception end in a negative result. It is perfectly useless even to try to make such an effort, because divine righteousness *is not* of this nature order. For this reason a serious pupil of the gnostic Spiritual School turns to the divine order itself from the very

beginning. This is made possible because he participates in a gnostic Living Body. Thus, he is enabled to enter upon the path of liberation and to advance on it. As a 'prodigal son', he places his foot in the direction of the house of the Father. Filled with the power of faith and activation he pursues this glorious aim, with all his hunger and thirst for attainment. Then, without doubt, like in the parable the Father comes from afar to meet him. The gnostic fullness manifests itself to and in the young gnostic Brotherhood, even though it has hardly started on its way. Redundant streams flow forth over the being of those who participate in the group. This is the secret, the mystery of the sixth Beatitude:

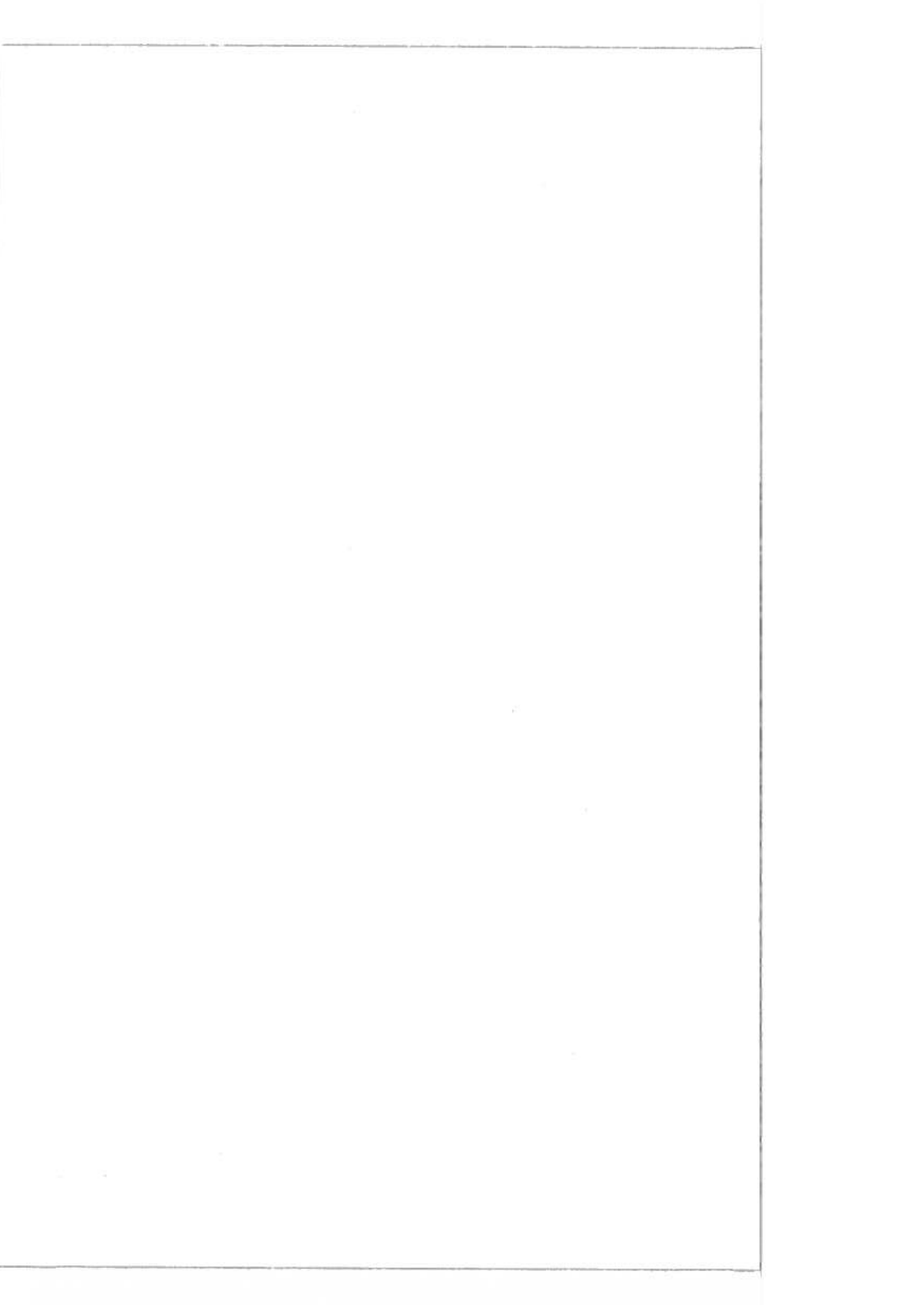
'Blessed are those who hunger and thirst for righteousness, for they shall be satisfied'.

May a great many realize this mystery within themselves. The achievement of this is granted to all those who truly hunger and thirst; it is for them that the fivefold gnostic Body was brought into manifestation in this dark world.





*'Blessed are the merciful,
for they shall obtain mercy'.*



IX

'Blessed are the merciful, for they shall obtain mercy'.

It will have become apparent from all our considerations of the Beatitudes that the researchers and Scripture-authorities think that they are dealing with a piece of practical christian humanism, with christian conduct in ordinary life offering future blessedness, and that certain positive experiences in this life can be seen as a direct reward. The same thing is true for the Beatitude discussed in this chapter.

According to theological and popular concepts, merciful people are those who, being God-fearing and charitable, are inclined to show compassion toward those who are in need and distress and want to assist them. Note that those who are the recipients of their heart's compassion are generally not among the most intelligent or the most wealthy. However, it is said that one can be truly merciful without having the means of being generous and, in such cases, God accepts the

willing heart. Besides, we must not only bear our own trials patiently but in Christian fellowship we must also sympathize with our brothers and sisters in their afflictions. Compassion must be given and it is our duty to contribute toward assisting those who are in distress and misery, as far as it is within our power. We must have compassion for the souls of others and assist them; compassion for those who are in ignorance and teach them; compassion for the improvident and admonish them; compassion for those who live in sin and save them from their sinful ways as if from a fire.

All those who practice this Christian attitude are supposedly blessed, because it is said of Christ that he also is merciful. The line of reasoning is that if we adopt any of the Christ-qualities as our own then blessedness cannot fail to become our part. In being merciful as He is merciful we are made perfect in our own human measure as He is perfect. All those who are thus merciful shall obtain mercy. Knowledge of this general idea of morality is expressed in the proverb, 'Do well and fare well'. Who would have the slightest objection to a truly christian humanistic conduct? Surely no one would think of disagreeing! Such an attitude must indeed be considered a natural result of 'being enlightened in God'. The ages have placed the emphasis alternately upon faith and works. Paul is the apostle of faith and James the apostle of works.

Since the Second World War there has been an awakening in ecclesiastical circles from exoteric concentration upon faith and one has begun to realize that it is necessary to incorporate certain social aspects within the range of action of the church, lest the vehicle of the church be derailed permanently. Who would object if the churches were to be finally awakened from their sleeping sickness, pitting a practice of good will against the evil, to nullify as many of its consequences as possible? However, on this score, let us not set our hopes too high, because as time has abundantly proven there is much disagreement and controversy among the various church-circles as to what form works of charity should take, what kind of mercy and what sort of christian and neighbourly love should be put into practice, in the broadest meaning of the term. Isn't this strange? Suppose that, as is generally accepted, the christian churches have been in existence now for two thousand years and that all of them together form a direct continuation of the first Christian community in Jerusalem. Then, conservatively speaking, such a church should possess a science of mercy at least a thousand years old and be so developed and attuned to the immediate Gospel by now, so tried and purified in practice, that such great deliberation regarding what form Christian conduct should take to prevent wars and miseries of a social and economic order, should not be required. What

has been said, regarding the church and its needs, applies just as surely to the entire world of humanism. You will see in due time that this too will come to discover that it is somewhat underclothed for comfort in the prevailing cold world and that in this field also, new ways and means must be found and attempted. Isn't this strange?

It is true that humanism is not as ancient as so-called Christianity. After having shown its latent form in certain pioneers for a few centuries, it emerged from its slumber at approximately the time of the Reformation. One would also think that this interval has been sufficiently long to build up a vast humanitarian science, which could serve as a perfectly safe field of guidance in all social, political and economic developments. It follows that all this goodness must be wanting somewhat. All this goodness must not have met perfect 'faring well'. Hence, all this philanthropy must have been very experimental and must have not, by a wide margin, always been conducive to blessedness. It is apparant that up to this moment, all this goodness has left us empty-handed and that we have wasted our time in ineffective dreams. Now that the loins must be girded, it appears that the girdles are nowhere to be found and that the weapons are blunt. Wrangling is still running rampant as to what weapons to use. Now that the voice sounds, 'Behold, the bridegroom comes. Go out to meet Him, in

the cosmic night', it appears that there is no oil for the lamps.

However, all this may well be so and without enlarging any further on the subject, it is well to realize that goodness comes as a matter of course in a Christian; this natural goodness is a very logical and spontaneous reflex in the attitude of life of one who strives after the Light. There are many more qualities that normally result from the life of a seeker for God but, in themselves, none of these qualities makes one blessed, that is, they do not bring a man to a state of the highest felicity and absolute attainment. This Beatitude 'Blessed are the merciful, for they shall obtain mercy' has a different meaning from what is generally believed. Because, if a person is a true Christian and really lives his Christianity in its essence, his actual inner reflex of goodness cannot possibly be experimental any longer; his goodness is then an expression of an absolute state of being.

As intelligent people we cannot ask, 'What form of goodness shall I practice?', but, 'How can I arrive at a state of being in which true goodness radiates from me as a natural consequence?' We cannot ask, 'Which faith and what works must I introduce into my life? Do I approve of Paul's or James' way of thinking?', but rather, 'How can I arrive at a state of being in which both faith and works become in a liberating sense matter of course?'

'Blessed are the merciful'.

There is a mercy which does not render blessed, but which is the proof of blessedness. The popular saying, 'Do well and fare well', survives from a very ancient and lost science, a science which contests astronomy. According to what astronomers think, after the sun has poured out its energy upon the solar system for a given number of millions of years, it will become extinct and cease to exist as a sun. However, ancient knowledge makes it clear to us that the sun, by yielding its energy to its planets, receives in return another energy, more magnificent, more glorious and more majestic. Here again the old cosmic law applies, 'He that loses his life for My sake shall find it'.

In calling your attention to these things we wish to point out that if there be a mercy which is luminous proof of blessedness, of an absolute state of being, then offering this blessedness as a sacrifice must earn an equal return. Radiating mercy cannot but result in receiving mercy. This is a law. In the cosmos not a fraction of energy is wasted. When energy is released by virtue of an idea, this energy is transformed to bring forth a certain result and the effect of this result returns to the source of energy as a dynamic response.

'Blessed are the merciful'.

Then what is this mercy, taken in the sense of the Sermon on the Mount? To comprehend it we must delve into the universal doctrine. Mercy is, apart from every practice of goodness, a form of magic. It is the magic of the soul-figure revealing itself through a certain quality of the heart sanctuary. The radiation power of this soul magic is indicated in the Sermon on the Mount as 'mercy', and we will now examine more closely in what manner this soul magic can develop in a pupil.

There are three forms of Christian magic: the magic of the bodily figure, that of the soul figure and that of the spirit figure. These three forms of magic manifest themselves ultimately in a unity as the full magic of the true man. However, modern man is no longer the ideal, original man. He is fallen and must raise himself up by walking a very systematic path of regeneration leading him back to the Father, thus restoring his ancient glory. It is to pupils who have already attained a certain phase of restoration that Christ addresses his, 'Blessed are the merciful'.

The Beatitudes are formulae, key ideas, opening diverse perspectives to the pupil, disclosing various radiuses of action to him. When at the outset the pupil comes to realize his poverty of spirit, his fallen state as we have discussed it, he will first of all proceed to a

thorough revision of his personality system. This revision, this rebirth, has seven aspects and if it is carried out or manifested systematically, then in time the magic of true transmutation may become a force to be implemented at will. The magic of the personality concerns the creative fiat, the form manifestation of the liberating idea of God, of the redemptive idea living in the heart-blood of Christ our Lord. However, before this magic can operate, the soul figure of the pupil must be animated and after that the soul magic must be developed.

Soul magic is the means by which the magic of the new personality expresses itself. Soul magic is the mortar by which the magic of the edifice can rise up firm and strong in indestructible beauty. The essence, the perfect characteristic of this soul magic as mortar for the edifice, must be defined as absolute, all-embracing neighbourly love. This love does not enfold merely one person, or a group of persons with which one has a certain blood affinity, but absolutely all and it goes out indiscriminately; it is impersonal. It is this love which brings us to the knowledge of God, which makes us see God in His fullness. 'God is Love', the Holy books testify. This does not mean God has Love as one of the attributes of his Being, but that God is Love; Love is the essence of his divine nature. By this Love the all is born and sustained. By this Love the creative fiat is converted

into form manifestation. Though man should have and be everything and not have that Love, he would have and be nothing.

‘God is Love, and he that dwells in that Love dwells in God and God in Him’. God holds communion with him and speaks through him. The divine Love in all its fullness transmuted into usable dynamic power in the pupil who has prepared himself for it, *that* is soul magic. Likewise, this soul magic has seven stages of growth and development. The biological character of earthly love, the expression of it and the goodness of the common man are, to this soul love, as the love of the animal mother for her young is to the noblest deeds of love of the dialectical man.

World history testifies to many enlightened ones, who compared the universal love of the soul to a force which in the hands of an unqualified person can break out, damage and injure like the fires of hell. The Uranian force has a strong, eruptive power which, if not guided by wisdom and unselfish service, is prone to surpass all bounds and become most dangerous. This love of the soul might be compared to cosmic electricity: if it moves by the hand of God it is light-giving, but severed from God’s hand it scorches. When in the Holy Language mention is made of Love and we transmit this factor of salvation to you, do realize that this Love cannot in any respect be compared with any form of

love or manifestation of love, or any urge toward goodness of the biological man.

As soon as the pupil on the path of regeneration participates in the universal power of God and he has reached the point of soul magic and, consequently, can prepare the mortar with which to build, he develops from within his being a very influential and radiating force. The central organ for this new radiating force is the heart sanctuary and within it more particularly the thymus gland. This organ is the jewel, serving as the focus of that power. The stream of power which is extracted by this small organ is radiated into the pupil's aural sphere by means of the sternum, and thus he is in the Light as God is in the Light.

We wish to point out that man has lost knowledge regarding this capacity, although he originally possessed it. This is evidenced by the word 'sternum', by which modern science indicates the breastbone. Sternum signifies 'radiator', or 'diffuser', and in the paintings of many mystic primitives we find man pictured with a medallion or small mirror at the heart, indicating possession of this knowledge.

The sevenfold soul faculty of the heart possesses two active principles: a seeking or radiating principle and an attracting principle. By means of the seeking or radiating principle the pupil who possesses the soul faculty connects himself with all men; he has an impersonal bond

with the whole of mankind. Being established in God through his state of being, he transcends the limits of the I. At the very moment one is touched by the seeking or radiating current, the person from whom this stream of power emanates receives a direct impression of the state of being, of the needs and requirements of the one who has been touched. He need not be given further information; he can 'read' the other one perfectly and see his entire being unfold before him with great clarity.

The impressions a certain person receives remain fleeting and impersonal until the moment comes when there is absolutely need of help and the one who is in a regenerative crisis, seeks a way out of his despair. Then the soul magic will triumph, for then the seeking and radiating current will overwhelm the one in distress with its fire of love, to transfer to him the balm of Gilead, the balm of succour and solace, as if it came from God's hand. Seized by this magic the seeker then receives an unshakable confidence, a strengthening vibration, a spiritual relief of the blood, neutralizing to the greatest extent possible the hindrances of his blood inheritance and enabling him to see the path, as well as to generate the necessary power to walk this path. That is what is meant by applied, direct and positive soul magic; that is directly applied mercy. That is Love-energy being transformed into life in a fellow-being and returned again a thousandfold through its effectiveness. That is mercy

which will result in mercy! That is the mystery, if we can speak here of a mystery, of Christ's words on the mountain, 'Blessed are the merciful, for they shall obtain mercy'.

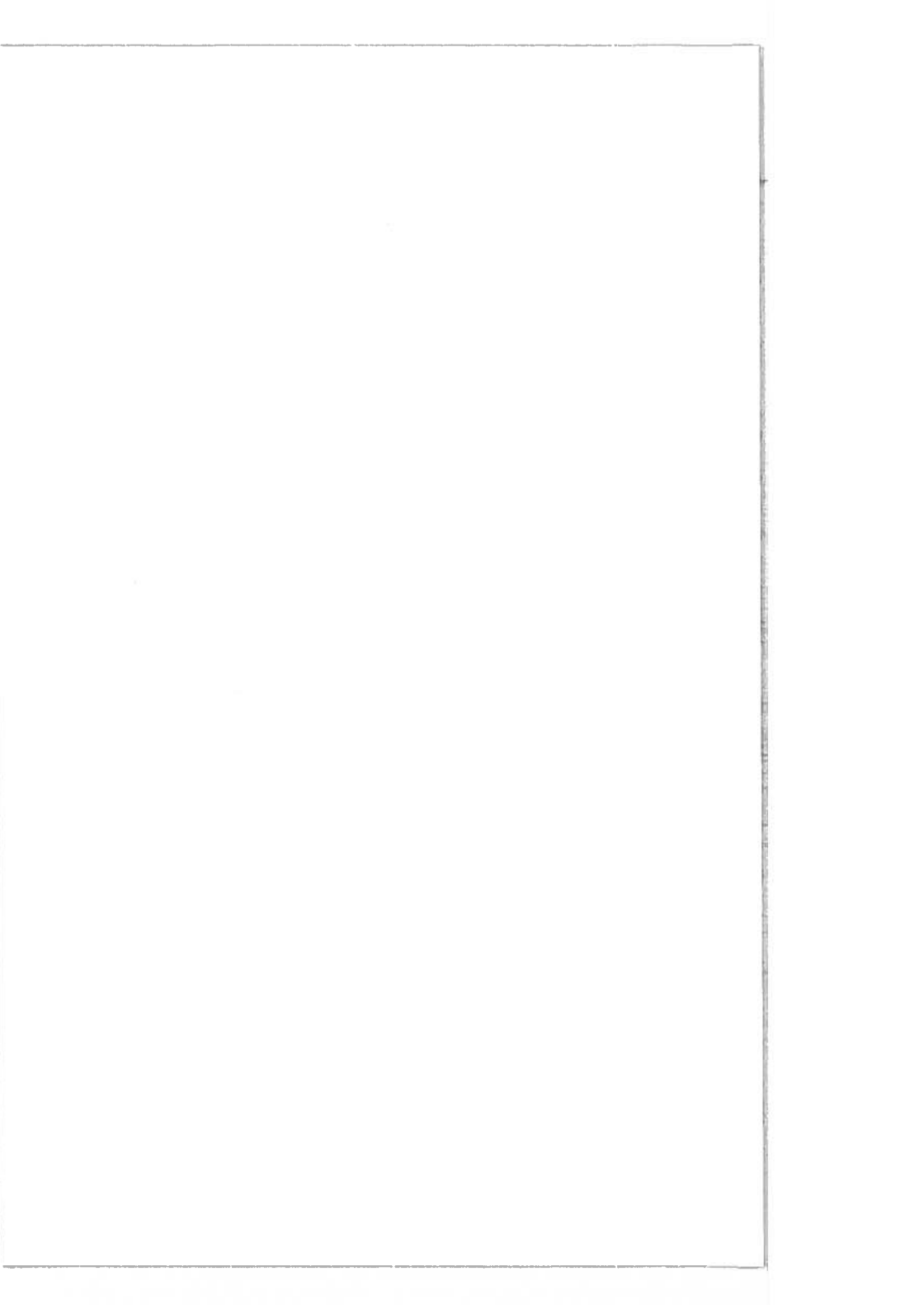
This quality has nothing to do with any form of social or economic goodness. It is the fulfilment of the words, 'God is Love and he who dwells in that Love dwells in God and He in him'. This is Christianity; it is Christianity at its best put into practice. To those who are growing in this soul majesty, it is said,

'Open your soul by sharing your Bread of Life with him who hungers'.





*'Blessed are the pure in heart,
for they shall see God'.*



X

'Blessed are the pure in heart, for they shall see God'.

When the pupil on the path of the christian mysteries has attained the quality of mercy outlined in our last chapter, he rises to still higher attainment. The next step on the path of attainment is unveiled to his consciousness. In order for you to realize the value of this new step, which is referred to in Christ's words, 'Blessed are the pure in heart, for they shall see God', we will briefly recall to your consciousness the Beatitude, 'Blessed are the merciful'.

As we have seen, mercy does not apply to some degree of human goodness but to a certain development of the heart sanctuary, by which the soul magic of the reborn human being can manifest itself. This magic of the soul relates to a Love-stream transcending the earth, by means of which the pupil knows himself to be impersonally linked to the whole of mankind. This bond is both positive and negative. Through the negative binding the pupil is able to detect the state of being of his fellow-

man, as regards the latter's consciousness, his soul and his body; to realize fully his qualities, his needs, his desires and also his shortcomings, both in a general and in a very personal sense. Thus, through this negative soul-contact, the pupil undergoes all the sorrows and sins, all the appalling and primitive bestiality of his fellow-man, both as to their consequences and to their vibrations. By virtue of his state of being he is the one who takes upon himself all the sufferings of this world. This negative soul relationship can be so intense, that when the pupil sees two people insulting each other he blushes with the shame that the aggressor should feel but does not, and he also feels the pain of the victim, without this one being even conscious of this pain. Due to this association the pupil's life becomes so difficult in the sea of confusion and evil immersing mankind, that there are times in the service of his Lord when he can hardly bear this vicarious suffering. However, in his moments of utmost distress he continually experiences the glorious truth of his Saviour's words, 'Blessed are the merciful, for they shall obtain mercy'. The cross of nature will never become too heavy to bear. A great joy which is not of this world sustains him and makes him stronger than ever before.

The positive binding is not one of assimilation but of radiation. When the pupil experiences the sorrow, the pain, the sin and the effects of the primitivity of his

fellow-man and suffers with him or for him, then he will by means of his positive binding give his fellow-man something quite different in return to what he receives from him or suffers because of him. The radiant force of this positive bond of union, which in ninety-nine cases out of a hundred is transmitted in an absolutely impersonal way, can be a very great comfort and work as an ineffable grace to the recipient; but in by far the greatest majority of cases this force works as an intense conflagration. The lower man cannot bear the heavenly Light of Love. He experiences it as a consuming fire. It is actually like the heat of a fever which is cleansing, purifying and disease-expelling but, because of the negativity of the recipient, it seems to be disease-producing and the perpetrator of all sorts of complications.

Realize this well, in thinking or speaking of the vicarious suffering of our Lord; when the congregation of the faithful sings, 'What a friend we have in Jesus, who wants to stand in our place', who experiences our suffering, who suffers in our stead without our knowing it, because we are so frightfully stupid and narrow-minded that we are hardly able to cast a glance at the range of our shortcomings. Take note that the same congregation that experiences the benefit of Christ's negative soul relationship, is at the same time touched by the positive soul-bond with our Lord. In other words, not only are our lower dialectical problems left unsolved, but they

become more acute! When one consciously and in dependence on it opens oneself to the negative soul-binding one will also experience to the fullest measure the fire of the positive soul-binding. This fire becomes a fever, a scorching disharmony, a divine wrath of God if a man does not fundamentally change himself and his way of life. The realization of these things could benefit mankind more than a thousand sermons.

When the pupil on the path of the christian mysteries discovers that the magic of the soul begins to claim its own and to prove its power in his life; when he begins to experience that by becoming a member of Christ he also undergoes the vicarious suffering on account of the negative soul contacts made; that through the positive soul contacts he is able to help his fellow-man in an un-earthly way; when the pupil is able in this way to extend mercy and receives mercy in return, a new warning is addressed to him; a new counsel is given to him and a new vista is opened to him. This warning, this counsel, this new vista is conveyed in the Beatitude, 'Blessed are the pure in heart'. The pupil must come to the recognition that his new soul faculty must become an absolute faculty. Before the pupil may use his soul faculty in a personally directed way, his heart must be purified, i.e. his heart sanctuary and his entire soul state must be brought to a level that meets the minimum

requirement. This cleansing of the heart can never be the result of a resolution. No one can proceed to the purification of his heart on the basis of a decision. Purification of the heart is always the result of a process.

We have already discussed many times the relation of man's soul to his blood; that the blood is an aspect of the soul. Even in the past the ancients testified, 'The soul of man, it is his blood'. Because the heart is the motor of the blood, of the body, because it is in the heart that the blood is renewed and provided with new atmospheric forces, it is understandable that the purity of the heart relates primarily to the purity of the blood and to the potentialities in the blood. Some have thought that purity is simply a condition of the body; others, that purity is a matter of the state of the soul; some have said that purity is a state of consciousness in a mystic-abstract sense, but we say that purity is the result of the quality of the blood. This includes everything as to consciousness, soul and body. The assimilative faculty of your consciousness, your mental comprehension, your ability to judge and to condemn, the perspicacity to see through diverse situations in all their ramifications and inter-relationships; the proper kind of help to give people in difficult situations; the discrimination as to when to speak and when to be silent; all this depends upon your blood capacities. The impressions

you may receive as a pupil on the path, by means of the negative soul contacts, are being sifted and mirrored by your blood faculty, while the positive soul-binding depends entirely upon the image reflected by the blood upon your consciousness. A blurred lens cannot give a true image, and a steamy mirror clouds the picture.

This is the reason why pupils on the path and in general all intuitive people, must always learn by bitter experience that if they try to steer their ships by the compass of their intuitions, the ship will again and again strike a reef. Therefore, purity of heart, purity and enhancement of the blood faculty is the primary requirement. Only by that compass will you be able to navigate safely, for purity of the heart means: seeing God. 'Seeing God' means having such a consciously firsthand binding with the Godhead, with the entire divine purpose of the All, that an impression or an intuition received via this state of being affords full comprehension and guarantees a correct reaction.

'Seeing God' signifies that no barrier remains between the world of God and the pupil and this state is attained through purity of the heart, i.e. purification and development of the blood faculty which has its focus in the heart sanctuary. Therefore, it is well to reflect consciously upon how the pupil can obtain this purity of heart, because there is little sense in meditating in mystical exaltation upon a divine value which must be incor-

porated into a human life, without taking due pains to master the quality. Hence, we must first of all understand what is required of us in this matter. Our blood pervades our entire organic structure, every fibre, all the cells of our body; by the agency of the blood in all its aspects and vibrations, which we cannot go further into just now, our human Temple functions. We received our blood from our parents at birth and on the basis of that we proceeded to produce our own blood at the age of approximately seven. Also, the results of the lives of the predecessors in our microcosm are etched into the blood-being. That which we have received from our parents and ancestors and all that we have brought with us from our unknown microcosmic past, imparts to our blood its own magnetic faculty according to the principle of 'like attracts like'. From all this a certain cycle of nature appears imparting certain specific characteristics to particular families, peoples and races to which the species and sub-species will continually correspond. By nature we are all tied to the blood and because nature is fallen and the quality of the blood is inferior, the great human tragedy has appeared on the scene which has been holding man captive for endless eons.

An intelligent God-seeking person, searching for liberation, who arrives at insight regarding this blood bondage, realizes that a self-activity must be developed by which he is going to respond to and cooperate with the

Christ intervention in this world. In this way the pupil begins the process which must lead to the purity of the heart. This process is not mystical intoxication but a purely scientific procedure. A regeneration of the consciousness, the soul and the body must be brought about and the pupil must clearly visualize how this regeneration must begin and be pursued in all its aspects. Even from the start the pupil should fully realize that it is not a matter of shadow, but of substance; not of words, but of deeds and that any outward action must always find its base in inward action.

From the exhortation in the Sermon on the Mount, 'If your right eye offends you, pluck it out and cast it from you', 'If your right hand offends you, cut it off and cast it from you', the pupil will understand that what he has to bring about is a scientific, structural renewal. The hand that allays a situation and practices a certain magic and the eye causing man to concentrate on certain values must be changed in regard to their activities. That being the case the pupil places himself 'under the Law'. Voluntarily, out of his deepest need and most earnest desire he places himself 'under the Law'.

What is the Law? The Law, interpreting the divine plan for world and mankind, states how man has to act, what requirements he must satisfy and what ways he has to walk, so that he can break the fetters of his bondage to the blood and acquire purity of heart by way of the

process. Is that Law supreme? Is living under the Law paramount? Of course not. The Law is a programme of action, an animated spiritual vibration-field in which and through which the meaning of life unfolds itself intelligently to us. The purpose of living under the Law is to condition man to become a Law unto himself, to rise above it and in this way to strengthen the benefits of the Law for the benefit of others.

We must learn to visualize the Law in the Gnostic sense as a Jacob's ladder extending into heaven, upon which God's angels ascend and descend freely. You may visualize the ladder as two poles with cross bars; you may think of it as words and formulae; you can prostitute the Law by simulating it; you may even fear it, for as it says in the Epistle to the Romans, 'Under the Law we all sin, there is none righteous, no, not one'. However, you may also come to see the Law as the universal doctrine exemplified by Christ, as a hand extended down from God, as a cross which man must learn to bear and realize, as a cross linking eternity with time. To the true pupil the Law is a shaft of light-rays of the universal truth to which he must learn to respond, ray by ray. Each ray can be designated by means of a simple formula placing itself lovingly beside the primitive faculty of comprehension of the fallen one who desires to climb the ladder, thus opening the path to him by means of a clear but serious requirement.

The blood force becomes purified and developed, struggling out of its bondage to nature by way of: *ideality, morality* and *reality*. Ideality poses the why, morality poses the wherefore and reality poses the how.

'Blessed are the pure in heart, for they shall see God'.

We now grasp these words as to the idea. Through a certain condition of the blood-potential we obtain a binding with the Godhead. Likewise, we realize what morality is. After the why we see the wherefore. Purity of heart enables us to practice the correct mercy, to appreciate the negative soul-binding in the correct manner and to help in the correct way by means of the positive soul-binding. But now the reality must come about. Seeing and comprehending must be followed by realization and dynamism. We cannot stop at contemplation because we would then be sunning ourselves in the negative fashion of Abel. No, we must seize the reality and we can do this, thanks to the Law which renews us and approaches us in Christ. In a way, the working of the Law is plainly scientific. If we know that our soul-potential is captive, bound to the wheel through our blood, it is only very logical that we begin to attack this circular course of nature through systematically reversing our way of living, from below upwards! However,

let the pupil keep in mind that the way of living is not an end in itself but only a means to an end.

Thus, commencing from the bitter reality the pupil will pull down one barrier after another and passing through the reality, he will come closer to morality, until finally he realizes the idea itself: 'Purity of heart and seeing God'. The bliss of this cannot be expressed in words. It can only be confirmed in time in goodness, truth and justice, offered as a comfort and a blessing for mankind. Do realize that purity of heart designates the highest soul development, the absolute soul-power and complete blood purification.

'Lord, who shall dwell in your tent? Who shall dwell on your holy Mountain?' He who walks uprightly, and works righteousness and speaks the truth with his heart. He who does these things shall never be moved.



*'Blessed are the peacemakers,
for they shall be called the children of God'.*



XI

'Blessed are the peacemakers, for they shall be called the children of God'.

In reflecting upon this Beatitude, we must again free ourselves from all tendencies of habit. For is it not true that in hearing the word 'peace', our thoughts relate to the aspects of peace and peacefulness as they are known, loved and sought after in this world? Are peace and peacefulness not very desirable in a distressing world such as ours? Do we not look forward to lasting peace? And wouldn't such a peace, with its results, be a state of blessedness for all in many respects? Aren't our hearts burning with prayers for the conclusion of the ever present and ever menacing violence?

'O God, give us peace'. What a blessing that would be. Thus, with a third world conflagration threatening, this Beatitude is very close to our hearts: 'Blessed are the peacemakers, for they shall be called the children of God'. Naturally. If there is one Bible quotation we understand, certainly it is this one. Yet, we must remove

this assurance from you, for this Beatitude is not related to our horizontal plane. It speaks of a peace which is as yet unknown to you, which you do not as yet possess, which mankind as a whole has never yet possessed. Nor could you conceive of it, even though the brute force and the dreadful threat of violence were to give way to more normal conditions; unless you travel a long and profound way. The peace referred to here is not dialectical; he who possesses it will lose it never-more and will never-more violate it. This peace is the peace of God. It is the peace that Paul describes with the words, 'And the peace of God, which surpasses all understanding, will keep your hearts and minds in Jesus Christ'.

There is a peace of God which surpasses all understanding and it is to this peace, which we cannot fathom with our biological consciousness, that the attention of the pupils is directed in the Sermon on the Mount. It is a peace which, when the pupil possesses it, remains in spite of every dialectical circumstance, a peace which is embraced and experienced even in face of the most brutal force and the greatest affliction. When the ancients and the initiates met they saluted one another with, 'Peace be unto you'. By this salutation they did not mean, 'Cease wrangling and let peace reign', but with all the soul magic at their disposal they connected one another with that peace of God which surpasses all understanding. 'God is our peace', the initiate pupil

professes. Think especially of the words of Christ transmitted to us in John 14, 'Peace I leave with you, My peace I give to you. Not as the world gives, do I give it to you'.

In these words we find the confirmation of our insistence that the peace referred to in the Christian mysteries has nothing in common with a peace which antagonistic forces may one day bring about, however glorious, however desirable such an earthly peace may be. Therefore, we will dissociate ourselves from all earthly matters and rise above them, that we may understand the peace which surpasses all understanding.

How can such a thing be, for isn't this a paradox? Is it, after all, possible for a man to comprehend something that surpasses his understanding? It is indeed possible and it is necessary that the pupil should rise above his intellectual brain consciousness if once he is to be called a child of God. That which we are prone to call our comprehension is the faculty of understanding, the mental grasp of the biological consciousness, of the popular I-consciousness. This comprehension, seen in the light of earthly norms, may be very cultured and capable of achieving great things, but it is in no way liberating and is definitely a drawback to truly spiritual development. Do not think that we are trying to disparage the biological consciousness. However, you should know that the common intellect is a link in a chain of

three. Man actually possesses three mental focal points, of which two are wholly latent in the vast majority of people. There is an intellect of spirit, an intellect of soul and a physical intellect. In stating that man must learn to think with his heart the ancient mystics were referring to the intellect of the soul; when the Lord says to his disciples that they must know a peace that surpasses all understanding to be called true children of God, he draws their attention to the spiritual intellect.

The spiritual intellect experiences the idea; the soul intellect illumines the idea; the biological intellect puts the idea into action. To be a good master builder in service of the great architect we must rise above the biological intellect, not by discarding it as unusable, but in order to use it in the right manner. If the three intellectual foci can be active in one chain in the right way, the pupil fulfils three functions united in one piece of work. He is an architect, which means that he is the creator of an idea; he is a supervisor, which makes him the animator and radiator of the idea; and he is a workman, or the executor of the idea. As soon as the workman, or pupil, rises above his biological intellect and he has laid the foundation for his construction in the correct manner, and erected it according to the great super-mental plan, this action simultaneously becomes soul manifestation and via this act the idea comes forth in all its beauty.

The creator has then proved himself through his creation. Thus, it becomes clear that when the pupil is in possession of the three active focal points of consciousness, he can descend from the idea which is in God to action, and that through his liberating action he can rise again to the idea which is God Himself. Taken in the abstract sense, man is and remains in his fallen state a child of God, although he is a prodigal son who has strayed and has severed his direct relationship with the Father. But when he lives, experiences and works through the three focal points of consciousness, the lost son has returned to the House of the Father and again becomes a child of God in a very special sense. The direct relationship with the Father has then been re-established. Then, he not only sees God, as implied in the Beatitude, 'Blessed are the pure in heart', but he is in God; he has again become a child of God; he has returned Home. His spirit has met the Spirit of God. This meeting and the nature of this state of being may best be defined by the concept 'peace'.

The peace that is with God is perfect harmony, eternal beauty and dynamic repose. That peace is a state of equilibrium between the divine idea and the human being who lives in accordance with this idea. There is no opposition anymore, because the child of God experiences in the harmony of values, powers and thoughts that all things work together for the good. Now, it is to

those who possess this peace, to those who are striving to obtain this peace that the words spoken on the Mount, 'Blessed are the peacemakers, for they shall be called the children of God', are addressed. It may happen that the pupil on the Path will come to hear the brotherly greeting, 'Peace be unto you', as if from a more elevated plane. He will then know that this is a token of friendship and love and that, enfolded in this love, the hope is expressed that the pupil may rise above his lower intellectual limitation unto the path of spiritual consciousness.

At the same time the pupil experiences the power of a mantram in this greeting. With the 'Peace be unto you', the true spirit is kindled into a flash of light in the ordinary sense centres of the candidate and it is as if the walls recede for a moment and the veils fall away for an instant. For a short time the pupil beholds, beyond space and time, the true peace which is in God and to which he is being called with inexpressible love. The greatness of this dominion of peace shall have no end; it is eternal and imperishable. Can you see the majesty of this beatific feeling which will become yours when you rise above the common intellect? The pupil who sees this path to which he has been chosen, experiences very personally the thought of Isaiah 9, which refers not only to the historical Messiah, but also to the birth of Christ within man:

'The man that walks in darkness shall see a great Light; he that dwells in the land of the shadow of death, to him a Light will appear. Yes, people are multiplied in this sunkenness, but joy has not been made great. But now he shall rejoice before your face. For you have broken the yoke of his burden, and the staff of his shoulder, and the rod of his oppressor'.

'In the midst of the battle and with garments steeped in blood, the pupil has been elevated to a new sonship of God; he has been chosen as a Son, and the government is upon his shoulder; and his name is called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace'.

'Blessed are the peacemakers, for they shall be called the children of God'.

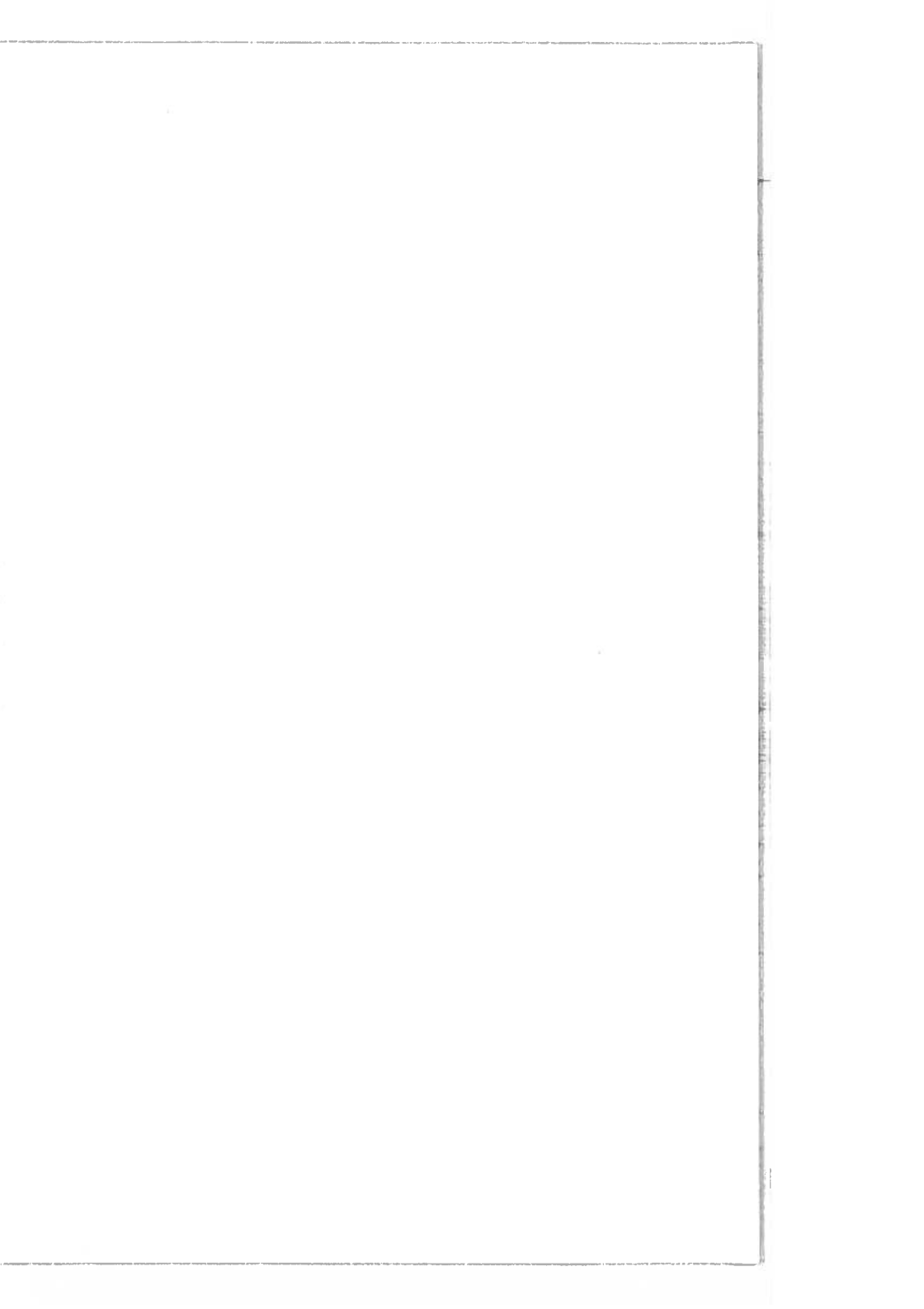
The peace of God which surpasses all understanding will keep your hearts and minds in Jesus Christ'. Whatever is true, whatever is honourable, whatever is just, whatever is pure, whatever is lovely, whatever is gracious, if there is any virtue and if there is any praise, think about these things', so speaks Paul.

How shall the pupil learn to master all these qualities and how shall we know what really is just, pure and gracious? He shall learn and know from what he has experienced, received, heard and seen, because all this is

contained in the universal doctrine which was given to mankind and which descended with mankind into the depth of its fallen state, in order to show the way back to the Light. The Christian Spiritual School possesses as a usable power the spiritual law of Jesus Christ, as well as the philosophy of the Law, with the aid of which you will be able to operate the spiritual law of liberation. All that you learn, receive, hear and see in this way – apply. The peace of God shall then be with you.

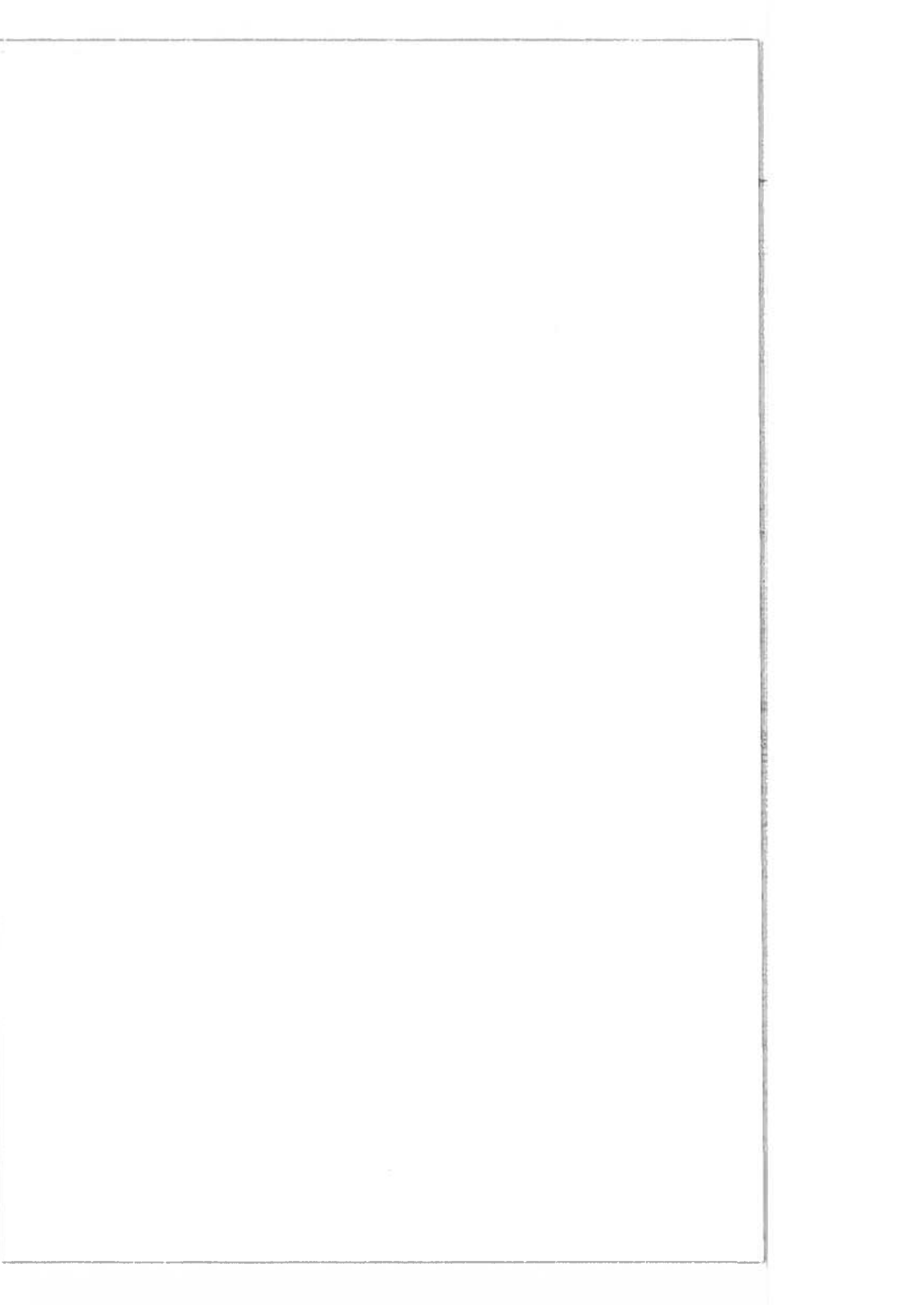
Thus, we have come to the end of our reflection on the seven Beatitudes, progressing from poverty in spirit to the sonship of God, to the peace that surpasses all understanding; from the caves of nature we have ascended again to the harmony of the spheres.

The one poor in spirit has become a rich man. A sevenfold blessedness becomes his. In God he is risen from nature. He has returned home.



'Blessed are those who are persecuted for righteousness' sake, for theirs is the Kingdom of Heaven'.

'Blessed are you when men revile you and persecute you and say all kinds of evil against you falsely on my account. Rejoice and be glad, for great is your reward in Heaven, for so they persecuted the prophets who were before you'.



XII

'Blessed are those who are persecuted for righteousness' sake, for theirs is the Kingdom of Heaven'.

'Blessed are you when men revile you and persecute you and say all kinds of evil against you falsely on my account. Rejoice and be glad, for great is your reward in Heaven, for so they persecuted the prophets who were before you'.

We have now come to the last two of the nine Beatitudes. Here we have to do ourselves violence somewhat, being transported so abruptly from the exaltedness of 'Blessed are the peacemakers' to the grey reality. We have seen in our previous discussion how the pupil received the sonship of God in the peace that surpasses all understanding. Now, from this serene bliss, the pupil must plunge into his task of the head, the heart and the hands in this dark cavern of death. Hardly has he set to work when he finds himself confronted with a paradoxical situation, a situation which is so well expressed in

Psalm 120, verses 6 and 7, 'My soul has long dwelt with those who hate peace. I am for peace; but when I speak, they are for war'.

Indeed, when the pupil comes to mankind with the peace that surpasses all understanding, with the peace of God, the result is to encounter fierce struggle. This is one of the most conclusive proofs of the existence of the two nature orders, about which we have spoken to you so many times. There are two orders of nature: the order of God and the fallen order of men, dialectics. They are two opposites which are incompatible. Therefore, when the order of God breaks into the fallen nature order, through Jesus Christ and the pupils of the christian hierophantal Spiritual School, the flames flare up and persecution arises. Those who love God's righteousness and reveal it in the world of human beings, by virtue of their state of rebirth in God, do not have to fear persecution, but they suffer persecution; persecution is at their door, by day and by night. This persecution is threefold in character; there is persecution with respect to the spirit, to the soul and to the body.

You must understand well that everything the pupil, living in the new heaven-earth, desires to realize in this world is folly and a danger from the natural point of view. This is why the enemy contrives to murder everything of the spirit that is born in the pupil. The teachings of the divine order are deliberately garbled and mis-

represented. Testimonies of ancient civilizations that lived close to the divine realm are removed from the intellectual's reach and caused to disappear as in a fog. This is done by removing from circulation all vestige of those civilizations, such as ancient books and manuscripts, or by republishing them in a badly altered form. For example, very much of what we possess of Chinese philosophy has been garbled by the Jesuits, who strive after a Roman Catholic worldly power; further, everything that is still left of the wisdom of the ancient Incas and Aztecs and other pre-Atlantean peoples has been sifted out by the Jesuits.

A few years before the Second World War, after we had opened a Temple for our work in Rotterdam, Holland, an article appeared in a leading Roman Catholic newspaper, later reproduced by many other papers of the same kind. Having pointed out the alarming danger of the activity launched by us, according to the writer's thinking, it was claimed that we practiced slaughtering pigs on our altars every Sunday. You will probably laugh at this, but it should be borne in mind that this was not a stupid mistake on the part of the writer, for he knew very well, just as all insiders knew, that we did not run a slaughterhouse. This was a deliberate poisoning of public opinion in preparation for later events. The most absurd accusations are used to prevent the Spiritual Order from gaining power over mankind and there-

fore, persecution after the spirit is the daily fare of the workers in the great vineyard.

Persecution of the soul is directed in a more personal way and has a moral connotation. The moral past and the moral conduct of those persecuted are depicted in a certain light, and by various whisperings pointing to misconduct of a moral or financial nature the great work is being undermined and thwarted. Many a worker could tell you of the most frightful persecutions of the soul from his own life experience. However, be sure that regardless of bad or good reports, the worker continues to sow the seed in the often barren soil. If the ancient enemy finds him unbroken after spiritual and moral persecution, there is still persecution in the material form left. Then a situation is prepared, or some opportunity is seized to destroy the workers concerned materially. As is evidenced by history they were persecuted, pursued like noxious animals, tortured and burned alive, outlawed, banished or treated like sheep for the slaughter. All this is in store for the one who tries to establish true righteousness in this world of time. The pupil reflects soberly on these experiences. He prepares himself while remaining free of bitterness. He even looks at all this with a degree of humour. The period when he shook his fist in defiance and raised his voice in protest is past. He knows that this is a waste of energy and he

also knows that it is superfluous, because the victory is his. His is the Kingdom of Heaven.

'Blessed are those who are persecuted for righteousness' sake, for theirs is the Kingdom of Heaven'.

Does this mean that after the battle has been fought, he can rest in a celestial state and receive his reward? Is this to say that he already has a foretaste of this future bliss? By no means. This Beatitude attempts to make it clear that whatever the traditional persecutors may attempt against the pupil as to spirit, soul and matter, victory will be on the side of the Cross; that ultimately, the Cross is like a sword cleaving through all resistance and that there can be no question of the least success on the part of evil forces. As far as appearances go, servants of the Cross may be attacked and ridiculed, or treated with deadly violence, or robbed of all that has been built up in long years of toil, but as seen from the inner vision the march of victory of the hosts of the one Light cannot be retarded by one iota.

How glorious it would be if every one of you could realize that the realm of Light has always been erected in this world in the midst of violence and danger, despite mockery and scorn! The walls rise up and the towers lift their spires in the bright light of the new day. The citadel of goodness, truth and justice stands glisten-

ing for all who have eyes to see. Let them say that we slaughter pigs on our altars and let them injure our honour and reputation; let them do us material harm: 'Blessed are those who are persecuted for righteousness' sake, for theirs is the Kingdom of Heaven'. The pupil participates in the inviolate realm of the divine order and he aids in building that part of the divine realm that is conquering with sovereign arms, the arms of love, the arms of pure knowledge, the arms of application of the spiritual law of Jesus Christ. Never in world history have these arms proven ineffective.

'Blessed are you when men revile you and persecute you and say all kinds of evil against you falsely on my account. Rejoice and be glad'.

Are we to understand this to intimate that we should rejoice at slander and persecution and falsehood? That would be ridiculous. Falsehood and slander, scorn and misunderstanding are the daily bread of the pupil and this causes him much grief and sorrow, especially when these miseries are inflicted upon him by supposed kindred spirits and friends. We by no means take the stand of mystics who rejoice in being persecuted, merely because to the letter this Beatitude says to rejoice. The truth is that in such instances sorrow and joy are intermingled. If the pupil fulfils his task in the correct

manner; if, with the truth of the Light, he sinks a shaft for himself into this deep mire of nature, seeing exposed its concupiscence and passion for self-maintenance, the latter can only react in one way: by striking out with the sharp claws of falsehood, slander, scorn and persecution. If sorrow is the natural result of this assault, there is also joy and gladness, for the pupil knows, as he experiences the reactions in his body and he suffers in the spirit from them, that his actions developed in a correct manner. By his experiences he knows that he follows in the footsteps of all the prophets and great workers who have gone before him. Therefore, he is exceedingly glad, for great is his reward in Heaven.

,Do understand these words as they should be understood. In carrying out the plan of the great architect, the builders know that despite the fact that all kinds of difficulties crop up, the house shall be built while the wages for the work are included in the work itself. There are two things, in connection with this double Beatitude, that the interested reader should well understand.

Firstly that the man of this nature can react in only one way to the Spiritual Order of Jesus Christ. The Spiritual Order is an unknown quantity to nature and, because the Spiritual Order undermines nature, nature finds itself frustrated with regard to its values and motivations and it defends itself by resorting to the laws of nature. The

reader should well realize that, because of this, Christ did not come to bring peace but a sword. If the pupil is to enter the service of the Spiritual Order, he must be wholeheartedly prepared to take up his cross. This is a matter of scientific insight. This is his sorrow but, it is also his joy and his victory. The victory is in bearing that cross. When in his imitation of Christ the pupil pronounces in his turn on the hill of Golgotha his 'It is finished', this cry is not a cry in despair, but the cry of victory. His is the Kingdom of Heaven. His reward is so great that by earthly norms it cannot be measured. His building is finished.

Secondly, do realize that in the liberating spiritual work the reward is included in the work itself. In nature, wages are received after the work is finished and most people only begin to live when they can spend their earnings after their work is done. In the liberating spiritual work the pupil receives his wages through his work. However, the wages in this case should not be seen as a spontaneously made reaction of light people grant him for his services. In this sense the worker is not at all spoiled. No, the reward is released by the work. Because, if he works within the Spiritual Laws, he releases various forces and possibilities which elevate him beyond space and time, making of him the truly 'New Man'. In this abundance of riches he is enabled to unfold still more dynamic energy until he has gained the

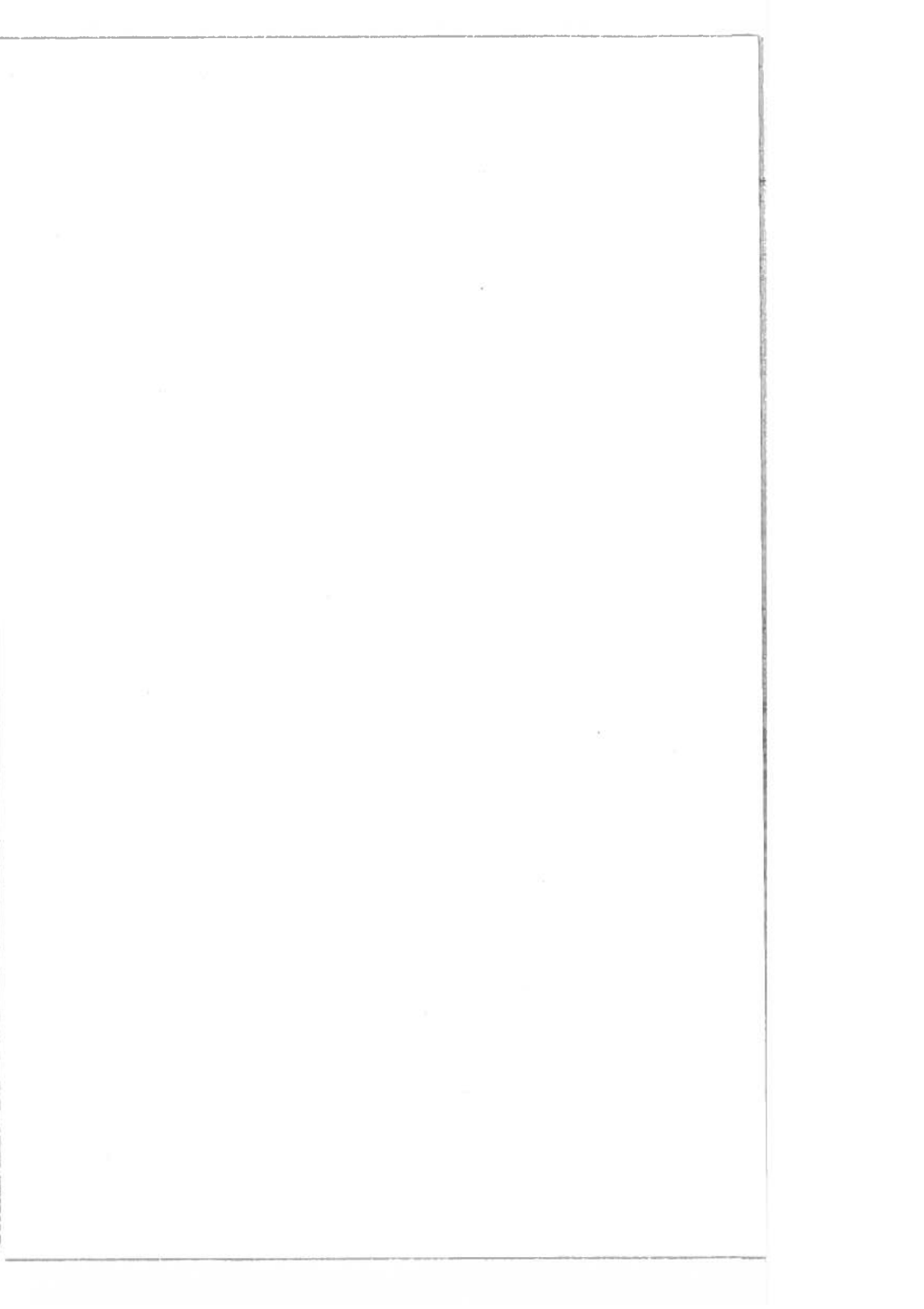
victory. An immense treasure is the reward which can spring up like a magic fountain.

God grant that after this ninefold meditation on the 'Blessed', which was once pronounced on the Mount, you will see the road to the Light clearly before you. That we may all meet as pilgrims on this road. A new era is here; a new spiritual sun has risen over the horizon. In the splendour of this dawn, let us ascend on the path with the nine steps. This ascension is a joyous journey; it is to the Kingdom of Heaven. The reward is great and peace beckons at the end; the peace of God that surpasses all understanding.

However, realize well in this blessed development, that you live in a land not your own and that, although you must set out on your path here, although you have to fulfil your task here and your pilgrimage must lead clear through this nature, you are moving among the countless numbers who hate peace with a terrible hatred. As soon as you speak to them of the 'peace which surpasses all understanding', they are ready to fight. You release this warfare by introducing the Divine Order into this nature. Do not let yourself be blinded and misled by this battle with its disillusionments and grief.

Rejoice and be glad, for great is your reward and the victory is yours. Yours is the Kingdom of Heaven.

Peace be unto you!



GLOSSARY

Gnosis: the breath of God; God, the Logos, the source of all things, revealing itself as Spirit, Love, Light, Power and universal Wisdom.

Dialectics: our present life-field in which everything manifests itself in contrasting pairs. Day and night, light and darkness, joy and grief, youth and age, good and evil, life and death are inseparably bound together; they inescapably succeed each other. Because of this fundamental law everything is subject to continual change and disintegration; to rising, shining and fading. Because of this law our field of existence is a domain of finiteness, pain, anguish, disruption, illness and death.

Microcosm: Man as *minutum mundum* (small world) is a very complicated spherical life-system in which, from within outwards, one can distinguish: the personality, the field of manifestation, the aural being and a sevenfold magnetic spirit-field. The true man is a

microcosm. What this world understands by man is merely the damaged personality of a degenerated microcosm. Our present consciousness is a personality-consciousness and consequently, only conscious of the field of existence to which it belongs.

The distant Kingdom: the Kingdom of Heaven, the divine order, the original domain of life of mankind. Not to be confused with the realm of the dead in the hereafter.