

THE ALCHEMICAL WEDDING  
OF  
CHRISTIAN ROSYCROSS

THE SECRETS  
OF THE BROTHERHOOD  
OF THE ROSYCROSS

ESOTERIC ANALYSIS OF THE SPIRITUAL  
TESTAMENT OF THE ORDER OF THE ROSYCROSS

BY

J. VAN RIJCKENBORGH

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

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

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

ROZEKRUIS PERS – HAARLEM – THE NETHERLANDS

THE ALCHEMICAL WEDDING  
OF  
CHRISTIAN ROSYCROSS

ESOTERIC ANALYSIS OF THE CHYMISCHE HOCHZEIT  
CHRISTIANI ROSENCREUTZ ANNO 1459

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PART ONE

1991

ROZEKRUIS PERS – HAARLEM – THE NETHERLANDS

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**Chymische Hochzeit**  
zeit :

**Christiani Rosencreutz.**  
ANNO. 1459.

*Arcana publicata vilescunt, Et grati  
am prophanata amittunt.*

*Ergo : ne Margaritas obijce porcis, seu  
Asino substernere rosas.*



**Erslich Gedruckt zu Straßburg /**

**Anno M, DC, XVI.**

*Title page of the first edition of the Chymische Hochzeit,  
Strasbourg, 1616*

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# Preface

Now that an explanation of *The Alchemical Wedding of Christian Rosycross* has been published, our thoughts are naturally drawn to the author of this book about the classical Rosicrucians, Johann Valentin Andreae. This author bears the signature of a torch-bearer whose light, even now, shines everywhere. And every time a new light has to be proclaimed in the world, in the service of the great work of mankind's liberation, it will be kindled by and added to the flame of the ancient candelabrum which can never be extinguished.

Mindful of this fact, and now that the time has come, we are filled with profound gratitude that we are allowed to unveil, perhaps for the first time in history, the message of salvation which has taken shape in Johann Valentin Andreae's ingenious work. We offer this book to all those who yearn for the living knowledge of the tangible path of redemption and who wish to make themselves worthy of it. May there be many, many such people; a multitude that no one can count!

J. VAN RIJCKENBORGH



*Johann Valentin Andreae aged 30, 1616,  
the year in which the Chymische Hochzeit was published*

*Divulged mysteries become worthless;  
if desecrated they lose their power.*

*Therefore, do not cast pearls before swine,  
nor roses before asses.*



CHYMISCHE HOCHZEIT  
CHRISTIANI ROSENCREUTZ  
ANNO 1459

PART I



# The First Day

On an evening before Easter I was sitting at my table and after I had communed with my Creator, as I was accustomed to do, in humble prayer and meditation on many great mysteries which the Father of the Light in his majesty had shown me abundantly, I desired to prepare, together with my beloved Paschal Lamb, a pure, unleavened wafer in my heart. All of a sudden such a terrific wind sprang up that I could not think but that the mountain in which my little cottage was hewn would be blown asunder by this great violence. Since this did not surprise me as neither did similar tricks of the devil, I took heart and persisted in meditation until someone tapped me on the back, which I was not expecting. I was so terrified that I hardly dared turn round but kept my cheerfulness as far as human weakness permits in such circumstances.

*Meditation*

However, as someone repeatedly tugged at my coat I turned around and saw a magnificent female figure whose azure garment was gracefully strewn with golden stars, just like the heavens. In her right hand she held a trumpet of pure gold with a name engraved on it which I could read but as yet was forbidden to reveal. In her left hand she held a thick sheaf of letters written in various languages which she had to deliver in many countries, as

*The messenger*

I afterwards learned. She also had wings, large and beautiful and strewn with eyes, with which she could rise and fly, faster than an eagle.

I might have observed even more about her, but as she stayed with me such a short time and I was still overcome with fright and wonder, I did not do so. For as soon as I had turned round she looked among her letters and at last took out a small one which she put on the table reverently, after which she left without saying a word. But as she rose she blew her beautiful trumpet so powerfully that its echo resounded throughout the mountains and I could hardly hear my own words for nearly a quarter of an hour.

In this unexpected adventure I, poor creature, really did not know what to do. That is why I fell down on my knees and prayed to my Creator not to have me experience anything that could threaten my eternal salvation.

*The letter*

After this I turned to the letter in fear and trembling. It appeared to be so heavy that, if it had been made of pure gold, it could hardly have been heavier. When I looked at it attentively I found it sealed with a small seal in which, very delicately, a cross was engraved with the inscription: "*In hoc signo ⁊ vinces*".<sup>1</sup>

*The seal*

As soon as I had seen this sign I was reassured, as I knew that such a sign would be unpalatable to the devil, nor would he make use of it. Thus I carefully opened the letter. It contained the following poem, written with golden letters on a blue field:

---

1. In this sign you will conquer.



Heut/ Heut/ Heut/  
 Ist des Königs Hochzeit/  
 Bistu hierzu geboren./  
 Von Gott zu Fremd erkoren/  
 Magst auff den Berge gehen /  
 Darauff drey Tempel stehen /  
 Daselbst die Gesehicht besehen.  
 Halt Wacht/  
 Dich selbst betracht/  
 Wirst dich nicht fleißig baden/  
 Die Hochzeit kan dir schaden.  
 Schod hat wer hie verzeucht /  
 Hüt sich wer ist zu leicht/  
 Unten on stund : Sponsus & Sponsa.



*This is the day, this day, this  
the day of the Royal Wedding is.  
Art thou thereto by birth inclined  
and unto joy by God designed?  
Then thou may'st to the mountain wend  
on which three stately temples stand  
and there observe the wonder.*



*Keep to the aim!  
In light remain!  
Unless thou bathe most carefully  
the wedding will do harm to thee.  
Woe to him who in sin delays,  
he will be found too light in weights.*

Underneath was written: *Sponsus et Sponsa*.<sup>3</sup>

*The wedding*

*The seven  
things re-  
quired of the  
wedding  
guests*

After having read this letter I thought I would faint. My hair stood on end and a cold sweat broke out all over me. For although I did realise that this would be the foreshadowed wedding which was announced to me seven years ago in a vision and which I had awaited so long with great yearning, and which, in the end, I had found to be correct through diligently calculating and recalculating the position of my planets, I still had not expected such difficult and dangerous conditions to be connected with it. Whereas previously I had been of the opinion that I merely had to appear at the wedding in order to be a welcome and esteemed guest, I was now referred to div-

---

2. In this mercurial sign – which was referred to by John Dee as “the hieroglyphic monad” (1564) – the Sun and Moon symbolise God as Creator and Father. The cross symbolises the Son while the fire sign Aries, at the bottom, indicates the fire of the Holy Spirit. The same sign, reversed, also appears on the title page of the first edition of the *Chymische Hochzeit* published in 1616 (see illustration on page IX).

3. Bridegroom and bride.

ine Providence of which, in this case, I was far from certain.

The more I examined myself the more I found, even now, that nothing but great ignorance and blindness with regard to secret things reigned in my mind; moreover, that I was even unable to comprehend obvious, daily recurring things. How much less had I been destined by birth to fathom and penetrate the secrets of nature since, in my opinion, nature could have found anywhere a more useful disciple to entrust with its so precious, though temporary and transitory, treasure. I also discovered that my body, my seemingly decent behaviour and my neighbourly love had not been properly cleansed and purified.

The urges of the flesh, moreover, still appeared to exist within me, bent on high esteem and worldly splendour instead of directed towards the well-being of my fellow-man, so that I continually deliberated upon how I could further my self-interest within a short time, erect impressive buildings, acquire an immortal name in the world and more such thoughts of the flesh. However, I was particularly alarmed by the mysterious words about the three temples, which I could not explain in whatever way I thought about them. Perhaps I would even now have been unable to explain them if they had not been revealed to me in a miraculous way.

In this way, hovering between hope and fear, examining myself ever again, yet finding nothing but weakness and impotence so that I was unable to help myself in any way, and being alarmed by the invitation mentioned before, I took refuge in my most familiar and secure habit and prayed, before retiring to bed, earnestly and fervently that according to the divine decree my good angel would be allowed to appear and instruct me in my doubtful state, as it had done before; which did hap-

1. *Uncertainty  
as to one's  
election*

2. *Ignorance  
and blindness  
of the mind*

3. 4. *Secrets of  
nature*

5. 6. *Worldly  
inclination*

7.

*Prayer*

pen, God be praised, for my good, and as a well-meant, serious admonition of my fellow-man.

*Vision during  
sleep. The dark  
tower*

I had hardly slept when I had the impression that I was lying, heavily chained, in a dark prison tower, together with countless other people. We were deprived of even the faintest ray of light, swarming over each other's bodies like bees, thus adding to each other's wretchedness. Although neither I nor any of the others could see anything in the inky darkness, I still heard how some people tried to climb on top of the others if their chains or shackles were the slightest bit lighter. Apart from this, none of us had much of an advantage over the other, as all of us were poor wretches.

After having spent, with the others, a long time in this miserable state, during which people continually called each other "blind" or "prisoner", we at last heard the flourish of many trumpets. Also the kettle-drums were beaten so skilfully that even in our miserable state we were refreshed and gladdened by it.

*Illumination*

In the mean time the trap-door of the tower was lifted and a small amount of light was granted us. Then you should have seen us, tumbling one over the other! All were crawling over each other and thus anyone who had worked his way up was dragged down again by someone else. In short, everyone wanted to be at the top. And I, too, did not hesitate but struggled free from the others, notwithstanding my heavy chains, and pulled myself up by a stone I had managed to reach. But there, too, I was frequently attacked by the others, against whom I defended myself as well as possible with hands and feet. We did not think otherwise than that all of us would be freed.

*The protecting  
stone*

However, things worked out quite differently. After the gentlemen who looked down on us through the opening in the top of the tower had amused themselves somewhat with this crawling and struggling, an old man with snow white hair ordered us to be quiet. Hardly had his command been acted upon when he began to speak, as far as I still remember, as follows:

*The guard of  
the dungeon*

*If only you, poor human race,  
did not yourselves esteem,  
ah, how much, by my mother's grace,  
given could have been.  
But as you will not listen  
You will yourselves imprison  
and night's captives remain.*

*But all the evil done,  
my dear mother will forgive,  
that all her choicest gifts  
in the light again might live.  
Yet this does happen rarely,  
for man mistakes as fancy  
her treasures bountiful.*

*In honour of the feast  
we will now celebrate,  
may her praise be increased.  
Good work will then be done:*

See Bernard,  
3rd sermon,  
7th part<sup>4</sup>

*a rope she will let down  
and those who grasp it firmly  
will enter freedom shortly.*

*The old Lady  
orders the rope  
to be lowered  
seven times*

*Four are  
drawn up at the  
first haul*

He had hardly finished speaking when the old Lady ordered her servants to lower the rope seven times into the tower and haul up those who could hang on to it. Would God permit I could describe the pandemonium then breaking loose among us, for everyone wanted to get hold of the rope and by that hindered the others. However, after seven minutes a sign was given with a little bell after which the servants pulled up four persons.

---

4. Reference to a sermon given by Bernard of Clairvaux, *Sermo III, De fragmentis septem misericordiarum*, (J. P. Migne, *Patrologia Latina*, 183, p. 344): “Tria considero, in quibus tota spes mea consistit: charitatem adoptionis, veritatem promissionis, potestatem redditionis. Murmuret jam, quantum voluerit, insipiens cogitatio mea, dicens: Quis enim es tu, aut quanta est illa gloria, quibusve meritis hanc obtinere speras? Et ego fiducialiter respondebo: Scio cui credidi, et certus sum quia in charitate nimia adoptavit me, quia verax in promissione, quia potens in exhibitione: licet enim ei facere quod voluerit. Hic est funiculus triplex qui difficile rumpitur, quem nobis a patria nostra in hunc carcerem usque demissum firmiter, obsecro, teneamus: ut ipse nos subleuet, ipse nos trahat et pertrahat usque ad conspectum gloriae magni Dei, qui est benedictus in saecula.”, which translated means: “There are three things on which my hope is built: the love of (divine) childship, the veracity of the promise and the power to make these come to fruition. Now let my foolish thoughts fret as much as they like, saying: “Who do you think you are? How great may that grace be? And by what merit do you hope to acquire these things?” Confidently I will answer: “I know in whom to put my faith and am convinced that He has accepted me as his child in his more than great love; that He is true to his promises and that He has the power to fulfil them”. For He is free to do what He wills. *This is the threefold cord, that will not easily break. It has been lowered down from our Fatherland into this dungeon. I beseech you to keep a firm hold of it, so that it will haul us up and raise us on high, that we may behold the glory of our great God, who is blessed for eternity.*”

I could not possibly get near the rope because I had the misfortune to have climbed onto a stone in the wall of the tower, as I mentioned already, and thus could not reach the rope which had been lowered in the centre of the tower.

The rope was lowered for a second time. But since the chains of many were too heavy and their hands too weak, they could not hold on to the rope and dragged many who might have hung on, down with them. Yes, many were even pulled down by someone else who had not been able to reach the rope himself. So we envied each other even in our great misery. I pitied those most, however, whose weight was so heavy that their hands were torn off their bodies so that they could not climb up. This was the reason why, until the fifth time, only a few people had been hauled up. For as soon as the sign was given, the servants were so quick in hauling up the rope that most people tumbled one over the other. The fifth time the rope was actually empty, so that most of us, and I too, despaired of our redemption and called upon God to have mercy upon us and, if possible, deliver us out of this darkness, after which in fact He granted this to some of us. For when the rope was lowered for the sixth time, some clung to it. And whilst the rope swung back and forth it came, perhaps by the will of God, near me. I quickly caught it so that I hung higher than all the others and thus, at last and beyond expectation, I came out of the tower. I was so happy about this that I felt the wound on my head, caused by a sharp stone when I was hauled up, only when, together with the other released ones, I had to help with the seventh and last hauling up, just as was done during all preceding times. Through this exertion the blood ran down my clothes which, in my joy, I failed to heed.

*The second  
time*

*The fifth time*

*The sixth time*

*Injury in the  
dark tower*

*The seventh  
time*

*The son of the  
old Lady*

After the rope had been lowered for the last time through which most of the prisoners were pulled up, the old Lady had it taken away. She asked her ancient son to announce her resolution to the other prisoners, which astounded me. After some reflection he addressed them as follows:

*You children dear  
now gathered here,  
What long before was resolved upon  
is only now complete and done.  
What my mother in her great grace  
has given your friends for their solace  
you'll not begrudge or grieve upon.  
A time of joy will now begin  
Where everyone shall equal be,  
None wealthy, none in penury.*

*He who is charged with many tasks,  
will find that of him much is asked.  
He who with much has entrusted been  
must prove, and building must be seen.  
Therefore, cease your loud lamenting:  
What harm a few more days of waiting!*

*The old Lady  
has those who  
were hauled up  
counted*

As soon as he had spoken these words, the trap-door was closed again and locked, after which again the blast of trumpets and the roll of drums resounded. The sound, however, was not so loud as to prevent one hearing the bitter lament of the prisoners in the tower rising above all noise, so that the tears streamed down my face. Soon after, the old Lady and her son sat down in seats which had been prepared beforehand and gave the order to count those who had been freed. When she had learned



the number and had written it down on a gold-coloured tablet, she wished to know everyone's name, which was written down by a page. After she had looked at each of us in turn, she sighed and said to her son, so that I could clearly hear it: "Ah, how I pity those poor people in the tower. Oh, would God permit me to deliver them all". To which her son answered: "Mother, thus God has ordained. We may not contend against Him. If all of us were lord and master, possessed the goods of the earth and were seated at the table, who would serve us the meal?" The mother was silent but soon after she said: "Let these people now be freed from their chains", which was immediately done. I was almost the last one and although I generally did the same as the others, I could not refrain from bowing to the old Lady and thanking God who, through her, had mercifully and like a father led me out of the darkness to the light. Others followed my example and the old Lady bowed also. Finally, travelling money and a gold commemorative coin were given to everyone. On one side of the coin the rising Sun had been engraved and on the other side, as far as I can remember, the three letters *D.L.S.* Then we all received permission to leave in order to resume our work, with the admonition to serve our neighbours to the greater glory of God and to maintain silence about what had been entrusted to us. This we promised and so we went our way.

But because of the wounds caused by my shackles I could not proceed very well, as I limped with both feet. Before long the old Lady saw and laughed about it, then called me back and said: "My son, do not mind this

*The secretary*

*Why not  
everyone was  
freed*

*The author's  
gratitude for  
his liberation*

*A gold coin*



*Deus Lux Solis  
vel Deus Laus  
Semper<sup>s</sup>*

*Obligation of  
silence*

*The author  
departs*

*Wounds  
caused by  
chains*

---

5. God is the light of the sun, or: God be praised for ever.

defect, but remember your weaknesses and then thank God that He has permitted you, even in this world and in spite of your imperfect state, to participate in such a great light. Keep these wounds for my sake”.

*Awakening* Then the sound of trumpets was heard again, which startled me so much that I woke up. Only then did I perceive that everything had only been a dream. However, it had been etched so deeply in my consciousness that it continued to worry me, and it seemed to me as if I still felt the wounds on my feet. However this may be, I did realise that God had allowed me to attend this mysterious and secret wedding feast, for which I thanked His Divine Majesty in childlike trust and prayed that He would continue to preserve me in reverence to Him, to fill my heart daily with wisdom and insight and, finally, although I did not deserve it, mercifully to guide me to the desired goal.

*Consolation*

*Prayer*

*Preparation for the journey*

*The vow*

After this I prepared myself to set out on my way, put on my white linen garment, girded my loins with a blood-red sash and draped it crosswise over my shoulders. I put four red roses on my hat, so that by this distinction I would be sooner noticed among the crowd. As provisions I brought with me bread, salt and water, which, advised by someone who would know, I used under certain circumstances, at the right time and not without gain. Before I left my little hut, however, and dressed in my wedding garment, I fell on my knees and prayed to God to guide me to a good end, whatever might happen. I also made a vow before God’s countenance, that if through his grace anything should be revealed to me, I would not use it to obtain honour and esteem in the world, but only to glorify his name and in the service of my fellow-men.

With this vow and filled with hope I joyfully left my cell.

## The Second Day

I had hardly left my cell and entered the forest when it seemed to me that the whole heaven and all the elements had adorned themselves for this wedding. I felt that the birds were singing more sweetly than ever before and also the young fawns skipped so merrily that my old heart leaped for joy and moved me to sing at the top of my voice:

*All creatures  
are joyful  
because of the  
wedding*

*Rejoice and sing, sweet little bird,  
give praise to your Creator,  
Lift up your song, so clear and pure,  
for God alone's your Maker.  
He has prepared your nourishment,  
at the right time to you it's sent,  
accept it gracefully as it's meant.*

*Why should you be disconsolate,  
about your God complaining,  
that you a birdling He has made?  
What more could you be asking?  
Would you prefer to be a man?  
Oh hold your tongue, be grateful then,  
God's law is wise, and provident!*

*How could I hope, poor earthly worm,  
against my God to fight?  
To take by force and gain by storm  
the true and royal art?  
God's will can never be withstood.  
If nonetheless you'll not be good,  
fly far from here. Accept your lot!*

*Do not be aggrieved that He  
wished you no emperor to be.  
Perhaps you did despise His name  
which made Him reconsider fame.  
God sees the secrets of your heart,  
His eye sees through the deepest dark,  
He cannot be misguided!*

*Through the  
forest  
On the heath  
The three  
cedars*

*Tabella  
mercurialis*



Thus I sang from the bottom of my heart, so that it resounded throughout the forest, and the mountains echoed my last words. At last I came to a beautiful green heath, whereupon I left the forest and went towards it. On this heath stood three beautiful, tall cedars that, because of their breadth, offered an excellent and welcome shade, at which I rejoiced greatly, for although I had not yet gone far, my great longing had tired me quickly. That is why I hastened towards the trees, in order to rest a while beneath them. But when I came a little nearer, my eyes were caught by a small notice fastened to one of the trees on which, as I then read, the following words were written in elegant letters:

Hospes salue: si quid tibi forsitan de nuptiis Regis auditum. Verba haec perpende. Quatuor viarum optionem per nos tibi sponsus offert, per quas omnes, modo non in devias delabaris, ad Regiam ejus aulam peruenire possis.

May God protect you, guest! Should the tidings of the Royal Wedding have reached your ears, then consider the following words: Through us, the Bridegroom offers you a choice between four roads. Along all four you can reach the Royal castle, but only if you do not go astray.

Prima brevis est, sed periculosa, & quae te in varios scopulos deducet, ex quibus vix te expedire licebit.

The first one is short but dangerous, for it is full of many high rocks which you will barely be able to pass.

*The first path*

Altera longior, quae circumducet te, non abducet, plana ea est, & facilis, si te Magnetis auxilio, neque ad dextrum, neque sinistrum abduci patieris.

The second one is longer, because it takes you on circuitous roads, although it will not lead you astray. It is a smooth and easy road if only, with the help of the compass, you let yourself be lead astray neither to the left nor to the right.

*The second path*

Tertia vere Regia est, quae per varias Regis nostri delicias & spectacula viam tibi reddet jucundam. Sed quod vix millesimo hactenus obtigit.

The third is the truly royal road along which your journey will be brightened by various benefactions and pageants. But until this day there has been barely one person in a thousand who has succeeded in following this path.

*The third path*

*The fourth path*

Per quartam nemini hominum licebit at Regiam peruenire, ut pote, quae consumens, et non nisi corporibus incorruptibilibus conveniens est.

No mortal is allowed to reach his goal along the fourth road, as its power consumes and only incorruptible bodies can endure it.

Elige nunc ex tribus quam velis, & in ea constans permane. Scito autem quamcunque ingressus fueris: ab immutabili Fato tibi ita destinatum, nec nisi cum maximo vitae periculo regredi fas esse.

So choose which one of the three you will take and do not deviate from it. For know well that the road you will enter was destined for you by immutable fate. Moreover, it is forbidden to go back on it save at great peril to your life.

Haec sunt quae te scivisse volumus: sed heus cave ignores, quanto cum periculo te huic viae commiseris: nam si te vel minimi delicti contra Regis nostri leges nosti obnoxium: quaeso dum adhuc licet per eandem viam, qua accessisti: domum te confer quam citissime.

This is what we wished you to know. If you do not heed this warning you will walk your path in the midst of the greatest dangers. If you know yourself guilty of even the slightest offence against the royal laws, then return while it is still possible and return home swiftly along the same road you have come.

*The author has  
to choose a  
path*

As soon as I had read this notice all my joy disappeared and I, who had sung so merrily before, now began to weep bitterly. Although I saw all three of the roads before me, understanding that, in due course, it was vouchsafed me to choose one of them, yet I feared that if

I took the stony and rocky road I could fall miserably to my death. Or if the long road were to be my fate, I might wander from it through by-ways, or would perish in some other manner during this long journey. Nor could I hope that I among thousands of people should be the very one to choose the royal road. Likewise I saw the fourth road before me, but it was so much veiled by fire and vapour that I dared not even venture to draw near. I considered at length whether I should turn back or take one of the four roads. I was well aware of my unworthiness, but comforted myself with the dream in which I had been delivered from the tower; yet I dared not rely on it too confidently.

*Doubt*

*Comfort*

That is why I hesitated such a long time in deciding upon all these possibilities that, because of great weariness, I was seized by hunger and thirst. I drew out my bread and cut off some slices. A snow-white dove which I had not noticed before, sitting in the tree, saw this and flew down, as perhaps she was used to do, and settled quite trustingly next to me. I did not mind sharing my bread with her and she readily took it. Her beauty heartened me somewhat. But as soon as her enemy, a black raven, perceived this he immediately swooped down on her, not wanting my share of the bread but that of the dove so that she could but save herself by flight.

*The white dove  
on the Mercury  
tree*

*The black  
raven*

Together they flew towards the midday-sun, whereupon I became so angry and sad, that without thinking I pursued the impudent raven and so, against my will, ran along one of the before mentioned roads for nearly a whole field's length, so that I could chase away the raven and free the dove.

*Towards the  
South*

Only then did I perceive that I had acted unthinkingly and had already entered a road from which, under peril of great punishment, I could no longer deviate. Although I

*Without think-  
ing, the author  
takes the third  
road*

could have reconciled myself somewhat to this, I very much regretted having left my travel bag and my bread at the tree and that I could not go back to get them. Because as soon as I turned around, such a strong head-wind blew against me that I was nearly thrown off my feet. But when I went forward on my way, I did not perceive it at all.

From this I could easily conclude that it would cost me my life if I were to set myself against the wind. That is why I patiently took up my cross, continued on my way and, since so it must be, decided to do everything possible to arrive before nightfall.

*The compass* Although many by-ways appeared, I succeeded in finding the right road with the help of my compass. I did not want to deviate with one step from the meridian, even though the road often was so rough and impassable that I became greatly doubtful. When walking I constantly thought about the dove and the raven, but without understanding their significance.

*The gatehouse* At last I perceived, far away on a high mountain, a magnificent gatehouse and although it was a very long distance away from the road I hastened towards it, as the sun had already sunk behind the mountains and I could not find a refuge or shelter anywhere else.

*Sunset* I attributed this to God alone, for He could just as well have caused me to continue on this path and struck my eyes with blindness, so that I would not have noticed the gate. As said before, I hastened towards it and reached it in daylight and just in time to look at it quietly.

*The shield with the inscription* It was an exceedingly fine and royal gate upon which many splendid images and devices were carved, every one of which, as I afterwards learned, had its particular significance. Above it was fixed a rather large shield



with the words: *Procul hinc, procul ite prophani!*,<sup>6</sup> and still more which was most earnestly forbidden me to relate.

As soon as I had arrived at the gate-building, someone in a sky-blue habit appeared whom I saluted in a friendly manner. He returned my greeting, yet instantly asked me for my letter of invitation. Oh how glad I was that I had brought it with me! For how easily I might have forgotten it, as he told me had happened to others. I quickly gave him the letter and he was not only satisfied with it but showed me great honour, at which I wondered, and he said: “Enter, my brother, you are a most welcome guest!”

Then he asked me to give my name and when I answered that I was a brother of the Red Rosycross, he both wondered and rejoiced at this, and asked: “Brother, would you be able to purchase a badge?” I answered that I had but little, but if he saw anything about me he liked he was welcome to have it. Then, when he had asked for my water bottle and I agreed to that, he gave me in exchange a golden badge on which were no more than two letters: S.C. He advised me to remember him as this would benefit me greatly. I asked him how many people had entered before me, which he told me. Finally, out of friendship he gave me a sealed letter for the second gate keeper.

Now having lingered rather long with him, the night began to close in and a beacon above the gate was lit so

*The gate-keeper*

*Letter of invitation*

*Name of the author*

*A small flask of water is exchanged for a badge*

*Sanctitate  
Constantia  
Sponsus  
Charus Spes  
Charitas<sup>7</sup>*

*A sealed letter*

---

6. Stay far from here, you who are unworthy.

7. Constancy through sanctification. Beloved bridegroom. Hope and love.

that everyone who was still on his road could hasten towards it.

*The fortress*

The road that led directly to the fortress was enclosed on both sides by high walls and planted with all sorts of excellent fruit trees. On every third tree alongside the road lanterns were hung, which had already been lighted with a glorious torch by a beautiful Maiden in sky-blue clothes. This was such a noble and impressive spectacle that I delayed somewhat longer than was strictly necessary.

*Virgo  
Lucifera<sup>8</sup>*

After sufficient and advantageous instruction I friendly departed from the first gate keeper. Though I would gladly have known what was written in the letter, I restrained my curiosity since I had no reason to mistrust the gate keeper, and I went on my way until I reached the other gate. It looked nearly the same as the first one, but was adorned with different images of mysterious significance. On the notice board that was fixed on it was written: *Date et dabitur vobis.*<sup>9</sup>

*The second  
gate*

*The notice-  
board*

*A lion is on  
guard*

*The second  
gatekeeper*

At this gate lay a terrifying, chained lion who, as soon as he saw me, arose and tried to attack me, whereupon the other gate keeper, lying on a marble stone, awakened and told me not to be afraid. Driving the lion behind him he took the letter which I with trembling gave him. After reading it he said with deep respect: "Be well-come in the name of God. You are the man whom for a long time I desired to meet". Meanwhile he also drew out a badge, and asked me whether I could give him something in return. Having nothing else left but my salt, I presented it to him and he accepted gratefully. Upon this badge

*Salt is  
exchanged for  
a badge*

---

8. The light-bearing Maiden.

9. Give, and it shall be given unto you.

again stood only two letters, namely S.M.<sup>10</sup>

When I wished to speak with this gate keeper also, a bell in the fortress began to ring, so he advised me urgently to make haste, or else all my labour and effort would serve no purpose, for the lights above had already begun to be extinguished. Whereupon I left with such haste that I did not heed the gate keeper, so fearful was I, and not without reason. For I could not run so fast but the Maiden, who had extinguished all the lights, overtook me and I should never have found the road if she had not lighted it with her torch. I barely succeeded in slipping through behind her, for this gate<sup>11</sup> was closed so rapidly that the tail of my coat was caught in it. Of course I had to leave it behind for neither I, nor those who stood calling without could prevail with the gate keeper to open it again. He said that he had given the key to the Maiden and that she had taken it with her to the garden.

In the mean time I looked again at the gate. It was so magnificent as to be second to none in the whole world. On each side of the door stood a column; on one of them stood a pleasant figure with the inscription *Congratulator*.<sup>12</sup> The figure on the other column sadly hid his face; underneath was the word *Condoleo*.<sup>13</sup> In brief, there were such obscure and mysterious words and images on them that the most dexterous man on earth could not have explained them. However, if God permits, I will

*Studio Merentis; Sal humor Sponso mittendus; Sal Mineralis; Sal Menstrualis*<sup>10</sup>

*The gate is closed*

*The gate with pillars*

---

10. Meritorious through study. Liquid salt for the bridegroom. The salt of purification.

11. i.e. the third gate.

12. I rejoice with you.

13. I suffer with you.

*The author's  
promise*

before long bring them all to light and explain them.

At this gate I had again to give my name. It was written down in a small vellum book and sent with the others to the Bridegroom. Only then did I receive the true badge of the guests, which was somewhat smaller than the former but much heavier. On it were the letters S.P.N.

*Salus per  
naturam:  
Sponsi prae-  
sentandus  
nuptiis<sup>14</sup>*

Moreover, a new pair of shoes was given me, for the floor of the fortress was laid with pure white marble. My old shoes I was allowed to give to one of the poor who sat in throngs, but in good order, at the gate. I gave them to an old man, after which two pages with torches led me into a little room where they asked me to sit down on a bench. They put their torches in two holes in the floor and left me on my own.

*Two pages as  
guides*

Soon after this I heard a noise, but did not see anything. It proved to be some men who attacked me, but since I could see nothing, I had to endure it and wait for what they would do with me. Presently I perceived that they were barbers and I asked them not to hold me so tight, for I was content to do what they desired. Then they let me go and one of them, whom I could not see, gently cut away the hair from the crown of my head, but on my forehead, at my ears and eyes he permitted my long ice-grey locks to hang.

*The barbers*

*The shaved-off  
hair and the  
hair that  
remained*

I must confess that such a beginning almost caused me to lose courage, for I was unable to see and they held me so tightly that I could not think otherwise than that God had left me on account of my boldness. The invisible barbers carefully gathered the shorn hair and took it away with them.

*The two pages*

Then the two pages, laughing heartily because of my

---

14. Healing through nature. Guest at the bridegroom's wedding.

fear, entered again, but they had hardly spoken a few words with me when again a little bell began to ring, which was the sign for us to assemble again, as the pages informed me. They invited me to follow them and lighted my road along many passages, doors and winding stairs into a spacious hall.

In this hall there was a great multitude of guests, emperors, kings, princes and lords, noble and ignoble, rich and poor, and all kinds of rabble, at which I marvelled greatly, and thought to myself: "Ah, what a fool you have been to engage upon a journey that caused so much effort and privation, when here are those fellows you know so well and yet had never any reason to esteem. They are now all here, whereas you, with all your prayers and supplications, hardly got in at last!" This and more the Devil, whom I had expelled as well as I could, suggested to me.

Meanwhile one or other of my acquaintances addressed me: "So, Brother Rosycross, are you here, too?" "Yes, brothers", I answered, "the grace of God has helped me in also", at which they scoffed at me, finding it ridiculous that there should be need of God in so slight an occasion. When I asked each of them concerning the road along which they had arrived, most of them said they had had to clamber over the rocks. Then several trumpets, which we did not yet see, began to sound, calling us to the table, whereupon most people seated themselves, everyone as he judged himself above the rest. So for me and some other sorry fellows there was scarcely a little nook left at the lower end of the table. Presently the two pages entered and one of them said grace in such a beautiful manner that my heart was lifted up in joy. Certain great fools, however, paid little attention and laughed and winked one at another, biting their

*The dining  
room*

*Impiety of  
those who did  
not arrive by  
the right way*

*Some ignore  
the prayer*

*The banquet*

hats and more such unseemly antics. After this, the meal was brought in, and though none could be seen, everything was managed in so orderly a fashion that it seemed to me as if every guest had his proper attendant.

*Invisible  
servants*

*Those who are  
drunk begin to  
boast*

When the braggarts had satisfied their hunger somewhat and the wine had taken away their restraint, they began to vaunt and boast. One would prove this, another that, and the most sorry idiot made the loudest noise. When I call to mind what preternatural and impossible things I then heard, I am still vexed with it. At last they did not even kept their places but one rascal here, another there, insinuated himself in between the noblemen. They boasted about deeds which neither Sampson, nor Hercules with all their strength could ever have achieved. The one would discharge Atlas of his burden, another would draw forth the three-headed Cerberus from Hell. In brief, everyone bragged vociferously, and yet the great lords were so simple that they believed their prattle. Then the rogues became so audacious that although they were now and then rapped over the fingers with a knife, they did not flinch. And when, for instance, one of them had filched a gold chain, all wanted to do the same thing. There was one who heard the rustling of the heavens; a second said he could see Plato's ideas, and a third could number Democritus's atoms. There were also not a few pretenders to perpetual motion. Many of them, I thought, had a good understanding but unfortunately assumed too much of themselves. Lastly, there was a man who tried to persuade us that he saw those who served us. He would have pursued his boasting had not one of those invisible servants gave him such a hard cuff upon his lying mouth that not only he, but many who were by him, became mute as mice.

*Invisible  
servants*

It pleased me best of all that all those whom I held in

any esteem were quietly well-behaved, did not speak loudly but acknowledged themselves to be ignorant men for whom the mysteries of nature were too high and they themselves much too little.

*Modesty of the  
righteous  
guests*

In this tumult I had almost cursed the day that brought me here, for I could not but with anguish behold that licentious and frivolous people were seated at the board, but I in my humble corner could not even be left in peace, one of those rascals scornfully reproaching me for a motley fool. At that moment I was not yet aware that there was still another gate to be passed, but supposed that I was throughout the whole wedding to continue in this scorn, contempt and indignity, which I had not deserved, either of the Bridegroom or the Bride. Then, in my opinion, they should have done well to sort out some other fool for the wedding.

Witness to what impatience the injustice of this world can bring simple hearts. But this was but a part of the lameness of which, as mentioned before, I dreamed.

*Impatience be-  
cause of the in-  
equality of men*

The clamour grew louder and louder, for there were also those who boasted of false and imaginary visions, and told us about horrible and lying dreams.

Beside me sat a quiet, distinguished gentleman, who now and then spoke of more excellent matters. At length he said: "Well, brother, if someone should come who were willing to instruct these blockheads in the right road, would he be heard?" "Certainly not", I replied. "The world", he said, "is now resolved, whatever comes to it, to be cheated, and it does not want to listen to those who intend its good. Look, for instance, to that cocky ass over there, who with his nonsense and foolish conceits tries to become the centre of attention. And how that person there ridicules people with strange and mysterious words. Yet believe me, the time is now coming

*A modest table  
companion*

*The world  
wants to be  
deceived*

when these cheats will be unmasked and the whole world shall know what vagabond imposters were concealed behind them. Then perhaps that will be valued which at present is not esteemed”.

*Music*

While he was speaking and the clamour grew worse and worse, all of a sudden there began in the hall such sweet and sublime music as in all the days of my life I had never yet heard. It silenced everyone to attention to what would come. There were in this music all sorts of stringed instruments imaginable, which sounded together in such harmony that I forgot myself, and sat so immovable that those who sat next to me were amazed at me. This lasted for nearly half an hour in which none of us spoke one word. For as soon as anyone was about to open his mouth, he got an unexpected blow without knowing from where it came. Since we were not permitted to see any of the musicians, I should have been glad to view all the instruments they used. After half an hour the music ceased unexpectedly and we could neither see nor hear anything further. Soon after this a great noise began to sound before the door of the hall, and trumpets, shawms and kettle-drums were beaten as masterly as if the Emperor of Rome had been entering. The door opened of itself and the blare of trumpets became so loud that we were hardly able to endure it.

*Punishment  
for those  
not paying  
attention*

*Tapers*

Meanwhile, so it seemed to me, many thousand small tapers entered the hall, all of which marched in so very exact an order that we were highly amazed. Then the two pages mentioned before entered with brightly burning torches, lighting the road for a beautiful Maiden, seated on a gloriously golden, triumphant self-moving throne. It seemed to me that she was the same who before, on the road, had kindled and put out the lights, and that these were her attendants who, previously, stood near the trees.

*The light-  
bearing  
Maiden*



But now she no longer wore a sky-coloured robe, but a snow-white, radiant gown that sparkled with pure gold and cast such a lustre that we hardly dared look at it. Both the pages were dressed after the same manner although somewhat more simply.

*Attired in  
white*

As soon as the Maiden had reached the centre of the hall, she descended from her throne and all the small lights made obeisance before her. We all stood up from our benches, yet everyone remained in his own place. After she had bowed to us, and we to her, having shown reverence to one another, she began in a sweet voice, to speak as follows:

*The King, my Lord most gracious,  
is now not very far from us,  
as also is his lovely Bride,  
to him in honour and virtue joined.  
They have, with great delight imbued,  
your arrival hither viewed.  
They offer to you one and all  
their blessings, and their grace withal.  
There's great desire within their heart  
that true success shall be your part,  
so that the approaching joyful feast  
will know no sorrow in the least.*

*Salutation of  
the guests*

Hereupon she again courteously bowed, with all her small tapers, and after this continued:

*In the letter sent to you  
that you might of the wedding know,  
none was called to journey here  
who'd not been granted long ago,  
the gifts of God in his own being*

*Stimulation to  
action*

*and soul-yearning deep did show.  
They can't in any wise believe  
that anyone, though bold indeed,  
in disregard of law and rule  
would dare set foot within this hall,  
unless he had long been preparing  
for this feast, this nuptial gathering.  
Therefore, of their hope they tell,  
that with you all it will be well.  
That many, though they walk in darkness,  
are prepared, gives them great gladness.*

*Yet there are those so bold and rude,  
not weighing their ineptitude,  
who force their way to a position  
for which they've not at all been chosen.  
So that no rascal steals within,  
no villain or rapsCALLION  
who, though he has no invitation,  
seeks to join this celebration,  
tomorrow at the break of day,  
scales shall be fixed, each one to weigh,  
and thereby each shall quickly find  
what he at home has left behind.*

*Test*

*Now should there be among you those  
who of themselves are dubious,  
then let them hence depart with haste,  
for if they tarry in this place,  
no mercy will they receive here,  
but only shame, and harm severe.  
If pangs of conscience you must follow  
then here remain until the morrow.*

*You'll be released again at morn,  
but here you never may return.*

*Let him who's learnt from what's behind him  
allow his dutiful page to guide him  
to his chamber, where he'll find  
rest and sleep of plenteous kind  
if honour he expects from weighing.  
Otherwise his sleep may fail him!  
All others who here tarry still  
will have to hazard good or ill:  
for those who strive to aim too high  
'twere better from here far to fly.  
And now let us our hope express –  
for one and all: the very best!*

As soon as the Maiden had finished speaking, she bowed again and cheerfully returned to her place on her throne, after which the trumpets began again to sound again, which did not prevent many of us from sighing deeply.

Then she was conducted outside invisibly by some of the small tapers, but most of them remained in the room and joined us: one small taper for each of us.

Our perplexity was such that I am hardly able to express what melancholy thoughts and gestures were exchanged between us. Yet most of us were resolved to await the scales, and in case things did not fall out well, they hoped to depart in peace.

I had soon made up my mind; my conscience being convinced of total ignorance and unworthiness, I intended to stay with the rest in the hall and chose rather to content myself with the meal I had already eaten than to risk a future repulse with all its dangers. After everyone

*The author  
loses courage*

had been conducted by his small taper into a chamber – each had a separate one, as I understood later – there were nine of us left, among whom was also the one who had spoken to me previously at the meal. Our tapers, however, did not leave us. Within an hour one of the pages mentioned before came in with a large bundle of cords and demanded of us whether we had decided to remain there. When we had, with sighs, affirmed, he bound each of us in a particular place and then left with our small tapers, leaving us, poor wretches, in darkness.

*A sad night*

Tears filled the eyes of many of us and I also could not control my tears. For although we were not forbidden to speak, yet we found no words to express our anguish and sorrow. The cords were made in such a strange manner that no one could cut them, much less get them off his feet. Nor could I console myself with the thought that many of those now sleeping would have to meet great humiliation, while we could pay for our audacity in one night. At last, in my sorrowful thoughts, I fell asleep, during which I had a dream.

*A typical  
dream*

Although this dream has no great significance, I think it not superfluous to tell it. I dreamed that I was on a high mountain and saw before me a great, wide valley. In this valley were gathered together an immense multitude of people, each of which had at his head a thread by which he was affixed to heaven. One hung high, another low, and some stood still on the earth. In the air flew up and down an ancient man who had a pair of scissors in his hand with which he cut one thread here, one thread there. The one closest to the earth was soonest down and fell without much noise. But when it happened to one of the high ones his fall shook the earth. Some had the good fortune to have their threads so stretched that they reached the earth before the thread was cut. I took pleas-

*How the  
weighing will  
turn out*

*He who rises  
high will fall  
far*

ure in this tumbling, and rejoiced greatly when someone who had over-exalted himself in the air, fell down so shamefully that he carried some of his neighbours along with him. It also made me happy if someone who remained near the earth, could disappear so quietly that even his neighbours did not perceive it.

While I was at the peak of my enjoyment, I was nudged by one of my fellow prisoners which woke me up, to my great displeasure. I considered my dream and related it to my brother who lay on my other side. He was not dissatisfied with it and hoped some help could be in it.

*Awakening*

With such talking we spent the rest of the night, and with longing awaited the day.



## The Third Day

As soon as the joyous day had dawned and the bright sun, rising over the mountains, had again taken up her task in the high heavens, my fellow-strugglers also began to rise and little by little make themselves ready for the test. Whereupon one after another entered the hall, bade us good morning and asked how we had slept that night.

When they saw our cords, there were some that reproved us for being so cowardly, and that we had not, as they, surrendered ourselves for good or ill. But others, with their hearts in their mouths, were much more reserved. We apologised for our foolishness and hoped we would soon be set free, and that we might be taught a lesson by this mockery, which they, on the contrary, had not yet altogether escaped and perhaps their greatest danger still lay ahead of them.

When at last all had assembled, the trumpets and kettle-drums began again to sound and we did not believe otherwise than that the Bridegroom was ready to appear; but this was a huge mistake. For it was again yesterday's Maiden, now entirely clad in red and girded with a white sash. On her head she had a green bay-wreath which was very becoming. Her train was now no more of small tapers but consisted of two hundred men in harness, all dressed like her in red and white.

*Morning talk*

*Music*

*The light-bearing Maiden*

*She comforts  
the faint-  
hearted*

As soon as the Maiden had risen from her throne, she strode straight to us, prisoners, and after she had saluted us, she said in a few words: "That some of you have been aware of their wretched condition is very pleasing to my most mighty Lord, and he shall reward you for it". When she saw me in my habit, she laughed and said: "How now, did you also not dare to risk it? I thought you had prepared yourself so well!" At these words my eyes filled with tears. Then she gave the command for us to be released and assembled at a place from which we could clearly view the scales. "For", she said, "you may yet fare better than the presumptuous ones, who are still standing here unbound".

*A golden  
balance*  
  
*Seven weights*

In the mean time a balance of pure gold was hung in the centre of the hall; there was also a small table covered with red velvet on which seven weights were placed. In front stood a rather large weight; then, apart, four small ones and lastly two more large ones, also apart. These weights were so heavy in proportion to their bulk, that no one could believe or comprehend it. Each of the harnessed men bore a strong rope as well as an unsheathed sword. According to the number of weights, they were placed in seven groups and the Maiden chose one of the group for each of the weights.

*Trusty guards*

Then she again ascended her high throne and after she had made a small bow she began to speak in a loud voice:

*Who into a painter's workshop goes,  
and naught whatever of painting knows,  
yet speaks of it as if he does,  
will find the world contemptuous.*

*He who would an artist be  
though it's not his true destiny*



*and counterfeits art's genius  
will find the world contemptuous.*

*Who at the wedding does appear,  
but never was invited here,  
yet sports himself in splendid dress  
will find the world contemptuous.*

*Who now the balance does ascend  
and cannot all the weights withstand  
will rise with great rapidity  
and thus will earn much mockery.*

As soon as the Maiden had ceased to speak, she ordered the pages to place everyone in line and have them stand on the balance one at a time. After having bowed to the Maiden, one of the emperors in all his splendour obeyed this command and mounted the scales. After this the leader of each group laid his weight upon the scales and, to the wonder of all, he withstood it. But the last weight was too heavy for him so that, with much anguish, he rose. It seemed to me that the Maiden had pity on him, for she beckoned to her people to be silent. Yet the good emperor was bound and delivered to the sixth group.

Next came an emperor who stepped haughtily onto the balance, and having a large, thick book under his gown, he imagined he could not fail. But being hardly able to withstand the third weight he was unmercifully lifted up, even dropping his book in his fright, and all the soldiers began to laugh as he was bound and delivered to the third group. Likewise it went with some other emperors, who were all scornfully laughed at and bound.

After them a short man appeared with a curly, brown beard. After the usual bow he also climbed the scales and

*The weighing  
begins*

*The first  
emperor*

*The second  
emperor*

◆ *daniel 5*

*Three more  
emperors*

*The fourth  
emperor  
stands firm*

withstood them so steadfastly that I thought that if there had been more weights he would have outstood them. The Maiden immediately arose, bowed to him and had him put on a red velvet mantle, after which she handed him a bay-wreath of which there were many on her seat, and invited him to be seated on the steps of her throne.

It would take too long to tell how it fared with the rest of the emperors, kings and lords after that. But I cannot leave unmentioned that only a few of those great persons held out, although many eminent virtues, contrary to my expectations, were found in many. One withstood this weight, the second another, some of them two, three, four or five weights, but few could withstand the whole test. Everyone who failed was greatly ridiculed by the soldiers.

*The cheaters of  
the people are  
tested*

After the test had also been applied to the nobles, the learned and others, and sometimes in each group one or two, but often no one was found who could withstand all the weights, at length also the pious cheaters of the people had their turn as well as the crafty *lapis spitalau-  
ficus*<sup>15</sup> makers. They were put on the scale with such scorn that even I, for all my grief, was ready to burst my belly with laughing, and neither could the prisoners refrain. Most of them had no need to wait for the judgement of the tribunal, but were driven away from the scales with whips and scourges and led to the other prisoners, each, however, to his own group.

*The noblemen  
are honoured*

Thus of so great a number of participants so few remained that I am ashamed to mention their number. Yet, there were also persons of quality among them who,

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15. Ironic reference to a palliative for all ills, as an imitation of the *lapis philosophicus*, the philosopher's stone.

like the others, were honoured with a velvet robe and bay-wreath.

When the test was finished and none but we, poor bound wretches, were standing aside, one of the captains stepped forward and said: “Gracious Lady, if it please your ladyship we will now have these poor people, who acknowledged their ignorance, step on the scales without any danger of penalty and only for recreation’s sake. It might be that some good can be found among them”.

*Testing of the faint-hearted*

At first I was perplexed, for in my tribulation this was my only comfort, that I was not to stand ashamed or be lashed out of the scale. I had no doubt that many of the prisoners wished they had stayed ten nights with us in the hall.

But as the Maiden consented to the captain’s request, so it had to be, and we, freed from our shackles, were one after the other put on the scales. Although most of us failed, we were neither laughed at nor scourged, but peaceably placed aside. My companion was the fifth, and he held out bravely, which caused all, but especially the captain who made the request for us, to applaud him and the Maiden also showed him the usual respect.

*The author’s companion*

After him two more were dispatched in an instant; I was the eighth. As soon as I, with trembling, stepped up, my companion, who already sat in his velvet robe, looked friendly at me and even the Maiden smiled a little. After I had withstood all the weights, the Maiden commanded them to pull me up by force, after which three men hung on the other side of the balance, but this had no effect whatsoever. Then one of the pages stood up and cried out: “That is he!”; to which the other replied: “Then set him free”, which the Maiden permitted.

*The author is eighth*

*“That is he!”*

After I had been received with the prescribed ceremonies, I was allowed to release one of the prisoners. I did

*The most honourable one*

*He frees the  
first emperor*

not have to think long and elected the first emperor, whom I had pitied all along. He was immediately set free, and with all respect allowed to join us.

*The author  
gives his roses  
to the Maiden*

Meanwhile, when the last candidate had been weighed and found to be too light, the Maiden had discovered my roses, which I had taken off my hat and was holding in my hand, and she had her page ask me to present them to her, which I willingly did.

*End of the first  
act*

So the first act was finished at about ten o'clock in the morning, after which the trumpets which we still could not see, began to sound again.

*Judgement of  
those who did  
not pass the  
test*

In the mean time the soldiers had to retreat with their prisoners to wait for their sentence. A jury of seven captains and ourselves was set up; the Maiden, as the president, put the case before us and desired each of us to give his opinion as to how the prisoners were to be dealt with. The first proposal was that all should be put to death, the one more severely than the other, according to the extent of their previous opposition against the conditions. Others would have them kept imprisoned, but both proposals pleased neither the president nor me. At last the problem was solved by the emperor whom I had set free, another monarch, my companion and myself in such a way, that first of all the lords would be led quietly out of the fortress. The others could be brought out somewhat more scornfully; they should be stripped and sent away naked. The rest would be beaten with rods or chased away by dogs. Those who, the day before, willingly surrendered themselves might leave without punishment. Last of all those presumptuous ones, who behaved themselves so unseemly at dinner the day before, should be punished in body and soul according to each man's demerit.

*The first  
proposal*

*The second*

*The third*

This proposal pleased the Maiden well and obtained the majority of the votes. Moreover, another dinner was vouchsafed them, which was told them immediately. The sentence, however, would be postponed till twelve at noon. And then the senate arose.

The Maiden with her attendants returned to her usual place and the uppermost table in the hall was allotted to us with the request to be content with that until everything was settled. Then we should be conducted to the bridegroom and the bride, with which we were at present well content.

Meanwhile the prisoners were again brought into the hall, and each man seated according to his quality. They were ordered to behave somewhat more civilly than they had done the day before; which they needed not to have been admonished, for they had already lost their courage. To be honest, yet without wishing to flatter anyone, I must say that, generally speaking, the highest ranking people best understood how to behave themselves in so unexpected a misfortune. They were treated without ceremony, yet with respect. Even now they could not yet see the attendants, but for us they were visible, which rejoiced me greatly. Although we had been much favoured by fortune, yet we took upon us no more than the rest, advising them to be of good cheer; events would not turn out too badly. They would have liked to have heard from us what the sentence was, yet we were so strictly forbidden to say anything about it that no one dared open his mouth. Nevertheless we comforted them as well as we could, drinking with them in the hope that the wine might make things more cheerful for them.

Our table was covered with red velvet, while the drinking cups were of pure silver and gold, which the others noted with anguished amazement. Before we had

*Mealtime*

*Invisible  
and visible  
servants*

*Homage to  
those who  
passed the test*

*Gratitude  
of the  
bridegroom*

seated ourselves the two pages came in, presenting everyone on behalf of the bridegroom, with the Golden Fleece, emblazoned with a white lion, requesting us to wear it at the table, and as became us to observe the reputation of the Order, which His Majesty had now vouchsafed us and in which He would soon confirm us with suitable ceremonies. We accepted the distinction with profound submission, and promised obediently to perform everything His Majesty should please. Besides this, the page had a list on which we were set down in the proper order. I would not otherwise be desirous to conceal my place on it but for fear of being proud, which would mean an offence against the fourth weight.

*The author  
may not make  
contact with  
the failed can-  
didates*

As our entertainment was exceedingly stately, we asked one of the pages whether we might not have leave to give a modest part to our friends and acquaintances. When this was permitted without any objection, each of us had plenty of food sent to his friends by the attendants. As they could not see them and so did not know where it came from, I wanted to take something to one of them myself. But as soon as I was risen, one of the servants barred my way, saying that he wished me to take friendly warning, for in case one of the pages had seen it, it would have come to the King's ear, which would have cost me dearly. Since none had observed it but himself, he would not betray me, but I ought, from now on, to have better regard to the dignity of the Order. With these words the servant had put me in my place to such an extent, that for a long time after I scarce dared move upon my seat. But I thanked him for his faithful warning as well as, in haste and fear, I was able.

*The light-  
bearing  
Maiden*

Soon after the drums began to beat again. We already knew from experience that this announced the arrival of the Maiden, and we prepared ourselves to receive her.

She was now coming in with her usual train, on her high seat; one of the pages carried before her a tall golden goblet, and the other a document in parchment. After she had gracefully risen from her seat, she took the goblet from the page's hand and presented it in His Majesty the King's name and on his behalf, that we should pass it around in his honour. On the cover of the goblet stood Fortune, elegantly cast in gold, who had in her hand a red, flying ensign. That is why I drank somewhat less cheerfully, as the whims of fortune were already too well known to me.

*She has a cup  
passed round*

The Maiden, as well as we, was adorned with the Golden Fleece and the lion, from which I gathered that she might be the president of the Order. That is why we asked her for the name of the Order, but she answered that the moment had not yet come to reveal it as the prisoners had not yet been sentenced. For this reason their eyes were still closed. What until now had happened to us would only give offence and annoy them, though it were to be accounted as nothing compared to the honour that still awaited us.

*The Maiden's  
attire*

Then she received from the other page a charter which consisted of two parts, out of which something like the following was read:

*The rejected  
ones are  
divided into  
two groups*

They should confess that they had too lightly given credit to fictitious books, had assumed too much to themselves and so came into this fortress without ever having been invited. Perhaps for the most part they had presented themselves here for profit, so that afterwards they might live in greater pomp and glory. Thus the one had seduced another and plunged him into disgrace and ignominy, for which they were deservedly to be soundly punished.

*Complaint  
against the  
first group*

*Worldly  
inclinations*

This with great humility they readily acknowledged

and gave their hands upon it. The others were addressed severely as follows:

*Complaint  
against the  
second group*

That they knew very well, and were in their consciences convinced, that they had forged false fictitious books, had misled others and cheated them, to the detriment of their worthiness for kingship. They had known very well what ungodly and deceitful images they had made use of, in so much as they spared not even the divine Trinity. On the contrary, they had used it to deceive everyone. Thus it was now clear as day with what practices they had endeavoured to ensnare the invited guests and pushed forward the ignorant. In like manner it had become known that they had wallowed in open whoredom, adultery, gluttony and other uncleanness, all of which was against the express order of the kingdom. In brief, they knew that they had diminished kingly majesty, even amongst the common people, and therefore they should confess to be manifest convicted cheaters of the people, knaves and rascals, who deserved to be dismissed from the company of upright people and to be punished severely.

*Unwilling  
confession*

The rascals were loath to come to this confession, but since not only the Maiden herself threatened and swore their death, but the other group also vehemently turned against them and unanimously accused them of having misled them maliciously, they perforce acknowledged finally their guilt in order to avoid worse. They added, however, that they should not be blamed too harshly for what had happened, for as the lords were absolutely resolved to gain entrance to the fortress and had promised great sums of money to that effect, each one had used all sorts of tricks to seize upon something, and so things had turned out as was now visible to everyone. But as they had not succeeded they had, in their opinion,

*Apologies*



deserved no more punishments than the lords, who should have been clever enough to bear in mind that anyone who had been sure of getting in, would not have clambered over the wall with them at such great peril for the sake of so slight a gain.

And with regard to the books, these also sold so mightily, that whoever had no other means to maintain himself was forced to engage in such a fraud. They fervently hoped, therefore, that if a right judgement were made – which was not only due to the lords, but also to their servants at their urgent request – that it would be established that no crime had been committed by them.

With such and similar words they tried to excuse themselves. But they were told that His Royal Majesty had decided to punish all and everyone, albeit some more severely than others. For although what had been alleged by them was partly true, and therefore the lords would not go unpunished because of it, yet those who had so presumptuously presented themselves, and perhaps had seduced the more ignorant against their will, had good reason to prepare themselves for death; as had likewise those who with misleading books had affronted His Royal Majesty, as might be proved out of their very writings and books.

Then many of them began to lament most pitifully, cry, weep, entreat and prostrate themselves, but to no avail. I marvelled how the Maiden could remain so unmoved, when their misery caused our eyes to run over and moved our compassion, although most of them had caused us much trouble and vexation.

Presently she dismissed her page, who returned with all the cuirassiers who that day had been marshalled at the scales. They were ordered to take their own to them, and in an orderly line, so that each cuirassier should go

*Counter  
argument*

*Lamentation  
over the  
sentence*

*The sentence is  
carried out*

with one of the prisoners, and conduct him into her great garden. I was amazed that each one so exactly recognised his own man.

*Spectators*

Leave was given to my companions of yesterday to go out into the garden unbound, and to be present at the execution of the sentence. As soon as everyone was outside the Maiden rose from her throne, requesting us to sit down upon the steps, and to attend the judgement. We did not hesitate at all and left everything standing on the table – except the goblet, which the Maiden entrusted to her page – and went forth in our magnificent robes. The throne moved of itself so gently that it was as if we floated in the air. When we arrived in the garden we all descended.

*The garden*

*The writer  
announces a  
subsequent  
book*

This garden was not particularly beautiful, but it pleased me that the trees were planted in such good order. Besides there ran in it a beautiful fountain, adorned with wonderful figures, inscriptions and strange characters, which I, God willing, shall mention in a future book. In this garden was raised a wooden scaffold, hung about with beautifully painted tapestries. Four galleries were constructed the one above the other; the first one was more glorious than the others, and therefore covered with a white taffeta curtain, so at that time we could not perceive what was hidden behind it. The second was empty and uncovered, and the two last ones were covered with red and blue taffeta.

As soon as we had come to the wooden construction, the Maiden bowed down to the ground, which alarmed us terribly, for we could easily guess that the King and the Queen were not far off. After we also had duly paid our respects, the Maiden led us up by a winding staircase into the second gallery, where she placed herself uppermost, and we were seated in our former order. How gratefully

the emperor, who I had released, behaved towards me both then and before at the table, I cannot well relate without slander of wicked tongues. For he could well imagine in what misery and solitude he would have been, if he were now to attend the judgement amid such derision, whereas, thanks to me, he now held such high dignity and rank.

*The emperor's  
gratitude  
towards his  
liberator*

Meanwhile the Maiden who had first brought me the invitation and whom until now I had not seen, stepped forward. First she gave one blast on her trumpet and then, in a very loud voice, declared the sentence.

*The messenger*

“His Royal Majesty, my most gracious Lord would from his heart have wished that all and everyone here assembled had, upon his Majesty’s invitation, presented themselves so qualified, that to his honour a greater number might have adorned his joyful wedding feast. But since it has otherwise pleased Almighty God, His Majesty will at this not murmur but is obliged, contrary to his own inclination, to abide by the ancient and laudable constitution of his kingdom. But so that His Majesty’s innate clemency may be celebrated everywhere, he has with his council and representatives of the empire decided to alleviate considerably the usual sentence. So in the first place he is willing to vouchsafe to you, lords and potentates, not only your lives, but also your liberty, friendly and courteously entreating you not to take it amiss that you cannot be present at His Majesty’s feast, but to remember that the Almighty God, even without this, has imposed more upon you than you can appositely and patiently bear, and that his considerations as to the distribution of his gifts are incomprehensible for us. Neither will your reputation be damaged, although you are rejected by our Order, since we are not able to do all things at once. But for as much as

*Speech to the  
condemned*

*Sentence is  
passed on the  
rulers*

you have been seduced by scoundrels, they shall not for their part remain unpunished. Furthermore, His Majesty has decided to provide you soon with a *catalogus haereticorum* or an *index expurgatorius*,<sup>16</sup> so that you may henceforward be able with better judgement to distinguish between good and evil.

“Because His Majesty also intends to expurgate his library and offer up the misleading writings to Vulcan, he entreats you to help him and do the same with yours. He hopes that all evil and mischief may for the time to come be remedied. Moreover, you are admonished never again so inconsiderately to covet an entrance here, lest the former excuse of seducers be taken from you, and you are mocked and despised by many. Finally, for as much as the country has some claim on you, His Majesty hopes that none of you will object to pledge a chain or aught else he has about him, and thus in a friendly manner to depart from us, and through our safe conduct to take himself home again.

*The second sentence*

“The others, who did not withstand the first, third and fourth weights His Majesty will not so lightly dismiss; but so that they also may experience His Majesty’s gentleness, it is his command to strip them and send them away naked.

*The third*

“Those who in the second and fifth weight were found too light shall, besides being stripped, be noted with one, two or more brand-marks, according as each one was lighter, or heavier. Those who were drawn up only by the sixth or seventh weights, shall be dealt with somewhat more graciously.”

*The fourth*

And thus it went on, as for each combination a certain

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16. An enumeration of false doctrines or a list of purged texts.

punishment was ordered, but it would take too long to mention them here.

“Those who yesterday separated themselves freely of their own accord, shall leave at liberty without any blame.

*The fifth*

“Finally, the convicted cheaters of the people who could not withstand any of the weights, shall be punished in body and life, with the sword, halter, water and rods. These sentences shall be inviolably observed as an example to others.”

*The sixth sentence*

After this our Maiden broke her wand.<sup>17</sup> The other, who had read the sentence, blew her trumpet and stepped with profound reverence towards those who stood behind the curtain.

*The court session is ended*

However, I cannot refrain from telling the reader something concerning the number of our prisoners. There were seven who had withstood one weight; twenty-one who withstood two weights, thirty-five withstood three, thirty-five four, twenty-one who withstood five and seven who withstood six weights. But he who came to the seventh, and yet could not well raise it, he was the one I had released. Besides, there were many who had failed wholly. There were also a few who had drawn all the weights from the ground.

*Number of those who were weighed: 7, 21, 35, 35, 21, 7, 1, 130, 125*

And this, as one after the other stood before us, I diligently counted them and noted them down on a slate. It is very strange that among those who withstood a certain

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17. Through this action she confirmed the sentence. In ancient times the judge used to break his mace – the symbol of his dignity – over the head of the condemned person after having pronounced the sentence. The irreparable crack in his mace symbolised a lasting rupture between the condemned person and “upright people” as they are called in the *Chymische Hochzeit* (see p. LVI).

*Mutual differences*

weight, none was equal to another. For although amongst those who withstood three there were thirty-five, yet one of them withstood the first, second and third, another the third, fourth and fifth, a third withstood the fifth, sixth and seventh weight, and so on, so that amongst one hundred and twenty six persons who had withstood a weight, none was equal to another. I could name each with his own weight, were it not as yet forbidden me. But I hope that it may be published later, with an explanation.

*Behaviour of the guilty ones*

After the sentence had been read, the lords were well satisfied, because in such severity they had not dared hope for a mild sentence. That is why they gave more than they were asked and parted with chains, jewels, gold, money and other things, as much as they had about them, and with reverence took leave.

*Behaviour of the servants*

Although the King's servants were forbidden to jeer at their going away, yet some mockers could not help laughing, for it was indeed ridiculous to see them make off with such haste, without looking back. Some wished that they be sent the promised catalogue soon, as they would deal with their books as would be pleasing to His Majesty; which was again assured. At the gate was given each of them out of a cup a draught of *oblivionis haustus*,<sup>18</sup> so that he would have no further memory of misfortune.

*A draught of oblivion*

After that the volunteers departed who, because of their integrity were permitted to pass, but they were never to return in the same manner. But if to them, as likewise to the others, anything further was revealed, then they should become welcome guests.

Meanwhile the others were being stripped, in which

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18. A draught of oblivion.

also inequality was observed according to each man's demerit. Some were sent away naked, but unharmed; others were driven out with small clocks and bells; some were scourged forth. In brief, the punishments were so various that I am unable to recount them all. Finally it came to the last ones with whom somewhat longer time was spent, for much time had elapsed before some were hanged, others beheaded, some thrown into the water and the rest put to death in yet a different way.

*Punishments*

At this execution my eyes ran over, not because of the punishment, which they well deserved in view of their crimes, but in contemplation of human blindness in which we continually busy ourselves with what since the first fall has been sealed to us.

*Pity*

Thus the garden which had been so crowded before, was soon emptied, so that apart from the soldiers no one was left.

After all this was done and silence had been kept for five minutes, there came forward a beautiful snow-white unicorn with a golden collar, upon which some letters were engraved. He approached the fountain, knelt on his forefeet as if giving honour to the lion, who stood so immovably on the fountain that I took him to be of stone or brass; he immediately took the naked sword which he bore in his claws and broke it in half, after which the pieces, I thought, sank into the fountain. After this he roared until a white dove brought him an olive branch in her bill, which the lion immediately ate, after which he became quiet again. And so the unicorn returned to his place with joy.

*Nocturnal  
game*

*Unicorn*

*Lion*

*Sword*

*Dove*

Next the Maiden led us down the winding staircase from the scaffold, and we again made our reverence towards the curtain. We were to wash our hands and heads in the fountain, and there to wait a little while, until

*The audience  
departs*

the King had returned to his hall through a hidden gallery. After this we were conducted in to our former lodging with very special music, pomp, state and pleasant discourse. This happened at about four o'clock in the afternoon.

*The Maiden departs*

So that meanwhile the time might not seem too long to us, the Maiden assigned a page to each of us. They were not only richly attired, but were also exceedingly learned, so that they could so aptly discourse upon all subjects, that we had good reason to be ashamed of ourselves. These were commanded to lead us up and down the fortress, yet only into certain places, and if possible, to shorten the time according to our desire. Meanwhile the Maiden took leave of us with this consolation that at supper she would be with us again, and after that would celebrate the ceremonies of *suspensionis ponderum*.<sup>19</sup> She asked us patiently to await the following day, for then we would be presented to the King.

*The guests relax*

When she had departed, each of us did what best pleased him. Some viewed the beautiful paintings, which they copied out for themselves, and considered what the wonderful characters might signify. Others refreshed themselves with food and drink. I indeed caused my page to conduct me, together with my companion, around the fortress, which walk I will never regret as long as I live.

*The author relaxes*

For besides many other glorious antiquities, the royal burial chamber was shown to me, from which I have learned more than is written in all the books of the world.

*Writing about the Phoenix*

There also stood the glorious *Phoenix*, about which I published a special book two years ago. I also intend to publish particular treatises concerning the lion, the eagle,

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19. The hanging up of the weights.



the griffin, the falcon and others, together with draughts and inscriptions, in case my narration should prove to be useful. It grieved me that my other companions had neglected to look at these precious treasures, but reflected that it must have been the special will of God.

*What the  
author sees*

Thanks to my page I enjoyed myself very much, for each one of us, according to his disposition, was guided by his page into those places which were pleasing to him. As the keys had been entrusted to my page, this good fortune happened to me before the rest; for although he invited the others to visit the burial chambers, they thought that such tombs were only to be found in the churchyard and that, if there was indeed something to be seen there, they might go some other time. Neither shall these monuments be withheld from my thankful scholars, as both of us copied and transcribed them.

The other thing shown to us was the beautiful library as it was before the reformation. Although it gladdens my heart whenever I think of it, I have much less to say, because its catalogue will shortly be published. At the entrance to this room stood a great book such as I never had seen before, in which were outlined all the figures, rooms, gates and also writings, riddles and the like to be seen in the fortress.

*The library*

Although I was promised something concerning this, yet at present I must contain myself, and first learn to know the world better. In every book a portrait of the author was painted, of which, as I understood, many were to be burned, so that their memory may be blotted out, even from among the righteous.

After having thoroughly viewed everything, and after we hardly had scarcely gone outside, another page approached us. After having whispered something in our page's ear, the latter gave him the keys with which the

other one immediately went up the winding stairs. Our page had turned pale and told us, after our repeated requests, that His Majesty would by no means permit the burial chambers or the library to be seen. He therefore entreated us, if we valued our lives, not to tell anyone, for he had already denied it. Both of us stood hovering between joy and fear, yet the facts remained undiscovered and no one made further inquiry about it. In both places we had spent three hours, which I never regretted.

*The sights to be  
seen are so  
exceptional  
that hunger is  
forgotten*

Although it was already seven o'clock, nothing was given us to eat. But our hunger was bearable thanks to everything we had enjoyed, and I could be well content to fast all my life under such circumstances.

About this time the curious fountains, mines and various art studios were also shown to us, of which there was none but surpassed all our arts, even if all these were put together. All these rooms were built in a semi-circle, so that the precious clock in the centre of a magnificent turret was constantly before us and one could regulate oneself according to the courses of the planets, gloriously visible upon it. Now I could easily see in what our artists fail, although it is not my duty to inform them.

*Globe*

At last I came into a spacious room, shown already to the others a great while before. In the centre stood a globe thirty feet in diameter. Almost half of it was sunk into the earth, except a small part of it which was fitted with steps. Two men might easily turn the globe about by means of mechanics, so that no more of it could ever be seen than the part above the horizon.

Although I knew at once that the instrument was of some special use, yet I could not understand the function of those golden ringlets which were placed in several places.

My page laughed and advised me to view them more

carefully. At last I found that my native country was also indicated in gold, whereupon my companion looked for his country and found that to be the same. So it was with that of the others who had withstood the test. Then the page informed us that yesterday the old Atlas, which is the astronomer's name, explained to His Royal Majesty that the gilded points exactly corresponded with everyone's native country. Therefore, when he saw that I undervalued myself even when there was a point on my native country, he had persuaded one of the captains to ask that we be placed on the scales without any peril, especially because the native country of one of us had a notably good mark. And it was not without reason that he, the page who had the greatest power, had been assigned to me.

For this I expressed my gratitude and looked even more diligently at my native country and found that besides the ringlet, there were also several beautiful lines upon it, which nevertheless I do not say for my own praise or glory. I saw much more on the globe than I am willing to disclose. Let each man take into consideration why it is that not every city produces a philosopher.

After this the page actually led us into the globe, which was constructed as follows: in the part covered by the sea which had, of course, most space, there was a panel on which were engraved three dedications and the name of the author. This panel could be lifted up gently after which, via a small board, one could go into the centre of the globe, where four persons could sit upon a circular board. Here we would be able to observe the stars even in full daylight (at that moment it was already dark). They seemed to me like pure carbuncles which shone so beautifully in the right order and course that I almost did not want to go out again, which the page

*The author's  
excellent  
fatherland*

*Inside the  
globe*

afterwards told the Virgin, who teased me often because of it.

*The author is  
honoured dur-  
ing the meal*

It was now time for dinner and I had so much enjoyed myself in the globe that I was almost the last at table. That is why I delayed no longer, but having again put on my gown (which before I had put aside), I went to the table, where the servants treated me with so much reverence, that for shame I dared not look up. So it happened that I was not aware that the Maiden was waiting for me. When she perceived this she seized my gown and so led me to the table. It is unnecessary, I think, to speak further concerning the music, or the rest of that magnificent entertainment, not only because it is impossible sufficiently to express it, but also because I have reported on it before as much as I was able to do. In brief, there was nothing there but art and loveliness.

*Maiden*

*Confusing dis-  
cussions and  
riddlesome  
questions*

After we had discussed our employment since noon – although no word was spoken of the library and the monuments – we were merry with the wine; then the Maiden said:

*First question*

“My lords, I have a serious difference of opinion with one of my sisters. In our chamber we have an eagle, and we cherish it diligently, as each of us wants to be its best beloved. This gave rise to many quarrels. One day we decided to go to it together and toward whom it would show himself most friendly, hers it should be. This we did, and I carried, as usual, a branch of bay in my hand; but my sister had none. As soon as it had seen us, he immediately gave my sister another branch which it had in its beak; but then it asked for mine, which I gave. Now we both thought ourself to be best beloved. What am I to do?”

We were all very pleased with the modest way in which the Maiden put the question, and all would gladly

have heard the solution. As they all looked at me, and expecting me to begin, I was so confused that I did not know what else to do but pose a counter-question. So I said:

*The question is  
put to the  
author*

“Gracious Lady, your question would easily be resolved if one thing did not perplex me. I had two companions, who both loved me exceedingly. As they were in doubt as to which one was most dear to me, they decided to run to me unexpectedly, and that he who I should then embrace should be the most beloved by me. This they did, yet one of them could not keep up with the other, so he stayed behind and wept; the other I embraced with amazement. When they then explained their behaviour to me, I could not come to any decision, so I let it rest until now, hoping to find some good advice here”.

*The author  
asks a question  
in return*

The Maiden wondered at it and well perceived my intention. That is why she replied: “Well, then, let us both be quit and ask the others for the solution”.

But I had already given them an idea and that is why someone began thus: “In the city where I live a virgin was lately condemned to death. But the judge, who took pity on her, announced that if any man desired to become the virgin’s champion, it would be permitted. Now she had two lovers; the one immediately prepared himself and came to the lists to wait for his adversary. Then the other one also appeared. Although he came somewhat too late he nevertheless decided to fight and willingly suffer himself to be conquered, so that the virgin’s life might be preserved; thus it happened and then each challenged her. Now, my lords, tell me, to which of them does she belong?”

*Third catch-  
question*

The Maiden could no longer hold back and said: “I thought to have gained much information, and am now myself lured into a trap. Yet I would gladly hear whether

there are more of you who have an answer”.

*Fourth*

“Certainly”, a third responded, “a stranger adventure has not yet been told than that which happened to myself. In my youth I loved a worthy maid. So that my love might attain its wished end, I called upon the help of an ancient mistress who eventually brought me to her. Now it happened that the maid’s brothers came in just as the three of us were together. They were in such a rage that they would have taken my life, but on my vehement supplication they at last forced me to swear that I would wed each of the women for one year. Now tell me, my lords, should I have taken the old, or the young one first?”

We all laughed heartily at this riddle, and although some whispered one to another, none wanted to give a solution. Then a fourth began as follows:

*Fifth*

“In a certain city there lived a honourable lady, who was beloved of all, but especially of a young nobleman. He caused her such annoyance that she finally promised to accept him, if he could bring her, in a cold winter, to a fair, flowering rose-garden. Should he not succeed, he must resolve never to see her again. The nobleman travelled through all countries to find someone who could perform this, until he met a little old man who promised to do it for him, provided he would assure him of half his estate. The nobleman agreed and the other was as good as his word. Now the nobleman invited the lady to his garden, where contrary her expectation, she found it pleasantly warm and all things flowering. Remembering her promise, she asked only that she might once more return to her husband, to whom with sighs and tears she bewailed her lamentable condition. But her husband was sufficiently convinced of her faithfulness and dispatched her back to her lover, who had so dearly purchased her.

The husband's integrity affected the nobleman so much that he thought it a sin to touch so honest a wife, so he sent her home again with honour to her husband. When the little man perceived such generosity in both men, he would not, however poor he was, be outdone, and restored to the nobleman all his goods and went on his way. Now, my lords, I do not know which of these persons was the most generous".

We were tongue-tied and the Maiden only expressed the wish that the next one would speak, whereupon the fifth, without delay, began: "My lords, I wish to be brief: who has greater joy, he that beholds what he loves or he who only thinks about it?"

*Sixth question*

"He who beholds", said the Maiden. "No", I answered, after which a debate began, until the sixth cried out: "My lords, I am to take a wife. Now I have choice between a virgin, a married wife, and a widow. Ease me of this doubt, and I will afterwards help to solve the other problems".

*Seventh*

"That is not too difficult", answered the seventh, "if a man has his choice, but with me it is otherwise. In my youth I loved a fair and virtuous maid and she loved me. But because of her friends' opposition we could not marry. So she was married to another, yet an honest and discrete person, who treated her with respect and love. When she came into the pains of childbirth this went so hard with her that all believed her to be dead, and she was buried with much state and great mourning. Then I thought to myself that, although this lady could not be my wife when still alive, I could embrace and kiss her as much as I wanted now she was dead. So I took my servant with me, who dug up her grave by night. When I had opened the coffin and had taken her in my arms, and felt her heart, I found it still slightly beating, which increased

*Eighth*

more and more from my warmth, until at last I perceived she was indeed still alive. So I quietly carried her home, and after I had warmed her chilled body with a costly bath of herbs, I entrusted her to my mother, until she gave birth to a beautiful son, whom, I caused faithfully to be nursed, as I had done the mother. After two days, as she was very amazed, I told her all that had happened, and asked her to stay with me as my wife from now on. She objected, however, as this might cause grief to her husband, who had always treated her well and honorably. However it might be, she now felt bound by love to one as well as the other. After two months, during which I was travelling, I invited her husband as a guest, and amongst other things, asked him whether, if his deceased wife should come home again, he would receive her, which he affirmed, greatly moved and in tears. Then I brought him his wife and son and told him all that had happened, asking if he would ratify with his consent my intended marriage. After a long dispute he could not deflect me from my right but had to leave me the lady. But the dispute still continued with regard to the son."

Here the Maiden interrupted him and said: "It makes me wonder how you could double the afflicted man's grief".

"Was I not then concerned?", he answered. Upon this there arose a dispute among us, yet the majority affirmed that he had done right. "No", he said, "I freely returned him both his wife and son. Now tell me, my lords, was my generosity or this man's joy the greatest?"

These words had so much cheered the Maiden, that, as if for the sake of these two, she had a toast passed round. After this the others came with stories, but they were somewhat confused, so that I could not retain them all;



yet this comes to my mind that one said, that a few years previously he had seen a physician, who bought a store of wood against winter, with which he warmed himself all winter long. But as soon as spring returned he sold the same wood again, and so had the use of it for nothing.

*Ninth question*

“Magic must have been involved”, said the Maiden, “but now the time is up”. “Yes”, my companion answered, “whoever cannot solve all the riddles, may give each man notice of it by a proper messenger. I do not think that this should be denied him.”

At this time they began to say grace, after which we rose from the table, rather satisfied and merry than gluttoned, and it could be wished that all invitations and feasting were thus to be kept.

After we had taken some turns up and down the hall, the Maiden asked whether we desired to begin the wedding. “Yes, noble and virtuous lady,” said one of us.

*The Maiden's  
benevolence*

Then she privately dispatched a page, and in the meantime continued her conversation with us. She had become so familiar with us, that I dared ask her name. The Maiden smiled at my curiosity but was not persuaded, and answered: “My name contains fifty-five and yet has only eight letters; the third is the third part of the fifth, which added to the sixth will produce a number whose root will exceed the third itself by just the first, and it is half of the fourth. Now the fifth and the seventh are equal, the last and the first are also equal, and make with the second as much as the sixth, which contains just four more than thrice the third. Now tell me, my lord, how am I called?”

*Name-riddle*

The answer was intricate enough to me, yet I did not give up and said: “Noble and virtuous Lady, would you not tell me only one letter?” “Yes”, she said, “that I may

60, the number  
of Maidens<sup>20</sup>

*The weights  
are brought  
back by a  
procession of  
Maidens*

*Two youths*

*Four Maidens*

*Two more  
Maidens*

well do". "What then is the seventh letter?", I asked. She answered: "As many as there are present here". With this I was content, and easily found her name.<sup>21</sup> She was very pleased and gave the assurance that much more would still be revealed to us.

Meanwhile some maidens had made themselves ready, and came in with great ceremony. Two youths carried lights before them; one of them had a cheerful face, sprightly eyes and was fair of form. The other looked rather short-tempered, and whatever he wished, must be, as I afterwards perceived. Then four maidens followed. One looked shame-facedly to the floor and behaved very humbly. The second was also a modest, bashful maiden. The third, as she entered the room, seemed frightened at something, and later I heard that she felt uncomfortable where there was too much mirth. The fourth brought with her some small bouquets, as an expression of her love and generosity. After these four came two who were even more beautifully attired; they saluted us courteously. One of them had a sky-blue gown

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20. Sixty is the total number of Maidens. As the story shows, however, there are only nine Maidens present, the same as the number of gentlemen (the seventh letter of the Maiden's name is "I", which is the ninth letter of the alphabet. See note 21). By mentioning the number 60 the author sought to lead astray those who wished to solve the letter-riddle.

21. The name of the Maiden is ALCHIMIA. A = 1, L = 11, C = 3, H = 8, I = 9, M = 13, and again I = 9, A = 1. The total is 55, as the Maiden said. The philosopher and mathematician G. W. von Leibnitz (1646-1716) arrived at this solution by calculating a series of algebraic equations. This solution shows that Andreae based his writing on the numerical value of the letters of the alphabet: A = 1, B = 2, C = 3, etc. Arithmeticians will note that the letter L should then have the number 12 instead of 11. This is seen as an intentional complication introduced by Andreae, who was an excellent mathematician, to thwart the solution of the riddle.

spangled with golden stars. The other was in green, adorned with red and white stripes. On their heads they wore thin tiffanies, which were most becoming.

At last one maiden came who had on her head a coronet and rather looked upwards towards heaven than towards the earth. We all thought her to be the bride, but were much mistaken, although in honour, riches and status she greatly surpassed the bride and afterwards ruled the whole wedding.

*A distinguished Maiden*

On this occasion we all followed the example of our Maiden and fell down on our knees before the duchess, although she showed herself to be very humble and pious. She offered everyone of us her hand, and admonished us not to be too surprised at this, as it was one of the smallest bounties she could give to us. On the contrary we had but to lift up our eyes to our Creator, and learn to acknowledge his omnipotence, and so proceed on our chosen course, employing this grace to the praise of God and the salvation of man. Her words were quite different from those of our Maiden, who was still a little worldly. They pierced even through my bones and marrow. “And thou”, she said to me, “hast received more than others. See that thou also make a larger return”. I marvelled much at this admonition.

*Duchess<sup>22</sup>*

When we saw the maidens with the music, we thought the dance had already begun, but that time had not as yet come. The weights we mentioned before, still stood in the same place, wherefore the Queen (I did not yet know who she was) commanded each maiden to take up one, but to our Maiden she gave her own, which was the last and greatest weight, and demanded us to follow her.

*Duchess  
The weights are returned to their places*

---

22. In the next paragraph she is called “the Queen”.

*The Queen's  
chamber*

Our self-conceit had abated somewhat, for I well observed that our Maiden had been somewhat too lenient towards us and that we were not so highly esteemed as some of us were inclined to imagine. So we followed in our order, and were brought into the first chamber where our Maiden first hung up the Queen's weight, during which a beautiful, spiritual hymn was sung.

*Accoutrements*

In this room there was nothing costly save only curious little prayer-books which should never be missing. In the centre stood a pulpit, very convenient for prayer, where the Queen knelt down. All of us had to kneel around it and pray after the Maiden, who read from a book:

*"May the approaching wedding be celebrated  
to the honour of God and to our salvation".*

Afterwards we came into the other chamber, where the first maiden hung up her weight also. And so it went on until all the ceremonies were fulfilled. The queen again presented her hand to everyone and departed with her maidens.

*The light-  
bearing  
Maiden retires*

Our president stayed with us a little while, but as it was two o'clock in the morning, she would no longer detain us. Though it seemed to me that she was glad of our company, she bade us goodnight and wished us a quiet rest. So she departed friendly, although unwillingly, from us.

*The accom-  
panying task of  
the pages*

Our pages were well instructed and showed each of us our chamber. They stayed with us in another bed so that, in case we wanted anything, we might make use of their services. My chamber (of the rest I am not able to speak) was royally furnished with rare tapestries and paintings. But above all things I delighted in my page, who was so excellently spoken and experienced in the arts, that he

*The author's  
bed-chamber*

spent another hour with me, and it was half past three when I fell asleep. This indeed was the first night that I could have slept quietly, yet an oppressive dream disturbed my rest in which I was all night troubled with a door I could not open, but at last I did it.

*Dream about a  
door which is  
• difficult to  
open*

With these fantasies I passed the time, till at length towards day I woke up.



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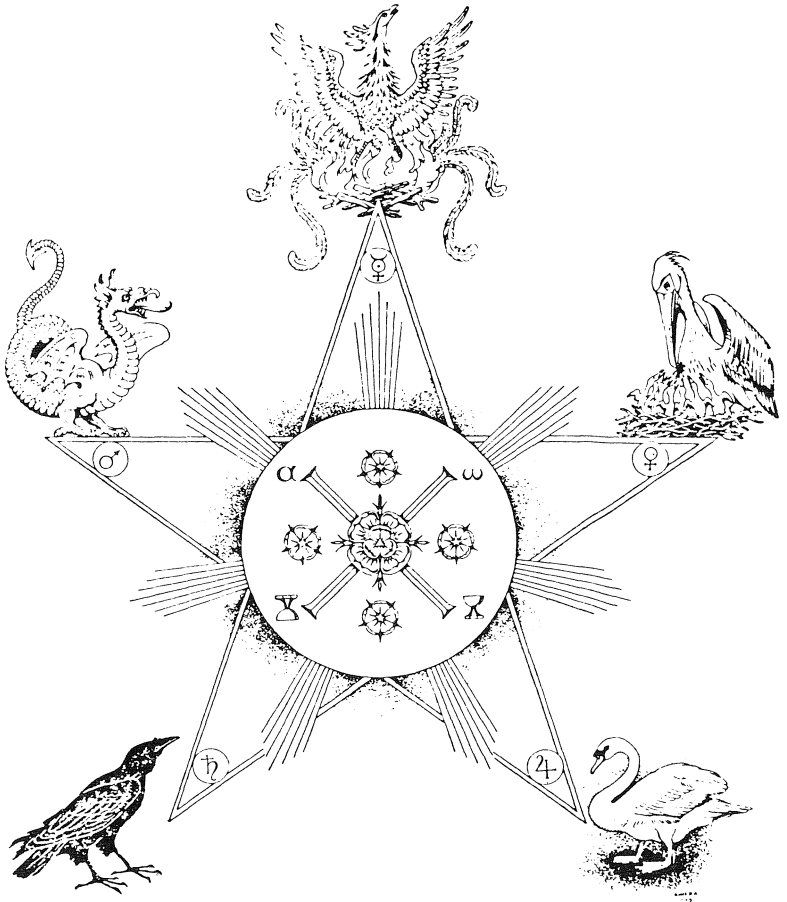
ESOTERIC ANALYSIS

OF THE

CHYMISCHE HOCHZEIT

CHRISTIANI ROSENCREUTZ ANNO 1459

PART I



*Mysteries of the Rosycross*

## Introduction

Anyone who studies the development of a gnostic work will discover that it can be compared with mounting a staircase: at each moment a new step on the spiral staircase of the tower can be taken, and from time to time, as we climb, the windows of the tower grant us new vistas which cause us to fall silent with gratitude, and awaken our insight into the remarkable ways of salvation. Thus, at the beginning of our explanations of Christian Rosycross's experiences on the path leading to, and through, the Alchemical Wedding, it is as if we are observers at this exceptional feast. It may be, and we truly hope so, that many of our readers will soon discover that they cannot remain as mere observers. Being touched, in whatever way, by the living reality spoken of in *The Alchemical Wedding*, will never fail to cause a true seeker to feel its awakening influence, calling forth a desire truly to participate in it in his own life.

That is why, dear reader, we now begin our journey together, as it were, with Christian Rosycross, with a growing longing of the soul, and you will need to prepare yourselves for the unveiling of the mysteries of a most important new life-field. The new life-field of the Mystery School is the third of the three Temples; it is the dwelling place in which we, as pupils, already belong because of our link with the modern Spiritual School, but which, perhaps, we have not yet been able to enter because the Light-birth, the re-birth through the Soul, has not yet taken place within us.

Nevertheless, there is already an interaction between the new life-field, the new dwelling place, the new Jerusalem, and ourselves. This interaction occurs through gnostic light radiations as well as through your contact with those brothers and sisters who have already entered this new state of being. In the currently developing course of events this interaction will acquire entirely new aspects and activities since, due to the influence of the mystery planets, mighty processes have begun in which every individual pupil as well as the entire group is involved.

That is why the coming events and declarations will be of great significance for the group, for those who have prepared themselves completely. Yet for those who merely contemplate and wait, these declarations could be very painful, bewildering and sobering. For when the Bridegroom arrives all the assembled guests will be relied upon to have their lamps, their new Soul-torches, burning and to have a sufficient supply of oil.

It is mainly for this reason that we take up the torch in memory of Johann Valentin Andreae and, in preparation for all the coming events, wish to speak about the way to the new life-field of the gnostic mysteries, and about the consequences for everyone who walks this path. We will do this, aided by *The Alchemical Wedding of Christian Rosycross*, which is one of the most well-known classical manuscripts about the Brotherhood of the Rosycross, and we can also say: one of the most disputed. Innumerable are those who have written, polemised and fantasised about these publications.

Great controversies have flared up about its value and meaning; a long series of questions concerning its contents have been asked. What was the author's intent? Was he serious or just mocking? People have been inclined to conclude the latter, not only because it became known that the author, Johann Valentin Andreae, was said to have written this book when he was sixteen years old but also because its contents appeared as utter fantasy which would, in our time, be an excellent subject for a cartoon.

However, all the initiations of C.R.C. are so minutely, accurately and clearly described in *The Alchemical Wedding* that it could not have been improved upon; all the information is given without neglecting one single detail.

Who was, or rather, who is Christian Rosycross? He is the prototype of the true, original man, the new man who is truly Christian; who has freed the Christ within him by walking the path of the cross in the power of the rose.

The path of liberation that dialectical man must follow is the path of the fivefold Gnosis. And that is the way of the cross. In the cross two lines of force meet which are diametrically opposed. It means a total change, a conversion of forces, an alchemical transmutation. The rose within man must be linked with its true life-field, the field of immortality. The rose must be freed through the way of the cross of transfiguration. That is why we speak of the Rosycross. This work has to be done in the power of Christ, the electromagnetic power of the universal life. That is why the person who truly follows and fulfils this path is a Christian Rosycross.

One is a Rosicrucian when one has travelled this path to its end. One is on the way to becoming a Rosicrucian when one begins this journey. Of course, anyone who begins this path will undergo experiences and for such a one it will be very important to know whether these experiences and their results are correct, whether they are in harmony with the path and whether his daily reactions during this process are the right ones.

Now every pupil who walks the path finds his experiences and the corresponding consequences recorded in *The Alchemical Wedding* as if it were a very detailed account of his own life. The language, the contents and the intentions of the book achieve this purpose fully. But whoever does *not* want to walk the path and is in no way intending to do so, will not be able to understand the contents at all. He may speculate about them, and have much to

say about them, but he will be completely wrong.

When someone is walking the path, he cannot possibly explain his experiences in detail to an outsider. *The Alchemical Wedding*, therefore, is by no means written in a veiled way, although it may appear to be so for an outsider; it is a clear confirmation of a person's own experiences.

One could ask: "Is there any sense in discussing these things with those who have not yet undergone such experiences?" Our answer is: "This book is meant to be a key to the path. Whoever realises that he has received a key also knows there will be a door into which it fits, and where there is a door there is also a house. And we would like to make you aware of the fact that this is the house of mankind that Christ called "my Father's House", in which there are many mansions."

*The Alchemical Wedding* describes the path that leads to this house. There are three ways to understand the book successfully: as a key-bearer, as a beginner, and as one who experiences.

A key-bearer knows: there is a house awaiting me, there is an inheritance for me. If only I seriously wish to do so, I can enter this house at any time. The key-bearer, therefore, is already a rich person because he already possesses knowledge, albeit partial.

A beginner opens the door and finds his initial suppositions immediately confirmed. And when he sees the first rooms of the house he knows more clearly than ever before, and with far less speculation, how the rest will be.

One who experiences finds everything confirmed in a way that far surpasses his suppositions and expectations: thus he who experiences becomes one who possesses.

During this entire threefold way *The Alchemical Wedding* can be a guide, but only to him who truly strives after it.

As we mentioned before, the contents of the book are truly fantastic. During a period of seven days C.R.C. goes through various ceremonies and trials, finally becoming a knight of the Golden

Stone. These seven days are preceded by a prologue and a dream. Then long and romantic descriptions follow, such as the weighing of the candidates' virtues. Many kings, emperors and lords do not even get through the first judgement or pass the first weight, and are driven away with various punishments. The scientists and noblemen are mocked and the pious gentlemen and would-be magicians are recognised as impostors and persons tinkering with an imitation philosopher's stone; they are lashed and chased away from the scales.

Others are boasters: one of them hears heaven whisper, a second can see Plato's world of ideas, a third can count Democritus' atoms and a fourth has invented perpetual motion. But the abandonment of all egotism, all boasting and imagination is strange to them; none of them has died according to his desires.

Only a great modesty and self-knowledge make C.R.C. victorious. When, having reached the end of his ordeal, he must write his name in a small chapel, he writes: "*The highest knowledge is to know that we know nothing*".





FIRST DAY  
OF  
THE ALCHEMICAL WEDDING



*The evening before Easter*

*On an evening before Easter I was sitting at my table and after I had communed with my Creator, as I was accustomed to do, in humble prayer and meditation on many great mysteries which the Father of the Light in his majesty had shown me abundantly, I desired to prepare, together with my beloved Paschal Lamb, a pure, unleavened wafer in my heart. All of a sudden such a terrific wind sprang up that I could not think but that the mountain in which my little cottage was hewn would be blown asunder by this great violence. Since this did not surprise me as neither did similar tricks of the devil, I took heart and persisted in meditation until someone tapped me on the back, which I was not expecting. I was so terrified that I hardly dared turn round but kept my cheerfulness as far as human weakness permits in such circumstances.*

*However, as someone repeatedly tugged at my coat I turned around and saw a magnificent female figure whose azure garment was gracefully strewn with golden stars, just like the heavens. In her right hand she held a trumpet of pure gold with a name engraved on it which I could read but as yet was forbidden to reveal. In her left hand she held a thick sheaf of letters written in various languages which she had to deliver in many countries, as I afterwards learned. She also had wings, large and beautiful and strewn with eyes, with which she could rise and fly, faster than an eagle.*

*I might have observed even more about her, but as she stayed with me such a short time and I was still overcome with fright and*

*wonder, I did not do so. For as soon as I had turned round she looked among her letters and at last took out a small one which she put on the table reverently, after which she left without saying a word. But as she rose she blew her beautiful trumpet so powerfully that its echo resounded throughout the mountains and I could hardly hear my own words for nearly a quarter of an hour.*

## The evening before Easter

The story begins on an evening before Easter. All such stories must begin like this. Easter is the feast of the resurrection. It is celebrated around the 21st of March, when the sun enters the vernal equinox, so it is possible to see the feast of the resurrection purely as the resurrection of nature. Winter has passed and Spring has come; everything celebrates, and has done so for millions of years. This is easy to understand. Naturally, the feast is given various religious labels, for when one celebrates one must give thanks to the gods.

Nowadays, the Easter festival is celebrated in the various churches with a great deal of talk about the resurrection of Christ. But all those people in the church are thinking either of a historical fact: a long time ago Christ rose from the dead; or, in the back of their minds, they are thinking of all the hot cross buns and nice meals awaiting them. Thus all are inescapably in the grip of a natural event.

The opening words of *The Alchemical Wedding*, however, have an entirely different meaning. Every human being is permanently engaged in preparing himself for a resurrection-feast. Every human being is preparing himself or dreaming about a future, about his or her future, a future that is entirely dialectical, social. One has to do that, because of the fact that one exists here, in this world, and since it is a world of time and space, every human being must prepare himself daily for a future. Today changes into yesterday, and in a few hours tomorrow will become today. No-

one can escape it. But if you possess nothing more than this expectation of the future in the world of time and space, you are beggarly in the extreme.

Never once does C.R.C. speak about the daily dialectical resurrection. His attention is focused on resurrection in the new life-field, on the original life, on that same life which is the goal of the modern Spiritual School. If that is what one yearns for, then every day in fact becomes “the evening before Easter”, for when one has such a longing, one knows that day will eventually come. This can by no means always be said of dialectical desires; that is why there is so much conflict in this world.

Yet alongside all the ordinary, natural things, and while they are fulfilling the unavoidable obligations of everyday life, many pupils of the Spiritual School cherish the profound longing to enter the new life. That is why, for them, it is always “the evening before Easter”. And for such pupils, this directedness has a very special significance. They know that they are called by the School to enter the gnostic realm. That realm is, naturally, not only the School in its general, external aspect, but it is more especially the temple of the mysteries, the temple of the new astral field of the soul-realm, a temple which is connected with the Inner School and has been erected anew by it. Every pupil may now know that he is called by the new temple of the mysteries. Moreover, he can be aware that this vocation will take on a very personal character. Once one has heard the general call to pupilship, the important thing is to prepare oneself for the personal call. C.R.C. calls this personal preparation: “the preparation of the pure, unleavened bread, together with his paschal lamb”.

If you are familiar with this new longing, if you possess something of it, then you will be aware that there is also a seeking to satisfy it. Out of every desire there arises a search for satisfaction, for fulfilment. That is why all those who are acquainted with this higher, different longing and seeking, all those for whom it is

always “the evening before Easter”, are also engaged in preparing their beloved paschal lamb, together with a pure, unleavened wafer. If one knows something of this yearning for fulfilment and keeps on trying to satisfy it, one will discover that one’s efforts to reach the goal are continually met with disappointment.

Success is not so easy to come by. Disappointments are necessary in order to learn what is and is not useful. In this way a purification, a cleansing comes about. After many efforts to prepare a “pure wafer”, one will suddenly succeed. The gnostic light touches you, as a pupil, and mingles with the dialectical forces. This always gives rise to a process of fermentation. So it is your task to construct a new basis for your life using this gnostic light-force, without causing such a process of fermentation.

If one perseveres in the attempt, a response will suddenly come to this seeking, to all these results of the higher yearning: a terrific gale will blow up, making the candidate think that the hill in which his little house is hewn will be blasted asunder by the force of it.

You need to understand clearly what this storm means. It is a magnetic storm. Every human being lives in and from a magnetic field, an astral force. The storm referred to here has to do with establishing a link with, coming under the influence of, another magnetic field, whose radiations are totally opposed to those of ordinary nature. This is a very remarkable and often extremely oppressive experience. We absorb the radiations of the other magnetic field via the heart. They vibrate through us with a force which is always in accord with the purity of our blood and of our intentions. This does not happen just once, but many times, just as is shown in the story of C.R.C.: it is nothing new to him. That is why it is said that he is no longer afraid. Those who experience this magnetic storm for the first time are sometimes so afraid that they kill or repress the pure longing within them and, consequently, have a very unhappy life.

Through continued effort, such contact takes place often, and

then withdraws again. The storm arises frequently, and then diminishes in force. But if the seeker of the new life persists in attuning himself ever more purely to the goal of his higher yearning, the moment will come when the storm arises and can no longer be stilled. Then the radiations of the new magnetic field will no longer leave him. They are around him and within him continuously and take over the guidance of his life. From that moment on he has to deal with two magnetic fields.

The new influence is called the *Virgo Lucifera*, the light-bearing Maiden, because once the contact has become lasting, the new life must be born of this influence, in the new temple. However, a great deal has to happen before that point is reached. But the foundation is there, the possibilities are present, and that is why the entry into this temple is depicted as the receiving of an invitation, with which one is able to comply.

All pupils of the Spiritual School have received this invitation, in many ways. On the strength of their pupilship, many of them have received an external invitation, which is no less binding. Many of them know the violence of the magnetic storms discussed here, and can speak of the possession of an inner invitation. But whatever the case, all those who wish to participate in the new life will have to prepare themselves with all speed for this invitation. For the time has come!



*In this unexpected adventure I, poor creature, really did not know what to do. That is why I fell down on my knees and prayed to my Creator not to have me experience anything that could threaten my eternal salvation. After this I turned to the letter in fear and trembling. It appeared to be so heavy that, if it had been made of pure gold, it could hardly have been heavier. When I looked at it attentively I found it sealed with a small seal in which, very delicately, a cross was engraved with the inscription: "In this sign † you will conquer".*

*As soon as I had seen this sign I was reassured, as I knew that such a sign would be unpalatable to the devil, nor would he make use of it. Thus I carefully opened the letter. It contained the following poem, written with golden letters on a blue field:*

*This is the day, this day, this  
the day of the Royal Wedding is.  
Art thou thereto by birth inclined  
and unto joy by God designed?  
Then thou may' st to the mountain wend  
on which three stately temples stand  
and there observe the wonder.*



*Keep to the aim!  
In light remain!  
Unless thou bathe most carefully*

*the wedding will do harm to thee.  
Woe to him who in sin delays,  
he will be found too light in weights.*

*Underneath was written: "Bridegroom and bride".*

## The letter of invitation

Now that we have discussed the first page of *The Alchemical Wedding*, it will probably not be difficult for you to understand the second. You now know the origin of the experience called “the storm”. It is the strange, new magnetic touch made possible by purification, which comes about as a result of seeking the temple of the mysteries. Through such a search, the being becomes susceptible – so that one can notice it – to this touch. It takes place via the rose of the heart. That is the only possible point of contact, as long as the head sanctuary with its magnetic brain is still entirely attuned to the ordinary, dialectical magnetic field.

The conscious touch is like a call. It resounds through you like a trumpet blast. This call is often mentioned in the holy language, where we read how God’s voice is heard amid the storm, in a thunderclap or some other natural force. This always refers to the violence of the magnetic touch, as a result of which the pupil has a feeling of upheaval, because not one single organ in him is adapted to the radiations that are vibrating through him. He experiences them, but he has no organ capable of reacting to them. That is why one does not know how to act during such an unexpected adventure, and everyone finds his own way of reacting to such an experience.

Christian Rosycross falls into a mood of prayer and, as it were, calls on the Brotherhood to help him. It is a request, an invocation, a prayer of which every pupil is capable and to which every true pupil is ennobled. And thus Christian Rosycross takes the letter he

has received into his hand.

The touch leaves it traces. The candidate is never again the person he was before. Someone who has been called bears, one could say, a seal, a sign, a scar, a brand. He bears a sign in the heart sanctuary, in the mirror of the heart – the sternum (which means “radiator”).

The one who is marked in this way is permanently open to the touch of the new magnetic field. He is open to the Gnosis; the rosebud has burst into flower. A person who has reached this state can, in fact, no longer go back. He has been marked by the Brotherhood, for he bears the seal of the Order on the blood-stone.<sup>23</sup> That is why Christian Rosycross finds this seal on his letter. A cross is engraved on the seal, bearing the legend: *In this sign you will conquer*. He who is sealed with the sign of the Brotherhood can rest assured. It is the sign of the Order, the sign that cannot be denied. It is the sign of the blood and the body, by which one can always be recognised and can always recognise another.

It is logical that one will conquer by this sign, in this sign, for the sign of the Order is not an outward sign, but the proof of the touch, a foundation on which to build. He who builds on such a foundation can never be misled, and everything evil and dangerous must reckon with this sign and will flee when it is shown. So it is not only a sign of recognition, but at the same time a sign of protection, a talisman. So now you know where the stories and legends of amulets and magic stones originate.

That C.R.C. is represented as receiving a letter need not seem strange, for the Bible is full of similar stories, in which God writes, as it were, “in the heart”. Paul uses this idea in the second

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23. The “cubic stone”, a symbol of the Christ, is etched in C.R.C.’s blood. Even in his blood, he demonstrates his imitation of Christ. Only he who bears the seal of the Order “in the blood” is certain to conquer in that sign.

epistle to the Corinthians, when he says: “You are a letter from Christ”. He also speaks of “the fleshly tables of the heart”, while Peter talks about “the hidden man of the heart”.

Once one has undergone the touch and has thus received the sign of the Order, one has to be able to read the letter, to understand the meaning of the touch. In most cases, it is quite a while before one even discovers that a letter has been received. However, the quicker one does so, and the sooner one reacts positively, the better. That way, one can avoid many dangers. Christian Rosycross immediately realises the point of the letter and renders it as follows:

*This is the day, this day, this  
the day of the Royal Wedding is.  
Art thou thereto by birth inclined  
and unto joy by God designed?  
Then thou may'st to the mountain wend  
on which three stately temples stand  
and there observe the wonder.*

Let us remind you that the title of the book is: *The Alchemical Wedding of Christian Rosycross*. It is about a process of transfiguration, the re-creation of the entire being; it entails an ascent into, a marriage with, the original life-field through transfiguration. To begin this feast one must be ennobled, one must be born to it. And one is born to it, appointed to it, by the sign of the Order in the sternum. Then the way is clear, and one can walk the path and climb the mountain on which the three temples stand.

The Order has three temples. A temple is a place of work, a place of service in which one works very hard indeed. The first temple is the temple of faith: of insight and self-surrender. The second temple is the temple of hope: of sanctification and re-creation. The third temple is the temple of love: of fulfilment.

In the first temple the old person gives himself up to the Gnosis,

to the sanctifying forces of Christ. In the second temple he perishes through the enduristic life, while at the same time the new man, the other one, the immortal one, arises. In the third temple the work is completed and the feast of victory and the feast of entry are celebrated. Every pupil has to pass through these three temples, these three places of work.<sup>24</sup>

He who has received the sign of the Order is permitted and able to begin this grand and glorious work, but a warning is added:

*Keep to the aim!  
In light remain!  
Unless thou bathe most carefully  
the wedding will do harm to thee.  
Woe to him who in sin delays,  
he will be found too light in weights.*

This warning is quite justifiable. He who has received the sign of the Order is ready to walk the path, because of the fact that he is open to the new magnetic field. He can ascend into it. If, however, he wishes to serve two masters, to live out of two opposing magnetic fields, this will undermine his entire being. Life then becomes a hell, and the body a great plague. And he who wishes to realise the marriage of C.R.C. but at the same time clings tightly to the old life, will experience that the result is very earth-binding. Neither can one postpone things and say that: "I will just do this or that, and then I will begin". One can only bear the tension of the two fields if one follows the way of John the Baptist, the forerunner, the way of the person whose immediate reaction is to say: "He, the other one, must increase, and I must decrease".

So the candidate must take into consideration these very logical dangers warned of in the letter of invitation. Not one single person

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24. See Glossary.

who is called to the Order is forced. All can proceed at their own tempo and fulfil their obligations in the normal way. But consistent perseverance and directedness towards the goal are absolute necessities.





*After having read this letter I thought I would faint. My hair stood on end and a cold sweat broke out all over me. For although I did realise that this would be the foreshadowed wedding which was announced to me seven years ago in a vision and which I had awaited so long with great yearning, and which, in the end, I had found to be correct through diligently calculating and recalculating the position of my planets, I still had not expected such difficult and dangerous conditions to be connected with it. Whereas previously I had been of the opinion that I merely had to appear at the wedding in order to be a welcome and esteemed guest, I was now referred to divine Providence of which, in this case, I was far from certain.*

*The more I examined myself the more I found, even now, that nothing but great ignorance and blindness with regard to secret things reigned in my mind; moreover, that I was even unable to comprehend obvious, daily recurring things. How much less had I been destined by birth to fathom and penetrate the secrets of nature since, in my opinion, nature could have found anywhere a more useful disciple to entrust with its so precious, though temporary and transitory, treasure. I also discovered that my body, my seemingly decent behaviour and my neighbourly love had not been properly cleansed and purified.*

*The urges of the flesh, moreover, still appeared to exist within me, bent on high esteem and worldly splendour instead of directed towards the well-being of my fellow-man, so that I continually deliberated upon how I could further my self-interest within a*

*short time, erect impressive buildings, acquire an immortal name in the world and more such thoughts of the flesh. However, I was particularly alarmed by the mysterious words about the three temples, which I could not explain in whatever way I thought about them. Perhaps I would even now have been unable to explain them if they had not been revealed to me in a miraculous way.*

*In this way, hovering between hope and fear, examining myself ever again, yet finding nothing but weakness and impotence so that I was unable to help myself in any way, and being alarmed by the invitation mentioned before, I took refuge in my most familiar and secure habit and prayed, before retiring to bed, earnestly and fervently that according to the divine decree my good angel would be allowed to appear and instruct me in my doubtful state, as it had done before; which did happen, God be praised, for my good, and as a well-meant, serious admonition of my fellow-man.*

## C.R.C. realises his own unworthiness

Christian Rosycross has received his letter, and as its significance gradually dawns on him, he breaks out in a cold sweat. He recognises the signature of the invitation; he had already known for some time in what manner it would reach him: by yearning for the Gnosis and opening his heart for it. But now it has come, he feels deeply disconcerted.

Just put yourself in his place. Let us assume that you too know the nature of the invitation, that you too are aware of the manner in which it will come to you, and that your intelligence and your directedness towards the Mystery School enable you to understand completely what is at stake. As if in a materialised vision, you too are made fully conscious of what is going on. This vision of the future has been invoked and materialised in the Spiritual School through words and mutual contact, supported by the power-field of the School.

We are quite certain that if you were indeed to be struck by the new magnetic forces and the sign of the Order were indeed inscribed on the blood-stone of your sternum, you would be just as deeply disconcerted as C.R.C. To talk and philosophise about the consequences and to see them in the mind's eye is something quite different than actually to be confronted by the consequences themselves and to know that you can no longer turn back.

That's what it is, you see: to stand right in front of it all and to know that *now* it has to happen, that there is no longer any question of turning back. Just look at the letter of invitation once again:

*Keep to the aim!  
In light remain!  
Unless thou bathe most carefully  
the wedding will do harm to thee.  
Woe to him who in sin delays,  
he will be found too light in weights.*

So it is: away with idealisation; now you have to get on with it! If you remain standing still or try to turn back, difficulties such as physical distress or moral tensions will certainly arise. As long as a pupil of the Spiritual School continues to idealise and talk about the path of salvation, he is in fact only trying on all kinds of dreamed-up, self-fabricated initiation clothes, standing in front of the mirror and asking himself: "How does this suit me?" And saying to others who are doing the same: "That doesn't suit you at all!" Do you see how all this carry-on is nothing more than theory?

He who has received the sign is taken up into a process in which the I can play no other role than that of total self-surrender, the endura, the death of the I, which must be achieved in the power of the Gnosis. With the inner qualities he possesses at that moment, and thus regardless of any faults and shortcomings he may still have, the candidate is placed in the midst of that process. So it should be easy for you to imagine the desolate state of C.R.C. immediately after he has received the sign.

For what does he possess? Certainly, he has the sign of the Order engraved on his sternum, but for the rest, he observes within himself nothing else than resistance and blindness with respect to hidden things: even to the extent that he cannot understand the most obvious things, things he comes across every single day. He feels he is a good-for-nothing and thinks that everywhere there are candidates who are more suitable for the wedding than he. Have his body, his external way of life, and his neighbourly love, been

sufficiently purified? Doesn't he still have all kinds of worldly desires?

In particular, though, he is struck by the mysterious words concerning the three temples, the meaning of which escapes him. A temple is a place of prayer; he knows that. A temple is a place for mystical reflection, he knows it. A temple is a meeting-place and a place to listen, he knows that as well. But a temple as a place of work, through which he must pass as a worker? And that emphatic warning? What will be the good of that?

Thus the new brother or sister wavers between hope and fear. Christian Rosycross is weighed down by inner distress. Time and time again he examines himself, but finds nothing else than weakness and inability. He knows that there is not a single way in which he can help himself and is deeply disturbed by those threatening words. And thus he takes refuge in what is, for him, the most reliable and safe course of action: before retiring for the night he prays most earnestly and fervently that his good angel might appear before him in God's name, to teach him in his uncertainty; which happens, God be praised, as it has done several times before.

C.R.C. enters into the only kind of self-surrender required of a true pupil; not a cultivated self-surrender, but the offering up of himself for better or worse, in the hope that the way will be shown him from within.

Finally, some observations regarding the good angel. Who or what is that?

We are not able to discuss this at any length, for it would take us in an entirely different direction. Suffice it to say that an angel is a natural force, a nature-being, living within the spheres of our life-field, a focus in the seventh auric ring. The good angel referred to here is a force that evolves from the interaction between the pupil and some governing focus in the sixth magnetic ring.

Everything dialectical you do and have done creates a force-

field which exists in and around you, and it is the same with gnostic life too. That is why you have a bad and a good angel with you, and they either hinder or help you at various points on your path through life. An earnest, fervent appeal to your good angel, then, is like a cry from the entire soul: "I no longer know what I must do. Lord help me!" And then the answer comes from the Gnosis, via the force-field of goodness that surrounds you.

In this way you receive an impression of the way you have to follow, often in a dream or moment of inspiration.



*I had hardly slept when I had the impression that I was lying, heavily chained, in a dark prison tower, together with countless other people. We were deprived of even the faintest ray of light, swarming over each other's bodies like bees, thus adding to each other's wretchedness. Although neither I nor any of the others could see anything in the inky darkness, I still heard how some people tried to climb on top of the others if their chains or shackles were the slightest bit lighter. Apart from this, none of us had much of an advantage over the other, as all of us were poor wretches.*

*After having spent, with the others, a long time in this miserable state, during which people continually called each other "blind" or "prisoner", we at last heard the flourish of many trumpets. Also the kettle-drums were beaten so skilfully that even in our miserable state we were refreshed and gladdened by it.*

*In the mean time the trap-door of the tower was lifted and a small amount of light was granted us. Then you should have seen us, tumbling one over the other! All were crawling over each other and thus anyone who had worked his way up was dragged down again by someone else. In short, everyone wanted to be at the top. And I, too, did not hesitate but struggled free from the others, notwithstanding my heavy chains, and pulled myself up by a stone I had managed to reach. But there, too, I was frequently attacked by the others, against whom I defended myself as well as possible with hands and feet. We did not think otherwise than that all of us would be freed.*



## C.R.C.'s dream

C.R.C., the person in whose heart the sign of the Order is engraved, is called, as we have seen, to the work of re-creation, to transfiguration, a process to which he must entrust himself entirely.

However, he considers himself completely unworthy to do so; he considers himself quite unsuitable and unprepared, and is thus at a total loss. We have discussed at length the reasons for this. Exhausted, he falls asleep, and while he is asleep he experiences a dream in which his situation is clearly explained.

It seems to him that he is lying heavily chained in a dark prison tower. Many others are with him. Deprived of even the faintest glimmer of light, they crawl over each other like ants. Anyone whose chains are even slightly lighter than those of the others, tries to climb on top of the rest. No-one sees anything. Everything is pitch-black. It is only by hearing and feeling that the prisoners are aware of the struggle. For the rest, none of them has much advantage over the others, for they are all cramped together like a swarm of bees. That is how C.R.C. depicts the reality of the dialectical world: a writhing chaos of egocentric individuals.

Now you should be well aware that all of them, without any exception, are in the same condition, fundamentally, structurally and sensorially. There is not a single difference between them. The entire grappling horde consists of spirit-spark atom entities. C.R.C., too, is one of them. They feel absolutely terrible; that much is clear. That is why they are all trying to obtain a better

place. The darkness in which they find themselves stems from a lack of insight into the causes of their misery. They are aware of the misery, but not of its origin, and that is the reason why they quarrel so fiercely and reproach each other so vehemently.

This representation of things is absolutely accurate, as you will know. Just think, for instance, of the innumerable movements, churches and groups, that level the fiercest reproaches against each other and vie for the topmost position, which is then evaluated from an economic, social, political or religious point of view and judged according to the number of adherents.

The reality, however, is that this *melée* is taking place inside the dungeon and not outside. In other words, whatever anyone does, the situation remains exactly the same. But no-one realises it because of the darkness, and that is why the battle between those people who are like C.R.C. continues without interruption. Other sorts of people do not even come into consideration here.

No change comes about in the struggle. All those who are in distress act in the same way. Yet in the midst of all that conflict there arises a measure of exhaustion and, in spite of the negativity, a kind of purification comes about, in the sense of a poverty of the blood. The blood loses some of its passions and such a person becomes rather sensitive. In this way the personality gains a certain sensitivity to the other magnetic field. This comes about, then, not through merit or insight, but as a result of the struggle. So someone who has gained an awareness of gnostic radiations is not a changed, exalted person, but a sensitive person, having become so as a result of his or her dialectical circumstances.

Then the situation changes somewhat. While all are engaged in blaming others for their blindness and imprisonment, the sound of many trumpets is heard, and also the sound of drums being beaten.

And as these sounds are heard, the hatch of the tower is raised so that a little light is admitted. As the exhaustion increases, so does the sensitivity; a sensitivity to the new light develops, expressing itself in the blood as yearning, as embitterment, and in

that light one comes to see one's condition better than ever before.<sup>24a</sup>

*Everyone wanted to be at the top. And I, too, did not hesitate but struggled free from the others, notwithstanding my heavy chains, and pulled myself up by a stone I had managed to reach. But there, too, I was frequently attacked by the others, against whom I defended myself as well as possible with hands and feet. We did not think otherwise than that all of us would be freed.*

So, sensitivity to what is “other” comes about not through improvement but through exhaustion; not through changing one's character but through poverty of the blood, and not through self-freemasonry, because everyone is still heavily chained.

When a large number of people are in such a condition, there always develops a possibility of help, but this does not depend on personal merit. Do not delude yourself in this respect; no-one is better than anyone else. “No-one is good, not even one”. And that is a comfort for C.R.C. who worried about the problem of his imperfection after having received the sign of the Brotherhood. No-one is admitted to the Order on the basis of personal merit. “All have gone astray”, the Bible says, so no-one need suffer from an inferiority complex.

The activity of the Universal Brotherhood consists in letting down a cord. This cord is let down seven times. In every period of human exhaustion such a sevenfold activity of the redeeming Brotherhood develops, finding expression, among other things, in the founding of a Spiritual School. And naturally enough, such an activity is yet another reason for a renewed flaring-up of the battle

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24a. This has always been the case throughout world history, as, for example, after a great war. Then new books of an unmasking nature appear and decisions are made to experiment. The exhausted masses gain a clear insight into their condition and then, with what little energy remains to them, they enter into further conflict, albeit with different aspects.

in its most monstrous and hideous form. But let us return to C.R.C.:

*Then you should have seen us, tumbling one over the other! Everyone wanted to be on top and I, too, did not hesitate and defended myself as well as possible with hands and feet.*

Even if one has received the sign of the Order, this still does not make one an exalted person. Those who bear the rosebud, who have come to a dead end as regards their own selves and are thus exhausted and “anaemic”, perhaps being the greatest of sinners, differ from the rest in their struggle only in so far as they are not so much orientated towards the world of dialectics, but more towards the liberating life, in one sense or another.

Those who have received the sign of the Order possess not one single merit on which they can pride themselves. They are given the great and glorious privilege of being able to walk the path of true liberation. The sign is a proof of admittance, not on the basis of merit but on the basis of grace. Although not a proof of exaltedness, the sign of the Order is certainly a proof of being raised up, of being raised out of, separated from dialectical nature, and on this basis the pupil can begin the great work.

Perhaps you will have understood that the modern Spiritual School of the young gnostic Brotherhood is the institution with the help of which the seven cords are lowered into the dungeon of present-day life.

*However, things worked out quite differently. After the gentlemen who looked down on us through the opening in the top of the tower had amused themselves somewhat with this crawling and struggling, an old man with snow white hair ordered us to be quiet. Hardly had his command been acted upon when he began to speak, as far as I still remember, as follows:*

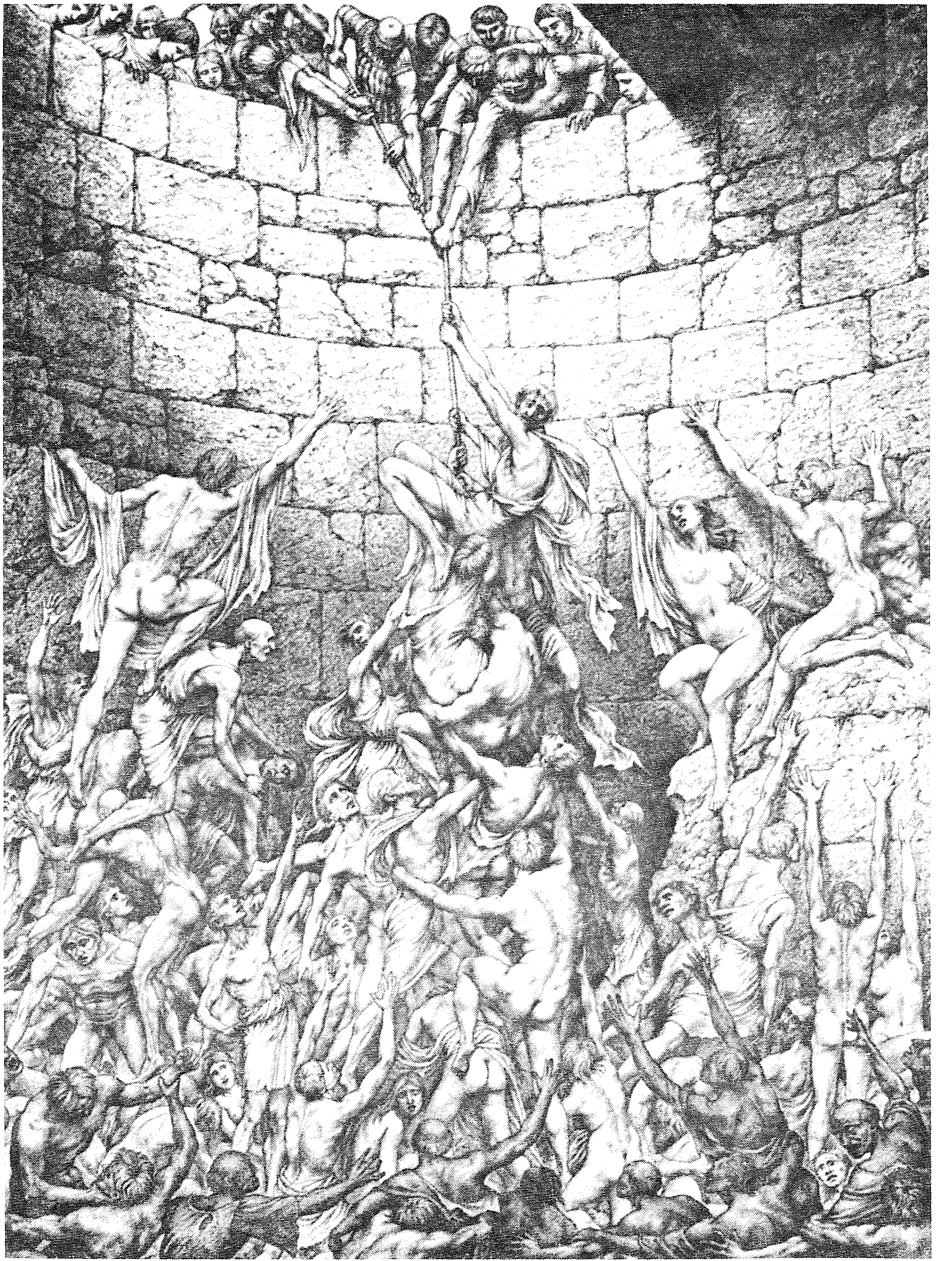
*If only you, poor human race,  
did not yourselves esteem,  
ah, how much, by my mother's grace,  
given could have been.  
But as you will not listen  
You will yourselves imprison  
and night's captives remain.*

*But all the evil done,  
my dear mother will forgive,  
that all her choicest gifts  
in the light again might live.  
Yet this does happen rarely,  
for man mistakes as fancy  
her treasures bountiful.*

*In honour of the feast  
we will now celebrate,  
may her praise be increased.  
Good work will then be done:  
a rope she will let down  
and those who grasp it firmly  
will enter freedom shortly.*

*He had hardly finished speaking when the old Lady ordered her servants to lower the rope seven times into the tower and haul up those who could hang on to it. Would God permit I could describe the pandemonium then breaking loose among us, for everyone wanted to get hold of the rope and by that hindered the others. However, after seven minutes a sign was given with a little bell after which the servants pulled up four persons. I could not possibly get near the rope because I had the misfortune to have climbed onto a stone in the wall of the tower, as I mentioned already, and thus could not reach the rope which had been lowered in the centre of the tower.*

*The rope was lowered for a second time. But since the chains of many were too heavy and their hands too weak, they could not hold on to the rope and dragged many who might have hung on, down with them. Yes, many were even pulled down by someone else who had not been able to reach the rope himself. So we envied each other even in our great misery. I pitied those most, however, whose weight was so heavy that their hands were torn off their bodies so that they could not climb up. This was the reason why, until the fifth time, only a few people had been hauled up. For as soon as the sign was given, the servants were so quick in hauling up the rope that most people tumbled one over the other. The fifth time the rope was actually empty, so that most of us, and I too, despaired of our redemption and called upon God to have mercy upon us and, if possible, deliver us out of this darkness, after which in fact He granted this to some of us. For when the rope was lowered for the sixth time, some clung to it. And whilst the rope swung back and forth it came, perhaps by the will of God, near me. I quickly caught it so that I hung higher than all the others and thus, at last and*



*The redeeming cord*

*beyond expectation, I came out of the tower. I was so happy about this that I felt the wound on my head, caused by a sharp stone when I was hauled up, only when, together with the other released ones, I had to help with the seventh and last hauling up, just as was done during all preceding times. Through this exertion the blood ran down my clothes which, in my joy, I failed to heed.*

*After the rope had been lowered for the last time through which most of the prisoners were pulled up, the old Lady had it taken away. She asked her ancient son to announce her resolution to the other prisoners, which astounded me. After some reflection he addressed them as follows:*

*You children dear  
now gathered here,  
What long before was resolved upon  
is only now complete and done.  
What my mother in her great grace  
has given your friends for their solace  
you'll not begrudge or grieve upon.  
A time of joy will now begin  
Where everyone shall equal be,  
None wealthy, none in penury.*

*He who is charged with many tasks,  
will find that of him much is asked.  
He who with much has entrusted been  
must prove, and building must be seen.  
Therefore, cease your loud lamenting:  
What harm a few more days of waiting!*



*As soon as he had spoken these words, the trap-door was closed again and locked, after which again the blast of trumpets and the roll of drums resounded. The sound, however, was not so loud as to prevent one hearing the bitter lament of the prisoners in the tower rising above all noise, so that the tears streamed down my face. Soon after, the old Lady and her son sat down in seats which had been prepared beforehand and gave the order to count those who had been freed. When she had learned the number and had written it down on a gold-coloured tablet, she wished to know everyone's name, which was written down by a page. After she had looked at each of us in turn, she sighed and said to her son, so that I could clearly hear it: "Ah, how I pity those poor people in the tower. Oh, would God permit me to deliver them all". To which her son answered: "Mother, thus God has ordained. We may not contend against Him. If all of us were lord and master, possessed the goods of the earth and were seated at the table, who would serve us the meal?" The mother was silent but soon after she said: "Let these people now be freed from their chains", which was immediately done. I was almost the last one and although I generally did the same as the others, I could not refrain from bowing to the old Lady and thanking God who, through her, had mercifully and like a father led me out of the darkness to the light. Others followed my example and the old Lady bowed also. Finally, travelling money and a gold commemorative coin were given to everyone. On one side of the coin the rising Sun had been engraved and on the other side, as far as I can remember, the three letters D.L.S.<sup>25</sup> Then we all received permission to leave in order to resume our work, with the admonition to serve our neighbours to the greater glory of God and to main-*

tain silence about what had been entrusted to us. This we promised and so we went our way.

But because of the wounds caused by my shackles I could not proceed very well, as I limped with both feet. Before long the old Lady saw and laughed about it, then called me back and said: "My son, do not mind this defect, but remember your weaknesses and then thank God that He has permitted you, even in this world and in spite of your imperfect state, to participate in such a great light. Keep these wounds for my sake".

Then the sound of trumpets was heard again, which startled me so much that I woke up. Only then did I perceive that everything had only been a dream. However, it had been etched so deeply in my consciousness that it continued to worry me, and it seemed to me as if I still felt the wounds on my feet. However this may be, I did realise that God had allowed me to attend this mysterious and secret wedding feast, for which I thanked His Divine Majesty in childlike trust and prayed that He would continue to preserve me in reverence to Him, to fill my heart daily with wisdom and insight and, finally, although I did not deserve it, mercifully to guide me to the desired goal.

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25. Deus Lux Solis, God is the light of the sun.

## The redeeming cord

We have discussed the circumstances under which the modern Spiritual School undertakes and fulfils its work, and the entities for whom it does so. It is a sevenfold work; the work of lowering the seven cords into the dungeon.

You should see the cord as a magnetic line of force, a current of magnetic force with the help of which the work is performed. We have seen that through the enfeeblement of the blood man becomes susceptible to new magnetic forces, or at least, he gains a certain awareness of them. As you may know, the blood has seven aspects, a sevenfold composition. The aspects of blood-exhaustion can therefore also be sevenfold. In the same way, there are seven different striving and battling groups, and seven different forms of susceptibility to the activities of the Brotherhood, which is active in a sevenfold way.

So you can imagine that there are seven different Spiritual Schools spread out over the world, existing in order to do whatever possible for these seven groups; and that there are people whose point of departure will need to differ entirely from ours. Thus, for every striving and therefore waiting group struggling in the dungeon, a reasonable chance has been created to escape from the grip of death.

The seven cords are not all lowered simultaneously. The seven different magnetic lines of force are activated systematically, one after the other, so as to ensure that they are clearly distinguishable and that things develop in the correct way. This is made clear by

the statement that Christian Rosycross could only grasp the sixth cord because he was standing on a stone in the wall of the dungeon. This means that he could only be pulled out by the Holy Spirit, in the power of Christ, because of his unwavering, purposeful striving.

On five occasions, only very, very few could be pulled out. In the first place, this was because of the battle, the continual exchange of blows, that raged as a result of envy and hate, and secondly because of the fact that five of the seven magnetic lines of force were only capable of pulling out a few.

Most of those belonging to these five blood-groups are so nature-bound – their chains too heavy, their hands too weak – that they are not yet ready to be helped, even though the state of their blood enables them to perceive something of the light and thus to react to it. Nevertheless, for them, too, cords are let down and all are given a chance. For “equal opportunities for all” is one of the rules of the Order.

Christian Rosycross is pulled up by the sixth cord. We are struck by the fact that, as he is being drawn up, his head is wounded by a sharp stone, which he notices only when, together with the others, he helps pull up the seventh and last cord, and the effort makes his blood ooze through his clothes.

If your heart atom is struck by the new magnetic light of the Spiritual School and, like C.R.C., you belong to the sixth blood-group, a group in which love for mankind and neighbourly love are central, then such a “head wound” will break the magnetic lines of force of ordinary dialectical nature. The head wound signifies the removal of obstructions from the window of the soul.

When the cord has been hauled up for the last time, the dungeon is locked again for a while. One must learn from this that the sevenfold School does not function throughout a particular epoch, but is withdrawn once a task has been fulfilled, to be replaced when the right time comes by a new group, a new appearance. That is why we speak of the “modern” Spiritual School. There is

always a certain pause in between each of these sevenfold activities, clearly distinguished by a halt in the outer work after which, later, fresh and dynamic, a new School begins its task.

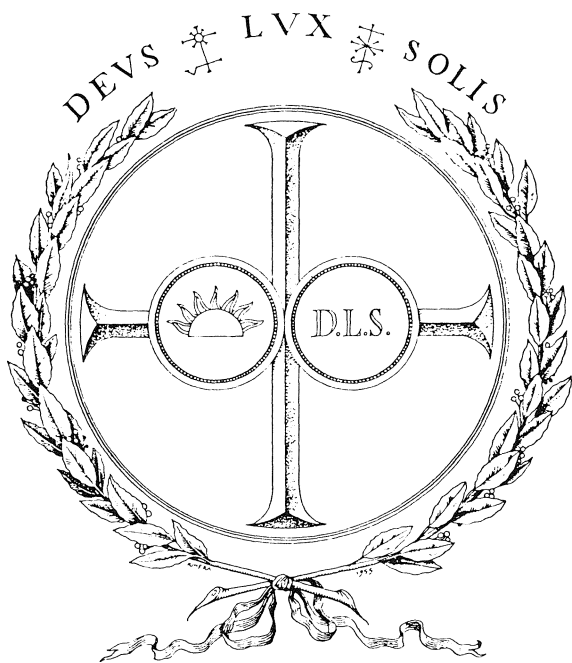
The decision to close the dungeon is announced by the son of the Old Lady. This calls to mind the expression: “sons of the widow”, which refers to the liberated ones, the initiates, participants in the universal life, who work for the salvation of mankind.

The expression: “son of the widow” is a metaphor. Fallen mankind once participated in a pure power-field which was sometimes called “the Mother”. This power-field derived its existence from unity with the divine plenitude, the divine Father. When the fall began, this mother-field was separated from the Father and remained behind as a widow. This mother-field strives to restore the broken unity; it seeks to find what was lost, and all those who help in this endeavour, all who are ennobled to help in this way, are called “sons of the widow”. This idea is mentioned, for instance, in the legend of Hiram Abiff.

In Luke Chapter 7, too, a beautiful story is told about a son of a widow, the young man from Nain. “Nain” means “meadow”, “pasture”, and thus a working-place of the Brotherhood. The son of the widow dies, and then Jesus arrives and raises him from the dead. “And he who was dead sat up and began to speak, and Jesus gave him to his mother.”

When an activity of the sons of the widow comes to an end, this is always announced and encouragement is given to keep heart: “People, cease your complaining; it is only a matter of a few days. In but a little time, the happy time of equality for all, not in a dialectical but in a new sense, will return!”

One might then become sentimental and say: “What a pity that the salvation of fallen mankind has to proceed in fits and starts”, but you need to realise that the existence of persons who cannot be helped during a particular activity on account of the state of their blood, proves the necessity of periodicity in the efforts of the



*C.R.C.'s travel-badge*

Gnosis to redeem mankind. The blood must become susceptible to the influence of the light, and one must possess sufficient strength to persevere.

To continue with C.R.C.'s dream: those who are freed from the pit are released from their bonds and given a golden commemorative medallion to use on their travels. On one side of the medallion is a rising Sun, and on the other side the letters D.L.S. Then all those who have been freed can return to their work, having been commissioned to serve their neighbour to the glory of God and to keep silent with regard to what has been entrusted to them. This they promise to do.

At this, the sound of trumpets is heard again, causing C.R.C. to awaken from his dream and realise that there is no need to feel inadequate. Anyone who receives the sign of the Order receives at the same time a totally new opportunity. The past is finished with. He is freed of his chains. And he has received a travel-token, a badge. On one side shines the light of dawn, the new morning, towards which the traveller must set his compass.

On the other side of the medallion are the three letters D.L.S. *Deus Lux Solis*, indicating that the candidate is linked bodily to the Gnosis, *Deus*. As a result, a new light of life exists within him, *Lux*. And thus he belongs to the new Brotherhood, the *Fraternitas Solaris*, which belongs to the Sun.

One can also read the three letters as: Father, Son and Holy Spirit; *Deus*: Father; *Lux*: the light of the Son; *Solator*: the power and the grace of the Comforter.

On this basis, on such a basis, everyone can begin his journey and crown it with success. We very much hope that from all this you, too, reader, will be able to grasp the key to your own path through life.

*After this I prepared myself to set out on my way, put on my white linen garment, girded my loins with a blood-red sash and draped it crosswise over my shoulders. I put four red roses on my hat, so that by this distinction I would be sooner noticed among the crowd. As provisions I brought with me bread, salt and water, which, advised by someone who would know, I used under certain circumstances, at the right time and not without gain. Before I left my little hut, however, and dressed in my wedding garment, I fell on my knees and prayed to God to guide me to a good end, whatever might happen. I also made a vow before God's countenance, that if through his grace anything should be revealed to me, I would not use it to obtain honour and esteem in the world, but only to glorify his name and in the service of my fellow-men.*

*With this vow and filled with hope I joyfully left my cell.*



## C.R.C.'s preparation for the journey

After all his experiences during the first day, and particularly during his dream, C.R.C. knows that it has been granted to him to go to the mysterious and hidden wedding feast. His calling to the wedding is not an external event but a very profound inner experience, as a result of which an insight ripens within him which, in the story, is described as a dream.

Insight is of the utmost importance, as you will know. To have insight into a process through which one still has to pass is an experience in itself. You should learn to distinguish between intellectual comprehension and the kind of insight meant here.

Intellectual comprehension is a dialectical activity of the brain; it is charging the memory in a certain way. It is a process of the nature-born human being's consciousness, a process based, among other things, on the nature of the blood; and blood is an aspect of what ensouls life. One can charge the memory intellectually with the craziest things, even the most utter nonsense; or with things one just accepts and then later has to give up. Therefore, intellectual knowledge is never wisdom, and a very intellectual person is not necessarily a wise person. Such a person lives his life, governed by the possession of intellectual knowledge he has stored up in his memory. The I-consciousness has brought about a cooperation between the head and the liver-spleen system, with the blood-soul as intermediary and the heart merely a blood-pump.

To be truly human is to be guided by the true soul. This can only

function through experience, and only through experience does insight ripen. Thus insight is an inner possession. Only through such an inner possession can the brain truly be set in motion in the way originally intended. Only in this way can the memory be charged in a liberating way, together with another centre, known as the “wisdom-centre”.

It is very difficult for the modern sham-human being to imagine himself in such a position, for the whole of dialectical life is based on abilities which do not result in the soul deriving any profit from experience, which is thus wrongly interpreted and placed entirely in the service of the self-maintaining I-central life. In such a way, dialectics tries to go against a law of nature and to force life to become self-serving through the irrational activity of the will and the thoughts. The result is misery, trouble and sorrow and the continued imprisonment of the true soul. The blood-soul of the dialectical human being fulfils a merely organic role as a part of the body. The body of the personality is weighed down under the scourge of the brain consciousness, the I, and that is why there can be no question of soul-consciousness. The true soul is a treasure which has been lost, an organ that has never been used in the manner intended; that has never been given the opportunity to unfold.

It will now be clear to you that if there is to be any question of an Alchemical Wedding, of a truly immortal human being, of the resurrection of a new mankind, then the person who wishes to participate in this must first of all be equipped with a truly living soul-organism. The soul-organ which has been hidden and damaged for so long must begin to live. The dead eyes of the soul must begin to shine again. A real soul-consciousness must be born, which has authority over the brain-consciousness. Only then does transfiguration become possible. For ages long, the whole human being has been so damaged and spoiled by an irrational and immoral consciousness that the entire personality, right to the very

seed of the race, has become degenerate and inhuman. That is why the true soul-consciousness must first be born and awakened. Only then can the entity begin to repair the tremendous damage that has been done to the personality.

This restoration is called “The Alchemical Wedding” and must begin with the birth of the true soul, with Bethlehem. Fundamentally, soul-birth takes place during the First Day of the Alchemical Wedding. For this, the primary necessity is for the candidate to have insight, which has been acquired without intellectual guidance. He gains this insight through a new state of the blood, through the penetration of the gnostic radiation-forces into the blood, through the radiations of the true soul. One becomes susceptible to this through yearning, a yearning that has been born through bitter experience, whether actual or inherited. The latter comes from the auric being, and thus not from the parents.

Through such a blood-yearning one receives gnostic influences. Then the heart is no longer just a pump. Once these gnostic influences are absorbed into the blood, they are able to influence and conquer the brain-consciousness, so that it makes itself subordinate to and allows itself to be guided by a new blood-influence. This activity is the first sign that the birth of the new soul is possible and is in progress; it is the first symptom of soul-consciousness. (As regards the brain-consciousness, the pituitary gland functions via the head; as regards the soul-consciousness it functions via the rose of the heart.)

That is why the call to the Alchemical Wedding is born of yearning and of a process that awakens insight. C.R.C. depicts it as a dream. In this process, the pupil begins to see and experience his vocation in perspective, and to understand it with heart and head. In this way his insight grows. This possession must then become sufficiently strong, so that it can be followed by liberating action. And that is the end of the First Day of the Alchemical Wedding. The pupil understands and inwardly experiences that

the Gnosis has permitted him to participate in the hidden wedding. He is therefore full of confidence and gratitude, and determination to walk the path.

Let us now consider the story of C.R.C. in the light of the state of being just discussed, so that we can see the proof of the pupil who possesses this quality.

*However this may be, I did realise that God had allowed me to attend this mysterious and secret wedding feast, for which I thanked His Divine Majesty in childlike trust and prayed that He would continue to preserve me in reverence to Him, to fill my heart daily with wisdom and insight and, finally, although I did not deserve it, mercifully to guide me to the desired goal. After this I prepared myself to set out on my way, put on my white linen garment, girded my loins with a blood-red sash and draped it crosswise over my shoulders. I put four red roses on my hat, so that by this distinction I would be sooner noticed among the crowd. As provisions I brought with me bread, salt and water which, advised by someone who would know, I used under certain circumstances, at the right time and not without gain. Before I left my hut, however, and dressed in my wedding garment, I fell on my knees and prayed to God to guide me to a good end, whatever might happen.*

The white linen robe C.R.C. wears signifies that he has been purified and prepared for the processes to come. This is proved by the blood-red band which crosses his spleen-liver system and two points on his shoulders, and twice touches his heart sanctuary. This shows that the blood-soul is entirely open to the Gnosis.

The four roses represent the square of construction on the cornerstone Jesus Christ or, to put it another way: unshakable devotion, active intelligence, creative harmony, and a priestly way of life and service, founded on and illumined by new soul-power. He who is able to place these four roses on his hat – that is: to dem-

onstrate them in his life – will always be noticed among people. As a natural necessity, the gnostic mysteries will continue the process in such a person. He will proceed from strength to strength.

In this state of being of initial preparation, the First Day ends. Before God's countenance, C.R.C. promises that he will not use what will be revealed to him for his own benefit, but to the glorification of God's name and in the service of his neighbour. That is the signature of the new state of being, of the new condition of the blood and of the possession of the roses.

In this way C.R.C. embarks upon the Second Day, with bread, salt and water, a threefold provision by which he has been brought to this point. We shall return later to the significance of this provision.



SECOND DAY

OF

THE ALCHEMICAL WEDDING



*The beginning of the journey*



*I had hardly left my cell and entered the forest when it seemed to me that the whole heaven and all the elements had adorned themselves for this wedding. I felt that the birds were singing more sweetly than ever before and also the young fawns skipped so merrily that my old heart leaped for joy and moved me to sing at the top of my voice:*

*Rejoice and sing, sweet little bird,  
give praise to your Creator,  
Lift up your song, so clear and pure,  
for God alone's your Maker.  
He has prepared your nourishment,  
at the right time to you it's sent,  
accept it gracefully as it's meant.*

*Why should you be disconsolate,  
about your God complaining,  
that you a birdling He has made?  
What more could you be asking?  
Would you prefer to be a man?  
Oh hold your tongue, be grateful then,  
God's law is wise, and provident!*

*How could I hope, poor earthly worm,  
against my God to fight?  
To take by force and gain by storm*

*the true and royal art?  
God's will can never be withstood.  
If nonetheless you'll not be good,  
fly far from here. Accept your lot!*

*Do not be aggrieved that He  
wished you no emperor to be.  
Perhaps you did despise His name  
which made Him reconsider fame.  
God sees the secrets of your heart,  
His eye sees through the deepest dark,  
He cannot be misguided!*

*Thus I sang from the bottom of my heart, so that it resounded throughout the forest, and the mountains re-echoed my last words. At last I came to a beautiful green heath, whereupon I left the forest and went towards it. On this heath stood three beautiful, tall cedars that, because of their breadth, offered an excellent and welcome shade, at which I rejoiced greatly, for although I had not yet gone far, my great longing had tired me quickly. That is why I hastened towards the trees, in order to rest a while beneath them. But when I came a little nearer, my eyes were caught by a small notice fastened to one of the trees on which, as I then read, the following words were written in elegant letters:*

*“May God protect you, guest! Should the tidings of the Royal Wedding have reached your ears, then consider the following words: Through us, the Bridegroom offers you a choice between four roads. Along all four you can reach the Royal castle, but only if you do not go astray.*

*“The first one is short but dangerous, for it is full of many high rocks which you will barely be able to pass.*

*“The second one is longer, because it takes you on circuitous roads, although it will not lead you astray. It is a smooth and easy road if only, with the help of the compass, you let yourself be lead astray neither to the left nor to the right.*

*“The third is the truly royal road along which your journey will be brightened by various benefactions and pageants. But until this day there has been barely one person in a thousand who has succeeded in following this path.*

*“No mortal is allowed to reach his goal along the fourth road, as its power consumes and only incorruptible bodies can endure it.*

*“So choose which one of the three you will take and do not deviate from it. For know well that the road you will enter was destined for you by immutable fate. Moreover, it is forbidden to go back on it save at great peril to your life.*

*“This is what we wished you to know. If you do not heed this warning you will walk your path in the midst of the greatest dan-*

*gers. If you know yourself guilty of even the slightest offence against the royal laws, then return while it is still possible and return home swiftly along the same road you have come.”*

## The four roads

The First Day of the Alchemical Wedding has come to an end and, full of joy, Christian Rosycross leaves his cell to begin his journey to the wedding hall. The aim of the First Day was to free him from his elementary chains. One is free of these chains when, starting from the blood-fluid, the soul is able to establish itself sufficiently in the head-sanctuary and enough new power can be developed to enable the person to persevere and do what is required of him or her with respect to the journey.

You know now that this power does not come as the result of a decision, or an intellectual effort, or an emotion, but must be unearthed from soul-quality, seated in the blood and the consciousness. As soon as the soul begins to guide you, from the gnostic plenitude in the blood, you are free of all elementary chains and the journey can be undertaken, the process can be begun.

However, being free of elementary chains does not yet mean that one is free of all difficulties on the road to the wedding. It would be foolish to think that. Because of your natural birth, your condition is still far from ideal, but the possibility of realising the ideal state has been set free. This process of realisation is like a journey, the journey from Bethlehem to Golgotha.

Is it not wonderful when difficulties arise to know with certainty that: "The difficulties are certainly there, I don't deny it, but they can't get the better of me. I have the inner strength to go through them." Then there is no need for worry, anxiety or fear;

only inner peace and certainty, and an understanding of how best to steer the ship past the rocks.

There still remains one problem regarding liberation from one's chains, and this is dealt with in the Second Day. There are people who, because of their natural birth, are very self-assured; they feel themselves to be very strong and have the idea that: "I am doing everything, I am able to do everything, I know everything. Nothing can stop me". There is an educational method currently in vogue that attempts to give young children this self-assurance. However, it is only a method of dialectical cultivation, founded on ignorance and presumption.

This state of being could easily be confused with becoming free of one's chains and knowing oneself to be equal to difficulties in the sense of the Gnosis. The candidate for the path must therefore know what it means to be freed of one's chains. He must learn this from experience and the insight he gains must penetrate right into the blood. Only in this way will he learn whether he has truly passed through the First Day.

With this end in view, C.R.C. embarks on a journey, with great enthusiasm and joy, singing as he goes. He passes first through a wood and then comes to a beautiful green heath on which stand three lovely, tall cedars. On one of these trees he finds a notice giving information about the four paths leading to the wedding hall.

And thus his first difficulty arises: which of these paths must he choose? Each has its advantages and disadvantages. We see how C.R.C. remains standing there, undecided, not knowing what to do next. The certainty given him in his dream, that he has been made free, liberated from the prison, gives him a measure of peace, but at that moment he still seems to lack the right insight as regards which way to go.

Let us review this situation and try to analyse it. It will have become clear to you that the soul needs to live from knowledge

gained by experience and the new consciousness. From the knowledge gained through experience one can draw conclusions and gain a certain insight into what has to happen. From this one can find guidelines for the path one has to follow. Thus C.R.C., too, embarks on a journey, knowing from experience that he is capable of doing so. But his route is not yet part of his experience. It is only a guideline that he follows. When one maps out a route on the basis of experience, one is always full of hope that it will lead to success. In this state, C.R.C. emerges from the wood onto a green heath. In the story, this heath is a symbol of hope. And so, in his joyful mood, he hastens to the three cedar trees, to rest a little in their shade.

What do these three cedars symbolise? We know that the temple of Solomon was made of cedar. Cedar wood has a large part to play in the Bible. It represents the most beautiful, the noblest and the strongest material that can be used for the work of construction. So the three cedar trees on the green plain of hope form a sanctuary, an inner sanctuary. They are to be compared with the triangle of the magic carpet of universal realisation and they represent the three primary aspects of the Gnosis, which are manifested in:

1. the blood,
2. the touch of the light,
3. the insight that is released.

Guided by hope, C.R.C. concentrates on the triangle which is manifesting itself within him. The Gnosis can inhabit and make use of this inner sanctuary. By concentrating upon it at the beginning of his journey, C.R.C. finds the *Tabella mercurialis*, a notice board with instructions, or in other words: the new insight which speaks within him. The voice of the soul instructs him. It begins with the words: *God keep you, guest!* You have heard about the path, you are invited by the King. Now pay attention to the four roads. The first is short but dangerous. The second is long, smooth and easy to follow, provided you allow yourself to be

guided by your compass and deviate neither to the left nor to the right. But its route is circuitous. The third is the truly royal way, but until now barely one among thousands has succeeded in following it. The fourth road is impassable for mortals; only imperishable bodies can withstand it.

What kind of roads are these, that are so difficult and dangerous? You should bear in mind that you can only follow the road determined by your destiny, the road for which you are ready and which is adapted to your situation.

But how can you tell which road that is? How does C.R.C. save himself from this confusion and how does he arrive at a new consciousness with regard to this, a consciousness based on experience?



*As soon as I had read this notice all my joy disappeared and I, who had sung so merrily before, now began to weep bitterly. Although I saw all three of the roads before me, understanding that, in due course, it was vouchsafed me to choose one of them, yet I feared that if I took the stony and rocky road I could fall miserably to my death. Or if the long road were to be my fate, I might wander from it through by-ways, or would perish in some other manner during this long journey. Nor could I hope that I among thousands of people should be the very one to choose the royal road. Likewise I saw the fourth road before me, but it was so much veiled by fire and vapour that I dared not even venture to draw near. I considered at length whether I should turn back or take one of the four roads. I was well aware of my unworthiness, but comforted myself with the dream in which I had been delivered from the tower; yet I dared not rely on it too confidently.*

*That is why I hesitated such a long time in deciding upon all these possibilities that, because of great weariness, I was seized by hunger and thirst. I drew out my bread and cut off some slices. A snow-white dove which I had not noticed before, sitting in the tree, saw this and flew down, as perhaps she was used to do, and settled quite trustingly next to me. I did not mind sharing my bread with her and she readily took it. Her beauty heartened me somewhat. But as soon as her enemy, a black raven, perceived this he immediately swooped down on her, not wanting my share of the*

*bread but that of the dove so that she could but save herself by flight.*

*Together they flew towards the midday-sun, whereupon I became so angry and sad, that without thinking I pursued the impudent raven and so, against my will, ran along one of the before mentioned roads for nearly a whole field's length, so that I could chase away the raven and free the dove,*

*Only then did I perceive that I had acted unthinkingly and had already entered a road from which, under peril of great punishment, I could no longer deviate. Although I could have reconciled myself somewhat to this, I very much regretted having left my travel bag and my bread at the tree and that I could not go back to get them. Because as soon as I turned around, such a strong head-wind blew against me that I was nearly thrown off my feet. But when I went forward on my way, I did not perceive it at all.*

*From this I could easily conclude that it would cost me my life if I were to set myself against the wind. That is why I patiently took up my cross, continued on my way and, since so it must be, decided to do everything possible to arrive before nightfall.*

## **The encounter with the dove and the raven**

So there are four roads that lead to the preliminary aim of C.R.C's journey. He sees them before him. Only one of them is meant for him, which means to say that every human being must perform the right action on the basis of the liberating life of the soul. So the important question now is: how can a pupil who is beginning to demonstrate soul quality always find the right road without making a mistake?

Dialectical esotericists think that there are only two roads: the road of the head and the road of the heart or, to put it in another way: the occult path and the mystic path. But as the story says, there are four paths to liberation:

1. the esoteric path,
2. the path of evolution,
3. the path of gnostic magic,
4. the astral path.

The esoteric path referred to here is not to be understood in the way it is usually meant nowadays; it does not mean the training of the I and the development of certain qualities by means of exercises and self-discipline, for instance through yoga and everything one understands by that term. Neither is it an exclusively intellectual, scientific training in which the heart, the mystical aspect, plays no part at all. No, what is meant here is the ability to attain, in one lifetime – thus in a relatively short number of years – absolute self-surrender and a transfiguration of fabulous proportions; the ability, as it were, to take the Kingdom by storm, by mobil-

ising all one's inner qualities and setting them to work. This ability is founded on a genuine inner quality which must have been present from birth and thus stems from the microcosmic past.

In the Bible it is said that such people take the Kingdom of Heaven by force. In *The Alchemical Wedding* such persons are rightly counted among the emperors and kings. However, such great dangers develop on this path, dangers of I-centrality, imperfection, miscalculation and atomic degeneration, that even if it were possible for you to walk it, you would be advised most strongly against it.

We called the second path the path of evolution. It is the course of development followed by those whose reaction to the inner call to wakefulness is an intense yearning and striving for a total purification and upliftment of their lives. The personality, however, is seen here as the object of this upliftment and cultivation. Everything that breathes beauty, purity and inner refinement is avidly absorbed by such persons as vital nourishment, and as their inner life blooms and grows, neighbourly love and a sincere readiness to serve are added to these things. It is obvious that soul qualities, too, will develop from such a sublime way of life but, owing to the lack of liberating insight, the path of redemption will not be recognised and one's course will be based, incorrectly, on the cultivation of the personality. Very many lifetimes of experience are necessary on this smooth and easy path, from which one may deviate countless times, wandering along by-ways and blind-alleys due to lack of insight, before the consciousness realises that this path has insurmountable limitations; before the soul, weary of endless repetition and deviation, remembers the spirit and aims towards it.

In the Spiritual School, too, one encounters such people who, with all their often so excellent inner qualities, their love and their devotion, are conspicuous on account of their passive docility with respect to the path; on account of a way of life which shows little or no self-activity. For the rest, their behaviour as pupils is

irreproachable, but they still lack the very thing necessary to attain the great realisation: the insight that drives one to self-activity in the sense of the Gnosis; the true spirit of self-freemasonry; liberating, magical action. Such pupils will therefore have to mature through experience for as long as it takes to discover the true nature and requirements of the path of liberation of Christian Rosycross.

The fourth road is closed to the pupil, since it can only be walked by entities who, after death, possess so much new soul-quality and so much inner directedness towards the path that they can maintain themselves in the microcosm with a part of their personality, and thus can venture to entrust themselves in their astral body to the new astral fire.

So there remains the third path, the truly royal way, the path of gnostic magic, the path on which the rosebud is awakened from its sleep of death, the path that is shown to you, the path of truly kingly joys. Yet until now comparatively few have succeeded in following this path to its liberating end, because the I always plays tricks on man, making him choose the delusion of what is temporal in preference to eternal salvation.

People are indeed willing to exert themselves to climb the social ladder, to achieve a position in society. To that end, people do not begrudge the greatest sacrifices and willingly take enormous risks. And everything goes well for a number of years, until a heart attack or some such affliction gets the better of them. For such things run even faster than they can!

Acceptance or rejection of the path of liberation is not a question of faith or the lack of it, as is sometimes claimed. Do not deceive yourself! It is a question either of a deep yearning to become a true human being, or of a desire to remain in the ordinary animal state of being. Not for nothing does the Sermon on the Mount say: "Where your treasure is, there will your heart be also".

The modern Spiritual School adapts itself entirely to the third path, the royal road, because the second and fourth roads are

impassable, while the first is only open to a few. So if you are a pupil of this School, you too, like C.R.C., are engaged in traveling to the temple of initiation, the wedding hall.

Confronted with his choice, C.R.C. yearns for a solution and makes an appeal to his inner possession, his inner attributes. He eats some of this bread and shares it with the white dove. But at the same moment, the black raven appears! When a candidate is on his way to the Alchemical Wedding, there are always two voices speaking within him: the voices of two natures. The newly growing soul-nature speaks from the Gnosis; the old nature speaks from the dialectical ego. These two are always in conflict with each other. It is impossible to reconcile them, and the battle between them will continue until the old nature has perished.

It is extremely tiring and highly confusing to have to listen to these two voices. Anyone who seeks a compromise and thus tries to choose a middle way will always end up on the wrong track. Eventually he will find himself empty-handed, or even worse.

He who discovers this and experiences it, sometimes with a great deal of bitterness, takes the decision never again to listen to the old voice. Such a person will always ignore the black raven, the I, the self-maintainer, and will always protect the white dove, the new soul-state.

The voice of the Gnosis, the light in us, never fights; it always withdraws from this dispute. It simply goes on silently radiating.

The voice of nature, on the other hand, always tries to overpower the other influence and take control over the person concerned. This always arouses inner tension, particularly in moments when a definitive decision has to be taken. If the pupil then directs himself spontaneously, from within, to the voice of the soul, if he thus chases away the black raven in him and wishes to maintain and propagate his inner qualities, he will always hit upon the right course, the path that is entirely in accord with his destination.

There is no exception to this rule, even though it may sometimes appear to the contrary. It is an axiom of the path to life that he who follows the voice of the soul will always succeed and be blessed, because the soul never develops in an I-central way, and this development involves a process leading to a goal ordained by God. The voice of the ordinary I is a fiction; it only appears to lead to a goal, but then proceeds to wend away from it. The I is capricious in the extreme and always stands in solitude. In the end, nothing is left but a ruin.

The dialectical brain-consciousness is an isolated awareness of the I; it leads man to individualisation, to great loneliness, and ultimately discards him, as it were, in the midst of a morass. The soul-consciousness, on the other hand, proceeds from a great community, the community of God. The release of soul-power always gives access to the connection with and the power of the whole of soul-mankind. When your soul begins to awaken to a certain extent, you are drawn towards this great community of God, and this community possesses three aspects.

Firstly, one speaks of the communion with the Father, the Rosycross. This is the first gnostic mystery, acting on the rose of the heart, the smouldering spark of the spirit, which awakens the true mentality. Through this activity you are called to and linked with the community of Jesus Christ, the community of the Pure Ones, the second gnostic mystery, acting on the new astral mantle, which awakens the true directedness. Through this activity the community of the Holy Spirit develops, the community of the Holy Grail, the third gnostic mystery, acting on the new etheric body, which renders you capable of liberating, redeeming action.

He who remains consistently faithful to this community within him will always conquer. That is why the Bible calls this threefold community the community of consolation. It is the means by which one can follow the path that is always right, and we now discover that C.R.C. makes use of this means spontaneously, from within, without thinking it over intellectually. This spontaneity is

an absolute necessity. Without it things will always go wrong and our activities will resemble moral theology.

So that is the basis for gnostic group unity, the precondition for admittance to the group unity of true soul-mankind, as is made evident, for instance, in I John 1:5-7:

“This is the message we have heard from him and proclaim to you, that God is light and in Him is no darkness at all. If we say we have fellowship with Him, and walk in darkness, we lie and do not the truth. But if we walk in the Light as He is in the Light, we have fellowship with one another; and the blood of Jesus Christ cleanses us from all our sins.”

So we have now discovered from the story that C.R.C. stands on this basis. He spontaneously protects the white dove in him and thus sets out on the right road. And so he comes to the discovery that with the new consciousness he has turned down a road upon which, at a certain moment, he is no longer permitted to retrace a single step. This, too, is a signature of soul-life: things done with respect to it are unchangeable.

Eventually it appears that C.R.C. has left his bread lying under the tree and is no longer able to go back for it. Such a mighty wind blows up as soon as he tries to turn back that it is impossible for him to go against it.

What does this mean? Bringing a bag of bread has to do with a very familiar habit. People try to keep a store of the things they use often. They seek to protect themselves against eventualities. No-one can deny that this is often highly necessary in the nature of death. People have to take possible dangers into account, for instance, the danger of one's food supply becoming exhausted.

Yet to try and practise such an attitude to life in the living soul-state is totally wrong, for those who live from the soul draw on an ever-flowing fount of living force, and will never find themselves in a situation in which they no longer possess the bread of



life. So to keep a store of bread under these conditions is quite superfluous. Moreover, a soul person is obliged to radiate and share immediately all the living soul-power he frees within himself. That is why the soul person never puts off until tomorrow what he can do today. The soul-power flows from the eternal fount of the godhead, from the great community of the children of God.

The bread, here, is the symbol of the first gnostic mystery that works with the rose of the heart. The bread is the product of the soul-power born in the blood. To possess this soul-power also means to work with it, to radiate it in the present, and not “when it suits us”, which is a typical dialectical reaction. Thus, in understanding acquiescence, Christian Rosycross proceeds to the next milestone on the liberating path.

You know that C.R.C. set out on his journey with bread, water and salt. And now it is perhaps the right moment to make clear to you what Johann Valentin Andreae meant by this.

The bread of life draws attention to the first mystery mentioned above, the mystery of the Rosycross. The flask of water symbolises the water of life, the second mystery, the mystery of the Brotherhood of the Pure Ones. And the salt of life draws attention to the third mystery, the mystery of the Holy Grail.

He who has entered these three mysteries, he who has thus embarked upon a journey with bread, water and salt, can celebrate and share in the true Holy Supper and is able to realise his resurrection in the Golden Head, the highest aspect of the Living Body of the modern Spiritual School.



*Although many by-ways appeared, I succeeded in finding the right road with the help of my compass. I did not want to deviate with one step from the meridian, even though the road often was so rough and impassable that I became greatly doubtful. When walking I constantly thought about the dove and the raven, but without understanding their significance.*

*At last I perceived, far away on a high mountain, a magnificent gate and although it was a very long distance away from the road I hastened towards it, as the sun had already sunk behind the mountains and I could not find a refuge or shelter anywhere else.*

*I attributed this to God alone, for He could just as well have caused me to continue on this path and struck my eyes with blindness, so that I would not have noticed the gate. As said before, I hastened towards it and reached it in daylight and just in time to look at it quietly.*

*It was an exceedingly fine and royal gate upon which many splendid images and devices were carved, every one of which, as I afterwards learned, had its particular significance. Above it was fixed a rather large shield with the words: stay far from here, you who are unworthy, and still more which was most earnestly forbidden me to relate.*

*As soon as I had arrived at the gate-building, someone in a sky-blue habit appeared whom I saluted in a friendly manner. He returned my greeting, yet instantly asked me for my letter of invitation. Oh how glad I was that I had brought it with me! For how*

*easily I might have forgotten it, as he told me had happened to others. I quickly gave him the letter and he was not only satisfied with it but showed me great honour, at which I wondered, and he said: "Enter, my brother, you are a most welcome guest!"*

*Then he asked me to give my name and when I answered that I was a brother of the Red Rosycross, he both wondered and rejoiced at this, and asked: "Brother, would you be able to purchase a badge?" I answered that I had but little, but if he saw anything about me he liked he was welcome to have it. Then, when he had asked for my water bottle and I agreed to that, he gave me in exchange a golden badge on which were no more than two letters: S.C.<sup>26</sup> He advised me to remember him as this would benefit me greatly. I asked him how many people had entered before me, which he told me. Finally, out of friendship he gave me a sealed letter for the second gate keeper.*

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26. Spes Charitas, hope and love.

## **Stay far from here, you who are unworthy**

So Christian Rosycross continues on his way, the way intended for him, the way shown him by the voice of his soul, to which he is spontaneously obedient.

We are told how C.R.C. goes his way very earnestly, with the utmost precision. It is his desire not to deviate one iota from the meridian. Certainly, there are always many byways, and the way is often so rough and untrodden that he is uncertain whether he is really on the right path.

Anyone who is already engaged in walking his path, following his visit to the inner sanctuary – the sanctuary of the three cedar trees – will be able to understand this completely and will feel the same as C.R.C. As one walks the path, doubts as to whether one is following the right course really do arise from time to time. At such moments, the only thing to do is to listen carefully to the voice of the soul. Then it must be shown, once again, whether or not the candidate possesses sufficient faith and trust to be able to understand the voice of the soul in the right way.

Every pupil on the path is sometimes visited by fears. Fear is one of the foremost obstacles on the path. Fear emanates from the respiration field, from the auric being. The respiration field is populated by many fears, which from time to time endeavour to take control of your system. You always take a byroad when, for instance, you allow fear for your existence to overpower you. That is why the lesson concerning the dove and the raven has to be considered again and again and must always remain at the centre

of your interest and vigilance. Guided by the voice of the soul and in total self-forgetfulness, you need to stand in a state of serving sacrifice. If you remain standing in self-forgetfulness, fear will not be able to gain dominion over you, because then you will not be thinking of yourself. In this way, we all need to learn from experience.

The voice of the soul has three aspects, three modes of activity. It is perhaps better to speak of three soul-voices. The development of the soul includes a process during which three voices gradually begin to speak. These correspond with the three gnostic mysteries discussed in the previous chapter.

The first voice develops as soon as the gnostic radiation is able to enter the heart sanctuary and, via the rose, awakens insight in the head sanctuary. The second voice of the soul begins to speak when the soul-power, the gnostic force, also begins to gain control in and over your respiration field, when the gnostic radiation penetrates the sidereal mantle. The liver is the physical organ corresponding with this. The third voice of the soul, corresponding with the third gnostic mystery, begins to speak when the current of gnostic forces also touches the etheric body, which in the material body cooperates with the spleen. Thus the voice of the soul speaks three languages: the languages of the three Brotherhoods about which we have already spoken: the Brotherhood of the Rosycross, the Brotherhood of the Pure Ones, and the Brotherhood of the Holy Grail.

Meanwhile, C.R.C. has shown that he has command of at least the first of these three soul-languages: the language of the heart, the language of the sternum, the song of the rose, the language of the first mystery, that wells up from the heart and awakens insight in the head sanctuary. It is clear that those who still stand in the first mystery need to begin with the process of preparation with respect to the second mystery, which has to do with the astral mantle, the sidereal mantle, the respiration field. Such persons must learn to overcome, to resist all attacks of those forces still

present in his respiration field. The respiration field, the sidereal mantle, must be completely purified.

The moment comes when C.R.C. sees in the distance a beautiful gate, the gate of the temple of initiation into the Golden Head, the gate to the temple of the mysteries, the topmost part of the sevenfold Living Body of the modern Spiritual School. The fact that C.R.C. sees this proves that he is now capable of speaking the second language of the soul. Now a leap must be made from the consciousness bound to time and space to the omnipresent consciousness, the true soul-consciousness. Anyone who is genuinely capable of seeing in this state of consciousness sees before him, without any doubt, the gate of the universal mysteries.

Above this gate hangs a shield, on which some words of warning are proclaimed. These words refer to a wonderful activity concerning, among other things, the liver, which is the organ specifically intended to absorb the astral radiations needed by the body, including those needed to purify the blood. The liver is an exceptionally important organ for the cleansing of the blood. So, when the soul has been born, and thus the rose of the heart is awake and soul-power is sparkling from the head sanctuary, this means, at the same time, that the liver has begun to act in a new way, for the heart always works with the liver. The liver and the heart are two interdependent organs.

You know that when the Gnosis touches a human being, this results in an alteration of the blood. If this is to be lasting, then the liver must cooperate with the new situation in the blood. As already stated, the liver is an organ of purification. Everything that does not belong in the blood is, as it were, ejected by the liver. So you can understand that if the gnostic process does not continue, and remains restricted to just one impulse in the blood, then all too soon, the gnostic influence will be eliminated from the blood as a result of the natural activity of the liver. That is why, in due time, the liver has to be made receptive to the gnostic touch, and for this to happen, the gnostic force needs to break through to the astral

field, the respiration-field of the microcosm.

The liver is enclosed in a kind of network, sometimes referred to as the "liver-net". This is a complicated system of antennae for receiving astral radiations. So when, in the second mystery, the Gnosis breaks through to the respiration field, whilst the heart already functions in the Gnosis and the blood is receptive to it, the gnostic radiation is also inhaled by the liver and the liver is enabled to retain the gnostic fluid in the blood. Then, what enters the heart is no longer ejected by the liver but rather sustained by the activity of the liver.

We are emphasising these things in order to make it clear that at a certain moment the bodily processes of the candidate, the pupil of the Rosycross, unfold in quite a different way than is the case among ordinary mankind, the basis for the great transfiguration in fact being laid down in the very beginning.

Through being obedient to the voice of the soul, C.R.C. reaches the gate. The new activity of the liver begins to be demonstrated and is powerfully stimulated. Tremendous, new energies are set free in the blood. All physical energies are made possible and are highly influenced by the liver-spleen system. So, without taking any further notice of the way he is going, C.R.C. hastens with great vigour towards the gate, which in fact lies at the side of the pathway he has to follow. This is a very mysterious part of *The Alchemical Wedding*. What, here, is called 'the pathway', is nothing else than the course of the serpent-fire system, the path which, in the gnostic development, must be walked from above to below. This is in contrast to the occult process, in which the attempt is made, initially, to walk the path from below to above, which always results in the greatest possible misery.

Once the soul has awakened in the head sanctuary, the path must be followed from above to below. But a moment comes when, during the descent via the serpent-fire system, a deviation is made to the right-hand side, to the liver. That is why the story is correct when it says that when C.R.C. sees the gate of the liver,



he immediately turns aside from the path and hurries towards the gate. (It should be noted that the way downwards leads along the right-hand ganglion of the sympathetic nerve, until it reaches the sacral plexus.)

As C.R.C. draws near, he reads above the gate the inscription: *Stay far from here, you who are unworthy!* This means that if you have not been initiated, if you have not yet reached this stage, do not force this course of development, for that would do you serious harm. No one can or may force these things to unfold.

It is clear that at the beginning of the journey along the path taken by C.R.C., the emphasis falls first of all on the heart. As soon as the human being's heart sanctuary has been made receptive to the Gnosis, it begins to change, literally and bodily.

The heart sanctuary possesses many radioactive faculties. When the gnostic fluid touches you, the cell structure of the heart sanctuary is changed by means of a new radioactive force. That is why, once this path has been begun, any turning back is advised against most strongly, and is in fact impossible. *The Alchemical Wedding* shows this quite emphatically. That is why it says that as soon as C.R.C. tried to turn round, a terrific storm arose. ●nce you have begun to change the structure of your personality right down to the smallest atom, there comes a time when you can no longer say: "Now I've had enough". Once the heart-organ is attuned to the gnostic radiations, it eventually becomes impossible for ordinary dialectical radiations to affect you.

So you see how, even at the beginning of the path, transfiguration is already taking place. The heart which trusts in the Gnosis is therefore always of a particular type, and the same can be said of the liver. ●nce the liver is attuned to and breathes the gnostic sidereal radiations, the pupil is bound to use the energy thus differentiated in the blood in the service of the Gnosis. This is what underlies the self-evident warning: *Stay far from here, you who are unworthy!*

Thus C.R.C. stands before the gatekeeper, who is clad in a sky-

blue robe. Blue is the colour of the sidereal light. The radiation of the liver is also blue, by virtue of its close connection with the astral radiations. The gatekeeper now has to examine whether C.R.C. is a worthy candidate for the Alchemical Wedding. That is why he asks him for his letter of invitation. C.R.C. carries this letter with him.

If you stand in the first mystery, then you too carry the letter of invitation with you, in your heart sanctuary. If the Gnosis has touched you in the heart sanctuary, if the blazing fire of the Gnosis has moved your heart and has entered into you, then your breastbone will speak of it. So it is not for nothing that the breastbone is called the “sternum”, or “that which radiates”. The condition of the sternum is the living letter of your life’s quality. This living letter is carried in the heart sanctuary by every seriously striving pupil. So if, in the Gnosis, you are asked for your letter of invitation, you can show your open heart. If you stand in the first mystery, and if the four roses have been put on your hat, you will always be a welcome guest. The letter, the special condition of the sternum, is the basis for the blooming of the rose. That is why the Bible says that God sees into man’s heart. Now you will understand this sacred expression. If your heart thus testifies of your new state of being, you too are greeted with the words: *Come in, brother, sister, you are a welcome guest.*

And when Christian Rosycross is asked to give his name, he answers: “I am a brother of the Red Rosycross”. The law of Christ is written in his heart. The red rose of the blood has opened in him. A Red Rosicrucian is above all a person who is striving to approach the second mystery. This brother of the Red Rosycross, then, is also very decidedly called “Christian Rosycross”. He is not simply a rosicrucian, but one in whom the spark of the spirit, the rose, is placed in the service of the astral light of Christ.

What we mean by this is as follows: the sternum possesses the ability to attract many things for which you yearn. You open your heart in accordance with your desires and, via the liver, you attract

astral forces in harmony with them. All of us are surrounded by a mighty astral field; we live from a tremendous sidereal ocean. With every heartbeat, the liver inhales sidereal forces. So if you open your heart for the gnostic mystery, a response will always come; a touch, a certain process, will always unfold in you. But in this you need, at the same time, to be entirely directed towards Jesus Christ our Lord, which means: the astral field of the Gnosis. For what you need to attain your goal is precisely that sidereal power of the Christ-field, the sixth cosmic domain, the new life-field.

That is why one cannot simply say: "I am a Rosicrucian". That doesn't mean a thing, for there are many groups calling themselves by that name. There is, however, only one *Christian Rosycross*. There is only one type of human being who can adorn himself with the name C.R.C. That is why such a human being is not simply a brother of the Rosycross, but is called *Christian Rosycross*. It is in the radiations of Christ, in the astral field of the Christ-Hierophants, that he wishes to walk the path.

Thus he enters through the gate, but first he is obliged to purchase a golden badge. He receives this token in return for surrendering his flask of water. Remember that C.R.C. began his journey with bread, water and salt. He left his bag of bread behind at the cedar trees and here, at the gate, he leaves behind his flask of water now that, in addition to the bread of life, he also possesses the water of life. He himself now possesses bread and wine. Only now has he become a true Christian.

When one does not wish or is not able to be a Christian in that sense, one always remains bound to dialectical nature. If your heart is opened and full of interest for the Gnosis, but not in a positive Christian sense, not with an absolute yearning for the other realm, in complete self-surrender, then you will remain an ordinary person who eventually becomes like a filled vessel to which nothing more can be added.

In the Universal Doctrine, the great bloodstream which flows

out of the portal vein of the liver is always compared with a stream of water or wine. As a pupil of the Mystery School, the time will come when you will have to be capable of differentiating this new stream of force. Think of the Holy Supper, during which the candidate is given bread and wine. The meaning of this may be made clear to you by the following:

When you enter the School of the modern Rosycross, you are not only linked with a doctrine, but also with power. You always receive two forces: bread and wine are outpoured over you during every temple service – the bread, in order to bring about the first process of the heart; the wine of the spirit, the water of life, in order to make possible, temporarily, the renewing function of the liver, since the new activity of the liver cannot yet unfold in the beginning pupil. With these provisions, you must try to walk the path. With this gift of bread and wine you are fed and succoured so that you may walk the path in its initial stages.

But you are naturally expected to become self-realising and self-determining as quickly as possible, and capable of attracting bread *and* wine first-hand. At the outset, bread and wine are offered as gnostic building materials for the soul to enable the work to be begun. But as soon as the gate itself is opened, the temporary, second-hand energy is replaced by direct sidereal energy. That is why C.R.C. has to leave behind with the first gatekeeper his flask of water from which he has satisfied his thirst until that moment. He no longer needs such sustenance; from a gnostic point of view he has become autonomous. As proof of this he receives the badge, the golden seal. On it are engraved only the letters S. and C., the initial letters of the words *Spes Charitas*. We would like to translate these words for you as: “Now have hope – wellfounded – in the manifestation of divine love”.

Let us now take up the thread of our explanation once more. In deep yearning for the Gnosis, you enter the first mystery, as a result of which the rose of the heart opens and the gnostic fluid

streams into your blood. In addition, a new light is ignited in your head sanctuary, and as proof of this, the blood-red sash can be bound crosswise over your shoulders, and you can wear four roses on your hat. Thus you embark on your journey. You are not simply directed towards the mystery, but above all yearning for the Christian mystery, for the original fatherland, for the astralis of the Gnosis.

Through this, a new activity develops in your respiration-field. New forces from the respiration-field are inhaled by the liver. At the same time, the blood is renewed daily with the new forces, so that you gain more and more energy for walking the path and for persisting in so doing. He who is thus engaged in realising the second mystery within himself, can cherish a well-founded hope in the manifestation of divine love. The divine love, universal love, is the highest, the noblest, the purest energy, in which the mystery of the Grail, the third mystery, can also be realised and the magic of love unfolded. For that purpose, C.R.C. possesses yet another borrowed faculty: salt. But this too he will soon have to relinquish, as we shall see.



*Now having lingered rather long with him, the night began to close in and a beacon above the gate was lit so that everyone who was still on his road could hasten towards it.*

*The road that led directly to the fortress was enclosed on both sides by high walls and planted with all sorts of excellent fruit trees. On every third tree alongside the road lanterns were hung, which had already been lighted with a glorious torch by a beautiful Maiden in sky-blue clothes. This was such a noble and impressive spectacle that I delayed somewhat longer than was strictly necessary.*

*After sufficient and advantageous instruction I friendly departed from the first gate keeper. Though I would gladly have known what was written in the letter, I restrained my curiosity since I had no reason to mistrust the gate keeper, and I went on my way until I reached the other gate. It looked nearly the same as the first one, but was adorned with different images of mysterious significance. On the notice board that was fixed on it was written: Give, and it shall be given unto you.*

*At this gate lay a terrifying, chained lion who, as soon as he saw me, arose and tried to attack me, whereupon the other gate keeper, lying on a marble stone, awakened and told me not to be afraid. Driving the lion behind him he took the letter which I with trembling gave him. After reading it he said with deep respect: "Be well-come in the name of God. You are the man whom for a long time I desired to meet". Meanwhile he also drew out a badge,*

*and asked me whether I could give him something in return. Having nothing else left but my salt, I presented it to him and he accepted gratefully. Upon this badge again stood only two letters, namely S.M.<sup>27</sup>*

*When I wished to speak with this gate keeper also, a bell in the fortress began to ring, so he advised me urgently to make haste, or else all my labour and effort would serve no purpose, for the lights above had already begun to be extinguished.*

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27. Sal Menstrualis, the purifying salt.



## The six lanterns

As you will recall, C.R.C. embarked on his journey with bread, water and salt. He left his bread behind at the three cedar trees, after spontaneously taking the path that led directly to his goal. In this way he fulfilled the first mystery with respect to himself.

The meaning of this was, as we saw, that the pupil receives new nourishment for the soul every day, for he is able to draw first-hand from the eternal fount of all things. The ration one receives for today must also be used today, in self-sacrificing, loving service to all. To this, it can be added further that the bread, the first impulse of the Gnosis which enters the sternum, is intended to be able to break through to the soul-centre, the head sanctuary, in which the sanctuary of the three cedars is situated. As soon as this soul-centre has been reached, then through it, and through it alone, the gate of the liver can be influenced, so that this wonderful organ, the liver, will no longer expel the gnostic elements but will, on the contrary, be able to retain them.

Once this goal has been reached, the liver is adapted from within, by means of the new way of life of the soul, until this organ itself becomes open to the direct gnostic influences of the second mystery, which then becomes a reality for the candidate. Understandably, many greater energies are thus liberated within the blood-soul, energies which are driven throughout the entire body via the portal vein of the liver, and which enable the candidate to greater things. The indirect vital energy liberated via the impulse of the heart, is then partially replaced by the direct acti-

vities of the liver. Via the heart, forces enter which vivify the spirit-spark; via the liver, sidereal forces enter which provide the blood with tremendous energies.

As a result, C.R.C. is able to leave his flask of water with the gatekeeper and, as we saw, he receives the golden badge, the seal of *Spes* and *Charitas*. He can now cherish a well-founded hope in the fulfilment of the divine love of the third mystery, the mystery of the Holy Grail. Full of trust, he can now wait for the manifestation of all that follows. In this way, he proceeds on his journey to the second gatekeeper.

Meanwhile, night has fallen and it has become dark. When the gate of the liver is open to the Gnosis and the liver-functions are thus made increasingly free of the sidereal forces of ordinary nature, it becomes dark for the pupil, as far as nature is concerned. When the liver and its activity are manifested in the way described above, the pupil is, in very important aspects, totally sundered from dialectics and its activities. First the heart is lost to ordinary nature, followed by the liver-functions. And since the liver is such a powerful source of energy for the human being, it is clear that once these energies, for the most part, no longer stem from ordinary nature, ordinary nature loses its savour for the pupil. There is then no longer any danger that the candidate will lose himself in dialectical nature, spending his time and energy on the useless things of the nature of death. In this sense, it becomes night for him.

When the light of the dialectical sun sets, the night of the nature of death has come. But immediately, and how can it be otherwise, the morning-glow of a new day begins to shine. Even though, in one sense, it is night, in another sense, it is light. Liver-energy is always accompanied by power and light. The new energy surging in the pupil means that at the same time a new source of light begins to function for him.

That is why the story tells of a beautiful maiden, clad in a blue gown – a reference to the new activity of the liver – who had lit all the lanterns that were hanging on three trees on either side of the

pathway to the fortress. This pronouncement, too, draws attention to the liver-functions. The three trees on each side, with their burning lanterns, symbolise the forces of the new source of energy. Each tree has a lantern, and there are three trees on the left-hand side and three on the right, symbolising a positive and a negative activity. Thus there are two times three forces, positively and negatively polarised: two attracting forces, two repelling forces and two neutralising forces. This sums up the entire activity of the liver-system. Via the liver, astral forces enter; in the case of our candidate these are astral forces from the sixth cosmic domain, from the new life-field. These forces are attracted; at the same time everything that cannot serve for the sanctification and use of the candidate is expelled by the liver. In this way the pupil is amply protected. Harmful sidereal influences can no longer enter via the gate of the liver.

There are, however, other openings, other ways through which adversary forces can enter the system of the pupil who has reached this point on the path. Think, for example, of the various points of the serpent-fire system and of the various respiratory functions of the head sanctuary. Think also, in this context, of the oft-discussed seven candelabra. It is in every sense understandable that via these ways the adversary forces are still able to penetrate the blood of the pupil. However, a new, neutralising force is also to be found in the liver. As regards adversary forces which still seek to penetrate the bloodstream in order to turn the path or the vision of the pupil in the wrong direction, the third factor signifies a great protection, which neutralises, binds and drives out all harmful influences. What an exceptional value this threefold system of the liver has for the pupil! These three sidereal forces together form a mighty source of help for the pupil, a mighty source of light. So from then on, C.R.C. possesses, from within, a threefold light in the liver-spleen system.

And now he goes on to the second gatekeeper. The second door,

too, is decorated with images and proverbs. Above this gate is a board on which he reads: *Give and it shall be given unto you*. At the gate lies a lion, which receives him with a loud roar. Here, too, the lion is the symbol of the guardian of the new state of life, the temple of the Holy Grail, the temple of love, the temple of the third mystery.

He who is able to pass the lion, immediately enters the great transformation; he enters the new life-field: rebirth has begun. Such a person becomes a citizen of the Golden Head, the resurrection-field. Flesh and blood cannot inherit the kingdom of God. Only a changed, a reborn human being has admittance to the true, immaculate state of life.

Let us summarise briefly what is necessary to be able to enter the new life-field, the resurrection-field.

Firstly, a new life-principle is necessary, coming into existence from within the heart. Secondly, a mighty new vital energy, corresponding with the liver, is required. And thirdly, a new vital substance is needed for this great, transfiguring transformation. The new vital substance represents the materials for building the golden wedding garment. It is liberated in the etheric body, and the spleen is the physical organ corresponding with it. The spleen is an ether-absorbing organ, and ethers are building materials in the most absolute sense. In *The Alchemical Wedding of C.R.C.* they are referred to as “salt”. Salt is crystallising, salt is conserving, but it is also cleansing.

In the initial stages of his course of development, the pupil who begins to walk the path must work with the old ethers, because the new ethers are not yet at his disposal. That is why in the beginning he endeavours to bring the old ethers of the nature of death into as pure a state as possible. He tries to “get the most out of them”, with a view to fulfilling his plan to become a participant in the Immovable Kingdom. This is the reason for the elementary way of life and the rules accepted by the professing pupil of the School.

In the beginning, he tries to row with the oars he has.

However, the true building materials, the new building materials he then needs, cannot possibly be realised on the basis of the old ether-values. The old ethers are totally worthless in the new life-field. That is why there first has to be a new life-principle. This is followed, in the second mystery, by the development of a new life-energy. And when the liver assures the full safety of the further development, the four holy foods, the new ethers, are out-poured over the candidate. In this way the new vital substance, the new building substance, enters his system. Then, in the same way as was done by the liver, the spleen becomes closed, as far as possible, to dialectical forces, the old ethers, and open to the four original, heavenly ethers. In this way, the third aspect of the Gnosis, the third mystery, is fulfilled in the candidate. He no longer receives the “salt” of ordinary nature, but the etheric building materials of the new nature. *The Alchemical Wedding* uses the letters S.M.: *Sal Menstrualis*, the purifying salt, to refer to the etheric building materials of the new nature. The new substance enters; a new salt, a purifying salt is differentiated in the system. This is the element that carries out the true transfiguration, realising first of all the golden wedding garment. That is the meaning of the second badge received by C.R.C.

Finally, we are struck by the letter of recommendation that C.R.C. must hand over. The first gatekeeper reads the letter written to C.R.C. in his heart. The second letter, however, concerns the newly opened source of life, also present in the candidate.

Now, perhaps, you will also understand the words we find in Mark 9:50: “Have salt in yourselves!”, as Jesus the Lord bade his disciples. If you are permitted to receive this salt, you ought not to render it tasteless. And that is what you will do if you do not use it. Therefore, live in the present! Do not wait until later for the salt of life, but begin now, with all your trust, faith and perseverance, on the basis of your current state. Then you will quickly make

progress and, in group unity with your brothers and sisters, steadfastly go forward on the path, until you reach the Golden Head: the resurrection-field. That is why *The Alchemical Wedding* states:

*When I wished to speak with this gate keeper also, a bell in the fortress began to ring, so he advised me urgently to make haste, or else all my labour and effort would have serve no purpose, for the lights above had already begun to be extinguished.*

May the words spoken by the gatekeeper:

*Be well-come in the name of God. You are the man whom for a long time I desired to meet.*

one day be spoken for you too, and may God grant – as quickly as possible!



*Whereupon I left with such haste that I did not heed the gate keeper, so fearful was I, and not without reason. For I could not run so fast but the Maiden, who had extinguished all the lights, overtook me and I should never have found the road if she had not lighted it with her torch. I barely succeeded in slipping through behind her, for this gate was closed so rapidly that the tail of my coat was caught in it. Of course I had to leave it behind for neither I, nor those who stood calling without could prevail with the gate keeper to open it again. He said that he had given the key to the Maiden and that she had taken it with her to the garden.*

*In the mean time I looked again at the gate. It was so magnificent as to be second to none in the whole world. On each side of the door stood a column; on one of them stood a pleasant figure with the inscription "Congratulor".<sup>28</sup> The figure on the other column sadly hid his face; underneath was the word "Condoleo".<sup>29</sup> In brief, there were such obscure and mysterious words and images on them that the most dexterous man on earth could not have explained them. However, if God permits, I will before long bring them all to light and explain them.*

*At this gate I had again to give my name. It was written down in a small vellum book and sent with the others to the Bridegroom.*

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28. I rejoice with you.

29. I suffer with you.



*Only then did I receive the true badge of the guests, which was somewhat smaller than the former but much heavier. On it were the letters S.P.N.<sup>30</sup>*

*Moreover, a new pair of shoes was given me, for the floor of the fortress was laid with pure white marble. My old shoes I was allowed to give to one of the poor who sat in throngs, but in good order, at the gate. I gave them to an old man, after which two pages with torches led me into a little room where they asked me to sit down on a bench. They put their torches in two holes in the floor and left me on my own.*

*Soon after this I heard a noise, but did not see anything. It proved to be some men who attacked me, but since I could see nothing, I had to endure it and wait for what they would do with me. Presently I perceived that they were barbers and I asked them not to hold me so tight, for I was content to do what they desired. Then they let me go and one of them, whom I could not see, gently cut away the hair from the crown of my head, but on my forehead, at my ears and eyes he permitted my long ice-grey locks to hang.*

*I must confess that such a beginning almost caused me to lose courage, for I was unable to see and they held me so tightly that I could not think otherwise than that God had left me on account of my boldness. The invisible barbers carefully gathered the shorn hair and took it away with them.*

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30. Sponsi praesentandus nuptiis, guest of the bridegroom at the wedding.

*Then the two pages, laughing heartily because of my fear, entered again, but they had hardly spoken a few words with me when again a little bell began to ring, which was the sign for us to assemble again, as the pages informed me. They invited me to follow them and lighted my road along many passages, doors and winding stairs into a spacious hall.*

*In this hall there was a great multitude of guests, emperors, kings, princes and lords, noble and ignoble, rich and poor, and all kinds of rabble, at which I marvelled greatly, and thought to myself: "Ah, what a fool you have been to engage upon a journey that caused so much effort and privation, when here are those fellows you know so well and yet had never any reason to esteem. They are now all here, whereas you, with all your prayers and supplications, hardly got in at last!" This and more the Devil, whom I had expelled as well as I could, suggested to me.*

*Meanwhile one or other of my acquaintances addressed me: "So, Brother Rosycross, are you here, too?" "Yes, brothers", I answered, "the grace of God has helped me in also", at which they scoffed at me, finding it ridiculous that there should be need of God in so slight an occasion. When I asked each of them concerning the road along which they had arrived, most of them said they had had to clamber over the rocks. Then several trumpets, which we did not yet see, began to sound, calling us to the table, whereupon most people seated themselves, everyone as he judged himself above the rest. So for me and some other sorry fellows*

*there was scarcely a little nook left at the lower end of the table. Presently the two pages entered and one of them said grace in such a beautiful manner that my heart was lifted up in joy. Certain great fools, however, paid little attention and laughed and winked one at another, biting their hats and more such unseemly antics. After this, the meal was brought in, and though none could be seen, everything was managed in so orderly a fashion that it seemed to me as if every guest had his proper attendant.*

*When the braggarts had satisfied their hunger somewhat and the wine had taken away their restraint, they began to vaunt and boast. One would prove this, another that, and the most sorry idiot made the loudest noise. When I call to mind what preternatural and impossible things I then heard, I am still vexed with it. At last they did not even kept their places but one rascal here, another there, insinuated himself in between the noblemen. They boasted about deeds which neither Sampson, nor Hercules with all their strength could ever have achieved. The one would discharge Atlas of his burden, another would draw forth the three-headed Cerberus from Hell. In brief, everyone bragged vociferously, and yet the great lords were so simple that they believed their prattle. Then the rogues became so audacious that although they were now and then rapped over the fingers with a knife, they did not flinch. And when, for instance, one of them had filched a gold chain, all wanted to do the same thing. There was one who heard the rustling of the heavens; a second said he could see Plato's*

*ideas, and a third could number Democritus's atoms. There were also not a few pretenders to perpetual motion. Many of them, I thought, had a good understanding but unfortunately assumed too much of themselves. Lastly, there was a man who tried to persuade us that he saw those who served us. He would have pursued his boasting had not one of those invisible servants gave him such a hard cuff upon his lying mouth that not only he, but many who were by him, became mute as mice.*

*It pleased me best of all that all those whom I held in any esteem were quietly well-behaved, did not speak loudly but acknowledged themselves to be ignorant men for whom the mysteries of nature were too high and they themselves much too little.*

*In this tumult I had almost cursed the day that brought me here, for I could not but with anguish behold that licentious and frivolous people were seated at the board, but I in my humble corner could not even be left in peace, one of those rascals scornfully reproaching me for a motley fool. At that moment I was not yet aware that there was still another gate to be passed, but supposed that I was throughout the whole wedding to continue in this scorn, contempt and indignity, which I had not deserved, either of the Bridegroom or the Bride. Then, in my opinion, they should have done well to sort out some other fool for the wedding.*

*Witness to what impatience the injustice of this world can bring simple hearts. But this was but a part of the lameness of which, as mentioned before, I dreamed.*

*The clamour grew louder and louder, for there were also those who boasted of false and imaginary visions, and told us about horrible and lying dreams.*

*Beside me sat a quiet, distinguished gentleman, who now and then spoke of more excellent matters. At length he said: "Well, brother, if someone should come who were willing to instruct these blockheads in the right road, would he be heard?" "Certainly not", I replied. "The world", he said, "is now resolved, whatever comes to it, to be cheated, and it does not want to listen to those who intend its good. Look, for instance, to that cocky ass over there, who with his nonsense and foolish conceits tries to become the centre of attention. And how that person there ridicules people with strange and mysterious words. Yet believe me, the time is now coming when these cheats will be unmasked and the whole world shall know what vagabond imposters were concealed behind them. Then perhaps that will be valued which at present is not esteemed".*

*While he was speaking and the clamour grew worse and worse, all of a sudden there began in the hall such sweet and sublime music as in all the days of my life I had never yet heard. It silenced everyone to attention to what would come. There were in this music all sorts of stringed instruments imaginable, which sounded together in such harmony that I forgot myself, and sat so immovable that those who sat next to me were amazed at me. This lasted for nearly half an hour in which none of us spoke one word. For*

*as soon as anyone was about to open his mouth, he got an unexpected blow without knowing from where it came. Since we were not permitted to see any of the musicians, I should have been glad to view all the instruments they used. After half an hour the music ceased unexpectedly and we could neither see nor hear anything further. Soon after this a great noise began to sound before the door of the hall, and trumpets, shawms and kettle-drums were beaten as masterly as if the Emperor of Rome had been entering. The door opened of itself and the blare of trumpets became so loud that we were hardly able to endure it.*

*Meanwhile, so it seemed to me, many thousand small lights entered the hall, all of which marched in so very exact an order that we were highly amazed. Then the two pages mentioned before entered with brightly burning torches, lighting the road for a beautiful Maiden, seated on a gloriously golden, triumphant self-moving throne. It seemed to me that she was the same who before, on the road, had kindled and put out the lights, and that these were her attendants who, previously, stood near the trees. But now she no longer wore a sky-coloured robe, but a snow-white, radiant gown that sparkled with pure gold and cast such a lustre that we hardly dared look at it. Both the pages were dressed after the same manner although somewhat more simply.*

*As soon as the Maiden had reached the centre of the hall, she descended from her throne and all the small lights made obeisance before her. We all stood up from our benches, yet*

*everyone remained in his own place. After she had bowed to us, and we to her, having shown reverence to one another, she began in a sweet voice, to speak as follows:*

*The King, my Lord most gracious,  
is now not very far from us,  
as also is his lovely Bride,  
to him in honour and virtue joined.  
They have, with great delight imbued,  
your arrival hither viewed.  
They offer to you one and all  
their blessings, and their grace withal.  
There's great desire within their heart  
that true success shall be your part,  
so that the approaching joyful feast  
will know no sorrow in the least.*

*Hereupon she again courteously bowed, with all her small tapers, and after this continued:*

*In the letter sent to you  
that you might of the wedding know,  
none was called to journey here  
who'd not been granted long ago,  
the gifts of God in his own being*

*and soul-yearning deep did show.  
They can't in any wise believe  
that anyone, though bold indeed,  
in disregard of law and rule  
would dare set foot within this hall,  
unless he had long been preparing  
for this feast, this nuptial gathering.  
Therefore, of their hope they tell,  
that with you all it will be well.  
That many, though they walk in darkness,  
are prepared, gives them great gladness.*

*Yet there are those so bold and rude,  
not weighing their ineptitude,  
who force their way to a position  
for which they've not at all been chosen.  
So that no rascal steals within,  
no villain or rascalion  
who, though he has no invitation,  
seeks to join this celebration,  
tomorrow at the break of day,  
scales shall be fixed, each one to weigh,  
and thereby each shall quickly find  
what he at home has left behind.*



*Now should there be among you those  
who of themselves are dubious,  
then let them hence depart with haste,  
for if they tarry in this place,  
no mercy will they receive here,  
but only shame, and harm severe.  
If pangs of conscience you must follow  
then here remain until the morrow.  
You'll be released again at morn,  
but here you never may return.*

*Let him who's learnt from what's behind him  
allow his dutiful page to guide him  
to his chamber, where he'll find  
rest and sleep of plenteous kind  
if honour he expects from weighing.  
Otherwise his sleep may fail him!  
All others who here tarry still  
will have to hazard good or ill:  
for those who strive to aim too high  
'twere better from here far to fly.  
And now let us our hope express –  
for one and all: the very best!*

*As soon as the Maiden had finished speaking, she bowed again and cheerfully returned to her place on her throne, after which the trumpets began again to sound again, which did not prevent many of us from sighing deeply.*

*Then she was conducted outside invisibly by some of the small tapers, but most of them remained in the room and joined us: one small taper for each of us.*

*Our perplexity was such that I am hardly able to express what melancholy thoughts and gestures were exchanged between us. Yet most of us were resolved to await the scales, and in case things did not fall out well, they hoped to depart in peace.*

*I had soon made up my mind; my conscience being convinced of total ignorance and unworthiness, I intended to stay with the rest in the hall and chose rather to content myself with the meal I had already eaten than to risk a future repulse with all its dangers. After everyone had been conducted by his small taper into a chamber – each had a separate one, as I understood later – there were nine of us left, among whom was also the one who had spoken to me previously at the meal. Our tapers, however, did not leave us. Within an hour one of the pages mentioned before came in with a large bundle of cords and demanded of us whether we had decided to remain there. When we had, with sighs, affirmed, he bound each of us in a particular place and then left with our small tapers, leaving us, poor wretches, in darkness.*

*Tears filled the eyes of many of us and I also could not control*

*my tears. For although we were not forbidden to speak, yet we found no words to express our anguish and sorrow. The cords were made in such a strange manner that no one could cut them, much less get them off his feet. Nor could I console myself with the thought that many of those now sleeping would have to meet great humiliation, while we could pay for our audacity in one night. At last, in my sorrowful thoughts, I fell asleep, during which I had a dream.*

*Although this dream has no great significance, I think it not superfluous to tell it. I dreamed that I was on a high mountain and saw before me a great, wide valley. In this valley were gathered together an immense multitude of people, each of which had at his head a thread by which he was affixed to heaven. One hung high, another low, and some stood still on the earth. In the air flew up and down an ancient man who had a pair of scissors in his hand with which he cut one thread here, one thread there. The one closest to the earth was soonest down and fell without much noise. But when it happened to one of the high ones his fall shook the earth. Some had the good fortune to have their threads so stretched that they reached the earth before the thread was cut. I took pleasure in this tumbling, and rejoiced greatly when someone who had over-exalted himself in the air, fell down so shamefully that he carried some of his neighbours along with him. It also made me happy if someone who remained near the earth, could disappear so quietly that even his neighbours did not perceive it.*

*While I was at the peak of my enjoyment, I was nudged by one of my fellow prisoners which woke me up, to my great displeasure. I considered my dream and related it to my brother who lay on my other side. He was not dissatisfied with it and hoped some help could be in it.*

*With such talking we spent the rest of the night, and with longing awaited the day.*

## The temple of judgement (I)

As in many parts of the story of Christian Rosycross, here too, in the text quoted above, it is shown how much the candidate on the path of redemption must devote himself to this path, absolutely and without any doubt, throughout all the phases through which he has to pass, if he does not wish to risk the danger of encountering great difficulties or even losing altogether the possibilities opening before him. Just as the rosebud should not encounter any impediment if it is to attain a flawless and beautiful splendour of colour, line and form, so the candidate must pursue his inner growth and unfoldment with unflagging zeal and concentration. As becomes increasingly clear as the story proceeds, C.R.C. was a thoroughly prepared pupil. In spite of that, however, he was only just able to pass through the second gate before it was slammed shut. And he had to leave behind a scrap of his jacket which had become caught in between.

You will understand this image. There is no human being who walks the path of return, the way leading from the dialectical, sunken state back to the kingdom of the beginning, and accomplishes this ascent with flying colours. The prodigal son who goes to the Father is a person who is conscious of his guilt, and is filled with remorse, who sees his own poverty and impotence and knows he can only fulfil his laborious quest safely in the power of Him, who has gone before us, the Christ. That is why C.R.C. admits quite frankly that he would never have been able to find the way if the Virgin, the light that was guiding him, had not been with him.

The first thing C.R.C. notices with respect to the second gate is the glory emanating from it. The candidate who experiences this and thus knows that he is approaching the wedding chamber, is filled with a great inner joy, not to be compared with any earthly happiness. The two statues at the gate, bearing the words *Congrulator*, I rejoice with you, and *Condoleo*, I suffer with you, in no way detract from this, but explain, precisely and with emphasis, the nature and depth of the path of experience on which C.R.C. finds himself.

For the path of return is characterised by a continual dying and a continual growth in renewal. The old, the unholy, must perish completely, in order to make room for the holy, the imperishable. Both processes merge with each other. They are inseparable and lead to life. Only by accepting this “descent which leads to ascent”, only through the *in Jesu morimur*, does the *per Spiritum Sanctum reviviscimus* become possible. Only in this way, by virtue of his inner signature, does the pupil become the wedding guest of the bridegroom. Throughout all these processes, during everything he has to experience, the light of the Gnosis, the light of Christ’s love, is with him as an impelling, protecting guide on his way of the cross of roses, the Via Dolorosa.

How does the candidate pass inwardly through the third gate? What is the name by which the gatekeeper must recognise him as a welcome guest?

Earlier, we saw how, firstly, the heart of the candidate becomes receptive to the Gnosis; how then, through the mysterious power that wells up from the heart, insight is awakened in the head sanctuary; and how then, through the purification of the thought life, the astral mantle, the respiration-field, is cleansed and the gate of the liver opened for the direct influx of the liberating astral forces; and finally, how, through the pupil’s perseverance and on the basis of the new astral currents, the building materials for the golden wedding garment of the soul, the new ethers, are set free in

the etheric body and work on the physical body via the spleen.

After this threefold purification and preparation, as a result of which the pupil has at his disposal a new life-principle (emanating from the heart), a new life-energy (which flows in via the liver) and a new life-substance (which enters via the spleen), the preparation for the wedding proper, for the alchemical unification of spirit and soul, can be transferred to the domain in which the wedding chamber is situated: the head sanctuary. The soul-centre, situated behind the frontal bone, in the fourth cerebral cavity which, by virtue of birth in nature, is occupied by the I of this nature, is ignited in the light of the soul as a result of the candidate's efforts. It is from this signature that the third gate-keeper reads the name for which he asks C.R.C.; the name: "Son of Man". It is the name inscribed by him in the Book of Life; it is this signature that binds him directly to the bridegroom, the spirit, the microcosmic monad. It is on account of this, that he will be permitted and able to be the guest, the fellow-worker, at the forthcoming Alchemical Wedding feast.

It goes without saying that his way of life must be characterised more than ever before by this sublime link. Just as Moses by the burning bush heard the words: "Put off your shoes from off your feet, for the place on which you stand is holy ground", so C.R.C., too, must renew his shoes, and leave the old, all the old, definitely behind him.

Next, two pages with torches lead him into a small room, stand their torches in two holes in the floor, and leave C.R.C. alone. He hears some noise and feels some men seizing him by force and gripping him very powerfully. They appear to be barbers. But he does not see them and asks them to treat him somewhat more gently, as he is quite willing to do what they want. And then they carefully shave the crown of his head. This treatment affects C.R.C., who still cannot see the men, to such an extent that he almost loses courage. But his uneasiness turns out to be unfounded, because then the two pages return and laugh at him because of his fear.



*So, Brother Rosycross, are you here too?*



What does all this mean? The genesis of the omnipresent consciousness, the true soul-consciousness, which must blaze up in the candidate for the wedding chamber so that he can participate consciously in the great processes of sanctification that have to take place there, is organically dependent on the restored connection between the pineal and pituitary glands. The pineal gland is our most sublime organ of perception, although in nature-born man it has become negative as an entrance gate for the spirit and its activities. The pituitary gland, seated in the soul-centre, is an extremely important organ which controls almost all the important bodily functions, and in earlier times it was connected to the pineal gland by a fiery bridge of kundalini-force. The light-birth of God in the head sanctuary, the genesis of the new consciousness, the birth of the true thinking-faculty, is founded on this connection between the pineal and pituitary glands, which must be restored in the candidate through the heightening of the vibration of the pituitary gland which takes place as a result of the new way of life.

In his inner ascent towards this development, which will make him conscious in the temple of the mysteries, C.R.C. experiences how, as a result of the threefold purification mentioned above, holy kundalini force emanating from the fiery circle around the pineal gland affects and irradiates the pineal and pituitary glands and restores the connection between them. He does not immediately recognise this mighty, twofold touch which overwhelms him, and cannot straight away assimilate it harmoniously. It falls upon him, in him, and its light blinds him in the beginning, so that he fancies himself to be in darkness. It irradiates his head sanctuary, encircles it in a mighty, permanent vibration, and purifies the etheric currents emanated through the hair of the head, at precisely that spot where, beneath the roof of the skull, the "hill of Golgotha", the eighth room of the tower, is situated and where soon, during the wedding feast, the divine alchemy will begin to perform its work of re-creation.

But C.R.C. is rapidly relieved to some extent of his initial consternation: the light-forces serving him, which often appear as pages in the story, are with him and make him realise that there is no reason at all for fear. On the contrary! And then he is ready to enter the temple of initiation.

There, to his painful surprise, it becomes apparent that many are to be found there whom he is convinced do not belong, who have the loudest mouths and who make a terrible fuss. He knows many of them by name, and they appear to have entered in quite a different way than he did. So it is understandable that he asks himself: "Is this what I have endured so much trouble and difficulty to achieve?" And when, in answer to the question put by several people: *So, Brother Rosycross, are you here too?* he replies: *Yes, brothers, God's grace has helped me to enter here also,* people scoff at him. People find it ridiculous to think that God's help would be necessary for such a trivial thing.

After this, the signal is given to come to the table. For the first time, the candidates are brought directly into connection with the pure astral force of the gate-temple. But only very few react positively to this direct touch, on the basis of a new soul-principle present in them. By far the majority cannot do otherwise than respond on the basis of their dialectical consciousness which, because of its negativity, can only demonstrate a reinforced, unvarnished I-centrality. This gives rise to the many revealing and humiliating scenes depicted by C.R.C. at such length in his story.

In the midst of all this tumult, there suddenly resounds some wonderful music, like the playing of many unseen stringed instruments, at which everyone falls silent. The serenity of the sixth cosmic domain makes itself known, in order to cleanse the astral atmosphere of the gate-temple which has been soiled by the unworthy visitors, and to prepare it for what will then inescapably come: the announcement of the coming judgement, a first confrontation with the great requirement, demanded of everyone who

desires admittance to the wedding chamber. The doors open and majestically, in absolute harmony and purity, and by virtue of its own laws, in loving service, the light flows into the temple and confronts the candidates with their first, introductory test: Do you have sufficient self-knowledge? Are you sufficiently prepared inwardly to meet the bridegroom, the spirit, soon, and to be his guest at the holy feast? Do you know yourself to be worthy of that?

There follows a resumé of the warnings that have been given to the candidates since they received their letter of invitation, above all not to appear in the wedding chamber without being worthy to do so. The light fades again and every candidate is left to his own self-examination. Yet, faithful to the great law of love that governs the universe, a tiny light remains with each candidate, in each candidate, in order to be of service to him in so far as that is possible.

Then comes the moment of self-judgement, the result of self-examination and honest self-knowledge, as the light expects it to be. However, most people show themselves to be incapable of this, and proceed to consider the wedding as a matter of speculation, just as people in our world of dialectics nowadays think, decide and act speculatively in everything. He who, on the other hand, wishes to approach what is holy, he who wishes to walk the path of redemption fruitfully, will inescapably have to fulfil the requirements relating to this. For his longing, in essence, is invariably expressed by the words: "Be holy, for I am holy". He who does not realise this will experience that the wedding will do him great harm.

In the end there remain only nine candidates, including C.R.C., who consider themselves unworthy to fulfil the required demands; filled with shame they allow themselves to be bound until, on the following day, judgement will be pronounced on them. How beautiful this part of C.R.C.'s story is! What human being trying to rise out of the fallen state in which we find ourselves in this



*He who exalts himself will be cast down*

world of perishability, is worthy to appear in the immaculate light of the divine order? Who, if he knows himself to be a “prodigal son”, is worthy to appear before the countenance of the Father? And are there not the words of Christ, spoken with respect to dialectical mankind: “Why do you call me good? There is none good, not even one!”

Only nine candidates are conscious of this: nine, the number of mankind, mature for the path of redemption; nine, the one hundred and forty-four thousand of which the Apocalypse speaks. In deep awareness of their unworthiness they surrender themselves humbly and unconditionally to the light of the Gnosis and allow themselves to be bound by it. In total self-surrender, in the knowledge that of themselves they are nothing and can do nothing, they entrust themselves to the judging light, which desires of them precisely this, as prerequisite for their admittance. Only in such an emptying as to the earthly self, only in such an absolute self-surrender, can the light of the spirit, the light of Christ, make its dwelling in us. Only in such a “perishing in Jesus the Lord” can the rebirth out of and through the Holy Spirit take place.

Then, in a dream, in the last night of the earthly consciousness, Christian Rosycross sees that “he who hangs high shall fall”. “He who exalts himself shall be cast down; he who humbles himself shall be exalted”. This is a law of the path of liberation, which C.R.C. finds fully confirmed on the Third Day.

## The temple of judgement (II)

We saw that C.R.C. was most astonished to have to discover, on entering the temple of initiation, that many were there who in his opinion did not at all belong, and demonstrated this all too clearly by their behaviour.

It is understandable that we ask how this was possible. How can anyone enter the temple of initiation whose inner state is not sufficiently mature for it? You will understand this when you comprehend the truth of what *The Alchemical Wedding of C.R.C.* communicates.

You know that all seven cosmic domains interpenetrate each other. In a certain respect they form one whole, one universe, one temple, one house of God. In addition there are, as logical analysis will show you, places or domains in this great house of God which act as transitory spheres between one cosmic domain and another, for all these domains merge into each other. But there are also spheres in which the seventh cosmic part completely ceases to exist, and whose vibrations and radiation-plenitudes belong entirely to the sixth cosmic domain.

Well, the temple into which we are led by the Second Day of *The Alchemical Wedding* is such an intermediate sphere, such a transitory domain. That is why a door is mentioned, a gatehouse. Beyond this gatehouse, beyond this temple, there are two further temples, as is shown in the invitation to the wedding, which in fact spoke of three temples.<sup>31</sup>

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31. See Glossary.

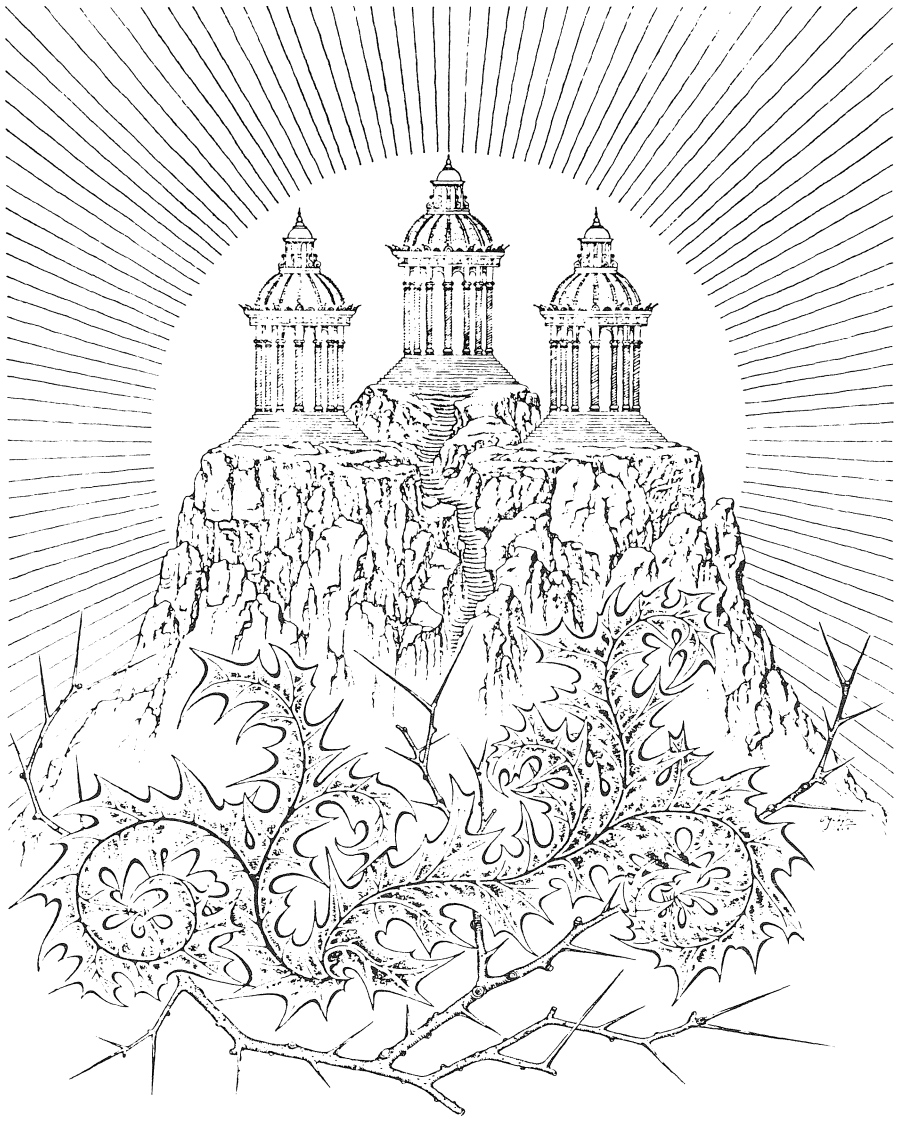
The sevenfold Living Body of the young Gnosis is surrounded by an astral field, one part of which – the topmost part – is divided into three aspects, three temples. The first is the temple of judgement, the intermediate sphere, the transitory domain, in which it must be revealed whether the candidate has sufficient soul-quality to be able to comply with the demands of the absolute soul-community. The second temple is that of the absolute soul-community itself. The third temple is that of the divine community, the temple of the birth of the spirit.

Now remember that it is not possible to speak of the soul-community of the young Gnosis in a strictly separate sense. Separate existence is a dialectical concept, a dialectical condition. The soul-community encompasses all who are reborn as to the soul. It comprises the total Universal Chain, a multitude that no one can count; a multitude into which merge, because of their state of being, all Brotherhoods and groups who find and walk the one path.

So it becomes clear why C.R.C. and also you, if you are following that path, can meet everyone who, in whatever way and in whatever group or school, is striving for a new state of life in the first temple, the field of judgement, the cosmic region in between the seventh and sixth cosmic domains. All those who are striving in one way or another, meet each other in that field. So now you can imagine C.R.C.'s profound dismay, his deep disillusionment, and you can understand why the question arose in him: "Was it for this that I troubled myself so greatly?"

Indeed, the astral sphere is not an entirely agreeable place to be. If, in the beginning, one yearns only for a domain of absolute peace, for the immense silence of a liberated life, how disappointing it will be when, having taken such trouble to arrive, one has to realise that those present, who feel themselves to be most advanced, although they are not at all in actual fact, also have the loudest mouths and elbow their way to the front!

Do you see how here, too, the law of universal freedom is dem-



*The three temples*



onstrated? You strive, you think you know and possess truth. You think you have converted the truth within yourself into positive values. Well then, you can, indeed you will have to prove it, there, in the first temple.

Do you see how the law of universal grace is demonstrated? You strive, by virtue of the signature of the royal way, you have wrestled to embrace truth, and you think perhaps that you have failed completely, in total contrast to those who fancy they have done it all so very well. Well then, because of your state of being you are driven to an astral criterion, and your state of being will now determine whether or not it will be granted to you to enter the Third Day of the Alchemical Wedding. All who truly wish to rise out of the nature of death are brought to this astral criterion; they are attracted to it like iron to a magnet and, as we said, that astral criterion is the temple of judgement.

Thus the Third Day opens with the fire of judgement in the gate-temple. You know the way in which the judgement is passed and how it is carried out. Every candidate has to be capable of withstanding the weight of seven weights on the balance. You will undoubtedly understand what kind of weights these are. They are the seven rays of the Seven-Spirit, to which the true candidate must answer.

Anyone who cannot react positively to these seven rays is sent back to his own state of being as a nature-born person in the nature of death. Anyone who wishes to break free of dialectics but does not yet possess the required characteristics, is always thrown back again into dialectics. This is not a punishment but a law. So if, as a pupil, you still experience the rock-hard grip of ordinary nature, and trouble and sorrow are central in you, you will not yet be able to pass through the gate-temple, because you will not be able to pass the astral criterion; the flames of the astral fire will prevent that.

See yourself, standing in the present. At this time, the Third Day is rising over the whole of mankind, in the sense that the rays

of the Seven-Spirit are increasing greatly in strength, placing the whole of mankind before the judgement. All those who are striving, all those who, in whatever way, call themselves religious, all those who think they have found “it”, are being tested with respect to the new astral field during the hours of sleep, and thus led to the temple of the gate. At the same time, the forces of the seven rays are bringing about situations and relationships in the ordinary life of society which are manifestly judgement-fulfilling.

Do you feel how necessary it is, if you wish to withdraw from the Lemurian decline already so visibly active in the world, to take your pupilship extremely seriously and become able to pass through the gate, to undergo the processes of ascent known as the “Alchemical Wedding”?

If you wish be a servant of the gnostic light, you must also be a possessor of the capability and the power of the new life. You must be a priestly human being. So, like C.R.C., put on your habit, the true robe of the Order of pupilship, and fulfil with us the great task in the new gnostic realm, which is established in order to receive and assist all who truly wish to withstand the gravity of the seven weights.

## The stream of the perfect number

When, in 1958, we consecrated the Christian Rosenkreuz-Heim in Calw, Germany, and put it to use, we raised the question: "is such a conference centre really necessary? Is the School of the Golden Rosycross, generally speaking, really necessary? Are there not already very many schools, conference centres and workshops run by all kinds of striving groups and movements?"

Would we permit ourselves to wave these questions aside with the answer: "All those other movements and groups are no good. Only ours is good"? No, a thousand times no!

In Europe, America and Asia there are thousands of institutions that are good, very good. For many centuries, throughout the domain of dialectics, there have been frantic attempts to maintain an intense striving for goodness, so much so that no criticism whatever could be levelled against it. Or have you sometimes thought that all esoteric, humanistic or religious striving can only be evil or negative? There is no question of that! Therefore, if you think of the many bonafide spiritual movements in the world, whose fundamental aim is the love and service of mankind, you cannot simply brush them aside by saying: "There is nothing better than what we have".

Consider the work of the modern School of the Rosycross, and ask yourself seriously: "How do we have the nerve, in view of all those other schools and movements, to set up yet another school? Are we not simply adding to the fragmentation of the striving life? Why do we dare to add our voices to a choir which already has so

many? What gives us the right to do so? What gives us the consent and cooperation of the great ones?"

We will try to explain what right we have. And when we have done so, you yourself must decide whether or not you have already entered, with us, the paths of that right. Only if you understand the inner cause of this right on which our behaviour is based will you be able to comprehend the meaning of the following explanation.

As we said, there is in this world a grandiose, persistent and widespread striving for goodness. It is always maintained and repeated with the greatest exertion, which is necessary because all striving for goodness in this world of pairs of antitheses always turns into its opposite.

In the Paradise legend this is symbolised by the Adamic man learning to eat of the tree of knowledge of good and evil. This was not a tree with two kinds of fruit: good *and* evil, no, it had one fruit, without static qualities: goodness, which is ceaselessly engaged in turning into evil, and then back into goodness and so on. That is why the hermetic philosophy says that in this world, good is the smallest part of evil. Jesus' words: "There is none good, not even one", also speak of this.

It is in this scientific fact that the School of the Golden Rosycross finds its foundation, the justification of its existence: the good, the only good, exists solely in God and in the Seven-Spirit that proceeds from Him. If we succeed in forming a bond with that spirit and living from that spirit, we will truly be a School of the Rose and the Cross, to the exclusion of all else.

From time to time, in critical transitory phases of world history, a school appears which, by virtue of its essence and calling, is completely separate from all the striving for goodness in this world. These are times in which natural conditions are particularly suited for a breakthrough of the only good in those human beings who

are willing to open themselves to it, and who demonstrate that fact.

That is why we do not enter into the struggle for goodness, and even less do we place ourselves above it, but instead place ourselves outside it. As the Community of the Golden Rosycross, we have founded a gnostic realm, in which we have brought into being a gnostic Living Body, as a living organism of initiation for all those who wish to come. The Holy Spirit will descend upon all, will be manifested to all, will be liberated in all, who fulfil the requirements of the initiation-processes. These requirements consist in complying with a sevenfold law, the law of the holy Seven-Spirit, which cannot be transgressed.

It is to familiarise you with this law of the holy Seven-Spirit, this law for entering the liberating life, that we are now going to speak about the Third Day of the Alchemical Wedding of C.R.C., the prototype of us all, the human being who must come back to life in you as the true Son of God.

Now that we have said all this, you will understand better than ever before that all candidates who have penetrated through to the initiation temple, the gate temple of C.R.C., are subjected to trial on the balance. Every candidate must pass the test of the seven weights before he can proceed further on the path of the great transformation, the transmutation which leads to life.

This is what we have to say to you as an introduction to the Third Day of the Alchemical Wedding, and we repeat with emphasis: we are not discussing *The Alchemical Wedding* in order to explain its meaning, but in order that the Alchemical Wedding may be fulfilled with respect to you personally. In the Gnosis, understanding and insight mean consciousness, but at the same time they mean being linked via the heart. You will be aware of the almost uncountable ranks of those who are trying to penetrate to the temple of initiation, and you will know that they all have their reasons. In most of them one is struck by the great, sometimes

even tremendous goodness they possess. But in order not to be found too light in the initiation temple of the Gnosis, one must comply with to the perfect number, the number seven, the number of the Seven-Spirit, the number of God.

Since you wish to be a candidate for the path of liberation, you will need to know all this and you will have to reflect on it. And you will need to make yourself ready for it in the shortest possible way and with great speed. Now that the Aquarian Age has begun, the merciful stream of the gnostic plenitude, the stream of the perfect number, is flowing over you in full force. Are you prepared to withstand the test?

The initiation ceremony which the School celebrates with its pupils places the candidates before the balance, on which they will have to take their place by virtue of their pupilship. Pupilship will only have any meaning if one acknowledges the relativity of all earthly goodness and, by taking hold of the “one thing necessary”, the perfect number, one is not found too light on the balance. The holy work, ordained by the Father from the beginning, calls all those who truly thirst for deliverance.

THIRD DAY

OF

THE ALCHEMICAL WEDDING

*As soon as the joyous day had dawned and the bright sun, rising over the mountains, had again taken up her task in the high heavens, my fellow-strugglers also began to rise and little by little make themselves ready for the test. Whereupon one after another entered the hall, bade us good morning and asked how we had slept that night.*

*When they saw our cords, there were some that reproved us for being so cowardly, and that we had not, as they, surrendered ourselves for good or ill. But others, with their hearts in their mouths, were much more reserved. We apologised for our foolishness and hoped we would soon be set free, and that we might be taught a lesson by this mockery, which they, on the contrary, had not yet altogether escaped and perhaps their greatest danger still lay ahead of them.*

*When at last all had assembled, the trumpets and kettle-drums began again to sound and we did not believe otherwise than that the Bridegroom was ready to appear; but this was a huge mistake. For it was again yesterday's Maiden, now entirely clad in red and girded with a white sash. On her head she had a green bay-wreath which was very becoming. Her train was now no more of small tapers but consisted of two hundred men in harness, all dressed like her in red and white.*

*As soon as the Maiden had risen from her throne, she strode straight to us, prisoners, and after she had saluted us, she said in a few words: "That some of you have been aware of their wretched condition is very pleasing to my most mighty Lord, and*



*he shall reward you for it". When she saw me in my habit, she laughed and said: "How now, did you also not dare to risk it? I thought you had prepared yourself so well!" At these words my eyes filled with tears. Then she gave the command for us to be released and assembled at a place from which we could clearly view the scales. "For", she said, "you may yet fare better than the presumptuous ones, who are still standing here unbound".*

*In the mean time a balance of pure gold was hung in the centre of the hall; there was also a small table covered with red velvet on which seven weights were placed. In front stood a rather large weight; then, apart, four small ones and lastly two more large ones, also apart. These weights were so heavy in proportion to their bulk, that no one could believe or comprehend it. Each of the harnessed men bore a strong rope as well as an unsheathed sword. According to the number of weights, they were placed in seven groups and the Maiden chose one of the group for each of the weights.*

*Then she again ascended her high throne and after she had made a small bow she began to speak in a loud voice:*

*Who into a painter's workshop goes,  
and naught whatever of painting knows,  
yet speaks of it as if he does,  
will find the world contemptuous.*

*He who would an artist be  
though it's not his true destiny  
and counterfeits art's genius  
will find the world contemptuous.*

*Who at the wedding does appear,  
but never was invited here,  
yet sports himself in splendid dress  
will find the world contemptuous.*

*Who now the balance does ascend  
and cannot all the weights withstand  
will rise with great rapidity  
and thus will earn much mockery.*

## The balance and the judgement

In our discussion of the prologue of the Third Day of the Alchemical Wedding of Christian Rosycross we saw that all who, in one way or another, strive for higher good in this world, undergo an astral transformation. There are many striving human beings, for we must count among them all who are seriously religious; all who are seeking liberating life in an esoteric way, and all who are striving for the improvement of the world and mankind, whether through art or through science.

As a result of this disposition, all such people bring about a typical transformation in their astral bodies. As you know, the very subtle astral body surrounds and interpenetrates the denser personality from all sides, but you also know that all the bodies of the personality work together. Thus, for instance, astral currents enter the material body via the liver; and via the liver, these currents determine the nature of the heart, as well as the condition of the cerebellum. The cerebellum, in turn, is able to control the currents flowing through the serpent-fire.

The nature of your desires, your aspirations, your thinking, willing and acting, is always etched in the substance of your astral vehicle. So you will realise how the groups of human beings mentioned above always express their nature, aims and aspirations in their astral vehicles.

The state of the astral vehicle also determines the nature of man's nocturnal experiences, during sleep. Even if, on waking, you remember nothing of your nocturnal experiences, or at best

you remember something by means of confusing and misleading dreams, it is certain that the place in which you dwell during sleep, the astral respiration-field in which you abide and in which your body is replenished with energy for the coming day, is entirely in conformity with your mentality, your desires and your actions. Consequently, during the hours of sleep, the striving person will be drawn to an astral field that corresponds with his state of being. You could see the various gradations of human striving as steps on a staircase, which finds its parallel in the astral world. At the top of that staircase, then, an astral condition will be manifested which corresponds to the various forms of the highest striving of which man is capable on the basis of his ordinary, nature-born being. Anything above that is no longer earthly, no longer belongs to the seventh cosmic domain, but to the essence of the sixth cosmic domain, the world of the living soul-state. At that point, where the outermost state of existence has been reached, it is possible to speak of a border or, as we have done, of a criterion or, as *The Alchemical Wedding* does, of a gate-temple. Anyone who wishes to pass through that gate must fully possess the nature, the condition, of the living soul-state.

Now, knowing the nature of man, you will be aware that otherwise very good, dialectically striving human beings, can sometimes be rather irksome on account of their arrogance, through which they may also actually endanger themselves and others. Thus there are many people, spoiled as a result of their social and family circumstances, whose arrogance is monumental and who impress this delusion on their surroundings to such an extent that their psychological equilibrium is totally disturbed.

Now it is these conceited individuals who, during the nocturnal hours of sleep, as it were run up the steps of the astral staircase and, with a great deal of bustle, make their way to the front rows of the gate temple. In other words, they penetrate to the astral criterion and then desire to go further. This desire is certainly pure, as far as it goes, and is thus understandable, but the delusion

of arrogance makes them rush on past the place where they belong. However, no step can be omitted, no astral phase can be passed, without fulfilling the law of that state of being.

Let us now turn our attention to the Third Day of the Alchemical Wedding. It appears that in the temple-hall of the gate-temple are assembled all those who, at a particular moment, have reached the astral criterion mentioned above. They are present in order to be subjected to a judgement, to a determination of their worth. Among those gathered there we can distinguish three types: those filled with delusion, the malefactors and those who are bound.

The Second Day makes clear to us who the bound ones are. He who seriously follows the path the Gnosis reveals to the pupil, he who walks the royal road with absolute devotion, quite naturally reaches the astral criterion during the hours of sleep, without forcing himself. For him, "the sleep of the body is the sobriety of the soul"; he is led into the first temple as a matter of course, as a result of his state of being.

Yet such a person feels utterly unworthy to be there, for in the clear light of the soul he sees and understands his own nature all too well and is thus without arrogance, and all delusion is fundamentally rooted out of him. The state of I-lessness brings great self-knowledge, which on the one hand makes one see clearly the pure sublimity of the world of the living soul-state, and on the other hand shows one the enormous burden of one's dialectical past. Even so, such a person cannot escape from the gate-temple, for he belongs there; only he does not yet know it.

This psychological condition gives rise to the feeling of being bound, powerless and unworthy, and yet unable to leave. That is why the holy language and the Universal Doctrine testify that he who beholds and meets the light for the first time, falls down as if dead.

Do you perceive how knowing oneself to be bound in this way is a powerful proof of the state of "non-being", and how it is

impossible for one to be victimised by this experience? The true state of being, the habit, the astral garment one wears, is decisive here. You know, don't you, that man's astral body is referred to as a robe that he wears, as a garment. So the uniform of the Order, the habit referred to here, is not a garment one puts on in order to appear to be something one is not in reality, but the proof – in radiation, colour and vibration – of who and what one is. That is why it is said of C.R.C.:

*When the Maiden saw me in my habit, she laughed and said: "How now, did you also not dare to risk it? I thought you had prepared yourself so well!"*

At these words, C.R.C.'s eyes filled with tears, for he thought he was being mocked. But the astral garment cannot lie or flatter: because of his garment, C.R.C. was found worthy. Only this truth had yet to be established in his consciousness through experience.

Now we discover that the balance on which the candidates are to be weighed is made of pure gold, and that seven weights are mentioned; that there are seven groups of knights, each with an unsheathed sword in his hand, as well as a stout cord; that seven knights are chosen in conformity with the number of weights, a combination expressed in the number 28 (= 1+2+3+4+5+6+7); and finally, that the seven weights are not all of the same size. In front is a rather large weight, then four small ones grouped together, and then two more large ones, likewise apart.

This brief summary will be quite clear to those who know about gnostic things. In the temple of judgement, the worth of every candidate is tested and judged by the Seven-Spirit and the corresponding seven Brotherhoods of the Holy Grail active in the world on behalf of the Universal Chain. Each ray of the holy seven-light is represented by a Grail-Brotherhood, and since each Grail-Brotherhood, in keeping with its one task, keeps watch over one of the weights whilst still representing the entire seven-light, we

see the seven times seven rays appearing once more as a light-force around the star of Bethlehem.

The balance is made entirely of gold. Did you know that the metal we know as gold is composed of seven other known metals, combined and fused into one mass according to a certain formula? And do you therefore understand that the golden balance is the centre of judgement, the criterion of judgement of the Seven-Spirit in the temple of judgement?

And do you understand now why the astral garment that fulfils the requirements of the seven rays is called the “golden wedding gown”? And what the number 28 means with respect to the knights of the Golden Fleece? Together, they represent the symbol of the sun, the number of the sun, the symbol of gold, in which are enclosed not only divine love, the great impulse to rebirth, but also judgement.

As we said, the weights are not all of the same size. The fact that they differ draws attention to the fact that the seven rays have phases of vigorous activity and also of diminishing activity, as a result of which man’s behaviour is determined and some tasks in life are particularly difficult at certain times.

Finally, the weights are so heavy in relation to their size that no one would believe or understand it. Indeed, there is no dialectical human being who could withstand their weight. They can only be withstood by those who have been reborn as to the soul and who have found their Pymander.

We are also struck by the fact that the weights are not all of the same shape. There are three large ones, placed separately from the four smaller ones, which are grouped together. Let us now try to unveil the significance of these groupings and differences. It concerns the meaning, the purpose and the combined operation of the seven rays.





*As soon as the Maiden had ceased to speak, she ordered the pages to place everyone in line and have them stand on the balance one at a time. After having bowed to the Maiden, one of the emperors in all his splendour obeyed this command and mounted the scales. After this the leader of each group laid his weight upon the scales and, to the wonder of all, he withstood it. But the last weight was too heavy for him so that, with much anguish, he rose. It seemed to me that the Maiden had pity on him, for she beckoned to her people to be silent. Yet the good emperor was bound and delivered to the sixth group.*

*Next came an emperor who stepped haughtily onto the balance, and having a large, thick book under his gown, he imagined he could not fail. But being hardly able to withstand the third weight he was unmercifully lifted up, even dropping his book in his fright, and all the soldiers began to laugh as he was bound and delivered to the third group. Likewise it went with some other emperors, who were all scornfully laughed at and bound.*

*After them a short man appeared with a curly, brown beard. After the usual bow he also climbed the scales and withstood them so steadfastly that I thought that if there had been more weights he would have outstood them. The Maiden immediately arose, bowed to him and had him put on a red velvet mantle, after which she handed him a bay-wreath of which there were many on her seat, and invited him to be seated on the steps of her throne.*

*It would take too long to tell how it fared with the rest of the*

emperors, kings and lords after that. But I cannot leave unmentioned that only a few of those great persons held out, although many eminent virtues, contrary to my expectations, were found in many. One withstood this weight, the second another, some of them two, three, four or five weights, but few could withstand the whole test. Everyone who failed was greatly ridiculed by the soldiers.

After the test had also been applied to the nobles, the learned and others, and sometimes in each group one or two, but often no one was found who could withstand all the weights, at length also the pious cheaters of the people had their turn as well as the crafty lapis spitalauficus<sup>32</sup> makers. They were put on the scale with such scorn that even I, for all my grief, was ready to burst my belly with laughing, and neither could the prisoners refrain. Most of them had no need to wait for the judgement of the tribunal, but were driven away from the scales with whips and scourges and led to the other prisoners, each, however, to his own group.

Thus of so great a number of participants so few remained that I am ashamed to mention their number. Yet, there were also persons of quality among them who, like the others, were honoured with a velvet robe and bay-wreath.

When the test was finished and none but we, poor bound

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32. Imitation of the lapis philosophicus, the philosopher's stone.

wretches, were standing aside, one of the captains stepped forward and said: "Gracious Lady, if it please your ladyship we will now have these poor people, who acknowledged their ignorance, step on the scales without any danger of penalty and only for recreation's sake. It might be that some good can be found among them".

At first I was perplexed, for in my tribulation this was my only comfort, that I was not to stand ashamed or be lashed out of the scale. I had no doubt that many of the prisoners wished they had stayed ten nights with us in the hall.

But as the Maiden consented to the captain's request, so it had to be, and we, freed from our shackles, were one after the other put on the scales. Although most of us failed, we were neither laughed at nor scourged, but peaceably placed aside. My companion was the fifth, and he held out bravely, which caused all, but especially the captain who made the request for us, to applaud him and the Maiden also showed him the usual respect.

After him two more were dispatched in an instant; I was the eighth. As soon as I, with trembling, stepped up, my companion, who already sat in his velvet robe, looked friendly at me and even the Maiden smiled a little. After I had withstood all the weights, the Maiden commanded them to pull me up by force, after which three men hung on the other side of the balance, but this had no effect whatsoever. Then one of the pages stood up and cried out:

*“That is he!” : to which the other replied: “Then set him free”, which the Maiden permitted.*

*After I had been received with the prescribed ceremonies, I was allowed to release one of the prisoners. I did not have to think long and elected the first emperor, whom I had pitied all along. He was immediately set free, and with all respect allowed to join us.*

## The seven weights (I)

As we have seen, there are three groups of entities in the critical astral field who are subjected, whether willingly or unwillingly, to the weighing process: the first is the group of those who have penetrated the conscious, critical astral field because of their striving for goodness; the second is the rascals and malefactors who, through various negative occult methods, have acquired certain astral characteristics in order to be able to enter the conscious astral field during the hours of sleep; the third is the group of bound ones to which, as we know, C.R.C. belongs. It is the group of those who, in a life of I-less service, no longer expecting anything of the dialectical world, are also able to climb up to the temple of the gate.

As a result of their way of life, all these groups bring about an alteration in their astral bodies. Because of this changed astral status they are touched by the Seven-Spirit, which judges their state of being, to determine whether or not their development, in a liberating sense, can be continued. It is a splendid and comforting thought to know that no child of man can or will be overlooked. For everyone, it is not human judgement that is decisive, but only the condition of your garment, your habit, your astral body.

So it is moving to read how C.R.C. fares in the temple of judgement. As number eight in his group, he too must take his place on the balance and – how can it be otherwise – he entertains not a single illusion as regards the result. But see, to his utter amaze-

ment he withstands all seven weights. And when people try to draw him up by force and three men are commanded to hang onto the other side of the balance, this has no effect whatsoever. The balance cannot be made to move, whereupon they shout: *That is he! Let him free!*

We would like to try to outline the significance of all this. First of all it is necessary to understand the perfect number, the number seven. Imagine a person who, through a seeking and striving life, struggling to comply with the aim of life, is passing through the constant astral transformation we have discussed at such length. He ascends the astral staircase and during sleep he passes from one astral experience to another. Finally he reaches the astral criterion in question. He penetrates to the limit of dialectical possibilities and sees the gate of the first temple, the temple of judgement, opening before him.

It follows from all this that a person is only truly a pupil of the Spiritual School when he is to be found in that temple during the night hours, for if a pupil is not yet able to be present in that astral field during the hours of sleep, this proves that he still has other ambitions in life, other desires that are still central, dominant in his life. His habit, his astral garment, will demonstrate this. There will then be no question of the Seven-Spirit's rays being active in him in a liberating, sanctifying sense.

On the contrary! Only when one enters the temple of judgement can one's testing begin. Only then is one linked with the seven rays of the perfect number.

You will understand that the candidates mount the balance not just once but repeatedly, night after night. For it is a process, *the temple-process*, an initiation-process. That is why the pupil often bears traces of his nocturnal temple-experiences when, in the morning, he awakens into ordinary daily life. The great lesson, the lesson of the perfect number, must be learned in everyday life. The instructions received must be translated immediately into

action; they must be etched into the pupil. Thus you need to be deeply aware of the fact that alongside the outer pupilship of the modern Spiritual School there also exists an inner pupilship of the greatest significance.

A warning is relevant here. Do not bother each other with all kinds of stories about dreams, nocturnal experiences and encounters. That would be proof that the astral sphere in which you pass the nocturnal hours of sleep is not of the School, not of the first Temple of the Rose and Cross, for in that temple work is only done on the basis of new soul quality. The experience that arises in the consciousness on this basis is never in pictures or images, but impresses faults and shortcomings directly on the consciousness; it gives direct instruction as regards the intimate personal life, and this cannot be discussed. That is why such instructions are never complimentary to the nature-born I.

In the best of cases, your waking and sleeping life should move in a continuous rhythm, a rhythmic motion between two poles, two spheres of life. The central issue in the sphere of waking life is your concrete action, performed on the basis of the instructions and experiences of the second sphere, the sleeping life. Only when the harvest is sufficient and the result is concrete can the candidate pass on to the second temple.

So, in the first place, the important thing is for you to be admitted to this natural, gnostic process of formation and development. Only then does true pupilship of the Rosycross begin. Only then can you fruitfully be linked with the great splendour of the Seven-Spirit, the perfect number.

So there are seven lessons to learn, seven courses to undergo, seven virtues to be gained, seven qualities to acquire. Thus a sevenfold transformation must come about. The experience of being weighed therefore concerns a process of initiation.

It is now our task to tell you of this. It is a delicate matter, which

can be entered into only from time to time, and only partially, because it runs counter to the custom of the Brotherhood. For the natural method is always for the candidate of the path of initiation to discover for himself, independently of others, what we are now going to discuss with you.

Why are we now going against this custom? Because the wedding chamber of the new astral field must be filled! Because time presses! Because only a short time is still allotted to the world! So all this is happening in order to compel you, if possible, to enter the new realm; to make you conscious, in this so out of the ordinary fashion, of your ability to do so.

You have heard about the seven weights: the three large ones and the four small ones, which are placed together in a group.

The first three initiations into the lesser mysteries, which must be experienced first of all, have to do with the true knowledge of God, the true knowledge of universal love and the true knowledge of wisdom. These are the three primary weights, each of which differs from the others in shape, and thus in aspect and value, but which nevertheless may not be considered in isolation. They are like the sides of an equilateral triangle. They are the first three self-initiations which every pupil of the gate-temple must realise on the basis of his astral state, and which he must translate into concrete action in his waking consciousness. They are, in the first place, the first three rays of the Seven-Spirit to which the candidate will have to react in a positive way of living.

What is true knowledge of God? You should learn to know God as the one source of life, as the Only Good, as 'It', as Tao, as the ancient Chinese wisdom called it. Not in theory, and thus not doctrinally, nor on authority, but in truth and reality. It is not a mystical orientation, and neither is it intellectual comprehension, but a total, I-less openness of the entire being for the first ray of the perfect number, as a result of which an infinite stability, an unshakable certainty and an unfathomable goodness touch the



candidate, surrounding and taking possession of him. Then, right through everything, for the first time in his life, an immovable basis has been born, which has nothing to do with ordinary life. It is this basis that the gnostic must find before anything else. He must be able to be found on that rock. That is the first weight that he must withstand.

To this, knowledge of love must be added. The knowledge of universal love rises far above everything dialectical. Those who can withstand the second large weight ascend into a synthesis of life, in which preferences and aversions with respect to particular persons no longer exist, with all the astral consequences. They have only a fundamental interest for all created things, for all creatures, and they are ensouled with the urge to impel, in eternal surrender, all creatures towards the aim underlying all creation. In the state of the second ray of the perfect number there is no longer any question of increasing or diminishing interest; everyone and everything is unceasingly enfolded in the love which is of God.

When the second ray has gained dominion over the candidate in this way, the third ray opens: the knowledge of wisdom. You should understand well that the candidate can never say with respect to this: "I possess wisdom. I am a wise person". No, it is an entering into wisdom. You could compare it with sunlight in which you can bathe, which warms and fortifies you, and gives you life. That is how the third ray is; it is like a mighty sun. He who enters into the light of that sun, enters into the universal wisdom and receives it with every breath, on the basis of the first two rays.

In this way, the candidate is fully equipped for his path of sacrifice for the world and mankind. The equilateral triangle has been drawn. The triangle is standing. And now comes the square of construction, the practice of the four other weights.

## The seven weights (II)

It is now necessary to discuss the four lesser weights that the candidate has to withstand when he has proved his ability to comply with the requirements of the three larger, fundamental weights.

You will remember the significance of the three larger weights of the perfect number. They draw attention to the true knowledge of God, the true knowledge of universal love and the true knowledge of wisdom. We called this trinity of weights an equilateral triangle of forces, which enable the candidate to enter into the service of God and mankind in its true sense.

It goes without saying that the candidate in the lesser mysteries will first need to be unwavering in his devotion; secondly, he will need to spread harmony around him through his practice of service; thirdly, in all his work he will bring about a responsible, logical course of development; fourthly, he will need to be a truly priestly human being in every aspect of his service.

That is the task of the other four rays of the perfect number, a task which can only be fulfilled and brought to a good end once the triangle of the larger weights has been drawn.

We would now like to examine this square of construction from various angles, so let us begin with our usual method of comparison.

It is impossible for the human being of this world to be unwavering in his devotion on the basis of his dialectical powers and abilities. His acts of devotion in the world of dialectics are far too

dependent on honour and dishonour, good and bad rumours, sympathies and antipathies, and thus on good and evil, love and hate in all their gradations.

The nature-born human being is also much too personal to be able to act in an absolutely impersonal way. When it comes to the point, he is too indifferent towards his fellow-men to be able to devote himself to them if necessary. In short, human devotion in the nature of death is much too dependent upon all kinds of factors and too much influenced by circumstances to be unwavering.

Nevertheless, all true service to mankind in the sense of the Seven-Spirit, must begin with precisely that unshakable, absolute devotion. One might think of this as a superhuman effort, but when the equilateral triangle exists it is not superhuman at all. It goes without saying that if there is to be any question of a world-wide work in the service of the Gnosis, the group of workers must at least be unshakable and unflagging in their devotion. The work, having been begun, must be carried through, right through all the good and evil rumours, right through lies and gossip, right through persecution and imprisonment, right through suffering and sorrow. The candidate must be and must remain unwavering in the face of all these influences. One cannot count on any result. The standards of ordinary nature may not be applied. Once the task has been begun there must be a devotion to it that knows no limits, right to the last moment, to the last gasp.

That is the secret of all success in the holy work; that is how it has always been. And that has always been the great miracle, for throughout world history the number of unshakably devoted workers has always seemed very small. There have always been very few harvesters. Yet the harvest could always be called miraculously great, for no-one could fathom the mystery of the enormous power generated by unshakable devotion. Through such devotion a force is unleashed, the majesty of the fourth ray of the perfect number. If you are unshakable in your devotion, the full flood of the fourth ray will be poured over you. By day and by

night this power will be with you, around you, in you. And in this way the work is performed. Through unshakable devotion, you can accomplish everything.

Understand us well. We do not mean devotion to an ideal, a fantasy, a lovely idea, but devotion to the holy universal work, to the Logos, to God; to a work which is secure in God himself, and therefore *has* to be performed, a labour for which workers have been sought throughout all times; yes, you could say: they are prayed for.

Do not heave a sigh, thinking: “What tremendous perseverance will be needed for that! What vitality it will require!” If you think that, you are seeing the problem from a dialectical point of view. But the Bible says on this subject: “My strength is accomplished in weakness.”

That is why it often turns out that precisely those people who are poor in natural vitality are the most dynamic in their devotion, because they know themselves to be aglow with a high, God-given calling, because they know they want nothing else and are capable of nothing else, and in that knowledge they find joy and peace. He who can devote himself to his task in this way, in unshakable devotion, will experience that he is able to create harmony through his acts of service. The great idea of the Logos is and brings with it a higher, rational order. He who serves the Logos will ultimately spread such an order around him.

That is why “creative harmony” is the fifth aspect of the perfect number. But remember that such a harmonious result must, as it were, be fought for. For the great, holy work must be performed in the nature of death, in the land of the enemy, and how can one speak of harmony in the nature of death?

And yet it is being realised! What kind of harmony is it, then? It is a harmony which has no meaning for the rock-hard human being of this nature. It is the harmony of the peace of Bethlehem and of the friendship and tranquillity of the children of God. It is the harmony of the soul.

Those who still experience the words of the School of the Rosycross and its servants as an affliction, a whiplash, a sword-thrust, can be certain that they are not yet capable of listening and experiencing as newly born soul entities, but only as I-beings. For the I-man the entire School is disharmonious, highly unnatural. But when the soul, your soul, blooms, you will enter into the joy of the children of God. You will experience that the servant of God has but one goal, one task: to cause you to enter the peace and harmony of the people of God.

Anyone who visits the ancient sanctuaries of the Cathar Brotherhood, in the sombre environment of the caves, cannot imagine, as a modern person of this century, how the brothers and sisters of those former times found peace for their souls there, how they were able to enter, there, into the tranquillity of the people of God. But when the soul has been born, when the soul is shining in the heart of the microcosm, everything sombre, everything dialectical, falls entirely away. Then we hear the jubilant voices of the young brothers and sisters who have entered this peace for the first time, the voices that jubilate: "The Grail!" Through the Grail, all are placed in the unwavering light.

It will no longer be difficult to understand the meaning of the other two lesser weights. One can easily deduce from the foregoing that the servants of God, the brothers and sisters of the Rosycross, carry out their work in accordance with a logical plan, calculated down to the finest detail in keeping with the high reason of the universal Gnosis. Clearly, they will not want to deviate from that plan under any circumstances.

People rush around with all kinds of plans. That is a signature of the intellectual development of our age. One can drown in the multiplicity of ideas. From time to time the servant of God, too, is in a manner of speaking, engulfed in a torrent of plans which, though intended to be good by their originators, are often in essence quite bad. For the forces inspiring them know that any plan which has not emanated from the Gnosis must irrevocably fail and

any effects, though well-intended, must turn **into** their opposites, because dialectical good is but the smallest part of evil. So it is clear that to comply with the demands of the sixth ray cannot be otherwise than to direct yourself unwaveringly towards the one plan of God for the world and mankind, in profound obedience to your high calling.

The true gnostic priesthood will now have become clear to your inner vision. The true priest is the servant of God and mankind; the servant of God in unwavering, conscious devotion, professed through blood and tears, and through that – and only that – the servant of every human being. That is how you need to see the state of being of the true Rosicrucian, the state of being of Christian Rosycross in *The Alchemical Wedding*.

In this way, such a person approaches the first temple, the gate-temple. It is he who has passed the fundamental test of the perfect number. For the first time, he can rightly be called a knight of the Golden Fleece. The reason for showing you this prototype is clear. It is so that, if all is well with you and you are striving to reach the Alchemical Wedding, you will be able to participate in the same process of development. You should understand this clearly: if you want to, you too can be like C.R.C.

Finally, there are two things to which we would like to draw your attention. The first is the fact that, when C.R.C. had withstood all the weights and the balance remained motionless, three men tried to pull C.R.C.'s side of the balance up by force. The second is that after his victory C.R.C. was granted permission to give freedom to one of the prisoners.

It can be noted with respect to the first point that after the preparatory work of self-initiation has been performed and the candidate has complied with the fundamental requirement of the perfect number, there still remains a final threefold trial, a final test. It is a trial which emanates from the Holy Grail itself and not a kind of mean trick to trap the candidate into making a false step,

as is alleged, out of ignorance, in some romantic tales. It is a test of vibration, an attunement to the fundamental vibration of the Tri-Unity of the Light. We are not permitted to tell you more about this.

As regards the second point, the gnostic magician serves mankind not only in a general sense, but the time will come when he is also able, or is enabled, to help and save a deserving human soul who is still lost in the sea of life, in a definite, concrete way.

*Meanwhile, when the last candidate had been weighed and found to be too light, the Maiden had discovered my roses, which I had taken off my hat and was holding in my hand, and she had her page ask me to present them to her, which I willingly did.*

*So the first act was finished at about ten o' clock in the morning, after which the trumpets which we still could not see, began to sound again.*



## The four roses

If you have read *The Alchemical Wedding of Christian Rosycross* carefully, you will remember that C.R.C. has four roses on his hat when he sets out on his journey to the royal wedding. It now appears that C.R.C., immediately after having passed the weighing test, gives the four roses, on her request, to the Maiden who, as a representative of the King, is in charge of the procedures to which the various candidates are subjected.

The four roses relate, among other things, to the four lesser weights already discussed. We compared these with the square of construction, in the same way as we compared the three larger weights that C.R.C. had to withstand with the equilateral triangle which is fundamental to all gnostic construction work. That is why it is out of the question to take one's place on the square of construction as understood by the Tri-Unity of the Light, if in so doing one does not proceed from the fundamental triangle. In other words, when C.R.C. begins his journey to the temple of judgement, the first initiation-temple, he already complies in principle and fundamentally with the requirements of the seven weights. That is why he wears four roses on his hat at the beginning of his journey. They show, as we have seen:

1. that he is unshakable in his devotion;
2. that he is able to create harmony through his service to mankind;
3. that he is able to realise a logical course of development in all his work;

4. that he will be a priestly human being in all aspects of his way of life, work and service.

If the pupil strives to achieve these things, in total self-surrender, it can be expected that he, too, like C.R.C., will one day be called to the royal wedding. This had already been announced to him seven years earlier in a dream, in a vision, which shows that the process of self-realisation as understood by the Brotherhood of the Rosycross needs seven years, or seven periods, seven phases, entirely in accordance with the perfect number of the seven weights.

Most of those who have joined the Spiritual School of their own accord, without the influence of others, will remember that they came to their decision because they had been drawn to the School of the Rosycross by some indeterminate influence. The idea of the School would not leave them alone. From time to time, because of all kinds of events or conversations, this idea stood – as if visible – before them and they were impelled, called, from within to make the connection with the School and enter into a process of seven phases. The School as you know it is a place of work, a forge in which the work of the seven phases is put into practice, in which the work of the seven weights is studied empirically.

If *this* work is your goal, if you dedicate yourself completely to the noble profession of gold-making, then the idea, which at first stood outside you as a vision, will eventually abide within you. In seven phases, the radiant light of the Gnosis will make its habitation in the seven chambers of your heart. On that basis, the great work will take shape throughout your microcosmic dwelling, until finally, when the preparation has been completed, one can receive the invitation to the royal wedding, an Alchemical Wedding which has to do with the entry of the indwelling spirit, the entry of **P**ymander into the system. Before this can happen, the soul-work must be completely fulfilled in accordance with the standards of the triangle and the square, the standards of the carpet of renewal. It should now be clear that what is described in *The Alchemical*

*Wedding of Christian Rosycross* can be your story, too. And now one might ask whether the sevenfold process on the path from vision to consciousness, can lead to self-realisation only if the standards we have described are followed. In answer it must be said that the radiations or influences which transmit the idea of the path, as if in a vision, to those who are susceptible, emanate from the astral field in which the first mystery temple of the Rosycross is situated and which we have already discussed at some length.

This field can be described as the outermost limit of dialectical attainment, the field in which the astral state of natural birth changes into the purity of the sixth cosmic domain. In this is situated a focus from which tremendous influences emanate that call humanity to the birth of the true Man. All those who are sensitive to these influences notice and experience them, first of all from without as a vision, and later, when they have begun the work, from within also, as a focus in their own astral body. These influences are then experienced ever more consciously, ever more concretely, until the persons concerned reach a state in which they can withstand the seven weights without fear and are ennobled to the Alchemical Wedding. Then the candidate can prepare for the entrance of the indwelling spirit, and as an intermediary, the Maiden appears.

Perhaps you have already asked yourself about the meaning of all those maidens, pages and young men who act as servants of the King and carry out the entire alchemical process of transformation of the candidates.

Well, before the indwelling spirit, Pymander, emerges fully as King and Queen in the microcosmic process of initiation, a spiritual influence appears in the system, as a messenger from this approaching indwelling spirit. This primary spiritual influence, acting in the system, has two aspects: one female and receptive, one male, active and realising; one helping to make the system receptive to the coming processes, and the other guiding and promoting them. These two messengers from the pure spirit meet the

candidate who has become receptive to them and receive him in the temple of the first mystery, as representative radiations of Pymander.

The meaning of the following paragraph from the Third Day will now be clear to you:

*Meanwhile, when the last one had been weighed and found too light, the Maiden had discovered my roses, which I had taken off my hat and was holding in my hand, and she had her page ask me to present them to her, which I willingly did.*

The pupil of true worth, with the positive inner proof of his state of being, has completely withstood the test of the balance. He has been weighed with the seven weights of the perfect number and has not been found too light. The proof is not registered somewhere in an abstract form, but is demonstrated by him in the form of an absolute possession, through values with which one can work, through a power which enables its possessor to be a true servant of God and man, in the most absolute sense of the word.

The four roses of the square of construction are no longer on his hat, as signs of a journey towards a goal, but C.R.C. carries them in his hand: he is ready to act. And thus the spirit comes to him in the person of the page and the Maiden, to be given these extraordinarily beautiful roses of the deed. A worthy candidate has entered the wedding hall and has been welcomed there. Now the alchemical process that leads to the kingship of the spirit can begin.



*In the mean time the soldiers had to retreat with their prisoners to wait for their sentence. A jury of seven captains and ourselves was set up; the Maiden, as the president, put the case before us and desired each of us to give his opinion as to how the prisoners were to be dealt with. The first proposal was that all should be put to death, the one more severely than the other, according to the extent of their previous opposition against the conditions. Others would have them kept imprisoned, but both proposals pleased neither the president nor me. At last the problem was solved by the emperor whom I had set free, another monarch, my companion and myself in such a way, that first of all the lords would be led quietly out of the fortress. The others could be brought out somewhat more scornfully; they should be stripped and sent away naked. The rest would be beaten with rods or chased away by dogs. Those who, the day before, willingly surrendered themselves might leave without punishment. Last of all those presumptuous ones, who behaved themselves so unseemly at dinner the day before, should be punished in body and soul according to each man's demerit.*

## The six sentences

Let us now return to the astral field in which the temple of judgement is situated. It is the first temple which lies on the boundary between the highest attainment possible in dialectics, and the serene purity of the world of the living soul-state. It is the temple to which you can go if you are willing, as discussed, to convert the vision of the gnostic idea of liberation into a living reality, the temple you, too, can enter every night during sleep, providing your daytime life permits it. For during sleep the astral body is in a state of full activity.

We have already explained that many people and groups outside the magnetic body of a gnostic Spiritual School, who perhaps even strongly oppose the strivings and activities of such a School, are nevertheless capable of penetrating this astral field or entering its sphere of influence. That is why those who are able to view life in this astral sphere consciously discover that it is not by any means only those who are worthy, fit and properly orientated who are to be found in the forecourt of the temple of judgement.

One can, for instance, be attracted by these astral radiations as a result of humanistic or mystical-religious striving. It is also possible to be taken hold of by the temple-radiation through intense cultivation of the personality, which brings about great changes in the head sanctuary's endocrine system. Finally, it is also possible to bring the personality, and hence the astral body, into a condition in which conscious contact is made with the

temple radiation, through various occult methods, without possessing the necessary inner quality.

All such persons have the urge to penetrate to the new astral field, whether through delusion, or extreme egotism, or evil impulses, or high gnostic values. The motive underlying all these things is the desire to broaden one's own radius of action, or to escape from some undesirable situation. So it is understandable that there is always a corrective intervention in the temple of judgement and its corresponding astral field, to send those who are unworthy or not yet suitable back to the place where they belong.

This process is described, symbolically and romantically, in our story, and we would now like to give an explanation, based on this veiled, romantic tale, of how every single unworthy or unsuitable entity is repulsed and prevented from slipping through the meshes of the net, through the operation of the astral laws of nature.

Six kinds of repulsion are mentioned:

1. some are quietly ushered out of the temple;
2. others are led out in shame;
3. some have their clothes removed and are sent away naked;
4. there is a group that is whipped with rods and chased away by dogs;
5. some are permitted to retire voluntarily and without chastisement;
6. malefactors are severely punished in body and soul.

Think first of the very humane person who nevertheless still lives entirely within the limitations of I-central life; whose expectations are based entirely on life in *this* world, in which he exerts himself to the utmost in the service of mankind. Such persons are often deeply religious and live very devout lives. Their work and behaviour often merits the highest esteem and respect. It is clear that the high and noble aspirations of such persons will also be expressed in their astral body, through a mighty yearning to be of



service to the world and mankind in whatever way. Such persons seek and desire the highest and best for mankind. As a result, they are touched by the astral focus mentioned above which, too, has the salvation of the world and mankind as its only goal, but then in a positive and liberating sense.

That is why it is clear that, though they form a link, these two astral dispositions nevertheless repel each other because of the tremendous contrast between the two nature orders, the order of the nature of death and that of the “kingdom not of this world”. Even the noblest humanist cannot enter the great sphere of the soul-world. In view of his differently orientated astral being he is quietly ushered out of the temple. He does not deserve punishment for, on account of his type, there is no better person than he. Although he is a child of God he is ignorant with respect to his highest destiny, his sublime calling, and on account of his lack of knowledge he must therefore be led back into the wilderness once more. And there he must wander until he discovers his barrenness and begins to seek for the reason, and for the truth that can make him free.

This type of person, however, is one of an exceptional group. All the others who penetrate to the astral criterion are laden with guilt to a greater or lesser extent. What do you think, for instance, of the religious authorities of such widely differing persuasions, who mislead entire groups of people and keep them imprisoned in a doom of delusion on purely speculative and intellectual grounds, without any exact basis whatsoever. Willingly and knowingly they have assumed responsibilities which emanate positively from their astral being. They have created innumerable astral demons, and yet they, too, are touched by the astral source of the first temple.

You should understand clearly the complex situation in which such persons find themselves. We bring the astral body into a particular state of activity by means of our thoughts. The astral body is like a fire. A thought-impulse gives rise to a fiery principle

within it, which sends out radiations into the entire personality. Such radiations liberate ethers which drive the whole body, with its sensory functions, to react in a way that corresponds with the thought-impulse. Just think of all those poets, thinkers, writers, philosophers, statesmen and others who influence the thoughts of the masses for one reason or another, shaping, directing and kneading them in the countless ways known to the world. This is done by means of books, institutions of learning, preaching, radio and television, the press, and so on. The countless millions who follow these authorities via all these media, are victimised on account of the astral processes thus set in motion.

However, the multitudes of leaders and authorities are themselves influenced and charged astrally by those who believe in them, read their works and repeat their words, because of the fact that belief sets free astral currents and forces aimed at the sources and objects of that belief. In this way the leaders and authorities are captivated in turn, so that ultimately they themselves begin to believe in their speculations. And thus they are driven to the astral criterion, laden with guilt, indeed, but driven as prisoners by the results of their own guilty deeds.

Once in contact with the serene astral field of the original nature, the astral bodies of these authorities are dealt with in a particular way, for astral forces are liberated in their astral vehicles which do not in the least correspond with their true nature. In the initial stages of this process one's own high-handed thinking can no longer gain a hold on the astral body, and as a result, dislocation and chaos arise in one's life, leading to all kinds of undesirable incidents, some of which may be serious.

Let us consider further the situation in the forecourt of the first temple after the weighing. If you think of those pools of the most terrible astral depravity, it will be easy for you to imagine the thousands of people who, though susceptible to the astral influences of the Gnosis, have not yet gained sufficient insight into

them, and are therefore hounded into the temple of judgement by numerous demonic astral forces, employing occult methods to drive them to a consistently sustained effort to break into the world of the living soul or, more precisely, to break out of the hellish state of the astral fire.

All those who allow themselves to be used speculatively in this way are corrected by the astral law in conformity with their actions and endeavours. These corrections, discussed at length in the holy language of all times, should not be considered as punishment in the dialectical sense, as vengeance, but as a means of ensuring the safety of the process of liberation, God's plan for the world and mankind, and also as a way of protecting the entities concerned. For even those who are burned most terribly by the astral fire, undergo this affliction in order that the opportunity to participate in true freedom may be kept open for them until the last possible moment.

Why is this dark side of human existence discussed in *The Alchemical Wedding*? It is to show you, who wish to approach the mysteries and are called by the vision of the Gnosis, the necessity of truth, sincerity and reality, for only the truth can make you free. Therefore, be true and sincere in all things. Do not speculate with respect to a single thing. Do not allow yourself to be led by egoism or passion, for then you would arouse fatal tensions which would destroy your discernment and set you further and further back on your path of development.

From the very beginning, follow the one safe road: the road of the four roses.

*This proposal pleased the Maiden well and obtained the majority of the votes. Moreover, another dinner was vouchsafed them, which was told them immediately. The sentence, however, would be postponed till twelve at noon. And then the senate arose.*

*The Maiden with her attendants returned to her usual place and the uppermost table in the hall was allotted to us with the request to be content with that until everything was settled. Then we should be conducted to the bridegroom and the bride, with which we were at present well content.*

*Meanwhile the prisoners were again brought into the hall, and each man seated according to his quality. They were ordered to behave somewhat more civilly than they had done the day before; which they needed not to have been admonished, for they had already lost their courage. To be honest, yet without wishing to flatter anyone, I must say that, generally speaking, the highest ranking people best understood how to behave themselves in so unexpected a misfortune. They were treated without ceremony, yet with respect. Even now they could not yet see the attendants, but for us they were visible, which rejoiced me greatly. Although we had been much favoured by fortune, yet we took upon us no more than the rest, advising them to be of good cheer; events would not turn out too badly. They would have liked to have heard from us what the sentence was, yet we were so strictly forbidden to say anything about it that no one dared open his mouth. Nevertheless we comforted them as well as we could, drinking with them in the*

*hope that the wine might make things more cheerful for them.*

*Our table was covered with red velvet, while the drinking cups were of pure silver and gold, which the others noted with anguished amazement. Before we had seated ourselves the two pages came in, presenting everyone on behalf of the bridegroom, with the Golden Fleece, emblazoned with a white lion, requesting us to wear it at the table, and as became us to observe the reputation of the Order, which His Majesty had now vouchsafed us and in which He would soon confirm us with suitable ceremonies. We accepted the distinction with profound submission, and promised obediently to perform everything His Majesty should please. Besides this, the page had a list on which we were set down in the proper order. I would not otherwise be desirous to conceal my place on it but for fear of being proud, which would mean an offence against the fourth weight.*

*As our entertainment was exceedingly stately, we asked one of the pages whether we might not have leave to give a modest part to our friends and acquaintances. When this was permitted without any objection, each of us had plenty of food sent to his friends by the attendants. As they could not see them and so did not know where it came from, I wanted to take something to one of them myself. But as soon as I was risen, one of the servants barred my way, saying that he wished me to take friendly warning, for in case one of the pages had seen it, it would have come to the King's ear, which would have cost me dearly. Since none had*

*observed it but himself, he would not betray me, but I ought, from now on, to have better regard to the dignity of the Order. With these words the servant had put me in my place to such an extent, that for a long time after I scarce dared move upon my seat. But I thanked him for his faithful warning as well as, in haste and fear, I was able.*

*Soon after the drums began to beat again. We already knew from experience that this announced the arrival of the Maiden, and we prepared ourselves to receive her. She was now coming in with her usual train, on her high seat; one of the pages carried before her a tall golden goblet, and the other a document in parchment. After she had gracefully risen from her seat, she took the goblet from the page's hand and presented it in His Majesty the King's name and on his behalf, that we should pass it around in his honour. On the cover of the goblet stood Fortune, elegantly cast in gold, who had in her hand a red, flying ensign. That is why I drank somewhat less cheerfully, as the whims of fortune were already too well known to me.*

## The meals of judgement

Those who penetrate the new astral field, the field of the temple of judgement, and are turned away because of their state of being, are twice given a meal: the first is received on entering and the second before the sentence is carried out. However, those who are able to enter the temple in a positive way and have successfully passed the test of the balance, also participate in these two meals. These meals signify astral influences one receives when one enters the new astral field, and they are, in fact, decisive. Let us analyse these two influences.

Suppose that, for one of the reasons mentioned in the previous chapter, you were to enter an astral field that does not correspond in any way with the nature of your own astral being. Your initial reaction to your new environment would then be either depression, fear or surprise.

One might also put on a brave front, or make a great fuss; or one might very decidedly assume an attitude of dignity and grandeur, or the very familiar: "There is no need to tell me anything. I know it all".

You will remember from the Second Day of *The Alchemical Wedding of Christian Rosycross* that C.R.C. is quite struck by all these different reactions, which he perceives when those assembled in the forecourt of the temple of judgement are sitting at the first meal. Primarily, this concerns a testing of man's astral being, for your astral state determines the whole of your behaviour

and also your entire fate. And do not forget that your astral condition also goes hand in hand with your mentality. Thoughts are the igniting principle; the astral sphere is the great fire that brings everything to reality.

So when the first meal is given, all those present are forced by the primary astral impulse of the temple to show who they are, to show from which power they live. This proof is decisive in the determination of the judgement and, therefore, of what will happen next. In this way the first meal has an overall unmasking, illumining and clarifying effect.

To understand the psychological causes of such a wide variety of reactions, you should remember that the astral field of the Brotherhood cannot in the least be compared with the astral field of this nature. If a person is strongly orientated towards the Brotherhood and has genuinely embarked upon a journey with four roses on his hat, he will encounter the first astral current with a great deal of humility and diffidence. If he seeks sanctification with everything that is in him, and if he has passed through many bitter disillusionments, the first contact with the astral current of sanctification emanating from the Brotherhood will move him to the very depths of his being and make him silent.

If one is an egocentric fortune-hunter, driven by a corresponding astral state, being struck by the primary astral current will initially give a feeling of happiness. However, this is the superficial feeling of: "There you are, you see? I have arrived. Victory is mine". Disillusionment and the hellish scorching of the astral fire come only later. Such persons are for the moment in a state of imaginary enlightenment; they brag lustily and mock the serious candidates for their so-called "narrow-mindedness".

At the second meal the roles are reversed. The braggarts, jesters and mockers are now the prisoners, and those who in the beginning were chained and oppressed are now free. The meaning of this is clear. During the first meal the astral body is charged and a comparatively strong reaction of the consciousness develops.



During the second meal, however, the astral force with which the astral body has been charged now continues its work to such an extent that the etheric body, and thereby the material body, are forced to react, the overall result being viewed and experienced by the thinking faculty.

If a serious pupil makes genuine use of the liberating idea transmitted to him, and consequently sets out on the journey to freedom with four roses on his hat, it may happen that the first contact with the serene astral fire overwhelms him. But if the astral fire continues its work, the serious candidate will discover that during his long period of preparation his entire system has been rendered capable of bearing this mighty fire and reacting positively to it. In this way, the person who initially seemed so weak and hesitant becomes one who is strong, a *petra*. That is why all such persons receive the Golden Fleece with the Winged Lion, in the name of the bridegroom, and are permitted to drink from the grail-cup which is crowned with the golden Fortuna.

The Golden Fleece, the Winged Lion and the golden Fortuna – do you know these symbols? A knight of the Golden Fleece is a person with a renewed astral body which has been totally cleansed of all earthly stains. He wears the golden cloak, the golden wedding garment, and stands under the seal of a fivefold vow: <sup>33</sup>

1. *You, my lords the Knights, shall swear that you shall at no time ascribe the foundation of your Order to any devil or spirit, but only to God your Creator and his handmaid, Nature;*
2. *that you will abominate all whoredom, lewdness and uncleanness, and not defile your Order with such vices;*
3. *that you will be ready to aid with your talents all who are worthy and in need of them;*
4. *that you do not desire to make use of this honour to gain worldly glory and high esteem;*

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33. See Part II, Seventh Day.

*5. that you shall not desire to live longer than God has ordained.*

The Winged Lion is the symbol of divine love, which pervades the entire personality as a result of the astral plenitude of the touch. The golden Fortuna is the goddess of happiness, the highest felicity a child of man can enjoy; the felicity of being permitted to enter the state in which the True Man can develop; the happiness of the living soul who is permitted to go forth to the life-giving spirit. This felicity is a state of eternity and has nothing to do with that so fragile and capricious happiness that birth in nature can bring to man.

Now you will understand fully why, during the second meal, those who are not in earnest are made conscious of their unsuitability and of the causes of their mistaken efforts and actions, for whatever enters and develops in the astral body will make itself felt throughout the entire personality. That is the function of the hell-fire: not to punish but to teach, to etch into the system by means of fire.

That is why the Maiden reads the proclamation to the condemned in which all the causes and consequences are enumerated. This gives rise to much complaint, grief and tears. C.R.C. is much moved. Tears pour down his cheeks, but he can do nothing for them. There is compassion for them, but no place for action out of misdirected pity. One can only help oneself, in the power of the light. He who falls must hit rock-bottom, and know it from experience.

It is only possible to climb out if, at the bottom of the pit, one is capable of grasping the cord and truly making a fresh start on the journey, with four roses on one's hat. Guilt is always followed by atonement. No-one can force his way to freedom from the snake-pit of dialectics. Anyone who tries to do so, experiences the blows of fate he himself has unleashed. He who wishes to rise from the grave must carry the cross with roses to the end; the seven roses whose flowering and fragrance testify to the glo-

riously re-established activity of the seven universal rays.

There still remains one point we would like to consider and which will require your fullest attention, and that is, that those who are accepted by the Brotherhood after completing their journey with the four roses, have previously been turned away many times. This shows that a process is concerned here. No-one can expect to succeed without any difficulty or hindrance. In other words, you too may frequently have been in the group of captives who, although in earnest, still could not yet be accepted. Therefore, you too will have had to participate in the two meals of judgement, with all the consequences.

However, you can be certain that in those moments, too, the compassionate help of the Brotherhood was with you. That is how you should understand the seemingly childish statement that during the second meal the young Brothers of the Grail sent some tasty morsels to their friends and acquaintances among the condemned. All sincerely striving and toiling souls are friends, and there is not a moment in time when they do not receive the help they need. And neither has this help been withheld from you; nor will it be, especially not in the moments when you most need it.

However, there is one fundamental precondition for the giving of this help by the Order, and that is, that it will never be personal. Nature-born human beings long for a master, an adept, an authority who, by giving help, is used as a pillar of support, an assistant to help clean one's dirty karmic washing. If that happens, there is no question of rising above one's nature-born state, for then one's I-centrality remains. That is why those who are capable of giving genuine help never enter into contact in a personal way. That is also why C.R.C. is admonished by the page when he spontaneously tries to do so. The only important thing is that help *is* given. This help, then, is given in such a way that when the pupil feels the strengthening, impersonal force, he is able to take the only right decision as to the correct way of life.

He who wishes to rise from the grave of the nature of death receives all that is necessary, but he himself must fulfil the work of salvation.

*The Maiden, as well as we, was adorned with the Golden Fleece and the lion, from which I gathered that she might be the president of the Order. That is why we asked her for the name of the Order, but she answered that the moment had not yet come to reveal it as the prisoners had not yet been sentenced. For this reason their eyes were still closed. What until now had happened to us would only give offence and annoy them, though it were to be accounted as nothing compared to the honour that still awaited us.*

*Then she received from the other page a charter which consisted of two parts, out of which something like the following was read:*

*They should confess that they had too lightly given credit to fictitious books, had assumed too much to themselves and so came into this fortress without ever having been invited. Perhaps for the most part they had presented themselves here for profit, so that afterwards they might live in greater pomp and glory. Thus the one had seduced another and plunged him into disgrace and ignominy, for which they were deservedly to be soundly punished.*

*This with great humility they readily acknowledged and gave their hands upon it. The others were addressed severely as follows:*

*That they knew very well, and were in their consciences convinced, that they had forged false fictitious books, had misled others and cheated them, to the detriment of their worthiness for kingship. They had known very well what ungodly and deceitful*

*images they had made use of, in so much as they spared not even the divine Trinity. On the contrary, they had used it to deceive everyone. Thus it was now clear as day with what practices they had endeavoured to ensnare the invited guests and pushed forward the ignorant. In like manner it had become known that they had wallowed in open whoredom, adultery, gluttony and other uncleanness, all of which was against the express order of the kingdom. In brief, they knew that they had diminished kingly majesty, even amongst the common people, and therefore they should confess to be manifest convicted cheaters of the people, knaves and rascals, who deserved to be dismissed from the company of upright people and to be punished severely.*

*The rascals were loath to come to this confession, but since not only the Maiden herself threatened and swore their death, but the other group also vehemently turned against them and unanimously accused them of having misled them maliciously, they perforce acknowledged finally their guilt in order to avoid worse. They added, however, that they should not be blamed too harshly for what had happened, for as the lords were absolutely resolved to gain entrance to the fortress and had promised great sums of money to that effect, each one had used all sorts of tricks to seize upon something, and so things had turned out as was now visible to everyone. But as they had not succeeded they had, in their opinion, deserved no more punishments than the lords, who should have been clever enough to bear in mind that anyone who*

*had been sure of getting in, would not have clambered over the wall with them at such great peril for the sake of so slight a gain.*

*And with regard to the books, these also sold so mightily, that whoever had no other means to maintain himself was forced to engage in such a fraud. They fervently hoped, therefore, that if a right judgement were made – which was not only due to the lords, but also to their servants at their urgent request – that it would be established that no crime had been committed by them.*

*With such and similar words they tried to excuse themselves. But they were told that His Royal Majesty had decided to punish all and everyone, albeit some more severely than others. For although what had been alleged by them was partly true, and therefore the lords would not go unpunished because of it, yet those who had so presumptuously presented themselves, and perhaps had seduced the more ignorant against their will, had good reason to prepare themselves for death; as had likewise those who with misleading books had affronted His Royal Majesty, as might be proved out of their very writings and books.*

*Then many of them began to lament most pitifully, cry, weep, entreat and prostrate themselves, but to no avail. I marvelled how the Maiden could remain so unmoved, when their misery caused our eyes to run over and moved our compassion, although most of them had caused us much trouble and vexation.*

*Presently she dismissed her page, who returned with all the cuirassiers who that day had been marshalled at the scales. They*

*were ordered to take their own to them, and in an orderly line, so that each cuirassier should go with one of the prisoners, and conduct him into her great garden. I was amazed that each one so exactly recognised his own man.*

*Leave was given to my companions of yesterday to go out into the garden unbound, and to be present at the execution of the sentence. As soon as everyone was outside the Maiden rose from her throne, requesting us to sit down upon the steps, and to attend the judgement. We did not hesitate at all and left everything standing on the table – except the goblet, which the Maiden entrusted to her page – and went forth in our magnificent robes. The throne moved of itself so gently that it was as if we floated in the air. When we arrived in the garden we all descended.*

*This garden was not particularly beautiful, but it pleased me that the trees were planted in such good order. Besides there ran in it a beautiful fountain, adorned with wonderful figures, inscriptions and strange characters, which I, God willing, shall mention in a future book. In this garden was raised a wooden scaffold, hung about with beautifully painted tapestries. Four galleries were constructed the one above the other; the first one was more glorious than the others, and therefore covered with a white taffeta curtain, so at that time we could not perceive what was hidden behind it. The second was empty and uncovered, and the two last ones were covered with red and blue taffeta.*



## The place of judgement

We hope it will now be clear that forced attempts to reach a higher, more serene, more holy astral field, that does not correspond with one's own astral state, must always rebound. Every seriously seeking human being is striving to reach the pure astral fields of the Universal Brotherhood, generally without being aware of it. Such an approach is of course never punished, but it can only lead to a connection with and a genuine sojourn in the forecourts of salvation, if one's own astral state has come into harmony with that of the first temple. That is a law, an absolute law of nature, which protects the holy halls of the Brotherhood. This protection takes place by means of the seven rays of the spirit, which *The Alchemical Wedding* calls "the seven weights".

Every temple of the Brotherhood, every consecrated astral working-place of the Tri-Unity of the Light is a space in which the spirit is not only present in a sevenfold way, but also finds expression in a sevenfold way. Those who enter and wish to remain in these spheres, for whatever reason or cause, therefore need not only to know and profess the spirit in theory, but also to possess it, on the basis of a prepared and eligible soul and a prepared body.

The first temple of the spirit, as it is depicted in the Third Day of *The Alchemical Wedding*, is such an astral field, in which the sevenfold plenitude of the spirit manifests itself in a particular way. That is why all who enter it must be able to measure up to the weight of these influences, physically, psychologically and spirit-



*The pronouncement of the sentence*

ually, and consequently be able to react harmoniously to them.

There are certainly many in this world who are familiar with the doctrine of the spirit up to a certain point, but who, due to various errors, have always omitted to *live* the life of the spirit. You should understand this well if you wish to fathom fully the meaning of *The Alchemical Wedding*. Someone who knows the doctrine of the spirit but does not live it, need not be considered bad or insignificant and unworthy according to our standards, but owing to the impulsion of the aeons, his life is a mistake, an error.

In dialectical, natural life we know only a twofold culture: the culture of matter and the culture of the soul. The culture of matter includes the culture of the body, and you know about the things people do for the advancement of bodily culture. The principles and practices of physical cleanliness are closely connected with the care of one's bodily health. Think in this context of the many branches of sport, the creation of better social relations, the building of good homes, the striving for proper nourishment, the protection against pollution from factories, the improvement of working conditions, present-day medical care, and so on. The field of cultivation of the soul includes all ethical and natural-religious groups. The soul of nature is the consciousness that animates the personality. Every atom of the personality possesses a vital principle, a vital force. The sum of the vital forces of all the atoms of the personality constitutes the consciousness, which is mistakenly called the spirit. The culture of the consciousness, then, is also a purely physical, material thing, leading to the metaphysics of the reflection sphere, or to a mixture of the physical and the metaphysical. For one can strive, with one's consciousness, to cultivate matter; using the consciousness as a basis, one can try to idealise the personality, to cultivate it and thus to deify it. The soul and body of this nature cooperate to attain this end. However, these exertions form reflections in the reflection-sphere, the astral field of the dialectical life-field. And as you know, these reflections do not lead to liberation. On the contrary, they take man

captive to an ever increasing extent, with all the consequences.

Just think in this context of the modern anthroposophical movement, with its eurhythmy. It is an attempt, with the aid of the soul, to cause the body to unfold in the sense of a high ideal. But what is the ideal which has led to this practice? It is derived from a spiritual doctrine, which is in fact nothing more than a soul-doctrine. And remember, a spiritual *doctrine* is something quite different from a spiritual *life*. A spiritual doctrine can be comprehended intellectually and, if its deepest essence is understood, the person concerned enters into connection with a great power which proceeds from the true spiritual doctrine and seeks to lead him to an intense revolution in his life, affecting both body and soul; a dying in order to live, a total perishing and a resurrection, a transfiguration. In this transfiguration, as a result of spiritual *life*, the spirit enters and dwells in a new soul and a renewed body. Only in this way can the human being enter the third phase: the cultivation of the spirit.

The facts have taught that man of this nature is continually engaged in adulterating the true doctrine of the spirit, including the holy language and its power, through ignorance and misguidedness. That is why some people try, either consciously or in good faith, to follow the doctrine of the *spirit* as a negative *soul*-doctrine; they try to warp it and put it into practice, and thus to build a kingdom of God which is not the real one. In this way, proceeding from a spiritual doctrine which has not been understood, people try to practise soul-science, which is the aim of theology.

In this way forces are invoked, unleashed and applied in a way that deviates totally from the only right method, for people are no longer capable of the correct application. Steiner, for instance, intended his eurhythmy to be something entirely different from what his followers have made of it.

It is necessary to know all this in order to understand fully the

speech given to the prisoners on the Third Day. They have been unable to withstand the seven weights, even though they have penetrated the first temple. They have been weighed and found too light. And now the sentence passed upon them is to be carried out.

For that purpose the prisoners are led into a garden in which stands a beautiful fountain. A platform has been erected there, a place of judgement, with four levels. The first is draped with a curtain of white taffeta, through which one cannot see what is hidden beneath it; the second level is an empty, open space; the third is hung with red cloth; the fourth with blue cloth.

The fountain demonstrates the fact that the spirit is always living and sparkling; that the fount of God will never cease to manifest its living power. In the garden of God, in the field where life is manifested, a special platform is erected from which all will be judged.

The true soul, the reborn soul, the Mother of Life, must awaken from and through the living water of the spirit. It is a state of consciousness which can truly be called the queen, called and ennobled to marry, to bind herself with the true spirit, the king. The king and queen in unity must form the basis for a true life, in the highest sense of the divine intention. Hence the white of the first level, the light of God, which emerges from concealment into manifestation as soon as the spirit and soul, the positive and negative poles of the monad, have been able to reunite.

What must arise in you from this dual-unity is threefold:

first of all, in the empty space on the second level, a clearly visible, demonstrable, liberated life of action must be manifested;

secondly, a new soul-state, a true soul-body must arise; hence the colour red, which indicates the new astral soul-substance;

thirdly, the result of body and soul must come into being: the new reason, the new thinking, the divine-human state. Hence the colour blue, which signifies man in his golden wedding garment, the five-pointed star, the star of Bethlehem.

The garden of the first temple of the Brotherhood, with everything it contains, confronts you with the great task of life: to live out of the spirit, through the spirit, with the spirit, having been enabled to do so by the living water of the sevenfold, sparkling fountain.

He who cannot or will not do this, who makes a caricature of it, will experience this one great task of life as an impenetrable wall, a place of judgement. He who wishes to break through this wall will experience the undeniability of the requirement, the unassailability of the plan of God's sublime spirit.



*As soon as we had come to the wooden construction, the Maiden bowed down to the ground, which alarmed us terribly, for we could easily guess that the King and the Queen were not far off. After we also had duly paid our respects, the Maiden led us up by a winding staircase into the second gallery, where she placed herself uppermost, and we were seated in our former order. How gratefully the emperor, who I had released, behaved towards me both then and before at the table, I cannot well relate without slander of wicked tongues. For he could well imagine in what misery and solitude he would have been, if he were now to attend the judgement amid such derision, whereas, thanks to me, he now held such high dignity and rank.*

*Meanwhile the Maiden who had first brought me the invitation and whom until now I had not seen, stepped forward. First she gave one blast on her trumpet and then, in a very loud voice, declared the sentence.*

*His Royal Majesty, my most gracious Lord would from his heart have wished that all and everyone here assembled had, upon his Majesty's invitation, presented themselves so qualified, that to his honour a greater number might have adorned his joyful wedding feast. But since it has otherwise pleased Almighty God, His Majesty will at this not murmur but is obliged, contrary to his own inclination, to abide by the ancient and laudable constitution of his kingdom. But so that His Majesty's innate clemency may be celebrated everywhere, he has with his council and represen-*



*tatives of the empire decided to alleviate considerably the usual sentence. So in the first place he is willing to vouchsafe to you, lords and potentates, not only your lives, but also your liberty, friendly and courteously entreating you not to take it amiss that you cannot be present at His Majesty's feast, but to remember that the Almighty God, even without this, has imposed more upon you than you can appositely and patiently bear, and that his considerations as to the distribution of his gifts are incomprehensible for us. Neither will your reputation be damaged, although you are rejected by our Order, since we are not able to do all things at once. But for as much as you have been seduced by scoundrels, they shall not for their part remain unpunished. Furthermore, His Majesty has decided to provide you soon with a catalogus haereticorum<sup>34</sup> or an index expurgatorius<sup>35</sup> so that you may henceforward be able with better judgement to distinguish between good and evil.*

*Because His Majesty also intends to expurgate his library and offer up the misleading writings to Vulcan, he entreats you to help him and do the same with yours. He hopes that all evil and mischief may for the time to come be remedied. Moreover, you are admonished never again so inconsiderately to covet an entrance*

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34. An enumeration of false doctrines.

35. A list of purged texts.

*here, lest the former excuse of seducers be taken from you, and you are mocked and despised by many. Finally, for as much as the country has some claim on you, His Majesty hopes that none of you will object to pledge a chain or aught else he has about him, and thus in a friendly manner to depart from us, and through our safe conduct to take himself home again.*

*The others, who did not withstand the first, third and fourth weights His Majesty will not so lightly dismiss; but so that they also may experience His Majesty's gentleness, it is his command to strip them and send them away naked.*

*Those who in the second and fifth weight were found too light shall, besides being stripped, be noted with one, two or more brand-marks, according as each one was lighter, or heavier. Those who were drawn up only by the sixth or seventh weights, shall be dealt with somewhat more graciously."*

*And thus it went on, as for each combination a certain punishment was ordered, but it would take too long to mention them here.*

## The sentences are carried out (I)

We have seen how the platform with four levels, erected in the garden of the first temple of the Brotherhood, is a projection, a living symbol of the true divine-human state. He who wishes to enter this state must comply with the requirements of inner quality. He must be capable of fulfilling the seven demands of true pupilship of the Golden Rosycross. He must be able to withstand the seven weights.

If he is unable to do so, the time of true pupilship has not yet dawned for him. The temple of initiation, the astral field of transition, is effectively protected by the seven rays of the spirit, and that is why all who, for various reasons, penetrate this astral field and are not worthy of it, are turned away. The manner of this ejection depends entirely on the personal inner state of the infiltrators.

We would now like to try and analyse the meaning and effects of the carrying-out of the sentence, the ejection, as it is depicted in *The Alchemical Wedding*.

The one aim and fundamental desire of the Universal Brotherhood is to welcome and receive all who come into the temple of initiation. The universal law of love, with which the entire Trinity of the Light is aglow, makes this aim self-evident. Nevertheless, contrary to its deepest yearning, love must keep to the law that lies at the foundation of the kingdom, the law of the spirit, which also encompasses love. But it goes without saying that, from the point of view of the sphere of life, no-one will be

treated more harshly than is necessary for his welfare and learning, and that every rejection, from whatever nature, will be carried out as gently as the requirement permits.

The ejection-scene draws attention first of all to a group of infiltrators who have been misled either by pursuit of profit or out of a desire for fame, honour and prestige. They are called emperors, kings and noblemen.

There are, as you know, pseudo-brotherhoods of the Rosycross. The only thing such brotherhoods have in common with the true Rosycross is the name itself. It is very easy for these misleaders to win followers because of all the high-flown titles, elaborate symbols, chains of office and diplomas they offer. The members of such groups live under the delusion – produced by intense auto-suggestion – that they are very high, very advanced, very exalted, very important. Psychologically, however, such persons are violated, damaged, primarily because their so-called initiators give them all kinds of exercises which, while producing mental delusions of great and sublime attainment, make them sensitive to the field of the true Brotherhood. Obviously, they have to be rejected entirely from that field. But they are permitted to go in freedom. And because the process of rejection is an inner one which generally takes place during the hours of sleep, their civic reputation is not in the least damaged. Nevertheless, the law of love requires that when they return to their civic state, they are different from when they came, for they have been misled by evil scoundrels. That is why they receive, or are subjected to, an *index expurgatorius*, a purgative, a cleansing, a purification.

You should understand this cleansing process purely in terms of esoteric science. There is no question here of any kind of miraculous intervention. It is simply that when an unworthy entity penetrates the astral field of the Brotherhood, he is chastened and purified by the astral fire which he is unable to bear. His state of being is rendered “pure”. In this way, it can come about that such a misguided wretch is in an infinitely better state when he awak-

ens than he was when he fell asleep. On waking into his ordinary social environment he discovers that his interest in the brotherhood of the pseudo-Rosycross has waned considerably: he has been taken out of the grip of the misleading force and the misleaders have one victim less. The disadvantage of this treatment, however, is that often the person concerned dares not seek any further owing to the fears and disappointments he has had to go through, and therefore lives out the rest of his time in the nature of death without any interest in liberation, and thus without any positive result.

Through the machinations of these misleaders, countless people sustain lifelong damage. It is one of the greatest sins that can be perpetrated. It is worse than physical murder. It is murder of the soul, of the consciousness. It is extremely necessary for you to understand clearly the dangers of this. That is why we would like to draw your attention, as an example, to certain American, so-called "Rosicrucian" movements, with diplomas, medals, insignia, titles and symbols, plus a whole series of exercises. They maintain palatial temples and buildings, promise everthing and give nothing except an enormous, extra nailing to the reflection sphere. They are a cancer in the body of mankind and their victims are without number. Such groups will not be accused by any adversary, because they are helping to maintain the nature of death through their murderous practices. We hope this explanation has made these things sufficiently clear.

Having been purified by the *index expurgatorius*, it will no longer be so easy for the misguided ones to make the same mistake. Before departing, they are asked to leave behind a chain, jewels or some other valuable in the garden of the temple, in order to reduce their debt to life.

In the light of what has been discussed, you will perhaps also understand that the insignia and other marks of distinction distributed by the false brotherhoods often bear stolen mantrams. They are in the form of objects which link one with the most holy forces

and involve the use of the most holy names. If you are even a little familiar with these things you will know that all this is not without danger for the persons concerned. Such things unleash forces whose effects can be extremely serious if one has not learned to use them in the right way, in accordance with their true essence. That is why the misguided ones have to leave behind these insignia, which in fact are stolen.

If you think over what we have said, you will see how extremely dangerous the nature of death is, in which the unsuspecting run so many risks of being victimised. If there were nothing else, life here would quickly become impossible. That is why the entire atmosphere in which mankind lives is repeatedly purified through the grace of the Brotherhood of the Holy Grail, whose continual endeavour is the salvation of the world and mankind. That is why the text of the sentence, read out by the Maiden in the garden mentions Vulcan, to whom the lord of the temple will offer all misleading writings for destruction.

Vulcan represents the inner sun, the great astral fire-centre of the holy, universal solar system, from which a mighty, purifying radiation emanates which can and may be applied to a certain extent by the Tri-Unity of the Light, in order to protect mankind in its ignorant and so heavily burdened state.

So much for the sentence to which the misguided ones are subjected. There remain those who have penetrated the sanctuary through black magic or other negative activities. One group will be sent away naked. Another group will be ejected naked and also branded. Finally, the most hardened scoundrels are physically punished or put to death, either by the sword or the noose, or with water or rods.

In this way, the garden of the temple is entirely cleansed and returns to its state of high, serene peace. Only those who have passed the elementary tests of suitability remain, and with them, the process of initiation can be continued.



*“Those who yesterday separated themselves freely of their own accord, shall leave at liberty without any blame.*

*“Finally, the convicted cheaters of the people who could not withstand any of the weights, shall be punished in body and life, with the sword, halter, water and rods. These sentences shall be inviolably observed as an example to others.”*

*After this our Maiden broke her wand. The other, who had read the sentence, blew her trumpet and stepped with profound reverence towards those who stood behind the curtain.*

*However, I cannot refrain from telling the reader something concerning the number of our prisoners. There were seven who had withstood one weight; twenty-one who withstood two weights, thirty-five withstood three, thirty-five four, twenty-one who withstood five and seven who withstood six weights. But he who came to the seventh, and yet could not well raise it, he was the one I had released. Besides, there were many who had failed wholly. There were also a few who had drawn all the weights from the ground.*

*And this, as one after the other stood before us, I diligently counted them and noted them down on a slate. It is very strange that among those who withstood a certain weight, none was equal to another. For although amongst those who withstood three there were thirty-five, yet one of them withstood the first, second and third, another the third, fourth and fifth, a third withstood the fifth, sixth and seventh weight, and so on, so that amongst one hundred and twenty six persons who had withstood a weight, none was*



*equal to another. I could name each with his own weight, were it not as yet forbidden me. But I hope that it may be published later, with an explanation.*

*After the sentence had been read, the lords were well satisfied, because in such severity they had not dared hope for a mild sentence. That is why they gave more than they were asked and parted with chains, jewels, gold, money and other things, as much as they had about them, and with reverence took leave.*

*Although the King's servants were forbidden to jeer at their going away, yet some mockers could not help laughing, for it was indeed ridiculous to see them make off with such haste, without looking back. Some wished that they be sent the promised catalogue soon, as they would deal with their books as would be pleasing to His Majesty; which was again assured. At the gate was given each of them out of a cup a draught of oblivion, so that he would have no further memory of misfortune.*

*After that the volunteers departed who, because of their integrity were permitted to pass, but they were never to return in the same manner. But if to them, as likewise to the others, anything further was revealed, then they should become welcome guests.*

*Meanwhile the others were being stripped, in which also inequality was observed according to each man's demerit. Some were sent away naked, but unharmed; others were driven out with small clocks and bells; some were scourged forth. In brief, the punishments were so various that I am unable to recount them all.*

*Finally it came to the last ones with whom somewhat longer time was spent, for much time had elapsed before some were hanged, others beheaded, some thrown into the water and the rest put to death in yet a different way.*

*At this execution my eyes ran over, not because of the punishment, which they well deserved in view of their crimes, but in contemplation of human blindness in which we continually busy ourselves with what since the first fall has been sealed to us.*

## The sentences are carried out (II)

*Finally, the convicted cheaters of the people who could not withstand any of the weights, shall be punished in body and life, with the sword, halter, water and rods. These sentences shall be inviolably observed as an example to others.*

Four forms of punishment are mentioned here, which can be exercised singly or in combination. These severest forms of magic justice are, as we know, preceded by being sent away naked and being driven out naked and branded.

Being “naked” is a symbol frequently used in the Bible. For instance, it is said that “... all stand naked before God”, which means that all the stirrings and reflections of the heart and all the mental imaginings present in man are known and understood by the initiated observer. We all stand as if naked before the majesty of the spirit. However, it is obviously difficult to see how all this can be considered as a punishment.

It is different when we consider that man in manifestation, man as a personality in a microcosm, acquires various characteristics as he goes through life. On the basis of karma and hereditary factors, which together make themselves felt in the subconscious mind, man acquires certain qualities. He becomes a particular type, provided with various good and bad possibilities. The structure of all his organs, such as the endocrine system, the plexi circles, the heart, the organs in the head and solar plexus, changes in accordance with all these possibilities and qualities. Think also

of the etheric and astral bodies and the various vital fluids. Then you see before you the total personality of man in manifestation, clothed in all his garments.

So, seen from the standpoint of esoteric science, a person's garment is, among other things, the sum of all the possibilities and qualities he possesses and has made his own, and which give expression to his type, his nature, and make it visible. There are people whose garments are highly questionable. There are also those who can be considered extremely promising on account of the garments they wear. Even if their garments are quite dirty and damaged through ignorance and mistaken use, one can still say of many of them: "The possibilities are there!" That is why the garment is considered so precious, because it has been woven throughout all the lives that have existed in the microcosm. It is the product of millions of years, constantly preserved in the treasure chambers of the auric being.

Let us now consider the case of one of the "cheaters of the people" mentioned in the Third Day, the type of human being who perhaps has misled thousands of people and plunged them into ruin. Let us assure you that such persons possess a strong personal magnetism and an extremely rich garment, for owing to their karmic past they are laden with many powers and possibilities. If they do not use these possibilities in the only correct way, it is obvious that they will be a deadly danger for their fellow human beings. They have tremendous knowledge and powers at their disposal, and have corresponding possibilities, through which they can be either a blessing or a deadly menace.

If one's existence in manifestation proceeds solely from the ego, from matter, from the I-being, the "I am", from the birth in nature, one's garment will always be employed for the strengthening and material enrichment of the I and for maintaining oneself at the expense of others. That is the signature of all those born of nature. When a mighty karmic treasure is connected to the really

nature-born, egocentric type, he becomes what *The Alchemical Wedding* calls a “cheater of the people”.

However, such persons are very ill. They are totally deranged, physically and psychologically. They occupy prominent positions in society, but because of their derangement and the condition of their garment they are capable of causing countless people to fall into the abyss, without it being understood by worldly authorities and without it being possible for them to be accused and condemned by worldly justice; yes, even without themselves being aware of their wrongdoing.

The judgement of the Tri-Unity of Grail, Cathar and Cross with Roses now stands in a clear light. This judgement certainly does not mean punishment, for what does it mean to be “sent away naked” in the light of what we have explained?

Picture such a psychologically deranged person: on the one hand, his I-centrality is rock-hard, while on the other hand, as the sum of the past, he possesses a grandiose garment, full of possibilities to exert power. Is it permitted for such an entity to be let loose on mankind? Would it be responsible to do so, with regard to mankind, with regard to the sick entity himself? Decidedly not!

That is why, when such persons finally come within the sphere of influence of the Tri-Unity of the Light, within the astral sphere of the Brotherhood, as sooner or later all will, they are “unclothed” by the magic, purifying fire of the astral sphere, which means that the personality is relieved of its entire karmic past. A valuable karmic past bound to an I-central personality dangerous to mankind, is an unjustifiable abnormality. For this reason, the link between the karma and the personality is severed by the astral fire, at the point of the sacral plexus or in one or more of the seven cerebral cavities. In this way, the personality is left to itself, with only its nature-born state and values to fall back on, and can no longer cause any particular harm, or at least no more than any other human being. That is the meaning of “being sent away

naked”. Is this so-called “punishment” not a tremendous deed of love, a love for all human beings and especially for those sick entities who cause such suffering and damage?

It remains to be said that the neutralised karmic garment is not destroyed. That is not possible. The possibility is never excluded that such a “cheater of the people” may eventually be given back his inheritance, his birthright, but only to be used in the service of mankind. In short, we only wish to make clear that a spiritual law exists with which the Brotherhood may and can cooperate intelligently, as the executor of God’s counsel.

On the basis we have described, the sentence is either lightened or made more severe, according to the situation. Being sent away naked and marked with a brand means that the personality concerned is not only deprived of his karmic garment but also suffers the burning-through of one of the most important centres of the nature-born body. In this case, the body does not escape unscathed from the self-invoked consequences and will have to bear lasting scars. Thus the branding refers to the experience of astral disturbances in the personality, with resulting effects on the material body.

Being punished with the sword has to do with a shedding of the blood due to a strengthening of the gluten factor, caused by a deeper submergence in matter. The punishment of the liars with the noose concerns the full or partial stagnation of the throat chakra, of the higher creative powers. Being punished with water signifies disturbances in the respiratory system, the breaking of the connection with the etheric sphere and the lower astral fields. (The atmosphere is symbolised by the element water.) Being beaten with rods refers to physical deformities or weaknesses.

We want to be very brief in this last part of our explanation of the punishments. It would not be worthwhile, and we have no inclination, to illustrate all these causes of illness with further facts and examples. We only want to make clear that there is a

spiritual law which operates on every plane for the protection of mankind, and punishes every attempt at soul-murder. And we wish to show that the Universal Brotherhood, as God's servant, plays a prominent role in this protection by spreading and vivifying serene astral fields.





*Thus the garden which had been so crowded before, was soon emptied, so that apart from the soldiers no one was left. After all this was done and silence had been kept for five minutes, there came forward a beautiful snow-white unicorn with a golden collar, upon which some letters were engraved. He approached the fountain, knelt on his forefeet as if giving honour to the lion, who stood so immovably on the fountain that I took him to be of stone or brass; he immediately took the naked sword which he bore in his claws and broke it in half, after which the pieces, I thought, sank into the fountain. After this he roared until a white dove brought him an olive branch in her bill, which the lion immediately ate, after which he became quiet again. And so the unicorn returned to his place with joy.*

*Next the Maiden led us down the winding staircase from the scaffold, and we again made our reverence towards the curtain. We were to wash our hands and heads in the fountain, and there to wait a little while, until the King had returned to his hall through a hidden gallery. After this we were conducted into our former lodging with very special music, pomp, state and pleasant discourse. This happened at about four o'clock in the afternoon.*

*So that meanwhile the time might not seem too long to us, the Maiden assigned a page to each of us. They were not only richly attired, but were also exceedingly learned, so that they could so aptly discourse upon all subjects, that we had good reason to be ashamed of ourselves. These were commanded to lead us up and*

*down the fortress, yet only into certain places, and if possible, to shorten the time according to our desire. Meanwhile the Maiden took leave of us with this consolation that at supper she would be with us again, and after that would celebrate the ceremonies of suspending the weights. She asked us patiently to await the following day, for then we would be presented to the King.*

*When she had departed, each of us did what best pleased him. Some viewed the beautiful paintings, which they copied out for themselves, and considered what the wonderful characters might signify. Others refreshed themselves with food and drink. I indeed caused my page to conduct me, together with my companion, around the fortress, which walk I will never regret as long as I live. For besides many other glorious antiquities, the royal burial chamber was shown to me, from which I have learned more than is written in all the books of the world. There also stood the glorious Phoenix, about which I published a special book two years ago. I also intend to publish particular treatises concerning the lion, the eagle, the griffin, the falcon and others, together with draughts and inscriptions, in case my narration should prove to be useful. It grieved me that my other companions had neglected to look at these precious treasures, but reflected that it must have been the special will of God.*

## The unicorn, the lion and the dove

It goes without saying that, provided they fulfil the spirit's minimum requirements, all serious candidates for the Alchemical Wedding will eventually feel that they are now entirely free inwardly of all the dramatic turbulence relating to the balance and the judgements discussed in the preceding chapters. They will enter the peace and silence of spiritual serenity, the peace Jesus the Lord promises to all those who follow him, the peace of unity with spirit. Only then are the true goals of pupilship set free and only then can they make themselves felt.

That is why we read in *The Alchemical Wedding* of the snow-white unicorn with the golden collar, of the lion on guard at the fountain, and of the dove with the olive branch in her beak. Perhaps you are familiar with these symbols. The unicorn, the lion and the dove are high symbols of the fiery, flaming triangle, of the *trigonum igneum* of the classical Rosycross. They have to do with the three primary rays of the Seven-Spirit. When this fiery triangle burns in the candidate he is worthy to enter the temple of initiation, for this triangle makes the candidate open to the entire Seven-Spirit.

The Bible mentions the unicorn several times. For instance, the book of Numbers speaks of "the power of the unicorn" (Numbers 23:22 and 24:8). In the wonderful book of Job we read: "Is the unicorn willing to serve you? Will he spend the night at your crib? Can you bind him in the furrow with ropes or will he harrow the valleys after you?" (Job 39:9-10). And in Psalm 29 are the words:

“The voice of the Lord shakes Lebanon and Sirion like a young unicorn. The voice of the Lord flashes forth flames of fire.” These quotations show that the unicorn is the symbol of a high spiritual ideal, of a one-pointed, “unicorn-like” directedness. It is said that the unicorn is white, snow-white, and wears a golden collar about his throat. This draws attention to the purified new will, guided by the spirit and ignited by the first ray of the Seven-Spirit, the first aspect of the fiery triangle.

He who is truly ignited by the spirit of God proceeds from the absolutely one-pointed orientation of the new will. Divine forces are at the disposal of those who possess the new will. Such persons discover that the unicorn will serve them absolutely, as an inner quality.

From time to time you impose a yoke on your will. You try to give your will certain orders. You say to yourself: “From now on I want to do this or I do not want to do that”. In this way, you fight with yourself. However, you should give up using such methods, for they will never succeed. If, on the other hand, the new will has really been born in you, as a result of soul-quality and the new way of life, then, as the Bible says, “the unicorn will spend the night at your crib”. This means that spontaneously, from within, because it is no longer able to do otherwise, and entirely in the service of God, the will begins to determine your entire state of life, even when you are asleep and no longer have any control over your personality. Even then, the new will will determine your ways and your actions, because it is completely attuned to your task, to the way you have to go, to the process you have to fulfil. In this way, you will have bound the unicorn in the furrows of the harvest-field. In a ploughed field furrows are drawn in which the farmer sows the grain. This has to do with an ordered life. When the new will is ignited in you, your entire state of life will give evidence of a harmonious and powerful order. The unicorn will be bound in the furrows of the harvest field and, if necessary, will pull out the weeds; it will harrow the soil.

The will is a mighty fire. He whose will has been ignited by the spirit of God will then also possess a will from which the voice of the Lord calls forth flames of fire, full of might and glory. The will is man's greatest magical instrument. If the will is not ignited in the spirit of God, you will never be able to enter into the practice of gnostic magic.

The lion symbol, too, has something grandiose to reveal. It is the symbol of the love of God, which is universal and all-encompassing. That is why the lion is the symbol of the second ray of the Seven-Spirit. He who possesses the unicorn will naturally also possess the lion-power, because God *is* love.

No doubt you will be familiar with lion-symbolism. We draw your attention, for instance, to Revelations 10:3: "He called out with a loud voice, like a lion roaring; and when he called out, the seven thunders sounded". This means that whenever the divine love is able to manifest itself to man, the Seven-Spirit is also present.

It is necessary to tell you, here, about false love, just as is done by the Bible and all spiritual messengers. False love is also expressed by the lion symbol. We do not mean the emotional expressions of feeling with their familiar results and limitations of sympathy and antipathy, but the so-called "love" which slithers over the world like a hissing serpent, the venom of life in the nature of death, of which some people are such paragons. They imitate the voice of God and wear the sweetest of smiles, but are intent on murder, the murder of human souls. Whenever the soul is murdered, this also means physical murder, for when the soul is crushed, the collapse of the body will inevitably follow. The person concerned will become ill; he will not be able to maintain his body and will die before his time.

We have now seen two aspects of the *trigonum igneum*, firstly the unicorn, the symbol of the will ignited in God, concentrated on the one goal in singleness of purpose; and secondly the lion.

which encompasses this concentration with universal love. He who is ignited in the spirit of God is touched and irradiated by this all-fulfilling love. From that moment on, this eternal love-power becomes the keynote and sustenance of one's entire existence.

So when a candidate of the gnostic mysteries, who is on his way to the temple of initiation, has crossed the boundary after all the astral events in the borderland and has entered the peace and silence of the rose garden, it goes without saying that the unicorn will enter this garden and do honour to the lion, the guardian at the fountain. For God's will and God's love are fundamental to such a garden: the appearance of the unicorn symbolises the rejection of every earthly aspiration by the person who has entered the rose garden.

Let us now consider the lion, who holds an unsheathed sword in his claws. When the unicorn, the will ignited in God, enters the garden of initiation, the lion breaks the sword in pieces and lets them sink in the waters of the fountain as proof that the fire of judgement has receded and the work of the Alchemical Wedding can now begin. The lion's mighty roar arises like a shout of jubilation.

At this shout, a snow-white dove appears with an olive branch in her beak. As you know, the dove has always been the symbol of the spirit. Think of the Jordan, where Jesus the Lord received the spirit by means of the dove that descended upon Him. The dove with the olive branch is particularly the symbol of the third ray of the Seven-Spirit, the active intelligence, entirely entrusted and dedicated to God, the ray which completes the *trigonum igneum*. Here, the dove represents that intelligent way of life that serves true peace, the peace which is of God, under all circumstances. The work must be accomplished in peace and through peace. That is why the dove bears an olive branch. That is why it brings it to the lion. And that is why the peace of God descends over the garden.

See this glorious wisdom and great beauty clearly before you:

one side of the triangle is formed by the fire of the will, the other by the clear white light of peace. In the Gnosis, fire is symbolised by the man, light by the woman. At the base of the triangle, as the connecting link, is the second ray, the ray of universal love. Is it not logical that such a triangle must blaze with power? *That is the trigonum igneum!*

Now you will also understand the words of Revelations 11: “I will grant my two witnesses power to prophesy for one thousand two hundred and sixty days” – symbol of the number nine, the number of mankind – “clothed in sackcloth” – the garment of atonement, the garment of sacrifice for the world and mankind – “These are the two olive trees and the two candelabra which stand before the Lord of the earth. And no-one shall be able to harm them.”

The magic of these words has found expression in all preceding Brotherhoods and also in the young Gnosis. The signature of all gnostic Brotherhoods has always been, and will always be, that their inner leadership proceeds from a man and a woman directly called to their task. They form the two upright sides of the triangle, supported by the second ray of the Seven-Spirit, as an unassailable testament of the universal Logos, of the fiery triangle, set in the midst of the nature of death before the god of this world. That is the power of the Gnosis, that ever and again, there are two olive trees: the fire, the first ray, and the peace which passes all understanding, the third ray, in the power of God’s love, the second ray.

That is why the young Gnosis is a true gnostic Mystery School: it, too, complies with this signature, which it did not give itself. And that is why the words of Romans 11, verses 17 to 24 are appropriate for its pupils: that they are like branches, belonging by nature to the wild olive tree and yet, contrary to their nature, grafted upon the gnostic olive tree.

The dove flies in and brings a branch of the olive tree to the lion who swallows it in annoyance, but afterwards is content. The

unicorn, too, returns joyfully to his place. Do you understand this language, this mystery language, which is so very strange? In the true garden of the Brotherhood, in the Mystery School, everyone who is entitled to enter there will be entrusted by the representative of the third ray to the universal divine love and its power, after the representative of the first ray has created the possibility. In this way, the wild, broken off olive branches are wrested from the god of this world and can be grafted onto the one vine.

It is not surprising that a fountain is to be found in the garden of the Brotherhood, for the fountain is a symbol of the wisdom and power radiations of the universal spirit, which are manifested unceasingly. That is why in Revelations 21 it is written: "I am the alpha and the omega, the beginning and the end. To the thirsty I will give from the fountain of the water of life without payment".

That is why a continuous stream of wisdom, love and power flows through the young Gnosis: a living fount of divine water in which all who are open to it can wash their hands and heads. That is why the text goes on to say:

*We were to wash our hands and heads in the fountain, and there to wait a little while, until the King had returned to his hall through a hidden gallery. After this we were conducted into our former lodgings.*

Who is the king mentioned here? It is necessary to know this, too, if we are to understand even more clearly how closely the contents of *The Alchemical Wedding* relate to us.

The temple of initiation depicted in the book corresponds exactly to the temple of the Living Body of the young Gnosis. It is a field of spiritual development closely connected with and proceeding from the universal Gnostic Chain. That is why the spirit itself is active in this field, emanating from the seventh aspect, the resurrection-field, the Golden Head. And the unicorn, lion and dove, the *trigonum igneum* personified in the two leaders



of the Inner School, are present there as representatives of the Spirit, the king. They are there to welcome to the garden of the Brotherhood all pupils who are ennobled to it, so that with them they may make the Living Body great, as one group, all alike in the Gnosis, one for all and all for one.

During every necessary activity, the spirit itself is also at work in the Living Body, and all its representative rays and servants cause a mighty current of light and power to flow into all aspects of the Living Body, after which the spirit withdraws again to the domains of the Golden Head, the resurrection-field.

After bathing in the spirit, all candidates are left to their own state of being, so that they may accomplish their alchemical process of transmutation. Yet, even though they are left to their own state of being, they are all in the exceptional condition of being permitted to dwell in the gnostic Living Body, the habitation of the Brotherhood. Thus, in this respect, they are alone, but never forsaken. In this special state of grace they may, indeed they must fulfil the great work. And that is why it is a special state of grace – because every candidate who is permitted to dwell in the Living Body receives, whenever useful and necessary, the help of the spirit itself. That is why the text says:

*Meanwhile the Maiden took leave of us. She asked us patiently to await the following day, for then we would be presented to the King.*

## The phoenix

All candidates who are weighed and not found too light and who have been permitted to experience the wondrous events at the fountain of the water of life, find themselves in the sanctuary of initiation in a totally new way. After all the preparations, they now stand before the great process of gnostic self-development.

You should understand clearly that the fortress or castle in which the candidates find themselves and in which the self-initiation is carried out must be directly associated with what we call the Living Body of the Mystery School. We have already discussed this. That is why the initiation temple of our Father Brother Christian Rosycross should not be sought outside but inside the School. Until now, some have seen the words “Living Body” as a symbolic reference to our work and our group-atmosphere. But the Living Body is much more than that! All who have been freed in the *trigonum igneum*, the fiery triangle, know this. And when their inner eyes are opened they may, like C.R.C., make use of the privilege of being able to know and examine the wonders, possibilities and treasure chambers of the Living Body.

You may have wondered how the Living Body has become what it is and whether *we* made it, perhaps aided by a group of co-workers. That would actually have been impossible, because the castle in question is in fact already ancient and the treasures of centuries lie hidden within it, as further reading of *The Alchemical Wedding* makes clear. This question is quite understandable and can be answered by saying that the Living Body of the young

Gnosis is very young, very new, very fresh, but at the same time very, very old.

Until now it has been stated in our School that the Living Body is a field of work that was built up from nothing, starting in 1924; that having been begun by a few, the work was continued by a gradually enlarging group; that this field of work became increasingly concentrated and gradually developed more and more lines of force, and attracted more power, gaining ever greater possibilities until it finally attained participation in the Spirit, which was manifested in the Golden Head, the resurrection-field.

All this is quite correct, but until now we had to remain silent about the fact that from the moment when the young Gnosis became a full participant in the Universal Chain and received the inheritance of the preceding Brotherhood, and the task of grand master was entrusted to the two spiritual leaders of the modern Spiritual School, something further was transmitted to the young Gnosis: the classical temple of initiation, preserved as a prototype in the Universal Chain. Everything that can serve peace and freedom, everything that can serve to bring about the manifestation and true development of man, everything that throughout the ages has been found from experience to be good, dwells as an idea in the mighty life-field of the entire Universal Chain. It exists there as a spiritual idea, as power, which constitutes the astral expression of the spirit. All this can never be lost. Through experience and suffering, every successive Brotherhood has added something precious to this immensely great treasure in the course of the centuries.

As soon as a young Gnosis rises up out of the struggles of the times, as soon as it emerges from the night and succeeds in unfolding *its* Living Body and revealing it in the light of the new morning, there develops a magnetic contact between the young Gnosis on the one hand and the initiation temple of the Universal Chain on the other. This treasure of the ancients then gradually descends into the Living Body of the newly added link in the

chain, to the extent that the light increases in strength in the young Gnosis, until finally both are completely concentric and have therefore become a unity. From that moment, the whole Universal Brotherhood, including its new link, is *in* the world yet not *of* the world. And everything the entire Universal Chain is and was and shall be, can then be known by all who make themselves worthy of it.

In our Living Body, all who accomplish the great preparation discussed in the previous chapters, enter all the treasure chambers of sanctification of the entire Universal Chain. That is why the story says:

*After this we were conducted into our former lodging with very special music, pomp, state and pleasant discourse. This happened at about four o'clock in the afternoon. So that the time might not seem too long to us, the Maiden assigned a page to each of us [ . . . ] These were commanded to lead us up and down the fortress, yet only into certain places.*

He who in this way enters the Living Body, which is at the same time the Living Body of the whole Universal Chain, will understand that this moment of entrance cannot take place at any other time than “four o'clock in the afternoon”. What time will the meeting take place? “At four o'clock in the afternoon!”, the answer resounds. Do you understand this masonic language? When the sun of your preparatory course of development has reached its midday zenith, and then the fourth hour strikes, the universal Living Body opens for you. The number four is the number of fulfilment and at the same time the number of the square of construction, the number that signifies that a new foundation has been laid, the only foundation possible: the Spirit itself. Only on this basis can one construct the eternal building that reaches into the heavens: the true, essential tower of sanctification, which has been and is imitated in all kinds of ways. Think here of the legend of the tower of Babel.

From the earliest times the name of God, the name of the Spirit which forms the foundation of all genuine construction, has often been written in four letters, as a magical indication of the key to Him, the Spirit. In ancient Egypt Hermes Trismegistus was called *Toth*. In English the Spirit is referred to as *Lord*, in French as *Dieu*, in German as *Gott*, and in Dutch as *Heer*. So if you were to ask: “When shall I enter the Living Body as one who sees and hears?”, there could only be one answer: “At four o’clock in the afternoon”.

This time had dawned for C.R.C. In the tale of his entrance particular attention is drawn to the royal burial chamber *where*, as C.R.C. says, *I learnt more than is written in all the books in the world*. The royal burial chamber is, as you will understand, the total spiritual and astral heritage of the Universal Chain.

We would now like to single out certain aspects of *The Alchemical Wedding*, which we hope will give you some idea of what may be beheld and experienced in the universal Living Body. Let us take the phoenix, the eagle, the griffin and the falcon – four mystery animals – together with the unicorn, dove and lion already discussed. The language in which these mystery animals are mentioned may arouse the impression that their appearance is insignificant, but the insider knows otherwise.

Let us begin with the phoenix, the firebird. The phoenix is the first creature C.R.C. mentions after his entry into the royal burial chamber. He calls it *the glittering phoenix*, for it is the living symbol of resurrection from the dead. In the course of the ages, this symbol has been expressed in a countless variety of ways. The gnostics of all times, too, have made frequent use of it. The firebird appears in numerous gnostic carvings, giving expression to the fact that ever and again, eternity will rise out of imprisonment in time. Therefore, understand the profound significance of the words: you are called to freedom, called to resurrection from your death in nature. That is why the first thing you discover on entering the royal burial chamber is the phoenix, the victory over death.

The power of eternity, the firebird itself, is **one** with the entire universal Living Body.

The symbol of the phoenix has always attracted a great deal of attention, from romanticists, too. That is why **there** are so many legends that have to do with the one truth. **There** is an ancient Jewish legend which speaks of an enormous **bird** which sometimes appears on earth. It walks over the ocean **with** its head in the heavens. The meaning of this will now be clear. The phoenix, the great resurrection-power of eternity, is the **signature** of the age-old Living Body of the Universal Living Chain, **constructed** since the earliest times, extending from the first **Brotherhood** that manifested itself in time, right to the young Gnosis: *one* mighty light, *one* majestic phoenix, which goes right round **the** world, standing on the ocean while its head reaches right into **the** highest heavens. This body and this power keep on descending to earth, connecting heaven and earth as a mighty stairway which **all** will be able to ascend, until the final victory has come and **the** last seeker has found the one light.

## The eagle, the griffin and the falcon

We now come to the eagle in our considerations of the four mystery creatures mentioned in the Third Day of *The Alchemical Wedding*. The symbol of the eagle has many meanings. This royal bird is continually referred to in the holy language, the Universal Doctrine. The eagle prefers to fly very high up in the sky, and so is sometimes used to symbolise the element air. It is also used to symbolise the spirit-soul and life, and to represent vital force and the power of the will, while its sign is the five-pointed star. The eagle is also mentioned in connection with sulphur. Finally, the fourth gospel, the gospel according to John, bears witness of the eagle. Let us now try to fathom the true significance of these things.

All bodies breathe. Every creature, from the lowliest to the highest, needs an atmospheric substance to maintain its system. This applies to every manifestation emanating from the fundamental nature; it applies throughout creation. As a symbol, the eagle, the king of the air, is to be considered as the ruler of the element air, the element of life indispensable to every living creature.

So the eagle symbolises the vital substance that every candidate of the gnostic mysteries needs, to be able to live in the universal Living Body. It is the indispensable life-substance which, in the School of the Rosycross, is generally called "the Gnosis". The Gnosis is that which you need for your soul, your soul-state, your soul-rebirth. It is the atmosphere of the universal Living Body, the

atmosphere you will need to learn to use and from which you will need to live. If, by following the path and through self-surrender, you succeed in doing so, your soul will have become ready to enter and live in the universal Living Body, microcosmically and existentially. Then you will soar upwards in the Living Body and like an eagle you will govern the new element from which you must live. Thus the eagle is the symbol of the new soul and of the new life.

We spoke to you earlier about the young Gnosis which was built up and realised from first principles. Before such a construction can be realised there must, of course, be builders. These builders do not just appear out of the blue but are always called by the Gnosis in a very positive and dynamic way.

Before the work of new construction begins it goes without saying that there is only the Universal Chain, the sublime Universal Body, which has withdrawn entirely to the domains of the pure astral substance. So when the work of constructing the young Gnosis begins, *has* to begin, and a particular state of being, of vibration, of life-force and will-power is present, the eagle suddenly swoops down from the heights like a bolt of lightning and strikes the heart of the worker concerned with an enormous shock.

Perhaps you can understand what happens. The entire atmospheric goodwill of the Universal Body is suddenly placed literally at the disposal of the worker. A link comes into being between the worker below and the Brotherhood above. Thus, at the same time, there arises a link between the Universal Chain and the growing young Gnosis, a link which comes to expression in the person of the worker who has been called. Thanks to the power which has been placed at his disposal, the worker who has been struck in this way by the eagle, the power of the first ray, will never fail; he will always be able to bring the work to a good end, provided his actions are founded on universal love, provided he entrusts himself to the second ray of the Seven-Spirit and remains faithful to



his calling by fastening the young Gnosis as a worthy link to the Universal Chain, from which moment the Living Body of the young link participates fully in the universal Living Body.

Moreover, as we have already explained, it is clear that the Seven-Spirit exists to the full throughout the Universal Chain, and thus also in the universal Living Body into which the young Gnosis has now been admitted, for the Seven-Spirit is an unmistakable part of the new, pure astral atmosphere. Since each ray of the Seven-Spirit is symbolised by a five-pointed star (and the star is the sign of the eagle) it is clear why, in the universal Gnosis, the seven stars, the seven pentacles, are the sign of the Grandmaster of the Order, as well as the sign of the living Spirit-Soul, who holds the seven stars in his right hand. So it is clear why the eagle is spoken of in connection with the pentacles.

As you will know, each of the four gospels has its own character. In particular, the gospel of John differs from the three others. This gospel, especially, is a gnostic gospel. It is wholly pervaded with the atmosphere, the life-sphere of the Gnosis. It has emanated in its entirety from the universal Living Body. That is why this gospel, too, is to be seen in connection with the respiration-field of the Gnosis and thus with the eagle.

The griffin, the mystery creature C.R.C. saw next in the royal tomb, is to a certain extent also easy to explain. The griffin is frequently used in heraldry. It has the head of an eagle and the hind-quarters of a lion, with pointed ears and a long, wavy tail. In some fables it is said that this creature has sharp claws and two mighty wings.

Most of these fables come from the east. In them, the griffin is, among other things, the keeper of gold, the guardian of the treasure. That is why this animal is consecrated to the sun. The east is the place where the sun rises. All those who are on the path also turn, symbolically, towards the east, towards the land of the rising sun. There one can find the light par excellence. However, one has

to pass the guardian of the treasure, the griffin. The griffin is called: “the protector of the light that has never yet shone on land or sea”. Your children may have read fairy tales about a bird called Grip who is very greedy, the griffin. It symbolises the power that protects the universal Living Body, the keeper of the treasure chambers of sanctification, to which no-one is admitted with unholy hands. This protective force is thus eagle with the eagle, lion with the lion, and fiery as the sun.

In addition, a falcon is mentioned. The falcon is used to symbolise the mortal bound to the immortal. It is also the symbol of the Egyptian cross, the vertical bound to the horizontal. Now it will have become clear why this mystery creature is the last to be named by C.R.C., for the falcon explains the essential aim of the universal Living Body. Why does the Gnosis invite you to enter the Living Body? Because it is, as you know, the great temple of initiation in which the spirit is manifested, in order to transmute all that is lower into higher good; in which the mortal is swallowed up by the immortal.

Stories tell that in the most ancient temples of the Egyptian mysteries stood two baptismal fonts. One was decorated with the head of a falcon, the other with the head of another mystery creature. Both fonts poured out their streams simultaneously over the candidate. One stream signified the death which had to be undergone voluntarily and in self-surrender; the other dedicated the candidate to the new life-state. The twofold baptism thus meant: “dying in order to live”, or, in the words of Jesus the Lord, “He who is willing to lose his life for my sake, shall find it”.

Every brother or sister who experienced this mighty, magical transformation eventually burst into a song of jubilation: “My God, my Sun, you have poured forth your radiance over me”.

According to the Bible, one of the sayings of Jesus the Lord on the cross were: *Eli, Eli, lama sabachthani*, which is said to mean: “My God, my God, why have you forsaken me?” However, these

words are a deliberate mutilation of the gospel, perpetrated by the church fathers. The original words were: *Eloi, Eloi, lamah azabvtha-ni*, which means: “Elohim, Elohim, you have poured your radiance over me”, or: “How you have glorified me”.

If the compilers of the Bible, who drew entirely on the ancient hermetic texts, had allowed Jesus the Lord to speak these classic words in their works, it would have proved that the whole gospel had been derived from the classical hermetic doctrine. And that was what the creators of the new church religion wanted to avoid, the more so because the temple ceremony of the two fonts appears on many ancient Egyptian friezes.

So we can easily understand why Johann Valentin Andreae refers to these things in such a veiled way in *The Alchemical Wedding*. In his day, the only possibility of pouring out this love-power over mankind in a wider context, and of performing the work safely, was to take up theology as a profession. Open gnostic work was not yet possible and could at most be realised in secret among very small groups. In his capacity as theologian and servant of the state church – and therefore also of the ancient church fathers – he was not able to unmask this betrayal. Yet he did so for insiders in *The Alchemical Wedding*. He did so by drawing attention to the falcon. May it be granted to you one day to say, with the initiates of all ages: “My God, my Sun, you have poured forth your radiance over me”.

*Thanks to my page I enjoyed myself very much, for each one of us, according to his disposition, was guided by his page into those places which were pleasing to him. As the keys had been entrusted to my page, this good fortune happened to me before the rest; for although he invited the others to visit the burial chambers, they thought that such tombs were only to be found in the churchyard and that, if there was indeed something to be seen there, they might go some other time. Neither shall these monuments be withheld from my thankful scholars, as both of us copied and transcribed them.*

## The astral criterion

We have discussed at length the mystery creatures encountered by C.R.C. in the temple-tomb: the phoenix, the unicorn, the lion, the eagle, the griffin and the falcon. They are mighty symbols of the totally new life-state unlocked for C.R.C. during the Third Day of *The Alchemical Wedding*. They are symbols from the royal burial chamber, which may not be thought of as the kind of thing to be found in a churchyard, as our text makes clear. And now it is necessary to explain how we should think of these things.

It is said that in fact it is forbidden to enter the temple-tomb and to see what is to be beheld there. This means that what C.R.C. saw was part of the veiled, secret knowledge of the Universal Brotherhood, a knowledge which may only be granted to those who are entitled to it, to those who are genuinely able to enter the burial chamber by virtue of their state of being, and there to orientate themselves philosophically to those things which are later to take place. That is why, even though it is forbidden, the author of *The Alchemical Wedding* gives certain veiled indications regarding the contents of the burial chamber.

His primary motive was to be of service to those who have passed the border. His second motive was the knowledge that within a short time the catalogue of the royal library, which was also present in the burial chamber, would come to light. In other words, he knew that a time would come when certain information would have to be given to help those who, with their backs to the

wall of an absolutely to be rejected, deadly reality, would want to leap over the abyss and into the liberating life.

For this reason, we too feel justified in raising to a certain extent the heavy veils covering these pronouncements. As you know, mankind has entered a time of overall ruin. During such periods, a great work is undertaken by the Brotherhood, with the utmost exertion in order to save as many entities as possible. It is only possible to save a human soul from certain ruin if it can be made alive by the spirit and can then walk the path as a tri-unity of spirit, soul and body, to which end the body can become a worthy and supple instrument in the service of the spirit-soul.

Six mystery animals are referred to, as well as a royal library such as existed before the reformation. In addition, we read of a great book, the like of which C.R.C. had never seen before, and which contained a record of all the figures, rooms and gates of the great temple, as well as all its inscriptions, riddles and so on. In short, it gave an overview of everything there was to see in the temple-castle. No further details are given in our text. It is only mentioned that every book in this library contained a painted portrait of its author, but that many of them had had to be burned.

We have already discussed the two astral fields between which is situated the temple of judgement, the temple of initiation, as a domain of transition. The first astral field is the field of the nature of death, the nature of which conforms entirely to the nature-born being of ordinary dialectical mankind. It is the field of the reflection-sphere which is filled, as you know, with unholiness and counter-natural things. The second astral field is that of the holy Earth, a field of high serenity and purity, differing more especially from the first field on account of its much higher vibration. There are more astral fields surrounding our planet, and one of the signatures of these fields is that they all differ from each other in vibration.

What is an astral field? What is astral substance, generally speaking?

Astral substance consists of astral atoms. It is the primordial substance, the cosmic root-substance encountered throughout the universe, which made the classical Rosicrucians say: *There is no empty space*. An astral field is a concentration of astral atoms. Concentrations of primordial substance are found throughout space, in most cases initially in some sort of spherical form. Such a field comes into being by means of a force. An idea, for instance, is such a force. Even a passing thought causes a densification, a concentration of astral atoms. A series of ideas thus exercises a considerable power. Atoms of primordial substance are extremely sensitive. They react immediately, for they are part of the fundamental nature, the building blocks of the entire universe.

In this way, a human being draws around himself an astral field which conforms to his mentality. We all possess a certain mentality. All of us have a thought-life, and the astral field particular to us, our astral body, corresponds to it entirely. It is of the same nature, the same value; indeed there are even moments when it possesses a form corresponding to the idea being radiated, or even to the form of the originator, for atoms of primordial substance are extremely malleable and can instantly take on a form corresponding to the forces motivating them.

From time to time, for instance during the night when the material body is asleep, the personal astral field takes on the shape of your being. That is why it is correct to speak of the astral body. During periods of wakefulness, it is only a concentration of primordial substance surrounding the material body. You will now understand that the vibratory level of your astral body determines the forces you attract or repel. Thus the vibratory factor always constitutes the preserving or ejecting element of your astral field.

If your mentality, your thought-life, is of high quality and value, if your thoughts are genuinely pure, then your astral body,

your own particular astral field, will take on a higher vibration. The more subtle your thought-life, the more pure and uplifted your thoughts, the higher will be the vibration of your astral field. For instance, at the moment your thoughts are on a high level because you are being carried along with us in the spiritual streams of *The Alchemical Wedding* and you feel linked with them, your astral body will have taken on a correspondingly high vibration and you will immediately experience its serenity. At this same moment you have become insusceptible and inaccessible to all influences of a lower or opposing vibration and can only receive that which corresponds with your current vibration-factor.

If – and this applies particularly to pupils as a group – you raise yourself to a higher astral vibration in this way, then an openness to the radiations of the Brotherhood will develop. Anyone can understand that. And thus your ultimate freedom or lack of freedom lies entirely in your own hands. Through the pure, new way of life, which must be based on true soul-quality, you can raise the vibration factor of your astral body to an ever increasing extent. Only in this way can you leave behind all the lower levels and enter the higher planes of astral serenity, and taste their fruits. Walking the path is nothing else than the course of development resulting from the raising of the astral vibration factor of your being, through the new way of life, by consistent new directedness.

Pupils of the gnostic Spiritual School who do not yet understand this often fall victim to fluctuations in their vibration factor and their consequences, owing to continual changes in their attitude to life. At one moment they feel inner equilibrium, at the next they experience great tension, nervousness and anger. Through this inconsistency they bring great harm to the astral body. They cause such upheaval in it that the entire personality suffers the consequences. The etheric vehicle and, through it, the material organism are broken up through this continual flinging back and forth. Think in this respect of the consequences of rage. Rage is



one of the most terrible illnesses from which a human being can suffer.

You should bear in mind that if we were to say simply: “you can raise the vibration factor of the astral body by a purifying attitude to life”, we would only be expressing an occult formula, a formula known in every occult society. That is why we add: “but this new attitude to life must be the result of and must be sustained by new soul-quality”. That is the condition! Any I-being with a powerful personality, and thus a strong will and a measure of positivity, can decide to assume a particular attitude to life, a particular behaviour. The examples are countless. And if carried through with determination, it will result in a raising of the astral vibration factor which in turn will lead to becoming closed to one astral field whilst becoming open to another, higher one.

However, if you wish to achieve the results described in *The Alchemical Wedding* a decision of the will alone will not help you – or at least only from the frying pan into the fire! To be astrally open in the sense of the Gnosis you must fulfil seven conditions, you must comply with seven weights. That is why the occult striving of the I-being to maintain a particular attitude to life will unavoidably make one open only to the reflection-sphere and its imitations. Only new soul-quality and the developments relating to it can make possible self-surrender, I-lessness, the absolute endura. He who lives in and from the soul no longer knows self-maintenance but gives himself entirely away in the service of God and mankind. Such a person has known the path of suffering and sacrifice of the cross and the rose. He who, in this way, has carried his I to the grave, can enter the burial chamber of the temple of initiation. He finds the path to the top of the tower, and from there he rises into the new astral life-field.



*The other thing shown to us was the beautiful library as it was before the reformation. Although it gladdens my heart whenever I think of it, I have much less to say, because its catalogue will shortly be published. At the entrance to this room stood a great book such as I never had seen before, in which were outlined all the figures, rooms, gates and also writings, riddles and the like to be seen in the fortress.*

*Although I was promised something concerning this, yet at present I must contain myself, and first learn to know the world better. In every book a portrait of the author was painted, of which, as I understood, many were to be burned, so that their memory may be blotted out, even from among the righteous.*

*After having thoroughly viewed everything, and after we hardly had scarcely gone outside, another page approached us. After having whispered something in our page's ear, the latter gave him the keys with which the other one immediately went up the winding stairs. Our page had turned pale and told us, after our repeated requests, that His Majesty would by no means permit the burial chambers or the library to be seen. He therefore entreated us, if we valued our lives, not to tell anyone, for he had already denied it. Both of us stood hovering between joy and fear, yet the facts remained undiscovered and no one made further inquiry about it. In both places we had spent three hours, which I never regretted.*

*Although it was already seven o'clock, nothing was given us to*

*eat. But our hunger was bearable thanks to everything we had enjoyed, and I could be well content to fast all my life under such circumstances.*

## The royal library and the burial chamber

After what we have said about the two astral fields, that of the nature of death and that of the holy earth, the following will readily become clear to you.

Every astral field is full of life and movement. What life and what movement? That depends, among other things, on the vibration factor of the astral field. In the serene and pure astral field discussed in *The Alchemical Wedding*, the astral field of the Brotherhood, we find, besides an overall condition of astral substance, countless magnetic foci, very powerful and positive concentrations of astral substance, as a reaction to the ideas, dispositions and activities of those living in that field. This condition is caused and maintained by the attitude to life of all those permitted to dwell in that field.

We have explained how much and how quickly the astral substance reacts to forces and influences. And you will also be able to imagine what great beauty, what high wisdom and truth must be manifested in an astral field as sublime as the Brotherhood's.

All the wisdom a human being possesses – and all that wisdom is at the same time a force – is projected into the astral field in which this human being lives. If this astral field is of a sublime, universal nature, and if this wisdom and power express the values of eternity, then the projections, too, will express eternal values, and they will endure and generate power.

It is necessary here to draw your attention to the nature and quality of astral projections in the field of the nature of death, in

which everything emanates from the nature-born ego. In conformity with the quality of the ego, its projections will have to do with speculations, false hope, egocentric urges, power-instincts or natural religion. It is therefore clear that, even though the reflection sphere is indeed full of astral life, that life is based on delusion, lies, deceit and death, and on a diminishing consciousness. So the astral projections in the field of the nature of death cannot be lasting; they cannot be eternal; with few exceptions, they turn out to be weak, shadowy and impotent and because of their disharmony they continually break each other up and vanish . . . fortunately!

So you will easily be able to imagine that the life emanating from the astral field of the Brotherhood is very real, very concrete and very complete, for it proceeds from and is maintained by wisdom, truth and eternity; by goodness, truth and justice; by unity, freedom and love, borne entirely by the spirit. Such astral life gives rise to another reality than the one we know in the nature of death, for once the astral projections have become active they liberate ethers and thus give rise to manifestations in matter, to material life.

So there is no need for you to wonder what the reflection sphere is like, or to make any investigations in that direction, for the entire astral field of the nature of death projects itself into your material life by means of etheric activities. The reflection sphere, the astral field of dialectics, is just the same as your material life-field, which you know very well.

In the same way, you can imagine what the astral field of the holy earth is like. Once this astral field has been brought to life, ethers are liberated in it in a similar manner, the four holy foods, which in turn also give rise to manifestation in matter, to a very concrete manifestation of eternal values. Obviously, such life will be unable to come to expression in the nature of death.

We hope all this will have paved the way sufficiently for us to

continue with our explanations of the Third Day.

What is the meaning of the statements concerning the great initiation-temple of the Brotherhood? This temple is not to be found in the reflection sphere, although it is imitated there. But this imitation is nothing more than a picture, an ephemeral building which on close examination turns out to be nothing at all. However, in the astral field of the Brotherhood this temple is, as we have seen, a mighty focus serving many exalted aims. Let us first of all say a few words about the latter.

A sevenfold radiation emanates from the temple of the universal Brotherhood, in seven different directions. This does not come about intentionally or as a contrivance, but happens in accordance with the activities of a law of nature which lies at the foundation of the universe. Firstly, the sevenfold influence of this temple is directed to the nature of death, and also, in a purely mental way, to the consciousness of those individuals who are susceptible to it. In addition, this current is directed to the astral bodies of those who are capable of absorbing its radiations. It is also directed to their fourfold etheric body. Finally, it is manifested in the material organism.

This sevenfold light-radiation, which is borne by the Seven-Spirit, naturally has a very high vibration and will of course only be able to be assimilated, whether wholly or in part, by those who are truly seeking; by those who yearn for the spirit, as the Beatitudes put it. If, through your serious pupilship, through your surrender to the path of liberation, this sevenfold current touches you and can form a link with you, a bridge will have been constructed between you and the sublime, living soul-state. Then the path will have been made free for you, in principal and fundamentally. Then you will be able to ascend this path; you will be able to cross the bridge.

We hope it will now be clear that this same sevenfold radiation will be manifested in a sevenfold way in all seven cosmic domains, as the mighty, living sunlight of the seven times sevenfold, universal, Holy Grail.

The precious library found by C.R.C. in the castle's burial vault need no longer give rise to questions. In an astral focus of an astral field, the ideas and forces, the developments and impulses brought about by the wisdom of those exalted beings who formed the field and focus, are always preserved. They are present in the temple of renewal and they remain there as starting points for ideas, supported by the spirit itself. That is why not one single particle of that wisdom can be lost.

In this light, how pitiable seems the fuss made by some groups that have kept on trying throughout the ages to trace, hide or destroy certain doctrines of wisdom set down in earthly manuscripts, in an attempt to prevent the masses from understanding their spirit, their essence.

For the true seeker will always find the wisdom he needs. True wisdom is imperishable, unassailable, indestructible, and lies safely in the library of the astral life-field. Every impulse of wisdom is preserved. As we have said, these impulses also sometimes take on a form corresponding to the nature, orientation and aim of the ideas; indeed, they often take on the form of their originators. That is why it is said that there were painted portraits of the authors in the burial vault, although many of them had to be burned, so that all remembrance of them would be erased.

This is quite understandable, if only one comprehends the meaning of this statement. Let us ponder on it for a moment. If an imperishable wisdom, founded on the spirit, is projected into the astral sphere, that projection continues to exist. And as long as the author of the projection continues to be occupied with it, as long as the radiated wisdom is still, for instance, directly concerned with an actual activity of the workers, the image of the brother or sister who originated the work, who created the projection, is always to be seen in the astral projection.

However, as soon as the work is completed, as soon as the task is accomplished, the "portrait" disappears; it fades away. The aim is not to fill the astral focus with all kinds of statues of brothers



and sisters of the Universal Brotherhood. It only concerns wisdom and power, and what one can do with them. As a living soul, the creator of the original projection willingly withdraws. It is quite natural for him to do so, for he belongs entirely to the soul-community, in which there is no such thing as an “I” and no-one thinks of recognition or esteem. The living soul will never project itself in a personal way. The image that appears when the worker is engaged in his work comes into being as the result of a natural law, because the astral projection and its creator are one. So while the projection remains in the dwelling of the living soul-state, the image of its creator fades.

We would especially like to draw your attention to the great book that was in the burial chamber, and contained all the figures, halls, books and portals of the great temple which, in short, gave an overview of the entire temple-fortress. All these things have to do with the great, glorious miracle that can and will always be performed by a truly living soul-community: the miracle of the work of construction which, even though carried out collectively, nevertheless is one cohesive whole. Living souls, wherever they may live, wherever they may be spread over the earth, cooperate in building the temple-fortress without anyone ever breaking down what another has built. The wisdom and power liberated by any living soul always fit together harmoniously with the wisdom and power of every other living soul, even though they may not know each other.

In the world of dialectics and its reflection-sphere, what one person builds is torn down by another. This applies to nations as well as individuals. One nation makes a law; another nation decides to oppose it. At present there is a rulership supported by a particular political party, which regulates public matters in a certain way, but sooner or later another political party comes into power, which totally alters the way in which the state is regulated. A philosopher develops a certain idea. And along comes another

philosopher with the opposite idea. The two ideas do not complement each other. On the contrary, they try to destroy one another. Such is the nature of death.

Things are entirely different in the living soul-state. Living souls always build their mighty home – the temple-fortress – in a harmonious way. That is why, when gnostic wisdom is discovered, it always corresponds to other wisdom of the Gnosis. The one truth always confirms the other. Even though the ideas it contains may show variations and be attuned to particular aspects, they combine together in total harmony.

Living souls can speak but one language, and whatever the variations, there is always a fundamental unity, because ultimately there is but one wisdom, one fundamental truth. So all servants of the spirit cannot do otherwise than build together the great temple of eternity. They have preserved the temple-fortress in full splendour throughout all the ages until this moment. In this way, from day to day and from year to year, all who truly live from the spirit make their contribution to the great book of the holy reality, in which everything can be seen and read. Let those who wish to read this book, who wish to behold this book, ennoble themselves to the living soul-state. Let them join the group of living souls. Then they will enter the temple-fortress. Indeed, they themselves will then have become living stones of the temple.



*About this time the curious fountains, mines and various art studios were also shown to us, of which there was none but surpassed all our arts, even if all these were put together. All these rooms were built in a semi-circle, so that the precious clock in the centre of a magnificent turret was constantly before us and one could regulate oneself according to the courses of the planets, gloriously visible upon it. Now I could easily see in what our artists fail, although it is not my duty to inform them.*

*At last I came into a spacious room, shown already to the others a great while before. In the centre stood a globe thirty feet in diameter. Almost half of it was sunk into the earth, except a small part of it which was fitted with steps. Two men might easily turn the globe about by means of mechanics, so that no more of it could ever be seen than the part above the horizon.*

*Although I knew at once that the instrument was of some special use, yet I could not understand the function of those golden ringlets which were placed in several places.*

*My page laughed and advised me to view them more carefully. At last I found that my native country was also indicated in gold, whereupon my companion looked for his country and found that to be the same. So it was with that of the others who had withstood the test. Then the page informed us that yesterday the old Atlas, which is the astronomer's name, explained to His Royal Majesty that the gilded points exactly corresponded with everyone's native country. Therefore, when he saw that I undervalued myself even*

*when there was a point on my native country, he had persuaded one of the captains to ask that we be placed on the scales without any peril, especially because the native country of one of us had a notably good mark. And it was not without reason that he, the page who had the greatest power, had been assigned to me.*

*For this I expressed my gratitude and looked even more diligently at my native country and found that besides the ringlet, there were also several beautiful lines upon it, which nevertheless I do not say for my own praise or glory. I saw much more on the globe than I am willing to disclose. Let each man take into consideration why it is that not every city produces a philosopher.*

*After this the page actually led us into the globe, which was constructed as follows: in the part covered by the sea which had, of course, most space, there was a panel on which were engraved three dedications and the name of the author. This panel could be lifted up gently after which, via a small board, one could go into the centre of the globe, where four persons could sit upon a circular board. Here we would be able to observe the stars even in full daylight (at that moment it was already dark). They seemed to me like pure carbuncles which shone so beautifully in the right order and course that I almost did not want to go out again, which the page afterwards told the Virgin, who teased me often because of it.*

*It was now time for dinner and I had so much enjoyed myself in the globe that I was almost the last at table. That is why I delayed*

*no longer, but having again put on my gown (which before I had put aside), I went to the table, where the servants treated me with so much reverence, that for shame I dared not look up. So it happened that I was not aware that the Maiden was waiting for me. When she perceived this she seized my gown and so led me to the table. It is unnecessary, I think, to speak further concerning the music, or the rest of that magnificent entertainment, not only because it is impossible sufficiently to express it, but also because I have reported on it before as much as I was able to do. In brief, there was nothing there but art and loveliness.*

## The clock and the globe

The text introducing this chapter shows the extent to which the astral field of the Brotherhood is organised and prepared down to the last detail. C.R.C. describes how he was also shown beautiful fountains, mines and workshops full of works of art during his exploration of the castle.

To understand what is meant by the word “fountains”, you need to know that when an astral focus is ignited in an astral field, astral substance is, of course, the fuel employed. New astral substances must therefore keep on flowing in from the surrounding fundamental nature in order to keep the fire burning, in order to keep the focus going. Such sources or fountains must always exist if this activity is to be ensured. If they did not exist, if they were not tapped, astral foci would quickly become latent. As you know, mines are places where useful and valuable materials are dug out of the ground. And in the workshops devoted to art, the royal art, certain preparations are compounded.

Perhaps the meaning of the text will now be clear. There is an ever-flowing source of power in the astral field, in the astral body of the Brotherhood. A continuous supply of various materials develops, with the help of which the radiations and forces emanating from the focus can continue to be sent out. The work aimed at by the Brotherhood, which must always be carried out, can be fulfilled.

To ensure this everlasting motion, all working-places and all rooms are directed towards a focus, signified by a precious clock

set in the middle of the tower. This clock is connected with the focus of the universal spirit, and from there the clocktower is maintained. When a particular work has been begun and remains constantly orientated towards the spirit and its goal, the fountains, the springs and the treasures of the mine will never be exhausted and the clock will never run down. Once a source, a mine, has been tapped in this way it will continue to flow for as long as it is useful and necessary.

The text goes on to make known the great aim for which the astral focus was vivified and for which the temple-fortress is maintained. We find answers to any possible questions on this point in the ever-turning globe. The globe is, among other things, the projection of the world of mankind dwelling in darkness. The whole of dialectical nature in which man still lives in his fallen state, projects itself like a globe into the astral field of the Brotherhood. This globe is constantly studied, so that from moment to moment, the Brotherhood is aware of the most threatened places in this vale of tears. It shows the places in the world where the great work must be begun and carried out. Through inner preparation and orientation, all who enter the temple of initiation can find every single indication they may need regarding the task entrusted to them on the globe in the astral field of the Brotherhood.

We have often had the opportunity to tell you that the astral substance is a fiery substance formed from fire-atoms. The astral body therefore emits a powerful radiance. It surrounds and interpenetrates man from all sides and is in turn surrounded by a sevenfold magnetic field in which the lipika, the microcosm is found.

If we view the lipika from within, we see a network of magnetic points which, like pure precious stones, rotate and describe their orbits. This is the case in a cosmos and in the living body of a group, as well as in an individual human being. C.R.C. is testify-



ing of his growing inner awareness when he explains that his page leads him to the interior of the globe in order to show all this to him. This shows how, for the living soul who is walking the path of self-initiation, the life of the collectivity and his own individual life are one and indivisible. After having orientated himself in the astral field of the Brotherhood, with respect to the great work and his own task in it C.R.C. sees, for the first time in his development, his own microcosmic heaven and the radiant glory of the new lights that have been ignited in it: the rotating, magnetic microcosmic planets which inhale forces and propel them inwards, being in constant interaction with the astral fields and situations that surround him.

This opening of his consciousness for a new, individual reality born through pupilship, became possible because he truly stood “on the carpet”, on the true square of construction, supported by “three dedications and the name of the maker of the globe”.

The three dedications are the revivification of the higher triangle of the pineal, pituitary and thyroid glands in the purifying, re-creating power of the Gnosis. Through this, the descent of the spirit, the positive pole of the monad, becomes a reality and His name can once again be praised and glorified in and through His creation.

The persistent building on the square, which in the material organism is founded on the sternum, the spleen and the two adrenal glands, in due time brings about the opening of the medulla which acts as gateway to the head sanctuary. At the same time it gives rise to the harmonious cooperation of the four lower power-centres mentioned above with the three higher ones, through which the birth of the new consciousness is realised.

So it is crucial for every candidate of the initiation-temple to bring about the correct order and regulation in the magnetic system of his microcosm. This must be the highest aim of the pupil's way of life. By means of the lipika, the magnetic system, the astral fire of his astral body is brought into a particular motion, and this

affects every vehicle of his personality and every aspect of his life. This is how it works: the astral substance set in motion flows into the liver and brings the blood into a certain condition through which the person will live and act. In this way, he often finds he is forcibly conditioned. He lives in accordance with the astral fire flowing into his liver. Through this force, all his nerve centres are connected with each other. One might well say that the entire nerve ether is extracted directly from the astral fire, from the astral body. The nervous system, and in particular the nerve fluid, causes considerable difficulties in your body and in your life, for instance the unwholesome inclination to sympathy and antipathy.

The astral nerve fluid also determines the state and quality of the endocrine system. All the endocrine organs burn, work, exclusively on and through astral fire. Furthermore, it determines all your moods. In short, your entire nature, your character, your attitude to life and also the state of your will, stem from the condition of the astral body. Thus the astral body governs your entire life-state.

Your way of life must therefore be aimed at bringing about various fundamental changes in your astral body. There lies the key of your life. If you do not succeed in doing so, all your efforts will in fact be in vain. So what should your way of life be? There are various reformatory aspects in your life. The primary one is and must be self-surrender. If you were to forget self-surrender, I-lessness, even the most assiduous efforts to fulfil all aspects of life-reform would be in vain.

Where does self-surrender, the crucifixion of one's own will, begin? It begins with the I, the bodily consciousness, the result of everything that seethes and boils in your astral body; it begins with the end product of the astral anarchy which manifests itself in your life. It must begin with the I. As a result of long experience, the I discovers that things are not as they should be, that there is something wrong with his life, that he keeps on encountering difficulties and confusions in his life, until he finally

understands the words: “He who is willing to lose his life for my sake, shall gain the kingdom, the new life”. He who is not willing to lose the life of his I, he who is not willing to enter self-surrender to the living soul, will certainly not enter the immortal life of the soul.

If this is truly realised, if the necessity of this warning is understood, the way to self-surrender lies open, the mystical and gnostic, practically applied self-surrender to the true soul, to the rose of the heart. This rose, which makes itself known in the heart, at the top of the right heart ventricle, is the mathematical centre of the microcosm and at the same time the central heart of the astral body. The rose must bloom; the unfoldment and blossoming of this rose is the rebirth of the soul.

In the heart of the rose, in the centre of our astral system, lies the primordial idea of the Father, the Logos, the primordial principle of our existence, God’s eternal idea regarding us, his creatures. That is why the practical, gnostic human being dedicates his consciousness, his I-being, the end product of the astral chaos, unreservedly to the rose. When the rose has been awakened once again, when once again it can radiate power, a new, pure astral current arises which fills his entire life. Then, for the first time in his state of existence, the morning, aurora, dawns.

As soon as self-surrender and its results are approaching completion, as soon as the meeting between Jesus the Lord and John the Baptist at the Jordan can indeed be celebrated, the soul will bloom, the soul-rose will come to life, and at the same moment the spirit will descend upon it like a dove. Then the gospel words will be heard: “This is my beloved Son, in whom I am well pleased”.

## The need for astral purification

There was a time in the distant past when the sublime spiritual leaders of mankind, united in the Universal Brotherhood, did everything possible to help dialectical man in the unfoldment of his physical body. Only when man was capable of draining the cup of life through a material organism entirely attuned to the emergency order, would it be possible for him to experience the dialectical life-field to the full, and to discover the full extent of its limitations.

You possess such a material body. Together with many others, both as an individual and as a participant in a community, you have tasted and experienced life to the extent necessary and possible in this field of existence. Since you have now drained the cup of life more or less to the full, there are now three possibilities:

- a psychological reaction that makes you want to change material life, to improve it and perfect it;

- or a psychological reaction which urges you to bid farewell to material life and enter an entirely different state;

- or the remarkable and sometimes so complicated combination of these two psychological reflexes, resulting in a powerful material striving *and* a strong yearning for liberation. Many are familiar with this dual state.

In this context we sometimes also witness the emergence of three clearly distinguishable groups of strivers in our life-field. The first group is orientated entirely towards material effort on the horizontal level. The aim of such people is to further the cultural,

social and humanistic progress of the world and mankind, and their efforts are certainly not to be condemned, for however hopeless they may in fact be in the gnostic sense, the self-purification and self-discovery accompanying highly idealistic earthly strivings are always very important and necessary. And, to be realistic, there are in fact countless aspects of life in the material world that would benefit from improvement. To strive for that is useful, important and necessary.

The second group consists of those who wish to withdraw and separate themselves from the world. They are people who draw a sharp, fundamental dividing line between the two fields of existence: that of this world and the world of the spirit, and for whom not a single compromise, nothing that might lead to a confluence, is possible. From time to time this second group makes a striking appearance in world history, sometimes in a gnostic way, sometimes very fanatically, carrying its ideas to the utmost extremes. Think, for instance, of the various sects in existence today and in recent history, of the life in cloisters of countless people, and of the Manichean movement, which is a striking example of this type of group.

The third group follows the golden middle way. Whilst realising that the kingdom of God is not of this world and that flesh and blood cannot inherit that kingdom, this group also clearly understands that life in matter is not without deep significance, and they know that the foundation for the great alteration, transfiguration, the rebirth from water and spirit, must be laid *here*. That is why the Gnosis constantly manifests itself in material life and makes use of material means and methods, and why it wishes to live among mankind.

Without considering these three psychological reactions any further, we would now like to ask: Where do the psychological stimuli governing man come from?

You already know the answer: from the desire body, the astral body, from the subconscious, the sphere of the desires; from the

feelings, the psyche; from the aspect of being in which hereditary factors and karmic influences exert their effects. You are familiar with all these effects of your wishes and desires, since ever and again you find them in you.

However, do you also know the desire body or astral body itself? Do you know that body in the same way as you know your physical body?

In fact we can state with certainty that you do *not* know your astral body, that you literally know nothing at all about it; that you haven't even the most elementary conception of how to control that body, of how to steer and guide it.

If we put it like that, it is not to insult you, but only to show how things really are, and that is of the greatest importance, because you need to learn to know and control your astral body, just as you do your physical body. You need to take just as much care of your astral body as you do of your material body. That is why the Universal Brotherhood draws attention so emphatically to these things.

You begin every morning by washing and dressing your material body. You take care of your hair, your nails, your teeth. Then you nourish your body with food and drink. You know what it needs and you give it rest at fixed times. If you feel a pain that doesn't fade straight away, you take precautions. What don't people do to cultivate and care for their bodies? These things are carried to absurd lengths!

But what do you for the daily care of your astral body? The very idea is strange to you! It would never even enter your head to smear your so well-cared for physical body with dirt or mud. Dogs sometimes do that with pleasure. Why? Because they are not yet completely conscious in the material body. Their consciousness is only partially indwelling.

But did you know that as regards your astral body you are just the same as a dog? If your dog comes home covered in dirt you notice immediately and put him straight in the bath. But if you

come home with a dirty astral body no-one notices it, not even you. Well... later maybe, but only when it is too late.

That is a highly dangerous situation! While you are busy manicuring your fingernails, just so that they have the right shape and look nice and shiny, a carload of filth can be emptied over your astral body. Often you only notice it later! And that is extremely serious, for through this astral pollution all four bodies of your personality are damaged. Not only the material body but also the etheric and mental bodies share in the astral body's troubles. If your children come in dirty from the playing fields, you probably tell them off, but wouldn't your astral appearance at that moment be even less appetising in fact?

Do you see the enormous problem posed by your ignorance of these things? It is a problem faced by all mankind! That is why, nowadays, people speak so much about the psyche, about psychiatrists and psychological help. That is why people want to take psychological tests and have psychiatric examinations.

However, the word "psyche" means precious little, for when people use it they are only thinking of all those things that lie below the level of consciousness.

In this way, a new danger arises, because of all the psychological methods that have sprouted in the brains of speculators and immoral people, and which are let loose on mankind under the guise of science.

Everything you are afraid of in life, all your sorrows, all your troubles, all those terrific tensions, everything you do or don't do, is caused by the fact that you have neither knowledge nor control of your astral body.

When someone does something very foolish that causes great difficulties and is sent to a psychiatrist, the latter tries to discover what were his original motives. Having found out, he tries to inject other, contrary motives into the psyche. And he tries to neutralise the results of the foolish act in the material body, to "shock" them away, if at all possible. If he is unsuccessful, the

person concerned will be likely to cause others serious harm by his actions. He will trample on their hearts and estrange himself from his relatives and fellow human beings.

That is why, in a gnostic Spiritual School, a psychiatric therapy is practised which differs entirely from what is usually understood by the term. It is our aim to inform you about this, to connect you with it, with the aid of what is said in *The Alchemical Wedding of C.R.C.*

It is the task of the Spiritual School to help you gain control over your astral body in a liberating sense, and as a result, to bring you pure happiness, the inexpressible joy of true healing from all the results of suffering, sickness and death. *The Alchemical Wedding of Christian Rosycross* sets out the path to this imperishable happiness in its entirety. It is the path of liberation, through the imitation of Christ in deed and reality.



*After we had discussed our employment since noon – although no word was spoken of the library and the monuments – we were merry with the wine; then the Maiden said:*

*“My lords, I have a serious difference of opinion with one of my sisters. In our chamber we have an eagle, and we cherish it diligently, as each of us wants to be its best beloved. This gave rise to many quarrels. One day we decided to go to it together and toward whom it would show himself most friendly, hers it should be. This we did, and I carried, as usual, a branch of bay in my hand; but my sister had none. As soon as it had seen us, he immediately gave my sister another branch which it had in its beak; but then it asked for mine, which I gave. Now we both thought ourself to be best beloved. What am I to do?”*

*We were all very pleased with the modest way in which the Maiden put the question, and all would gladly have heard the solution. As they all looked at me, and expecting me to begin, I was so confused that I did not know what else to do but pose a counter-question. So I said:*

*“Gracious Lady, your question would easily be resolved if one thing did not perplex me. I had two companions, who both loved me exceedingly. As they were in doubt as to which one was most dear to me, they decided to run to me unexpectedly, and that he who I should then embrace should be the most beloved by me. This they did, yet one of them could not keep up with the other, so he stayed behind and wept; the other I embraced with amazement.*

*When they then explained their behaviour to me, I could not come to any decision, so I let it rest until now, hoping to find some good advice here”.*

*The Maiden wondered at it and well perceived my intention. That is why she replied: “Well, then, let us both be quit and ask the others for the solution”.*

## The ten stories

We hope we have now made clear how necessary it is to gain knowledge and control of one's astral body.

Soul-quality and pupilship are the primary necessities for the fulfilment of this so important task. There must be new soul-quality, derived from the rose of the heart and active in the blood and nerve-fluid; an absolutely serious pupilship demonstrated in a life of actual deeds.

New soul-quality will also manifest itself in mental hygiene, in a new, purified thought-life. You gain access to your astral body and can set it in motion by means of your thought-life. Every thought has an immediate astral effect, entirely in accordance with the thought's nature, quality, content and strength. So the nature of your mentality is of the greatest importance for the quality and maintenance of your entire personality. However, after the initial step of thought-hygiene, the next most important thing is the psychological and physical organisation of your astral body. The pupil must know what he can and may do in that respect, for through the astral body ethers are released, and it is ethers that construct and maintain the material body.

As rose-power and rose-fragrance, new soul-quality makes the pupil's material body receptive to very sublime impressions, to astral influences far above the level of nature. Such a state of being will also protect the pupil from influences of a lower nature. These influences find it increasingly difficult to gain entrance to the system because of the ever finer, higher vibrations of the astral

body. Serious pupilship ensures the candidate a harmonious link with the Living Body of the Spiritual School. Then, through the power of the Living Body, one can easily rise above harmful effects which the candidate, in his weakness, would ordinarily find difficult to withstand.

So it is important for those who are striving for true life-renewal in the sense of *The Alchemical Wedding* to realise clearly that besides a properly orientated material way of life, the conscious maintenance of pure astral behaviour is also a necessity. If such practical, astral behaviour fails to come, or is only partial, the Alchemical Wedding cannot be celebrated. Then the pupil will come to a standstill on his path and will be unable to progress one millimetre further. It will be like the toiling of the Pistis Sophia, who struggles to achieve some result in her pupilship but is continually overpowered by the might of the aeons, by the countless variety of counter-influences active in the astral body, which victimise the entire fourfold personality.

The Alchemical Wedding for which the candidate strives necessitates the realisation of a threefold link: the reborn soul, the fourfold personality and the spirit need to be combined into an absolute unity within the microcosmic field.

We have already discussed an important part of the preparation to restore this unification between the spirit, soul and body and in the part of *The Alchemical Wedding* already explained the candidate has given proof of this preparation: the soul-birth has taken place in him; he has gained sufficient sensitivity to understand and react positively to the call to new life emanating from the universal Gnosis; consequently he is ready to make sacrifices for the sake of the liberating path; he wants to seek the temple of initiation; and he has withstood the test of the seven weights.

And then comes the entry into the initiation-temple and becoming fully acquainted with its structure and purpose. The particular astral condition of a candidate, a worker, interacting with the astral focus of the Brotherhood, which in *The Alchemical*

*Wedding* is called “the globe” and which always reacts closely to the actual condition on earth, shows him his place in the work. In the great astral workshops of the Brotherhood, every worker who is ennobled to it can, as we have seen, study in depth the entire work and the task entrusted to him.

For the purposes of this study and for orientation on the path, all workers sit down repeatedly to the symbolic, holy meal. Any problems likely to arise are considered and discussed. To help the candidate who, like C.R.C., has advanced to the Third Day, ten indications are given during such a meal in *The Alchemical Wedding*. These are contained in short stories or riddles, which apparently occupy the conversation.

For instance, there is the problem of the two sisters and the eagle, and which of the two the eagle loves best. One of the sisters carries a bay wreath in her hand; the other has none. The eagle gives a bay wreath, which he has in his beak, to the second sister and desires to be given the wreath that the first sister had in her hand, as a result of which both sisters think they are the most beloved.

To clarify this problem, we would like to remind you of what was said earlier with respect to the eagle. The eagle is the symbol of the new life-state, of which the soul is the absolute foundation; it is also the symbol of the atmosphere vital to the soul’s life, to the life of the spirit-soul, the essential atmosphere within which it can ascend to the topmost heights. The two sisters in our story were orientated totally towards the eagle, the spirit-soul. They both possessed a heartfelt love for the new life-state. But then arose that so common question, that psychological problem with which every pupil is faced at one time or another: “Do I love the soul enough? Is my self-surrender to the soul really complete? Can the new soul-power be sufficiently active in me, and can it take shape within my being? Is everything going well with me? What way of life would be the best, the most efficient, in this respect?”

Well, let us see what happens next, according to the story. The bay wreath is a symbol of hope, of inwardly living, unquenchable hope, a symbol of consistently directed life, of power and healing. The ancient Gnosis of the preceding Brotherhood held the bay tree in high esteem and often used branches of it during services in the temple. Even today, one can still find a bay tree at the entrance to the former initiation cave of Bethlehem in Ussat.<sup>36</sup> The eagle, the mighty symbol of the restored link between the spirit and the soul, receives the bay wreath of one of the sisters: everything for which she fervently hopes goes from her to the living soul, the spirit-soul, the eagle. And the eagle accepts her love, but at the same time he gives the bay wreath, hope, to one who still lacks it. The aim is to confront the student of *The Alchemical Wedding* and those who are approaching the feast of the wedding hall with the imperishable fact that the love of God, which must become a reality within the true man, is given to every creature; that it shines over good and bad alike.

The love of God is over everyone and everything. It is undivided. It knows no more or less. If a person has truly been reborn as to the soul, he too can live according to this glorious law. The love-radiation of the soul, too, is emanated equally to all. It cannot do otherwise. With imperishable hope it comes to all who need help; to all who are seeking; to those who have gone astray and have been damaged; and also to those who still utterly oppose its requirement of renewing life. The soul never flags in its loving activity, its loving service. It faithfully perseveres, throughout all eternity.

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36. In Ussat-Ornolac, in the South of France, one can still find remnants of *Bethlehem*, the highest initiation-temple of the Cathar Brotherhood. The candidate who, after years of preparation in the *Montagne Sacrée*, the Holy Mountain, had passed through the initiation in *Bethlehem*, entered the new soul-state, the state of the *Parfaits*, the perfect ones, and via the *Porte Mystique* he entered the world in order to devote himself to suffering mankind in the service of the Christ.

You should not confuse the love of God, which is over everything and everyone, with the unscientific “do-gooding” of some people, which is quite superficial and useless, and in fact even harmful. The love of God which goes out from every true soul-being to all in the same measure, will help one and punish another; it will build one up and break another down. It gives to each one what he or she needs, in an absolutely impersonal intervention. It has no I-central motives whatsoever.

Now that we have said all this about the love of God and the story of the eagle, we would like to point out that the first requirement for gaining control over your astral self is the absolute constancy of vibration of your entire astral body. Once you have attained this absolute constancy, the gate to the Alchemical Wedding is opened wide to you. The ability to do so is present within you. The astral body itself is able to achieve it. To make this clear, let us remind you that the astral or desire body has three faculties: attraction, repulsion and equanimity. The faculty of equanimity – not to be confused with neutrality or indifference – is an invariable, impersonal, objective, silent, dynamic radiation, emanating in absolute uniformity to all God’s creation. If, on the basis of soul-growth, you can attain this, strong feelings and emotional disturbances, with all their results, will no longer take place in you. Then you will stand like a candle, shining and clear, in God’s great temple.

As long as this stillness of the astral light has not been realised within you, your astral turbulence will be manifested in three aspects. You will find yourself continually in conflict, both internally and externally. You will seek and attract what you strongly desire, and you will repel, and thus fight against, what offends or displeases you. And you will be indifferent to what does not interest you, to those things you do not love or towards which you are inwardly hostile. In this way, your entire personality will be undermined by a continual whirl of impressions and influences.

If however, strengthened by the soul, you are able to ascend to

that equanimity, that equilibrium of astral vibration, you will quite naturally be able to attract and receive what is good, but without emotion. What is not good will simply be unable to enter your system. You will not need to devote a single particle of energy to what does not need it or is not worth it, although you are nevertheless connected with it. Through astral equilibrium you will be able to demonstrate a way of life in harmony with the Sermon on the Mount. Then you will love those who hate you. You will not resist the evil one and you will bless those that curse you. And you will do all this not in a personal, I-central way – for that would be impossible in such a way of life, lived according to the Sermon on the Mount – but on the basis of the disposition and nobility of the soul, which enables every candidate to live such a life.

The meaning of the second story C.R.C. tells as an answer to the first, and also to several of the others among the ten, now becomes clear. The constantly appearing dialectical problems such as: Who should be given less and who should be given more sympathy? Who has a right to more and who is entitled to less? What must I do and what must I refrain from doing? fall entirely away when this astral equilibrium is attained. That is why the soul never enters into such controversies.

Nevertheless, a few questions still remain, for instance with regard to the relationship of two people going through life together. Let us see whether the other stories have anything to say about these things and what advice they will give us regarding the mastery that must be gained over the astral body.





*But I had already given them an idea and that is why someone began thus: "In the city where I live a virgin was lately condemned to death. But the judge, who took pity on her, announced that if any man desired to become the virgin's champion, it would be permitted. Now she had two lovers; the one immediately prepared himself and came to the lists to wait for his adversary. Then the other one also appeared. Although he came somewhat too late he nevertheless decided to fight and willingly suffer himself to be conquered, so that the virgin's life might be preserved; thus it happened and then each challenged her. Now, my lords, tell me, to which of them does she belong?"*

*The Maiden could no longer hold back and said: "I thought to have gained much information, and am now myself lured into a trap. Yet I would gladly hear whether there are more of you who have an answer".*

*"Certainly", a third responded, "a stranger adventure has not yet been told than that which happened to myself. In my youth I loved a worthy maid. So that my love might attain its wished end, I called upon the help of an ancient mistress who eventually brought me to her. Now it happened that the maid's brothers came in just as the three of us were together. They were in such a rage that they would have taken my life, but on my vehement supplication they at last forced me to swear that I would wed each of the women for one year. Now tell me, my lords, should I have taken the old, or the young one first?"*

*We all laughed heartily at this riddle, and although some whispered one to another, none wanted to give a solution. Then a fourth began as follows:*

*“In a certain city there lived a honourable lady, who was beloved of all, but especially of a young nobleman. He caused her such annoyance that she finally promised to accept him, if he could bring her, in a cold winter, to a fair, flowering rose-garden. Should he not succeed, he must resolve never to see her again. The nobleman travelled through all countries to find someone who could perform this, until he met a little old man who promised to do it for him, provided he would assure him of half his estate. The nobleman agreed and the other was as good as his word. Now the nobleman invited the lady to his garden, where contrary her expectation, she found it pleasantly warm and all things flowering. Remembering her promise, she asked only that she might once more return to her husband, to whom with sighs and tears she bewailed her lamentable condition. But her husband was sufficiently convinced of her faithfulness and dispatched her back to her lover, who had so dearly purchased her. The husband’s integrity affected the nobleman so much that he thought it a sin to touch so honest a wife, so he sent her home again with honour to her husband. When the little man perceived such generosity in both men, he would not, however poor he was, be outdone, and restored to the nobleman all his goods and went on his way. Now, my lords, I do not know which of these persons was the most generous”.*

*We were tongue-tied and the Maiden only expressed the wish that the next one would speak, whereupon the fifth, without delay, began: "My lords, I wish to be brief: who has greater joy, he that beholds what he loves or he who only thinks about it?"*

*"He who beholds", said the Maiden. "No", I answered, after which a debate began, until the sixth cried out: "My lords, I am to take a wife. Now I have choice between a virgin, a married wife, and a widow. Ease me of this doubt, and I will afterwards help to solve the other problems".*

*"That is not too difficult", answered the seventh, "if a man has his choice, but with me it is otherwise. In my youth I loved a fair and virtuous maid and she loved me. But because of her friends' opposition we could not marry. So she was married to another, yet an honest and discrete person, who treated her with respect and love. When she came into the pains of childbirth this went so hard with her that all believed her to be dead, and she was buried with much state and great mourning. Then I thought to myself that, although this lady could not be my wife when still alive, I could embrace and kiss her as much as I wanted now she was dead. So I took my servant with me, who dug up her grave by night. When I had opened the coffin and had taken her in my arms, and felt her heart, I found it still slightly beating, which increased more and more from my warmth, until at last I perceived she was indeed still alive. So I quietly carried her home, and after I had warmed her chilled body with a costly bath of herbs, I entrusted her to my*

*mother, until she gave birth to a beautiful son, whom, I caused faithfully to be nursed, as I had done the mother. After two days, as she was very amazed, I told her all that had happened, and asked her to stay with me as my wife from now on. She objected, however, as this might cause grief to her husband, who had always treated her well and honorably. However it might be, she now felt bound by love to one as well as the other. After two months, during which I was travelling, I invited her husband as a guest, and amongst other things, asked him whether, if his deceased wife should come home again, he would receive her, which he affirmed, greatly moved and in tears. Then I brought him his wife and son and told him all that had happened, asking if he would ratify with his consent my intended marriage. After a long dispute he could not deflect me from my right but had to leave me the lady. But the dispute still continued with regard to the son."*

*Here the Maiden interrupted him and said: "It makes me wonder how you could double the afflicted man's grief".*

*"Was I not then concerned?", he answered. Upon this there arose a dispute among us, yet the majority affirmed that he had done right. "No", he said, "I freely returned him both his wife and son. Now tell me, my lords, was my generosity or this man's joy the greatest?"*

*These words had so much cheered the Maiden, that, as if for the sake of these two, she had a toast passed round. After this the others came with stories, but they were somewhat confused, so*

*that I could not retain them all; yet this comes to my mind that one said, that a few years previously he had seen a physician, who bought a store of wood against winter, with which he warmed himself all winter long. But as soon as spring returned he sold the same wood again, and so had the use of it for nothing.*

*“Magic must have been involved”, said the Maiden, “but now the time is up”. “Yes”, my companion answered, “whoever cannot solve all the riddles, may give each man notice of it by a proper messenger. I do not think that this should be denied him.”*

## The inversely proportional polarisation

We are faced with a very delicate task: the consideration of that part of the Third Day of *The Alchemical Wedding* with which this chapter opens. It occurred to us that never before in our work for the Spiritual School have we had to discuss such a remarkable collection of love stories. But it would be childish just to miss out this part of *The Alchemical Wedding*. Moreover, we hope it will quickly become clear that a most profound meaning lies hidden behind these apparently amorous tales, although very far below the surface, which shows that the author must have had very good reasons for hiding something not intended for profane ears. So – let us try to find the right insight.

Suppose a part of mankind, guided by a renewed state of the soul, was able to realise the absolute equilibrium of the astral faculties and thus, taken up in the love of God, was able to radiate this love from within as a steady radiance over everyone and everything. The result would be, as our previous considerations show, that the participants in this group would realise and demonstrate group unity, for through the influence of God's love, all who receive it on the basis of the new soul state are combined, forged, into a unity. This brings with it the development of a totally different relationship between the sexes, between man and woman, through which they are led to their true destiny.

So if a pupil has neutralised his or her astral chaos or, to put it in the language of *The Alchemical Wedding*: has attained know-

ledge in the globe, and is ignited in the love of God as a soul-being so that love radiates undeviatingly and without fluctuations over everything and everyone, he is faced with the problem of what is called “virtue”. Love is always followed by virtue; or better: love and virtue stand side by side. That is why the Universal Doctrine speaks of the path of the mysterious virtue. When the mighty new astral state has awakened in the candidate and the new power of love gains sway over him, there is also a totally new practice of life, and this can be called “virtue”. There is a divine law with the help and guidance of which love must be radiated, manifested and applied, and by whose rules and limitations man is bound in the nature of death, if this love is to become a blessing. That law is virtue, the mysterious virtue.

Something that has virtue is good. A virtuous person is a good person. The law of virtue requires, among other things, that one will never harm, offend, sadden or trample on the heart of another human being through one’s own actions, whatever they may be, even if they are motivated by some expression of love.

The law of virtue, just like love, comes naturally to those who are in the living soul state. In the nature-born state it does not come at all naturally, owing to the extremely complex state of sin and confusion in which dialectical man finds himself, and also on account of the chaos in man’s astral body. That is why the candidate who still exists in the nature-born state but is nevertheless ennobled to approach the wedding hall must take the law of virtue into account day by day; indeed, hour by hour. This law should be anchored in the personality, as a brake for the whole state of being. He who is not able to manipulate the brake of virtue will sooner or later meet his undoing or, as we have said, he will harm many others. Every mistake on this point punishes itself. And it could well be said that man’s Achilles heel lies in precisely this problem of virtue.

Virtue is relevant in many areas of life and must be fully demonstrated by the candidate. However, its most important



application is in bringing about a thorough re-adjustment of the relationship between the sexes, in which love and virtue ought to be the regulating norms. You will understand that we do not intend to enter into all those complex situations and behaviours manifested between the sexes in the nature of death, and about which thousands of short stories could be written. Neither is that the purpose of the brief sketches given in the Third Day. Let us now try to come closer to their true aim.

By virtue of his or her being, the soul person – on whom, naturally enough, our discussions are based – seeks cooperation, has to rely on cooperation. The love which is over everything and everyone makes this cooperation quite spontaneous. It can be given to mankind, to a race, nation or group, or to an individual human being. Now the Logos has ordained that if mankind wishes to achieve anything it must make use of the inversely proportional polarisation, the cooperation between men and women. In this cooperation, both men and women have equal rights, provided their inversely proportional polarisation is taken into account.

What does this mean? Well, the vehicles of the male personality are differently polarised from those of the female: the mental body of the man is negatively polarised while that of the female is positively polarised; the astral body of the man is positively polarised, while that of the female is negative; the etheric body of the man is negatively polarised, while that of the woman is positive; and the physical body of the man is positively polarised, while that of the woman is negative.

Consequently, men and women need different fields of manifestation, and for that very reason, through their opposite polarisation, a good, equal collaboration can be obtained in the service of the holy Brotherhood. If one of the sexes steps outside his or her domain, difficulties and complications always arise and the man becomes unmanly, the woman unwomanly, and the work goes wrong or is delayed. Then the situation no longer has virtue!

Here is an illustration: because the mental body of the man is negative and thus receiving, it is susceptible to inspiration. Because the mental body of the woman is positive and thus radiating, the female mind is more rational but also more bound to limitations. The astral body of man is extremely fiery and dynamic, while the astral body of the woman is receptive and thus open to influences. The etheric body of man is receiving, while that of the woman is radiating, creative. The reverse is true with respect to the material body: the man's is radiating, creative, while the woman's is receptive.

Thus with both sexes the radiating principle is creative, and the receiving principle is birth-giving. Because of his negative mental body man is, in the Gnosis, more receptive to the direct radiations of the spirit, which is positive. Because of her positive mental body woman is, in the Gnosis, more receptive to the light and power of the soul, which is negative. That is why the spirit is referred to as male and the soul as female. That is why the spirit represents the Father-aspect and the soul the Mother-aspect. This doctrine concerning the sexes has been seriously violated in the course of the ages.

So it appears that the two sexes need each other absolutely and must develop an extremely intelligent cooperation, so that their two areas of activity may merge harmoniously. This cooperation must unfold under the norms of love and virtue discussed here. It is evident that the greatest possible confusion has arisen on this point, which has resulted in inexpressible woe for both parties. But we do not wish to discuss all this confusion and misery at the moment. Our point is to urge you to make a thorough study of what we have said regarding the inversely proportional polarisation of man and woman, so that you fathom its deep significance and draw the consequences of it in your whole way of life. It is granted to every man and woman to participate in this cooperation in the great community of the soul. All this has nothing to do with earthly marriage and all its problems, although the one need not exclude the other.

Finally, we would like to point out – and this, too, is one of the meanings of the short stories and riddles in *The Alchemical Wedding* – that many unbreakable karmic threads are woven in the course of human life through which people are drawn to each other and by which they are obliged to take certain decisions and courses of action. In all these cases the worthy candidate of the gnostic mysteries will decide on that standpoint and that course of action in which the self is always made subservient, in whatever way, to the highest interests of the other person or persons involved, in accordance with the norms of the mysterious virtue.

If you keep this law, you will transform all the sorrow you may experience on account of any limited material sacrifice to a high, serene joy. For all your suffering is but temporary, while the victory of the soul is eternal.

*At this time they began to say grace, after which we rose from the table, rather satisfied and merry than gluttoned, and it could be wished that all invitations and feasting were thus to be kept.*

*After we had taken some turns up and down the hall, the Maiden asked whether we desired to begin the wedding. "Yes, noble and virtuous lady," said one of us.*

*Then she privately dispatched a page, and in the meantime continued her conversation with us. She had become so familiar with us, that I dared ask her name. The Maiden smiled at my curiosity but was not persuaded, and answered: "My name contains fifty-five and yet has only eight letters; the third is the third part of the fifth, which added to the sixth will produce a number whose root will exceed the third itself by just the first, and it is half of the fourth. Now the fifth and the seventh are equal, the last and the first are also equal, and make with the second as much as the sixth, which contains just four more than thrice the third. Now tell me, my lord, how am I called?"*

*The answer was intricate enough to me, yet I did not give up and said: "Noble and virtuous Lady, would you not tell me only one letter?" "Yes", she said, "that I may well do". "What then is the seventh letter?", I asked. She answered: "As many as there are present here". With this I was content, and easily found her name. She was very pleased and gave the assurance that much more would still be revealed to us.*

## The Lady Alchimia

We have explained what the Universal Doctrine means by the path of the mysterious virtue. We had to do so because the Third Day of *The Alchemical Wedding of Christian Rosycross* mentions it specifically and sets it as a requirement for being able to fathom the deeper essence of *The Alchemical Wedding*.

We feel it is without exaggeration to state that the section discussed is not only one of the most hidden parts of the book, but also, and precisely because of the fact that it is veiled, one of the most important. The path of the mysterious virtue is the key to absolute attainment.

All those assembled in the temple of initiation, sitting at the holy meal on the Third Day, are candidates who are steadfast in their determination to walk the path. They have fulfilled all the elementary requirements and have passed the test of the seven weights; all I-centrality has gone from them and the new soul-state has been born in them. Their presence in this elevated company proves they have taken leave of lower life. And now, during the table conversation, they must show whether they have understood the all-dominating path of the mysterious virtue.

From the table conversation and the stories told by the assembled company, it appears that those present know this path and are prepared to accept its consequences. When at last the head of the table asks whether they do not long for the wedding feast to begin, the positive answer is given: *Yes, noble and virtuous Lady*.

And in order to underline yet once more the enormous importance of the path of the mysterious virtue, C.R.C., on asking, is told the name of the Lady in a veiled way. This name is *Alchimia*,<sup>37</sup> a name which naturally sounds very familiar, for among other things, we recognise in it the concept of transfiguration.

He who wishes to accomplish transfiguration within himself must undertake an alchemical process of transmutation. Such a transmutation process cannot possibly be begun on the basis of ordinary interest or an ordinary decision. No, to set this process in motion certain conditions must be created within the candidate, which in combination constitute a force that can be called *Alchimia*. This is a force which offers a possibility, but which in its unfulfilled aspect still resembles a promise, like a virgin. The pupil obtains this inner alchemical possibility via self-surrender to the rose of the heart, through the birth of the new soul and by becoming linked in the new soul-state with the seven rays of the spirit, with the seven weights, the gravity of which has to be withstood and whose requirements have to be fulfilled.

In this state of being a new astral condition arises in the entire microcosm and respiration field, an alchemical synthesis of forces which leaves nothing in the microcosm untouched. The necessity of transfiguration then arises and it is not only so that the candidate *can* respond; no, he *must* do so! When that new basic state has been created, the person concerned has made his first step on the path of the mysterious virtue, which can only be walked in and through love and virtue; a love which is of God, which *is* God himself; a love which is differentiated by the second ray of the Seven-Spirit and which becomes light through the pure astral substance in the system of the microcosm.

In the Bible it says: "God is spirit, God is love, God is light". See this in terms of the alchemical process we have just been discussing: from below upwards the soul is born, and a new astral

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37. See note 21, page LXXIV.

state is created in the system and spread around it. Then the spirit, which is love and which imparts light, appears.

While the process is unfolding in this light, “virtue”, the mysterious virtue is revealed. This virtue concerns an extremely remarkable, totally new way of life which no longer has anything in it of the nature of death and works in harmony with the inversely proportional polarisation of the sexes. So perhaps you can now understand that the path of the mysterious virtue has to do with the further alchemical transmutation of the candidate, on the basis of the new state and under the guidance of the consciousness.

You should take note of that: if *Alchimia* is present in you, this does not mean that an automatic process will develop, but you will need to follow the power in you, the *Alchimia* in you, with your entire consciousness, steadfastly and with great positivity. It is wonderful that *The Alchemical Wedding* draws attention to this so emphatically by means of the following question: “Is it your desire for the wedding now to begin?”

If the candidate answers with a decisive: “Yes!” then he must also understand that the guiding force in him is called *Alchimia* and that once such a force is invoked it can no longer be rejected. Then one *has* to react, if not in a positive, then in a negative sense. For if, in a new way of life, one does not live from this divine power of love one has unleashed, the result in the system is not a transmutation process, not an alchemical process, but a process of demolition, of consumption, in short, the process of extinction and dissolution which ordinarily takes place, but which now unfolds at an accelerated pace.

You can observe all these complications in the world around you. The examples are endless. Whether through personal experience, history, or stories, you will undoubtedly know of people who were paragons of spontaneous self-sacrifice, of self-negation. You can be sure that all those who live such pure lives of self-surrender thereby awaken something of the true soul and thereby

make themselves receptive to a certain extent to the influence of the seven rays of the Seven-Spirit. If this happens, such persons spontaneously liberate the power of *Alchimia* within them, but without knowing it and even without knowing that such a possibility exists. Indeed, even without ever having heard of the higher liberating life and the path of the mysterious virtue.

The result is that these people certainly do progress on their path of remarkable goodness, but in an entirely dialectical sense. In this way they bring sorrow into their lives, but not the cleansing, liberating sorrow of transformation, but that of useless destruction. This can cause, among other things, cell-disintegrating illnesses, for the highest meaning of life is not understood and the mighty forces of liberation invoked find no worthwhile basis upon which the liberating processes can develop.

If we may take it that you *have* understood: that you have entered the temple of initiation; that you have met and recognised *Alchimia*, who has been born of the spirit, love and light and through self-surrender; that you too have been asked: “Is it your desire that the wedding feast shall now begin?”; and that you too have responded with a whole-hearted “Yes!”, then we can go on to examine the results of this acceptance.





*Meanwhile some maidens had made themselves ready, and came in with great ceremony. Two youths carried lights before them; one of them had a cheerful face, sprightly eyes and was fair of form. The other looked rather short-tempered, and whatever he wished, must be, as I afterwards perceived. Then four maidens followed. One looked shame-facedly to the floor and behaved very humbly. The second was also a modest, bashful maiden. The third, as she entered the room, seemed frightened at something, and later I heard that she felt uncomfortable where there was too much mirth. The fourth brought with her some small bouquets, as an expression of her love and generosity. After these four came two who were even more beautifully attired; they saluted us courteously. One of them had a sky-blue gown spangled with golden stars. The other was in green, adorned with red and white stripes. On their heads they wore thin tiffanies, which were most becoming.*

*At last one maiden came who had on her head a coronet and rather looked upwards towards heaven than towards the earth. We all thought her to be the bride, but were much mistaken, although in honour, riches and status she greatly surpassed the bride and afterwards ruled the whole wedding.*

*On this occasion we all followed the example of our Maiden and fell down on our knees before the duchess, although she showed herself to be very humble and pious. She offered everyone of us her hand, and admonished us not to be too surprised at this, as it was one of the smallest bounties she could give to us. On the*

*contrary we had but to lift up our eyes to our Creator, and learn to acknowledge his omnipotence, and so proceed on our chosen course, employing this grace to the praise of God and the salvation of man. Her words were quite different from those of our Maiden, who was still a little worldly. They pierced even through my bones and marrow. "And thou", she said to me, "hast received more than others. See that thou also make a larger return". I marvelled much at this admonition.*

*When we saw the maidens with the music, we thought the dance had already begun, but that time had not as yet come. The weights we mentioned before, still stood in the same place, wherefore the Queen (I did not yet know who she was) commanded each maiden to take up one, but to our Maiden she gave her own, which was the last and greatest weight, and demanded us to follow her.*

*Our self-conceit had abated somewhat, for I well observed that our Maiden had been somewhat too lenient towards us and that we were not so highly esteemed as some of us were inclined to imagine. So we followed in our order, and were brought into the first chamber where our Maiden first hung up the Queen's weight, during which a beautiful, spiritual hymn was sung.*

*In this room there was nothing costly save only curious little prayer-books which should never be missing. In the centre stood a pulpit, very convenient for prayer, where the Queen knelt down. All of us had to kneel around it and pray after the Maiden, who read from a book:*

*“May the approaching wedding be celebrated  
to the honour of God and to our salvation”.*

*Afterwards we came into the other chamber, where the first maiden hung up her weight also. And so it went on until all the ceremonies were fulfilled. The queen again presented her hand to everyone and departed with her maidens.*

*Our president stayed with us a little while, but as it was two o'clock in the morning, she would no longer detain us. Though it seemed to me that she was glad of our company, she bade us goodnight and wished us a quiet rest. So she departed friendly, although unwillingly, from us.*

*Our pages were well instructed and showed each of us our chamber. They stayed with us in another bed so that, in case we wanted anything, we might make use of their services. My chamber (of the rest I am not able to speak) was royally furnished with rare tapestries and paintings. But above all things I delighted in my page, who was so excellently spoken and experienced in the arts, that he spent another hour with me, and it was half past three when I fell asleep. This indeed was the first night that I could have slept quietly, yet an oppressive dream disturbed my rest in which I was all night troubled with a door I could not open, but at last I did it.*

*With these fantasies I passed the time, till at length towards day I woke up.*

## The ten new powers of fulfilment

We have discussed the leading power in *The Alchemical Wedding*, the power *Alchimia*, born of the spirit, love and light and through self-surrender: the new astral power which fulfils the entire process of transfiguration. This power must be present in the candidate if he is to succeed in walking the path of the mysterious virtue.

A new group of figures now enters the hall, nine in number: two male and seven female persons, for in the light of the new astral power, nine lines of force, nine activities, nine aspects are manifested: two positive rays of creative, realising power and seven negative, receptive rays of birth-giving power.

In its analysis of these nine aspects *The Alchemical Wedding* tells us that one of the youths is of cheerful mien and fair of form, while the other appears very dynamic and short-tempered. It describes four maidens, the first of whom is very modest and humble, while the second is shy and retiring, the third and the fourth radiant with love. Then two other maidens appear who are more richly clothed. One wears a sky-blue gown strewn with golden stars, while the other is clad in green with red and white stripes. Finally there comes one who wears a crown on her head and whose gaze is directed more to the heavens than to the earth. She is a queen, and she gives a short speech: *Lift up your eyes to the Creator in his almighty power. Proceed on your chosen course, employing this grace to the praise of God and the sal-*

vation of man. Finally, to Christian Rosycross she adds: *Thou hast received more than the others. See that thou also make a larger return.*

Let us now try to understand what these nine aspects have to say to us, beginning with the last.

The queen who appears on the stage is not the bride, the newly born soul, although she far exceeds the latter in honour, wealth and status and, as we shall see, later leads the entire wedding. This queen personifies a truly royal power, the new astral power of the totally purified astral vehicle, which through this purification has become free of the astral field of this nature, so heavily laden with sin. It is this power, combined with the new will, which lends dynamism to the entire process that has to be fulfilled by the newly born soul.

You should understand clearly that the newly born soul is not to be confused with the ordinary, nature-born consciousness. The newly born soul manifests a new consciousness, alongside and in contradistinction to the ordinary, dialectical consciousness. That is why the new astral power, the queen, warns the candidate that he must continue to persevere on the path he has begun.

Next, we see that the soul as nucleus possesses seven aspects. The rose has seven aspects, seven petals, one of which is *Alchimia*, for the new astralis is set free by the awakening of the soul.

In addition, there is the new lipika, the new magnetic firmament, whose power appears clad in blue light, strewn with golden stars, the golden magnetic points which are the sign of auric and karmic purification.

Through this new lipika many new possibilities arise; all sorts of forces are released to aid the realisation of the new life. That is why it is said that she is clad in a green gown – the colour of hope – decorated with red and white stripes: the radiant white of the unknowable godhead, whom the candidate serves, and the red of dynamic energy.

of the soul-rose. In this way, the powers of the spirit and the powers of the soul become a unity in the great forge. Thus, in the temple of one's deepest inner being the spirit and the soul have already consummated the holy marriage potentially and in principle. And what now can and must happen is the great transmutation, the great construction of the new body, the new vehicles. Thus we see how the seven-branched candelabrum in the head begins to burn with a new and wonderful light, the light of a new morning.

So ends the Third Day of *The Alchemical Wedding*. The First Day is the day of calling, and also the day of finding the temple. During the Second Day the temple makes its initial appearance as the temple of judgement. And during the Third Day the judgement is over and the temple becomes a true place of initiation, in which all the forces and tools necessary for the new work are set in their places.

Then comes nightfall. A period of rest encompasses the place of service, the place of construction; the rest of preparation, throughout which C.R.C. is nevertheless pursued by a bothersome dream: he is struggling with a door which at first will not open, but which eventually is forced to give way to his persistent efforts.

Let us see what this means. The door has to do with the fact that there is one weak point in the system of alchemical transmutation, for the spirit and soul forces must still make use of the remaining nature-born personality for a long time, and it can still offer resistance to a certain extent. So the worry that troubles C.R.C. during the night between the Third and Fourth Days is by no means imaginary. All the forces which have now been obtained must be exerted to the full to get the door open and to keep it open! However, it is always possible with the help of the two youths: the power of the idea, of the plan, and the power of dynamic energy, which are at the disposal of every candidate who has reached the level described.

On this basis, it appears that four additional aspects can be manifested; four, because this is a reference to the square of construction. The building is not yet complete, but the necessary elements are present and the preconditions have been manifested. That is why the four aspects mentioned, although pure and radiant with love, are nevertheless extremely modest and retiring, for the work has yet to be performed.

In this way, the soul, as nucleus of the rose, possesses seven helping maids, of which *Alchimia* is one. And the fact that the work *will* be performed, that this seven-petalled rose will now break through to fulfilment, that there really are builders to be found at the place of construction, is symbolised by the two youths who emanate light for everyone. The first builder is the prototype of construction, fair of form and countenance: the plan that must be realised is the truly living soul. The second builder is the great staying-power, the dynamic energy liberated from the new possibilities and which knows no compromise.

Thus, after the manifestation of *Alchimia* the soul and the nine forces appear. Together they form the number ten, the number of the possibility of fulfilment. The great, holy work can be accomplished. The preparation is complete.

Now, another task must be fulfilled. The seven weights, which at the outset were a judgement, a test, and thus gave rise to the familiar weighing scene, must now be brought to their true abode, to the place where they are to be stored. This is possible now that the candidate is laden with the new possibilities. That is why the seven maidens, guided by the soul, each take up one of the weights and carry it to its destined place of storage. There are seven weights, so there are seven storage places. The soul enters all seven, followed by a maiden bearing one of the weights.

Do you understand this mighty work? The seven storage places correspond with the seven cerebral cavities. In each of them, one ray of the Seven-Spirit is anchored and bound to one of the aspects





# Glossary

**Aeons:** a. Monstrous formations of unholy, natural forces which in the course of time have been brought into existence through mankind's thinking, willing and desiring, deviated from God. Aeons can be differentiated into twelve main groups. These creations of mankind, which are completely beyond control, keep it imprisoned and create the irresistible forces of self-maintenance through which mankind is made to proceed on its ominous ways. In this way the human link with the rotating, dialectical wheel is perpetuated.

b. The designation *aeons* also includes the hierarchic group which rules time and space, and is also indicated as "the dialectical hierarchy" or "the prince of this world". It is made up of the highest metaphysical formation of power which originates from fallen mankind, united with the nature-aeons mentioned before. This group misuses all the forces of nature and mankind because of its luciferic supremacy in the fallen dialectical world, driving mankind to unholy activities for the benefit of its own dark purposes. These entities have achieved liberation from the dialectical wheel at the expense of a terrible human suffering. In their need for self-maintenance they can only hold on to this freedom by increasing and maintaining the suffering of the world.

**Carpet:** "To stand on the carpet" is a masonic designation of the inner atti-

tude of the pupil who tries to realise the fivefold universal Gnosis through a profound earnest, dedication and perseverance.

**Counter Nature:** Dialectical existence in which fallen mankind, that is, those who are severed from God, from the spirit, live in self-will. Life of separation from the cosmic order established by God has developed the evil which characterises all aspects of our existence and which we try to fight with the same self-will. This godless, and therefore counter-natural development can only be nullified by what is called in the Bible: "reconciliation with God", that is, the true, conscientious ministry of this reconciliation; in other words, the re-establishment of the link with the spirit through the path of transmutation which involves the return to voluntary obedience to the universal, cosmic order.

**Dialectics:** (See also Emergency Order) Present-day life-field in which everything reveals itself in pairs of opposites which are linked inseparably: day and night, light and dark, joy and sorrow, youth and old age, good and evil, life and death; they generate and follow each other inevitably. Through this fundamental law everything in this field of existence is subjected to continuous change and disintegration, to rising, shining and fading. Through this law this field of existence is a place of finiteness, pain, sorrow, demolition, illness and death.

On the other hand, from a higher point of view, dialectical law is a law of divine grace, which prevents man's final crystallisation (and thereby his inescapable downfall) through a continuous demolition and renewal, offering him, time and again, a new possibility of manifestation. In this way man repeatedly receives an opportunity to recognise the purpose of his existence and, through transfiguration, walk the path of return.

**Emergency Order:** (see also Dialectics) Designation in the doctrine of the Rosycross, which explains that our present-day life-field is only meant to be an emergency order, a temporary order for as long as mankind's path of experience makes this necessary. "Know you not that you are Gods?" "You are called to freedom" "Be then perfect as your Father in heaven is perfect". These short quotations from the Bible make sufficiently clear that sooner or later everyone will have to go back on the path of which *The Alchemical Wedding* speaks. It is the way back to the original life-field of immortality.

**Gnosis:** a. The divine breath, the Logos, the source of all being, which reveals itself as spirit, light, love, power and universal wisdom. b. The universal Brotherhood as the bearer and the revelation of Christ's radiation field. c. The living knowledge which is of and with God and which becomes part of all those who enter the light-

birth of God through the rebirth of the soul.

**Golden Head:** Aspect of the inner degrees of the Living Body of the sevenfold Mystery School of the young Gnosis.

**Head and Heart Sanctuaries:** The heads and hearts of men are intended to become again the consecrated working places of the divine activities within and with those people who have restored the link with the spirit. In accordance with this lofty purpose head and heart will again become united, a true sanctuary in the service of God, after a fundamental and structural purification on the path of the endura, the path of I-demolition. The need to become conscious of this purpose will compel and admonish the serious pupil to purify his mentality, will, desire and actions of everything detrimental to this high vocation.

**Living Body:** See Realm, the new gnostic.

**Lipika:** The lipika (the auric being or firmament) represents the totality of forces and values which result from the various personalities in the field of manifestation. All these forces together form the lights, the stars of the microcosmic firmament. These lights are magnetic foci which, according to their nature, determine the quality of the forces and substances extracted from the atmosphere and absorbed by the microcosm, and so by the personality. The nature of the personality is

therefore determined by the nature of these lights. The change of the personality must be preceded by a change of the lipika, of the lights. This will only be possible through the sacrifice of the I, the I-demolition or self-surrender, also called *endura*.

**Material sphere:** See Reflection Sphere.

**Mystery Planets:** Gnostic science knows of the existence of a number of mystery planets, among which are Uranus, Neptune and Pluto, for some time now also known to exoteric science. Their activity is the helping hand of God at the end of a Day of Manifestation, to save the greatest possible number of souls. At present the radiation forces of the three mystery planets have again become atmospheric and play an important part in the execution of the judgement, as they affect all human beings and impel them to the manifestation of their innermost being. This impersonal unmasking which no one can avoid will determine whether or not mankind can maintain itself in the atmospheric conditions of the ongoing plan of salvation. So there is no question of any arbitrariness in this matter, it will be determined by the self-declaration towards which every person is guided by the radiation activities of the mystery planets. Eventually three more mystery planets will gradually manifest their activities with regard to the development of mankind. They will

become visible when the inner need of their help becomes more immediate. It will be clear that the forces of the mystery planets can be of considerable help to everyone who truly strives for "The Alchemical Wedding of Christian Rosycross".

**Nature of death:** Life, true life, means life eternal. But in present-day humanity the law of continuous change and disintegration reigns. Everything that comes into being begins to perish again from the first moment of its generation. From this it appears that what commonly is called "life", is in fact only a sham existence, an existence of delusion. That is why it is foolish to cling to it as is done by nearly the whole of mankind. The sorrow of demolition continually experienced and quite pointlessly resisted will make mankind realise that it is not the nature of death which is intended to be his life-field, but the nature of life, the original, Adamitic life-field indicated in the Bible as "the kingdom of heaven". The compelling, indestructably human urge for constant happiness, constant peace and imperishable love, and longing for eternal life originate from the original life-nucleus resting within him; it is the original principle of the true, immortal man. From this original atom, or Christ-atom, from this "Kingdom within you", the immortal, true man will arise and return to the nature of life, the house of the Father, through a life-reversal.

**Original Atom:** See Rose of the Heart.

**Pymander:** (See also Spirit-Soul) The vivifying spirit, revealing itself to and within the reborn soul-man in a twofold way: as the formation of the sevenfold nucleus radiation of the microcosm; and later, when the work of sanctification is finished, it will reveal itself through the resurrection of the heavenly man, the inner Christ-being, from the grave of nature, from the original atom, the central point of the microcosmic earth. This development is therefore completely Christocentric: after his crucifixion the Christ descends into the central point of the earth – the descent of the divine light in the sinful, mortal personality – to arise from his grave after having accomplished his work of salvation.

**Realm, the new gnostic:** The gnostic astral field, made up of pure, original astral substance and built by the young gnostic Brotherhood, in cooperation with the gnostic, Universal Chain of which it is the youngest link. Because of its activities in both the resurrection field of the sixth cosmic domain and the field of existence in the seventh cosmic domain it allows those who are searching for liberation to enter, for as long as the time of the harvest lasts, the field of resurrection through the Living Body of the young Gnosis, which is the ark mentioned in Genesis. In cooperation with the Universal Gnostic Chain, this Living Body of the

young Gnosis has been built in a sevenfold way, and the present-day harvest must be gathered and safeguarded in it. It is the sheep fold of the Good Shepherd, mentioned in the New Testament. It forms the very temporary bridge between the two cosmic realms. The new gnostic realm provides the forces necessary for the pupil to cross this bridge-onto-life. It came into being in Europe and from there it has spread over the entire world. Its arousing call goes out to the whole of mankind.

**Reflection-sphere:** The dialectical nature-order consists of two parts; the material sphere in which man lives his material existence, and the reflection sphere in which, among others things, the necessary processes between the death of the old personality and the quickening of a new personality take place. Apart from the spheres of hell and purgatory (the sphere of purification), the reflection sphere consists of what in natural religion and occultism is wrongly called “heaven” and “eternal life”. These spheres of “heaven” are just as much subject to finiteness as the existence in the material sphere. The reflection sphere is, among other things, the temporary residence of the dead, which does not mean that those who die acquire a new life here, for there is no continued existence for the fourfold personality. Only the most essential nucleus of the consciousness, the dialectical spark, is

temporarily taken back into the auric being and will then form the basis of the consciousness of the new personality. This personality is constructed by the auric being, in cooperation with the forces active in the expectant mother.

**Respiration-field or manifestation field:** The immediate force-field within which life is made possible for the personality. It is the connecting field between the auric being and the personality and, in attracting and repelling substances and forces, it is entirely one with the personality for the benefit of its life and maintenance.

**Rose of the heart:** Mystical designation of the spirit-spark atom. It coincides with the top of the right heart ventricle and it is the mathematical centre of the microcosm. It is a rudimentary remnant of the original, divine life. The rose of the heart (also called "the golden seed of grain of Jesus", or "the wondrous jewel in the lotus") is the divine seed which has been kept as a promise of salvation within fallen man, so that one day the moment will come that he will remember his origin and will be filled with longing for the House of the Father. Then the light of the spiritual sun, the light of the Gnosis, can awaken the slumbering rose-bud. After the pupil's positive and persevering reaction regeneration will commence according to the divine plan of salvation.

**Serpent-fire:** The soul or consciousness-fire to be found in the spinal column.

**Seven-Spirit, Holy:** Third aspect of the threefold Godhead. It is the all embracing love of the Father which is explained by the Son, who goes out to fallen mankind as a sevenfold radiation field, to save what is lost. Under the guidance and with the help of the sevenfold universal power, manifesting itself in the Universal Brotherhood, the process of transfiguration can be accomplished. During this process the sevenfold Holy Spirit comes to dwell again in the candidate: the Alchemical Wedding of C.R.C. is the unification of the immortal soul with this sevenfold spirit.

**Spiritual School:** The Mystery School of the Christ Hierophants.

**Spirit-Spark atom:** see Rose of the Heart.

**Spirit-soul:** Pupilship of a gnostic spiritual school involves the path of the endura, the I-demolition, which is meant to awaken the immortal soul from its latent state of being. As soon as the soul wakes up from its sleep of death, its link with the universal spirit, with God, is restored. This restored link of the spirit with the soul, of God and man, proves itself in the resurrection of the Other One, the return of the prodigal son, the true man, to the house of the Father. The soul who may celebrate this link, this unification with Pymander, is the spirit-soul. It is the

unity of Osiris-Isis, the spirit-soul, of Father and Son, of Christ-Jesus; it is the fulfilment of the alchemical wedding of Christian Rosycross, the wedding of the heavenly groom and his heavenly bride.

**Spleen-liver system:** Reference to the activities of the spleen, solar plexus and liver, which can be found in several places, including the subconscious mind of nature-born man.

**Temples, Three:** The reader will have observed that the inner process experienced by C.R.C., and the environment in which this happens, correspond. The candidate becomes conscious of the pure, astral sphere of the realm of life through the inner process of transfiguration, in which the alchemical wedding of the soul and the spirit takes place. In this way he experiences the unity of his inner and outer state which determine one another. The processes in the head sanctuary, the microcosmic Upper Room, make him conscious of the cosmic Upper Room, which he can enter because of this inner development. Here he encounters the Brotherhood of Christ which stands by him in his ascent. When the pilgrim climbs the mountain of liberation on which the three temples stand, the view becomes wider and what was seen from afar becomes a true reality. As the candidate realises the three aspects described in the fourth chapter, the lofty spheres of a new humanity open up for him.

**Transfiguration:** The evangelical rebirth out of water and spirit, as to spirit, soul and body. It is the alchemical process in which what is mortal must put on immortality, in which everything unholy is nullified through transmutation into what is holy. It is the transmutation of base metals into gold.

**Universal Doctrine:** This is not a doctrine in the usual sense and neither can it be found in books. The Universal Doctrine is, in essence, the living, divine reality from which the ennobled consciousness, the hermetic or pymandric consciousness, learns to read and understand the wisdom of the Creator.

**Wedding Garment, Golden:** The light garment through which the reborn soul is prepared for the reunification with the spirit. Then the alchemical wedding can commence: the bride is prepared to enter the wedding hall.

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