

**ECCLESIA
PISTIS SOPHIA**



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The name of this periodical has a profound meaning. It refers to an archaic community which arose at the dawn of the Aryan Epoch and continues to manifest itself to this day throughout the whole world.

It is the purpose of this exalted community of the Universal Gnosis to make known to the world and mankind Knowledge that leads to Wisdom. Not knowledge that can only be assimilated intellectually, but Knowledge that leads to Insight, engendering an intense alchemical activity in the human system and, consequently, liberating a Power which, on the one hand, may be defined as the Sophia and on the other as the Holy Spirit.

The School of the Rosycross works in the service of this Ecclesia Pistis Sophia to make known the fundamental aspects of the Universal Archaic Doctrine to those who seek after it.

The School of the Rosycross belongs to a system of Gnostic Schools whose task it is to serve seeking mankind and to accompany it by means of a number of consecutive steps to the House of the Father.

The School of the Rosycross is the First Step in this system.

J. van Rijckenborgh



THERE IS NO VACANT SPACE (II)

In our previous issue we have shown you the solar system as one magnetic ball, as a system of cooperating, interdependent magnetic currents.

They act upon each other, they correct each other whenever, in any way, the Great Plan underlying the entire system is in danger of being upset.

In the present article, we will go deeper into the nature of such perturbances, their cause, their state and their consequences. First of all, we shall have to draw your attention to the life-wave which has dominion over a large part of the earth, namely, the human race.

Mankind was given the earth as a dwelling-place and, concurrently, received the mission to cover, and rule over, and serve the earth, and to make it great.

All this is apparent when we read the various histories of creation contained in legends and myths, in diverse Holy Languages and in the Universal Doctrine.

Born of the earth, of matter (that are the forces of the earth),

of the magnetic principles of the earth, the human race was placed in nature in order to - by means of its natural potentialities - fulfil that nature and make it great.

So there is an interaction between mankind and our planet, as well as interdependence.

The child (mankind) received from its mother (the earth) faculties; and, in fact, there is a tie of love between the two, and it is clear that the child is a continuation of the idea that underlies the Mother.

Thus tied, dependent as they are upon each other, the child is a continuation of the Great Idea and, therefore, it is equipped with faculties which, in a way, are superior to those of the Mother. Consequently, the child is able to make or to mar the Mother. Mankind possesses an electro-magnetic power which is derived from Mother Earth. This power is in interaction with the earth. It is, nevertheless, a power which is able to spiritualize the earth with its magnetic nature, that is to say, it can change the three bodies of the earth in a liberating sense.

That is, that was the Divine Idea underlying all this. It is intentionally that we use the past tense in writing this, because the cooperation between Mother and Child did not follow this line of development.

This is why, for aeons past, an entirely different line of development has been applied.

We will all understand that, in the end, no violence can be done the Divine Idea, and that neither can it be resisted. God's Idea in regard to mankind is always fulfilled, either in a harmonious or a disharmonious way.

Now we see how, in the progress of world history, mankind has failed to come up to its original mission in the divine emergency order.

Mankind has done violence to the Great Idea by deviating from it; man decided to go his own ways, and the consequences

thereof were visited upon the Mother.

The Body of the Mother and her magnetic forces came into conflict with mankind. As a result, the bodies of the Mother became ever denser and more hardened and, in an equal measure, the vehicles of mankind became crystallized and degenerated.

From the collaboration, anger and vexation rose up like clouds, intense bitterness and wrath, as Jacob Boehme would put it. The Divine wrath was upon the human race and upon its Mother, that is to say, mankind kindled that dark-red fire, and its Mother reacted, because she could not act otherwise.

The magnetic radiations of the earth, its magnetic workings, follow closely the behavior of mankind.

That anger quite logically had its consequential effects upon the entire solar system. This is the reason why the fiery torch of disharmony was kindled in the entire solar system.

In the succession of human revelations and periods of revelation, intercosmic magnetic conflicts developed which manifested their mutual consequences on all planets and kindled wrath upon each one of the planets and their respective revelation. And it may be clear to you that the scientists and leaders of the primary life-wave ruling on each one of the planets did not regard, at a given moment, the expressions of the wrath and their consequences any longer as the consequences of human sinfulness of their own (even though the church speaks of sin), but as pure natural phenomena, as cosmic and intercosmic phenomena, as magnetic storms and deviations which, in some way or other, manifested their consequences.

At the moment the wrath struck the entire solar system, the human life-wave of every planet was, of course, on a certain level of development.

Some human life-waves attained a much higher rung on the ladder of development than ours; other groups of development were still below ours. Development seen, of course, from certain viewpoints.

Where, on which planet, and by which human life-wave the wrath was kindled, is immaterial. Somehow, all indwellers of solar systems had to reckon with it and had to follow a line of development consistent therewith. It was either the line of development resulting absolutely from the Divine Idea, or the line of pure reaction upon the wrath by way of opposition, violence, human passion.

Hence, it was either the intelligent line of development, or the instinctive, natural line of development.

Therefore, the line of development a human life-wave would follow depended entirely on the level of development on which the wrath affected human life-wave. Our mankind followed the instinctive, natural line.

Now, it is this fundamental rift in the entire solar system which caused two solar systems to be formed at the very moment the wrath appeared.

The old solar system was, as it were, closed, so that there would be room for the myriads of entities that were absorbed by the Wrath.

The new solar system was formed out of emergency, because God does not forsake His Handiwork.

And so, there are two Universes: the dialectic universe and the gnostic universe; correspondingly, there are two developments: the original development and a temporary development in the World of Wrath, in order that all those who exist under Wrath should be given the opportunity to break away from this course of things and to make a binding with the Original.

When there are two developments and two solar systems as a consequence of an occurring unholiness, we could imagine that there would be at once three solar systems, if the Wrath were to be kindled in the Second one also.

The Divine Idea follows its course, it cannot be resisted. Consequently, we can likewise conceive that there must be an interaction between the two solar systems now in existence,

within the Plan underlying our human race.

This is why it is said that God constantly affects the World of Wrath; this is also why it is said that, in every era, possibilities are offered - magnetic possibilities - to return to the course of development of the beginning. And this is why it is said that God is Light.

And a Brotherhood of Light is a Universal Chain.

Herewith we have explained to you why there are two magnetic systems in our intercosmic omnirevelation: a magnetic system of death in which we all participate, and a magnetic system in which no human being participates, unless, by going the way of the rose-and-the-cross, he enters into such participation.

Let us now go back to our starting point.

As we said, there are two solar systems which are quite different from each other, although they can be completely explained one from the other.

They originated from the intercosmic, historic courses of development. Hence, there are likewise two planetary conditions, which we designate as the earth.

An 'earth' which is known to us, and a 'heavenly earth' (planet of mystery). The heavenly earth which it was given to John to behold, which he, like the Pistis Sophia, 'saw' at a given moment.

Let us now consider the manner in which the development of the earth pursues its course according to natural law, and also the equally lawful manner in which the 'heavenly earth' must affect the 'earth'. As is the earth, so is the entire solar system to which it belongs. The entire solar system as such stands in the nature of death, in the space in which the wrath was kindled and is active.

All planets, with all their indwellers, have as we already wrote stages of development differing from each other, personality figures varying from each other, taller or smaller than ours, to our taste more beautiful or uglier of shape than ours.

In connection herewith, we must tell you that the descriptions of the gods, as we read them in the various mythologies, contain very much of truth.

All those so very different entities, no matter how much their shapes may vary, belong to one and the same Idea as regards their origin. Their stages of culture are very different.

It can be said that their cultural summits 'froze', as it were, at the same moment the wrath struck the solar system.

Ever since, no human life-wave was able to pass beyond that cultural summit unless, in the meantime, the human life-wave, by returning to its origin, has proceeded to its mystery planet.

At present there is at least one planet in our solar system which is almost depopulated and does not show any signs of subsisting life, for the reason that all its inhabitants, by means of transfiguration, are pursuing their development upon the mystery planet connected with the said planet.

The planet of the World of Wrath however, still subsists within our solar system, for the sole purpose of not disturbing the natural lawfulness of the solar system. We will also realize that in the solar system of Wrath, fear, self-preservation, struggle for life, are the actual bases for existence.

There are human life-waves within our solar system which, at the moment they were struck by the Wrath, perfectly mastered and knew the science of the atom, the properties of the atoms.

At that time, our life-wave knew something of this marvellous science of one of the foundations underlying our planetary existence, yet not quite enough to offer any danger.

Therefore, when, from time to time, our mankind ventures to ascend to the originally frozen summit of its culture, it always becomes a mortal danger for the entire solar system. Many human life-waves within the solar system are perfectly aware of this fact and, consequently, our earth is constantly being watched, especially so when the cultural summit on this earth will again be reached. The other humanities who are above

our cultural summit, make no practical use of their knowledge of the atomic science. This is strictly forbidden! Neither do they use it for so-called peaceful purposes, because they know that this means complete suicide, destruction of the planetary foundations.

They also do not use explosives.

They make use of the science of magnetic lines of force and of the energies hidden therein.

With the aid thereof they are able to move throughout the entire solar system (provided that the force of gravity can be controlled). Another time we will try to explain to you how they do this.

In reading all these explanations, please be absolutely convinced that all manifestations and activities of the intercosmic space dwellers proceed from and are to be explained from the nature-of-death and the necessity of its self-preservation.

J. van Rijckenborgh.



THE GNOSIS AND HER SERVANTS THROUGHOUT THE AGES
(2)

In Orleans, a woman from Italy and a peasant from Perigord were the first to bring the Cathare teachings, and this new religion was hailed enthusiastically by all classes of the population. Especially so among the canons of the 'Eglise Collégiale de Sainte-Croix' (Collegiate Church of the Holy-Cross).

These friars had soon acquired two leaders: the monks Lisoï and Etienne, who were held in high esteem by the whole town for their humanitarianism and saintly way of living.

Thus, these two ecclesiastics had become very well known in Orleans. Etienne had been the confessor of queen Constance, and they were both very much in favor with the king.

Under their leadership, secret nocturnal assemblies were organized in the monastery, which were attended by both the friars and the citizens of Orleans, in order to be instructed in the teachings of the Cathares by the two leaders.

In the beginning, Lisoï and Etienne, in bringing their teachings, used symbolical representations and also parables to make them clear. By this means they unveiled the language of the Bible.

The Cathares rapidly increased in number, the more so as their leaders were so beloved.

Lisoï and Etienne, who were filled with zeal to spread this so liberating doctrine as rapidly and as extensively as possible, sent their pupils to the neighboring cities, in order to acquaint the people there with these teachings.

For a few years, they were able to continue in secret, without anything of their 'heretical' activity leaking out.

Then, something happened that led to the tragedy which caused the death of many. Canon Theodore was dying. He was the choir-master of the Sainte-Croix church (church of the Holy-Cross). When a priest wanted to administer the extreme unction to him, he refused to receive it, nor would he make his confession. He died fully convinced of the truth of the Cathare doctrine.

This caused the first rumors to be spread, and the canons had the greatest difficulty in nipping suspicions in the bud.

They succeeded in going on for another 22 years, without any further attempt being made to unveil their secret.

But then, they became the victims of treason. Another Roman ecclesiastic managed to convince the leaders that he was very much interested in the Cathare doctrine. In the beginning, everything went well, and the novice seemed to be an assiduous and devoted pupil. Until the moment that he had sufficiently penetrated into their ranks, and he considered the time had come to take his so decisive step.

Filled with all that he had seen, heard and found out, he travelled to the king and gave him a full report. Thereupon, the king organized a meeting in Orleans.

During an assembly in the Sainte-Croix church, and in the

presence of many of their brothers and sisters, Lisoï and Etienne were arrested, and many others with them.

The people, dismayed by this conjunction of circumstances, implored their release, but the 'good' king sentenced them to death, and the 'kind' queen Constance represented them to the people as beastly barbarians.

So as to set an example to the people and to convince them of the truth of her words, Constance struck her confessor Etienne and put out one of his eyes with her cane.

The stake was then prepared before the gate of the city. Lisoï, Etienne, Herbert and ten others mounted it unwaveringly and joyfully. Many others were subjected to the most cruelly contrived tortures, in order to induce them to return to the mother church. Only one nun and one canon yielded. All the others were eventually burned to death.

Then, silence fell over Orleans, but many a citizen was aroused from his sleep at night by a knock on his door. There stood a Cathare in his black cowl and told him of the inner joy of his faith.

Thus, the Cathare message continued to be spread in Orleans, in spite of the cruel persecution.

Jean de Soissons was very favorably disposed towards the sect, which took vast proportions in his domain. But he could not always confess to it overtly, dared not always do so.

The Cathares there were placed under the leadership of two brothers, Clémenceau and Ebrard, both simple men from Bucy.

They were finally sentenced to the water-ordeal. It is reported that Clémenceau came to the surface and floated, and this very much impressed his brother. Therefore, the latter avowed his Cathare faith, whereupon both were incarcerated, together with two other Cathares from Durmane, who had been present at the water-ordeal.

The stake was erected, and Clémenceau and Ebrard, and with them the two other Cathares, were burned to death.

All that Jean the Soissons had to say in their defence was that 'Clémenceau was the best man in the world he had ever known'.

In Toulouse, Catharism was the leading faith. It was the city where the Cathares from all the surrounding districts had their meetings. Thence, many brothers were sent to cover the whole of France, to Spain, to Aragon, Leon and Catalonia.

The catholic bishop of Toulouse, Fulcrand, a fanatical believer and passionately hostile to the Cathares, could not appear in public in Toulouse, without being surrounded by heavily armed knights. The population hated him. Yet, it was he who, afterwards, started the war with the Bonshommes (good people).

The whole of France was covered by Catharism; everywhere this new and luminous faith, which was being preached in all simplicity, found a willing ear.

The position of the Cathares became so strong that they could speak in public, since they were protected by the sympathy which the population bestowed upon them.

Documents were distributed, nuns and monks joined this brotherhood, and, in the end, the position of the church became so precarious that Pope Innocent came to France in person and took up his residence in the castle of Lescure, in order to observe from close quarters the activities of this so zealous sect, which was such a danger to the church.

All the measures which had hitherto been tried, even unto death at the stake, proved to be powerless to stay the advance of this faith.

So next, the pope decided to launch a vast crusade against the Cathares. For this purpose, he enlisted the aid of king Philip-August.

In Toulouse, he made a beginning by attacking the 'heretics' through the instrumentality of the bishop of Osma, a stiffnecked, fanatical catholic, who had the gift of the gab and a great deal of nerve.

The bishop called a public meeting to be held in Verfeuil. Many Perfects, such as Pons Jordan, Arnould Arrufat, and many others, assembled there to have a conference with him and exchange their mutual views concerning the faith.

The bishop of Osma closed the conference with the words: 'God damn you! I thought that you had sharper wits than that, but you are only crude heretics.'

He then departed from Caraman, for the purpose of discussing there with other Perfects, but this conversation also did not have any result. It looked as though the catholics achieved just the opposite of what they were out for because, instead of terrifying the Cathares, this firm and pure faith seemed to terrify these fanatical catholics.

However this may be, after these conferences the persecutors commissioned by the pope refused to continue pursuing the Cathare faithful. They wanted to be loyal to their promise made to the pope, but their inner enthusiasm, initially backed by their faith, soon turned into bitterness and sarcasm. Their attitude of beaten and provoked antagonists even became so bad that their defence, which consisted mainly in scoffings and insults, was very much resented by the population.

In Beziers, the bishop of Osma and his associates had to flee from the wrath of the population, who threatened to kill them.

In Carcassone also, their efforts ended in failure.

The conference held in Montreal, however, beat all the preceding ones. The catholics having become somewhat more prudent, the conversations there between catholics and Perfect Cathares became so long and so interesting, that more and more participants from both sides came to attend. Perfects like Guillabert de Castres, Arnault Hot, Benoit de Termes and Pons Jordan are being mentioned among them.

Ultimately, it was suggested that a tribunal be instituted for solving the religious differences. Many nobles were invited to sit in this tribunal, but all refused, since they were a member

of the Cathare sect.

During the time this conference was on, Pierre de Castelnau and his monks arrived in Montreal, all willing to fight for the church. Then the conference was brought to a close.

And the Perfects went, two or three of them together, bare-footed, preaching from house to house and from village to to another, wrapped in their black cowl and armed only with their copy of the New Testament.

They went to the southern provinces.

In 1207, the bishop of Osma came to Pamiers, where count Roger of Foix conferred with him at his castle.

The conversations took place in the presence of the count's entire family, and Esclarmonde, who was to become the great Esclarmonde of Montségur, also took part in the conversation, but the bishop dismissed her with the words: 'Go, madam, spin your distaff, you do not understand anything about these matters.' At that time, Esclarmonde was a Perfect Cathare.

Thus, in the whole of France, an open fight began against the Cathares, preceding the great crusades.

Now the battle with words was initiated, after it had been vainly attempted to kill the Cathare spirit by fire.

Soon afterwards, Simon de Montfort appeared on the scene, full of martial enthusiasm, full of combative ardor to unchain a battle of blood for blood.

He was to become a willing instrument in the hands of the church and, in time, he succeeded in drowning the outer power of the Cathare Brotherhood in France in a pool of blood. But, before his appearance, the Cathare spirit had already taken root so firmly in the French soil, and the Renewing Light had made its abode in so many hearts, that nothing or nobody obviously had the power any more to kill this Spirit.

For, behold, it is still alive today!

LOOK BEHIND THINGS!

Somewhere in an illustrated magazine, we saw a picture that struck us. Not, in the first place, because of the image itself, representing a stack of cans and a few men in the act of consuming the contents.

But, according to the description, it had reference to a very important experiment, because the issue at stake was to find out whether canned water would keep a long time. And it was very much hoped that the tests would be successful, because that would mean that, in times of war and suchlike, the people could be supplied with drinking water that was not radio-active! You see, that is only a small and, apparently, insignificant news item, which can so easily be overlooked, and yet a world of ideas is at the back of it.

Only judge for yourself: in our childhood we learn at school that we ourselves are composed, for the major part, of water. We are taught that the earth also consists to a large extent of H₂O. We are given to understand that, from experiments, a man can, if need be, live as long as three weeks without food, but only three days without drink. And, as the height of baseness in primitive people when waging war, we are told that they are mean enough to poison the sources from which the population get their drinking water.

'Bah', one then says, filled with abhorrence, 'how can those uncivilized people think of doing such a mean thing?'

Yes indeed, how did they ever get it into their heads!

Well, probably along the same lines of thinking and human logic which, ultimately, led mankind to splitting the atom and the attendant spreading of radio-active substances. Not only do the atomic tests in themselves have a disastrous effect upon the entire atmosphere in the region where they are made (the atmosphere cannot be violated with impunity), but the so-called

waste-matter is so exceedingly dangerous. In England, it is put in concrete cases, which are then buried in the sea, and in America it is tried to get rid of it by burying it in deep holes in desert areas. And, as the book 'The Future has already begun' demonstrates, it is now contemplated to simply shoot the whole mess into interplanetary space. Man has conjured up a phantom over which he has no longer any control. And no matter whether atomic power is used for war purposes or for peace purposes, the waste-substances remain just as dangerous! There is not much being said about it. The masses must not be alarmed . . . maybe some solution can yet be found, thus scientists reason. But soon, Johnny cannot go wading any more at the beach on a warm Sunday afternoon, because the sea is radio-active. Has it not already come to our notice that atom-powered vessels, when sunk, will constitute an uncontrollable source of radio-activity on the ocean-bottom?

Man is so clever. So tremendously clever! He uses those human brains of his (which are supposed to make him 'superior' to the animals) in such an ingenious way. He is now able to tap sources of energy which defy the imagination by smashing the atom. He can destroy on a much larger scale than was ever considered possible in history. Of course . . . he can perhaps also use those forces for generating electricity . . . for peacetime industries, for domestic use.

But . . . he is left with a residue. With that nasty, destructive residue of radio-active waste-matter! And so uncertain man is of his own creation and its consequences that, meanwhile, he is trying to can water . . . - quite common, simple water, - for later . . .

Water, for which, in certain parts of the world, people are thirsting; in which, in other parts, gay young people healthfully swim and dive; in which a child can so gloriously splash about a whole afternoon with a self-made little boat; water without which the world cannot do . . . that water must now be

jealously protected from man's own infamous practices.

Indeed, how do they get it into their heads!

But what do you say of this!

An advertisement of an engineering plant shows a picture of a beautifully finished little cog-wheel mounted on a small base. The whole thing can generate sufficient current - so it is said in the description - for a hundred watt lamp to burn on it. An ingenious device indeed, splendid precision work, the result of the thinking, testing and many hours of arduous labor of many people. For the construction of this little cog-wheel, the ore was extracted from the mines, the metal was produced from it in the smelt-ovens; ships have been plied and cars have been driven for its transport. People have been at work on it for many hours on end . . . All that for this little cog-wheel and many more . . . Why? In order to procure for the little thing of such delicate workmanship a useful existence of one whole minute! As a tiny part in a guided rocket! Don't you think man is very smart? That can be seen clearly if one only looks behind things . . .

And . . . what foolishness with God is the wisdom of man!

B.K.

Ecclesia Pistis Sophia, as a publication of the School of the Rosycross, keeps aloof from all political, social or other worldly endeavours.

All the contributors to this periodical are pupils of the Fivefold Spiritual School of the Rosycross and their aims are in agreement with the vocation of this School.