

THERE IS NO EMPTY SPACE

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BY

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PREFACE

The subjects dealt with in this booklet are derived from conferences held in 1958 by the Lectorium Rosicrucianum in the conference-centre "Renova" in Lage Vuursche, Holland. In these conference-addresses given by J. van Rijckenborgh a grand picture of the cosmos, microcosm and macrocosm was presented with a visionary view. With a penetrating force the audience found itself placed before the necessity of a definite choice between the path to death and the path to Life.

Now, many years later, in a period when humanity tries spasmodically to conquer space, the contents of these addresses are, if it would be possible, even more up to date than when they were delivered.

It fills us with joy to be able to present this message to a wider reading public in the form of a booklet as it was previously only published in magazine-articles.

May this booklet help many seekers discover the Light of Truth.

Rozekruis-Pers

I

MAGNETIC CURRENTS

Probably there is no one who does not know about the workings of gravitation and all its related phenomena. This gravitational activity is caused by the tremendous magnetic capacity of our earth. The earth is one big magnet, not only in its polar areas, but every square inch of its surface radiates this magnetic potential.

A magnet has two characteristic qualities: it attracts and it repels. It attracts and it radiates. What does it attract and what does it radiate, or what does it repel? It attracts: objects, bodies, currents and powers that are related and alike to it. It repels: everything that is in disharmony with it. In the earth's magnetic field these two currents are clearly discernable. The repelling current is at the same time the radiating one, the current which manifests the planetary quality. Everything that is or wants to be in harmony with this quality can or will be inhaled by the attracting inflowing current. Repulsion therefore is only one quality of the radiating magnetic current of the earth-field. This current is antagonistic as far as forces, things and situations are concerned that are naturally hostile towards and harmful for the planet. It

ensures that nothing that is bad can enter the planet. Thus the antagonistic current works in a protective way for the sympathetic current. When the former judges something to be hostile or harmful, not good, disharmonious, then it is out of the question that the sympathetic current can or will receive it. So the laws of sympathy and antipathy are pure laws of nature which, provided they work in purity, are of the greatest importance to the household of nature. They can however degenerate and then become extremely unpleasant, very harmful and dangerous. If the degeneration goes too far, even life on earth may become impossible.

It will now be a matter of course that the radiating magnetic current is also the manifesting current of all the needs and desires which enables the attracting current to receive and inhale everything needed by the planetary household from the intercosmic field. The earth's magnetic field is, among other things, a respiration field with a clearly perceptible inhalation and exhalation. Furthermore, it is known that the earth and everything living on and in it needs:

1. solid matter, liquids and gases;
2. ethers;
3. astral fluids.

In relation to this the earth also possesses three bodies: a material sphere, an etheric sphere and an astral sphere. In this respect the earth's magnetism can be distinguished accordingly: both the inflowing and the radiating magnetic currents possess physical, etheric and sidereal qualities and vibrations. In cooperation with these magnetic currents the three afore mentioned bodies of the earth constitute

one large chemical laboratory in which everything the earth and its life-waves need is produced or converted for their own use. A planet provides for its own needs in almost every respect.

The great source of earthly magnetic forces is to be found within the earth itself. This source in turn originates from and is charged by the sun. The earth is therefore a lineal descendant of the sun, a child of the sun. Moreover, the earth is "the mother of us all". It is polarized in a certain way, that is to say that there are two extremely sensitive magnetic points in the magnetic source of the earth which manifest themselves at the earth's surface as the two magnetic poles. The position of the earth's magnetic axis and all the movements this axis makes are determined by the sun which determines all the situations of the solar system. As a result, all the magnetic processes in, on and around the earth, all the chemical processes and all aspects of life will show a nature of their own, a shape, an atomic form and an atomic polarization of their own, totally different from those of the other planets of our solar system. So every planet has a magnetic system differing from those of other planets.

As all planets known to us are children of one and the same sun, it is clear that although they are different from one another there are also intense affinities and great interests to be mutually respected. The sun with all its children forms a strongly coherent family in which all its members work together. It has to be explained how this cooperation takes place so that no one will be overtaken by current and future events in the world; for once again our earth is becoming a problem child in the solar family,

a child which causes great concern to the other members of the family.

We have explained that there are two magnetic currents on the earth and we have explained their functions. Then again that the household of nature is led, propelled and regulated by these magnetic forces. There is a vast magnetic field around the earth in which the attracting and radiating currents manifest themselves. If we were to ascend in horizontal spirals to the outermost parts of this magnetic field, we would discover that at a given moment both the inflowing and the radiating currents lose their specific dynamic qualities and pass so to speak into a stillness, into a tranquil, vertical, unified radiation in which the earthly alchemical process has ceased to exist. In this zone of magnetic neutrality the earth shows its face, its own disfigured being, as do the other planets. Thus the various planets form a meeting point. In this field of stilled magnetic currents the sons and daughters of the sun meet, in this field all the magnetic results of the planetary entities come together. Although different in vibration and atomic polarization, they nevertheless have very much in common, having and starting from a collective interest in unity.

By means of this field an intercosmic alchemical laboratory, an intercosmic radiation comes into being. All tranquil magnetic fields send out currents to one another. Their combined goodwill is placed at each other's disposal under the guidance of the Father. Whole mythologies were built upon the activity of all these remarkable magnetic radiations. The gnostic teachings regarding the aeons are also based on this. Apart from the specifically earthly

magnetic radiations and processes, many other vertical magnetic influences are manifested. However, these are never “compelling”, unless the earth disturbs its own household in such a way that the other members of the family have to put it in order again. The entire solar system is one enormous magnetic sphere of great variety and with distinctive planetary characteristics; all forms of planetary life are attuned to one another and are interdependent. It is therefore scientifically correct to say that in respect to life on earth with its quarrels, wars and atomic fission a disharmony is appearing in the large solar family. The ancient gnostic mythologies give ample proof of this in their stories of the battles of the aeons. In our time we are confronted bodily with the results of atomic experiments and hardly a day passes without our reading in the newspapers about the construction and launching of rockets, artificial earth-satellites and space-ships, while the mystery of the flying saucers remains as yet unsolved.

In the great *macro-cosmic* coherence in which our earth, as a *cosmos*, is a member of the solar family, man is a *microcosm*, a planet in miniature. Our microcosmic field and all it contains, including our personality, is totally attuned to the cosmic earth-field and thereby also to the macro-cosmic solar field. We are in many respects children of the earth and every atom of our small celestial body, of our microcosm, which is also spherical in shape, is attuned to, and consequently polarized by the earthly magnetic field. Everything that is happening and developing on and in the earth, in the household of nature and in the solar system is of the highest importance for us all because we are very closely related to them. A perturbation of

the cosmos (our earth) not only causes a perturbation in the macrocosm (the solar system), but also in the microcosm (our body and its vehicles). Our life's problems can always be explained by magnetic processes, developments and conflicts.

Our "mother earth", as a cosmos, is a child of the sun, but so is man as a microcosm. The inhabitants of all planets of our solar system are our brothers and sisters and what is called the "Gnosis" is nothing else but the Truth and the Reality in relation to all that is intended and established as the highest divine idea in the solar system. A truly gnostic human being is no longer an inhabitant of the earth but of the sun. By this is meant the solar system as a unity, as one body of the Holy Earth, the magnetic unification with God and His plan as a micro-cosmos. The gnostic magnetic process leads to this great and glorious destiny!

II

THE EARTH AND THE HEAVEN-EARTH

In the preceding chapter we have shown you the solar system as one magnetic sphere, as a system of cooperating interdependent magnetic currents. They interact and correct each other when in one way or another the Great Plan underlying the entire system is threatened to be disturbed.

We would now like to go deeper into the nature of such disturbances, their cause, state and effects. Firstly, it is necessary to draw your attention to the life-wave, namely mankind, which governs the earth to a large extent. Mankind received the earth as a dwelling-place and received the task to cover the earth, to govern it, serve it and make it great. To understand this, one only needs to refer to the account of the creation in legends and myths in various holy writings and in the universal doctrine. Born of the earth, of matter (that is of the forces of the earth), of the magnetic principles of the earth, mankind was placed in nature to fulfil nature and make it great through its natural possibilities. So there is an interaction as well as an interdependence between mankind and our planet. The child (mankind) received capacities from its Mother (the earth). There is of course a love-

bond between them, and it is clear that the child is a continuation of the idea that underlies the Mother.

Linked and interdependent, the child is a continuation of the great idea and is therefore equipped with faculties that surpass in a certain sense those of the Mother. Therefore the child is able to make or break the Mother. Mankind possesses an electromagnetic force derived from Mother earth. This force interacts with the earth. Nevertheless it is a force that can spiritualize the earth by means of its magnetic nature, that is, it can change the three bodies of the earth in a liberating sense. That was the divine idea underlying all of this. We are purposely writing in the past tense as the cooperation between the Mother and the child has not followed this line of development. Therefore, for aeons of time a totally different line of development has been marked out. We shall all understand that the divine idea in the long run can neither be violated nor resisted. The divine idea is always being fulfilled with regard to mankind, if not in a harmonious way, then in a disharmonious way. We can learn from the history of the world that mankind has not fulfilled its original vocation in the divine emergency order. It has violated the great idea by deviating from it; it began to go its own way. The consequences of this avenged themselves on the Mother. The body of the Mother and her magnetic forces came into disharmony with mankind. Consequently, the bodies of the Mother increasingly condensed and hardened. The vehicles of mankind crystallize and degenerate to the same extent.

Jacob Boehme would call the malignity and disturbance rising up like clouds out of this interaction: "an intense

bitterness and wrath". The wrath of God was kindled over mankind and its Mother, that is, mankind kindled this dark red fire and its Mother reacted because she could not do otherwise. The earth's magnetic radiations, its magnetic activities closely follow the behaviour of mankind. Of natural necessity this malignity and its consequences also asserted themselves on the entire solar system. The fiery torch of disharmony was kindled in the entire solar system. During spans of time and periods of mankind intercosmic magnetic conflicts developed which manifested their consequences reciprocally on all planets and kindled the wrath on each planet and in its mankind.

It may be clear to you that the scientists and leaders of the primary life-wave controlling each planet at a given moment ceased to see the expressions of the wrath and its consequences as being a consequence of mankind's own sins (although the church speaks of sin), but as mere natural phenomena, as cosmic and intercosmic phenomena, as magnetic storms and deviations manifesting their consequences in one way or another. At the moment when the wrath hit the entire solar system, the mankind of each planet was on a certain level of development. Some mankind had climbed much further on the ladder of development than ours. Other groups were still below ours, as seen from a certain point of view. It is immaterial where, on which planet and by which mankind the wrath was kindled. In any event, all inhabitants of the solar system had to take it into consideration and follow either the line of development originating absolutely from the divine idea, or the line of reaction to the wrath:

by resistance, by violence, by natural passion; either the intelligent line of development or the instinctive, natural line of development. The line of development a mankind would follow depended entirely on the level of its development at the moment the wrath hit it. Our mankind followed the instinctive natural line.

Well, because of this fundamental rift in the entire solar system, two solar systems were created at the very moment the wrath occurred. The old solar system was shut off, as it were, so that there would be room for all the myriads of entities which were absorbed by the wrath. The new solar system was born out of an emergency, as God does not forsake the works of his hands. So there are two universes: the gnostic and the dialectical one and there are two developments: an original one and a temporary one in the world of wrath so that all may have the opportunity to break away from these courses and achieve a link with the original one. When there are two developments and two solar systems due to the manifestation of an unholiness, we can imagine that there would at once be three solar systems if the wrath were also to be kindled in the second one. The divine idea perseveres and cannot be resisted. Accordingly we can imagine that there has to be an interaction between the two presently active solar systems within the plan underlying our mankind. That is why it is said God continually takes hold of the world of wrath and that in every period of time magnetic possibilities are offered to turn back to the original course of development. That is why it is said that God is Light and a Brotherhood of Light is a universal chain.

We have now explained to you why there are two magnetic systems in our intercosmic omni-revelation: a magnetic system of death in which we all participate and a magnetic system in which no human being participates, unless he goes the path of the rose and the cross.

Let us now return to our point of departure. There are two solar systems both quite different from one another and yet to be explained one from the other. They have been born of historical intercosmic developments. There are also two planetary states, both of which we call: "the earth"; an earth known by us as the planet we live on, and a "heavenly earth", a mystery planet, the heaven-earth which it was given to John to behold which he, like the Pistis Sophia at a given moment "saw". Let us now consider in what way the development of the earth pursues its course according to natural law, and in what equally lawful manner the "heaven-earth" must affect the "earth".

As the earth is, so also is the entire solar system to which it belongs. The entire solar system exists in the nature of death: the space in which the wrath is kindled and operates. As we have already said, all planets with their inhabitants have different stages of development, different personality-shapes, larger or smaller than ours, more beautiful or more ugly in appearance, that depending on taste. In this connection we have to tell you that the mythological shapes described to us in the various doctrines about the gods contain a great deal of truth. All these very different entities, however divergent in shape, belong as regards their origin to one and the same idea. Their cultural stages are very different. One could say that

their cultural peaks were, so to say, “frozen” when the wrath hit the solar system. Since then not one mankind could exceed the cultural peak attained unless such a mankind had in the mean time proceeded to its mystery planet by returning to its origin.

At present there is at least one planet in our solar system which is almost depopulated and no longer shows any sign of life because all its inhabitants continue their development by transfiguration on the mystery planet that is linked with their own. However, the planet of the wrath-world still exists in our solar system so as not to disturb the natural order of the latter. We shall understand that in the solar system of wrath fear, self protection and struggle for life are the actual bases of existence. There are mankinds in our solar system which, when the wrath hit them, fully knew and controlled atomic science and the properties of the atoms. At that time our mankind also knew something of this marvellous science concerning one of the foundations of our planetary existence, yet not enough to be able to control it. So when our mankind rises from time to time to the original frozen peak of its culture, it always becomes a mortal danger to the entire solar system. Many mankinds in the solar system are perfectly aware of this and consequently our earth is kept under constant supervision, especially when we once again reach our cultural peak.

The other mankinds which are higher than our cultural peak do not use atomic science as applied knowledge. That is strictly forbidden! Neither do they use it for so-called peaceful purposes because they know that this would mean absolute suicide, the destruction of the

planetary foundations. Neither do they use explosives. They use the science of magnetic lines of force and their hidden energies. By this means they can move throughout the entire solar system provided gravitation is overcome. We shall try to describe the way in which they do so in the next chapter. In all these explanations you should keep in mind the absolute certainty that all manifestations and activities of the inhabitants of intercosmic space proceed from and are to be explained by the nature of death and its necessary self-protection.

III

FLYING SAUCERS

We have already explained that there are two primary “earthly” magnetic currents: an inflowing one and a radiating one. These currents move in spirals to great heights above the earth and afterwards bend gradually out of their spiral course and take more vertical positions in respect to the earth. Now imagine that a certain body from an enormous height comes into contact with the earth’s inflowing magnetic currents. Then we would see how this body would at first come rushing vertically towards the earth, then gradually go into a spiral, that is, into a circular movement around the earth and so finally reach the earth’s body. If this body should then exclusively come into contact with the radiating magnetic current of the earth’s body, the same journey would be undertaken in the opposite direction.

We have also tried to explain that besides the earth’s magnetism, totally foreign magnetic currents can be detected in the earth’s field, currents that can neither be attracted nor repelled by the earth. These magnetic currents come from all the other celestial bodies of our solar system. They do have affinity with the earth’s

magnetism, because they belong to the great unity of the solar system in which the earth too has a place. Yet due to the difference in vibrations and atomic structures they experience little or no hindrance from each other's magnetic fields. In this way all planetary magnetic currents reach one another by means of almost vertical radiations, although their angle of incidence varies. Similarly it can also be explained how a body coming from one of the planets most remote from us, for example Neptune, being propelled by the radiating magnetic current of Neptune, can travel through the entire solar system to the earth. Having arrived in the earth's field, this body by some process or other will then change over to the inflowing magnetic Neptunian current. Then it will un-failingly undertake the return journey.

Imagine subsequently that the various magnetic planetary currents were to be studied and their nature determined by a mankind on one of the planets, so that all the planetary magnetic formulae for all planets would finally be known. Let us then assume that it would succeed in constructing a device by which, using their own radiating current, they could overcome the attracting power of the inflowing magnetic planetary current. Then they would be able to calmly neutralize their own planetary attracting power. And likewise, totally controlling their own speed, they could calmly leave their own planet in a space ship containing this device. This device could change over to the earth's magnetic field and thereby, if desired, make horizontal flights across the earth's surface. For the return journey they could, with caution, change over to the inflowing current, to

the attracting power of their own planet and without the return journey taking the character of a fall, they could return again to their motherland.

All this would happen without any explosive violence and without experiments affecting the fundamental basis of the solar system. Apart from the device in question, space ships would be available whose structure and metal alloys would have to meet all requirements. Well, we have to tell you that various planetary mankinds possess the theoretical and practical knowledge to make and build such instruments and vessels. They already had this knowledge when the wrath in the dialectical universe was kindled. The stories of flying saucers throughout all ages and all that has come to our knowledge about them during the last years prove this fully. We lack the necessary technical scientific knowledge to give you a satisfactory explanation of the precise structure of the propelling device. We can give you at best an image of it as a layman sees it. As you know electricity is a phenomenon that accompanies every magnetic current. Where there is a magnetic force, there is also electricity. That is why a gigantic electrical capacity that can never be exhausted is always present in the entire universe. Scientists of this earth have demonstrated over the centuries, with very poor instruments, that it should be possible to pick up this atmospheric or cosmic electricity. Tremendous atmospheric electrical discharges are also known to have a disrupting effect on various instruments.

Anyhow, the space travelers possess the knowledge and devices to pick up cosmic electricity wherever they may be and to concentrate it in relatively small spaces.

Assisted in this way they create an electromagnetic field in and around their vessel. By making this field positive or negative at will and in this way attuning it to their planetary north or south polar currents, they can leave their planet, or they can travel towards it. The speed of their vessels depends on the increasing or decreasing of the electromagnetic field in question. When you also assume that they are subsequently able to attune their device to any other given planetary field, you can imagine that space travel is as simple for these entities as cycling is for us. For the technically minded person many problems remain, of course, still unsolved. We certainly cannot give an adequate answer to every question, because we, in the School, do not approach these problems from the technical point of view. We can however state with certainty that an entity knowing how to apply the electromagnetic current will thereby be able to solve many such problems. All this and we emphasize this point, belongs entirely to the practice of the life-waves in the dialectical realm of the nature of death.

All atomic vandalism — and all experimentation with atomic science is vandalism — communicates itself immediately to and manifests itself in the magnetic earth currents. Thus cooperation in the solar system is disturbed. The solar system, as we saw, is one magnetic system. When earth's mankind, driven by blind instincts, affects the foundations of the intercosmic system by causing heavy atomic bombardments or experiments with incomprehensibly high energies (for this is what it amounts to), the disorganization will communicate itself to all planets. Numerous chain-reactions will result then in the suicide

and the murder of all the inhabitants of the solar system. Of course there are still many other causes of disorganization of the earthly magnetic field and consequently of the solar system, because every unholy condition of humanity brings with it such a consequence. Yet where technology and the madness of science serve the unholiness, there the dangers are of highly alarming proportions. Although in all ages there has been talk of interplanetary visits by means of space ships, in our time such visits are the order of the day. Yes, we are convinced that at this moment not a second passes without large numbers of such vessels being present in our atmosphere. The question can now be asked: what are these vessels and their crews doing in our life-field? Only looking? Only investigating? Filling us with dread by their presence? Do they threaten us with mass attacks?

In answer to these questions one could say: they do not have to look, because they know better than we do what is going on. Neither do they have to investigate, for from the past they know what to expect when earth's mankind is once again on the point of reaching the peak of its civilization. Neither can they fill man of the mass with dread, for such a man submits to and unconditionally follows his authorities. The authorities deny the phenomena and the press and radio usually follow suit. Besides, the space ships stay away as far as possible from the inhabited areas in order to attract the least possible attention. Moreover there is no question of attacks (at least not for the time being), for any destruction for instance of the large quantities of various atom bombs already available would result in an immense disaster in

the entire solar system. No, the continuous presence of space ships in our atmosphere, all of which however do not originate from other planets, has a totally different explanation. The fact is that they are continually repairing the damage inflicted upon the earth's magnetic field by the shocks and ravages of mankind. Starting from the earth's magnetic poles where they land incessantly, groups of space ships are continually restoring and adjusting, to purify and regulate the vibration of the inflowing and radiating currents, "to rectify" the shocked magnetic fields and to feed them in order to safeguard the inter-cosmic household to the best of their ability.

Thus the space ships do very beneficial work. Without their help our world and the entire solar system would have long since had to end this day of manifestation. However, this work has in the main a purely self-protecting purpose, for all these entities are not able definitely to extinguish or destroy the unholiness caused by earth's mankind. Mankind itself must wipe out its karma. Therefore, the said cleansing of the earth's magnetic atmosphere has to do with a concentration of all this unholiness. This concentration takes place at a point where the horizontal lines of force change to vertical ones. This concentration has now reached such proportions that it is almost visible while it is becoming ever larger and denser.

You will understand that this creates a new danger, namely a concentration of intense wickedness, one that is doubly strong and dangerous. However, it also has a counterpart, for by the above mentioned process a concentration of the moral, mental and religious qualities of mankind also takes place. Thus a concentration of dia-

lectual goodness appears beside and opposite to a concentration of wickedness. In a totally new sense there is once again the question of these two concentrations in our epoch. Therefore, you will now understand why some say that two new moons have appeared in the earth's field.

IV

LILITH AND LULU

From the preceding chapters you will have understood that the self-protecting measures taken by the other planetary mankinds have, in respect to our earth, the aim of cleansing the latter's magnetic sphere of the unholiness caused by mankind. The radiating unholiness would otherwise undoubtedly damage all the other magnetic systems in the solar system. This damage could be fatal for the entire magnetic system. However, we have to perceive that this cleansing does not imply the destruction of all unholy values, materials and forces. The cleansing can, at best, mean a concentration of all disharmonious developments, a conglomeration of all wickedness in the air. The space ships responsible for this work attune themselves totally to the original pure earth radiations of our dialectical planet, that is, just as these radiations ought to be according to the emergency plan underlying this solar system.

Everything that is produced by mankind and does not relate correctly to this fundamental radiation is concentrated, by the cleansing work, at a certain point in the earth's magnetic field just where the spiralling

magnetic radiations move into more vertical ones. If we now think of everything perpetrated by mankind which does not relate harmoniously to the fundamental earth radiation, we shall conclude that there will have to be two concentrations.

Firstly, we will find that all the evil mankind commits by thinking, willing and doing causes magnetic upheaval. If we add to this the consequences of atomic vandalism and other scientific frenzies, we see a concentration of all mankind's evil in its actual manifestation. Secondly, we shall understand that the thousand and one speculations of mankind in the field of religion and the bourgeois urge for goodness are not in tune either with the fundamental earth radiation; therefore they are also concentrated and neutralized from the fundamental earth currents.

These two concentrations are indeed present and have now become so condensed by the attraction of matter that they can be perceived. One speaks of two moons, of two new celestial bodies, apart from the well-known moon. They are conglomerations of electromagnetic forces. One could speak of two electromagnetic fields. As they have been removed from the earth's magnetic field and begun to lead an existence of their own, they cannot as such pollute the solar system with unholiness. Their functions were dangerous for the solar system because they impregnated the earth's magnetic field. Yet now, in their isolation, they try to turn to their creators. This will be prevented, at least for the time being, by a certain balancing action. What we have created ourselves is obviously linked to us. What has in this way risen as clouds from the earth will be attracted again by the whole

of mankind. However, it cannot be poured out upon us at this moment because the radiating earth current prevents this for the time being.

Yet an influencing activity emanates from the two new moons, namely upon all who have polarity with them by their state of life. This influencing activity, without as yet speaking of an outpouring, already has immense consequences. It will be clear to you that a moment will come when the magnetic potential of these two temporary celestial bodies will become so powerful that their magnetic radiation force will exceed that of the radiating earth current. As soon as this is the case both moons will pour themselves out over the earth, they will literally fall upon earth and cause immense disasters which will make life on earth as we know it absolutely impossible.

The present situation is a stay of execution for mankind and for the earth, as well as for the entire solar system. A child will understand that mankind's present existence in all fields of life means a very powerful nourishment for these messengers of doom and thus an increase in their magnetic potential. In this way mankind itself brings the day of its own destruction closer.

The most lethal of the two moons, the one laden with intense wickedness was sometimes called Lilith by the ancients. Lilith is represented as a woman who is prepared for and capable of doing all that is base and bestial. The other moon, the one laden with the bourgeois delusion of goodness, is called Lulu, also represented as a woman, who by her superficial goodness without background or worth seduces mankind, chaining it to its mistakes. The

universal doctrine speaks of mystery moons which appear only from time to time in world history. Though when they appear and become visible the death knell of mankind can be tolled. We will understand that many times in world history Lilith and Lulu have appeared and disappeared again. The actual revelation for mankind is the well-known saying: "Numbered, numbered – weighed and found wanting".

Both moons are at the same time life-fields. This life is of course in keeping with the individual condition of the moons. It would be possible to describe the nature and condition of this life, but we refrain from this as such a description would lead us into infernal horror of such immeasurable dimensions that the thought-image would haunt us for a very long time, by day and by night. The day of catastrophe would be brought nearer by all this thought activity, the more so, because all this life, however gigantic and grotesque, would seem to be very familiar to us.

The two mystery moons are mirrors in which, owing to their special nature, all of mankind's deeds are reflected and experienced in a very extensive and special way. You may know the story which was also made into a film, where a man stares into a mirror and sees in the reflection another person besides himself, endowed with a totally independent life. This double situation makes the person concerned frantic and gives rise to all kinds of complications. You will understand that the idea on which this author has drawn is true and very well known. Why do we write down all these things for you? Not only because we are participants in mankind and as such also

have to bear up against the influences and the threats of Lilith and Lulu, but we tell you this mainly because all these things have a very special significance for us, if we are human beings who want to go the path of the Rosycross.

Your microcosm is a world in miniature and your personality controls and influences that microcosm in very many ways. One could say: you are the mankind of your microcosm. Now when you walk the path with all the seriousness of which you are capable then something happens in your microcosmic system that strongly resembles the work which is being done by the flying saucers and the space ships with their crews for their own sakes and for the stay of execution of mankind, in the way we have discussed.

When the electromagnetic radiation of the Gnosis is poured out over your microcosmic system all unholiness and disharmony within will be expelled. The entire microcosmic magnetic field of your personality and your aural being becomes purified, usually without you being aware of it. For the mere fact that the gnostic fire touches the rose of the heart brings about a partial purification in your magnetic field. Yet not one of us should think that this purification is complete. It only concerns an expulsion. A concentration of a twofold nature, a Lilith and a Lulu, develops precisely in the same way as in our cosmos. They are well-known as the guardians on the threshold. They are yours; you have created them. They are with you until you yourself will consciously resolve and nullify them. As long as this is not the case, they stand as a threat at a certain point in your magnetic field, outside your aural

being. As soon as you let go of your one-pointedness of purpose upon the Gnosis and fall back into your old ways of life in whatever unholy way, you immediately link yourself to both your guardians and as a flash of lightning they rush upon you as fire-flames with all the consequences this entails. Very many unhealthy situations, much hereditary behaviour, very many conflicts in the nervous system are related to these activities. It is therefore an extremely great grace when by the very least link with the Gnosis such a purification takes place. Yet it is extremely necessary that you yourself destroy the living vibrating dirt heap.

It is wonderful to know that by a new attitude of life we have nothing to fear from either of our guardians in our microcosm. It is wonderful to know that when we persevere unwaveringly, both guardians who at first are like giants in size and strength will weaken and gradually shrivel up, until they no longer exist. This process is called the passing of the guardians, the unwavering perseverance on the path. Therefore, it is fatal for those who go the path and are continuously purified by the power-field to allow their guardians to enter again. Nobody can keep this up in the long run. The entire microcosmic system wears away to such an extent that it can quite possibly be lost completely.

Lastly, you will understand why the children of the Light, when they let go of it, fall deeper than the children of darkness. Because of their fall they firstly become totally disorganized at the hands of their own guardians and subsequently they become a totally will-less prey of both world-guardians. Therefore, the path is wondrous in

its beauty and grace. He who stands on it can be truly free from the very first second. It can however also become a millstone for those who do not understand, who reject and do not act. Let that be a warning to everyone of us!

V

THE PATH OF THE ROSE AND THE CROSS

You have been able to establish with us that the venom of our atmosphere of life increases, and that the poisonous state in the atmosphere becomes concentrated to the extent to which it is purified by intercosmic intervention. This measure aims to attune the cosmic radiation coming from the earth and going out towards the other parts of the solar system to the requirements of the solar system, so that the risks originating from the extreme situations in the atmosphere of the earth will be kept to a minimum. This is why, as we wrote, the earth is kept under continuous supervision by its fellow-participants in the solar system.

However, it will be clear that the compression, the concentration of all the evil forces and venom produced by mankind can never mean that the dangers for mankind have now been averted. The concentration of the collectively created calamity of the moon Lilith is an intense radiation-field, a mirror reflecting back upon man, in a concentrated form, whatever he himself has created. All this must lead irrevocably to a generally increased poisoning of all human life relationships, geared towards an ever more

acutely emphasized personal and social situation of an utterly regrettable nature. A degenerative line of development will occur, the descending gradient of which will increasingly change from nearly horizontal to vertical.

This course of events will inevitably develop and accordingly we shall witness an intense dramatic struggle between the group that quite consciously becomes worse on the one hand and the group belonging to the twilight of goodness on the other. For the moon Lulu will appear beside Lilith as a concentration of all the bourgeois, dialectical goodness and religious radiations. It is the concentration of human longing for goodness that does not belong to the plan of our emergency order, because this longing originates from the ever returning and artificially maintained idea that this world and our nature and our manifestation in matter can be brought to perfection. Therefore the humanitarian groups will try to hold back, to neutralize the coming darkness of the night by means of various measures, expostulations, congresses, testimonies, alliances, prayer meetings and church days. From second to second holy names will be spoken; all this, however, without the least result. The rotations of the wheel cannot be stopped.

Clearly it is not as yet understood by the majority of mankind that a way of salvation does indeed exist, a way of eternal liberation for world and mankind. Even if this path were known, it could never be bent according to one's own will and taste, even if one were to use all the concentrated goodness of Lulu. Therefore the dialectical "good" is, like the dialectical "evil", a cause of destruction. As all these processes are now in a state of

development and we are already completely living in the decisive years, none of us can afford just to approach philosophically the roads of God — as revealed by the Gnosis — considering them from all sides and turning over in our minds whether or not we seriously intend to go the path unto life.

For, whether you believe it or not, whether you realize it or not, we assure you that the tide of things has definitely turned. You will find this out very clearly in the near future. You must have already decided at this moment if you will go forward with the group of the exceptionals to the goal of liberation. This is the group which dissociates itself from evil, which isolates itself from Lilith's radiation-field and never joins battle against evil by means of so-called goodness. We do know, don't we, that so-called goodness is a reaction to evil and is accordingly linked with evil; just as Lulu is Lilith's twin sister and, being related by blood, is essentially one with her. They are fruits of the same tree.

The group of the exceptionals in the Gnosis attunes itself to other norms. It leaves the world for what it is, it renders unto Caesar what is Caesar's. The signs of the time incite it to double its efforts. In all seriousness, in a gnostic magical way, it is entering into a new attitude of life: group-unity, non-conflict, one-pointedness of purpose, harmony in the change of our activities and new service. By group-unity the weak ones of the exceptionals are strengthened and the living Body is vitalized. By non-conflict we neutralize all the attacks of Authades and the power of the lion's head. By non-conflict and as a group we do more for world and mankind in one year

than the humanitarian strivings of the masses during an eternity. By non-conflict, isolation of the self and negation we deprive evil of its source of sustenance. The isolation of the self we reach by one-pointedness of purpose towards the Gnosis, its aim and its salvation.

We fortify the bond with the Gnosis by harmony in the change of our activities. The water of life, the gnostic fullness is daily and hourly poured over us. Living by it and existing in it we receive strength, new strength, unearthly strength to fish from the ocean of life the many seekers and those who are longing to bring them into the safety of the Living Body of the group of exceptionals in new service. You know this train of thought concerning liberation. We have now begun to enter the new reality and that is why a dialectical human being, standing at the boundary of the turning of the tide is continually placed before two realities: the reality of dialectics and the reality of renewal, the reality of the liberating life. He now has to choose between these two realities. You will wonder: do we already know of the reality of the renewing gnostic life? However, we cannot show you a reality if you are not standing in it. You know your own reality because you are part of it. We do not have to discuss what you think and experience of this, your reality.

As a candidate upon the path you have come to the border of the liberating life. To be connected with the Spiritual School means to be on a border. We know very well how the reality, so well known to you will develop and what it already is at this moment. Our fear for all this and our gnawing search have brought us to the border

of the new reality. It is possible that you have already stood at that border for such a long time, experiencing its dawn from afar, that the new reality is more than mere conjecture. The privilege of standing at the border in a correct directedness is faith. Faith is a force, a great ability. It is a force related to the things one does not as yet see, one does not as yet possess. The fullness of faith, the strength of faith wants to draw us in, wants to persuade us. The same idea is to be found in the word Abraham and in the ferry-man of the Styx.

Now is there enough strength of faith in us for it to be used, for the purpose intended? The strength of faith is intended solely to draw us over the border into the new reality. If we do not use that strength in this way it becomes powerless, useless, a mere culture and a metaphysical stamp upon our wretched state of being. If objections were to arise in a person against all this, the cause would be a lack of strength of faith. Without this strength no-one is able to enter the gnostic life and live the new attitude of life. The classical Rosicrucians called the strength of faith, this basis unto liberating life: "Ex Deo Nascimur", to be ignited by the Spirit of God.

The School of the Rosycross stands at the border and you come up to the border. An interaction develops between the Spiritual School and the person turning to it. The light of the Spiritual School, a light not of this world, seizes him in the blood by way of the Rose. A process of fermentation, a process in the blood then begins to build up the strength of faith in him. It is necessary to cleave the ocean of one's dialectical directedness; a separation has to be brought about. The more the one

who has linked himself with the Spiritual School as a pupil is prepared to do this and is willing to bear the pains of resistance connected with this, the better a path can be cleared by the new strength of faith. Therefore the assignment set at the beginning of the Gospel is: "Make straight the paths for your God".

When you accept this, only then does the path of the Rosycross open up, a path referred to by the classical Rosycross as: "In Jesu morimur", to die in Jesus the Lord according to the entire state of nature and that of the I. The path of the Rosycross in its true form is a process that develops beyond the ocean of the obstacles in the blood and therefore in the new reality. It is the process of the rebirth of the soul. That is why, together with "In Jesu morimur", "Per Spiritum Sanctum Reviscimus" also resounds, the rebirth of the holy Spirit. He who walks the path of the Rosycross, that is the path of dying according to nature, is at the same time reborn of the holy Spirit, of the four new ethers, the four holy foods, reborn according to his soul-state and his state of life. Progress in the one process determines the development of the other.

We are now ready for this manifestation of the four new ethers in their transfiguristic reality.

VI

DEMATERIALIZATION

“Ignited by the Spirit of God,
passed away in Jesus the Lord,
reborn of the Holy Spirit”.

In these words of the classical Rosycross we find a very short description of everything the Gnosis intended from the dawn of time until this very hour. He who blossoms out in the power of faith, faith in the gnostic reality of a new state of life, has been ignited by the Spirit of God. This ability consists of a gnostic force that is continually flowing into the system, pervading the blood and consequently touching the entire sensory system. The power of faith has to be used in a positive and harmonious way, namely, in the way intended by the source of faith: by the Gnosis.

If the pupil fails to do so, if he refuses or doubts, then he becomes a very unbalanced and restless human being. A continuous inner conflict preoccupies him and tears him apart, damaging his entire life-system. It would be better if the power of faith were nullified than to remain in such a condition of disintegration. He who has received the power of faith and does not subsequently follow the path is and becomes the most miserable of persons. It is the same as with medicine

that can only be utilized if certain rules of life are followed conscientiously. If one follows the rules of life, then the remedy is beneficial. If one neglects the rules of life, then the panacea works contrary to its purpose.

The purpose and effect of the power of faith in the gnostic sense are often underestimated by the pupils of the modern Spiritual School. Generally one understands by a certain condition of faith a given directedness of head and heart, of feeling and understanding. A directedness which originally has so developed or has been imposed by birth or through social conditions; a directedness which one can change at will, urged by a change of circumstances. But did you know that a state of faith, even the most primitive one, always means a bond? A link with a force-field existing outside the human being? Every mortal maintains such links either consciously or unconsciously. Your entire life in its acts is to be explained fully by such a link. Therefore it is necessary to examine why a pupil acts or does not act in certain circumstances. It is necessary to examine seriously with what force-field he or she is linked or is in conflict. When such a psychoanalysis has been made by the Spiritual School it has to be decided in which way the pupil should be treated. Should he or she be supported or ignored in his or her struggle; should a neutralization take place or should this pupil be immediately removed from the School. For do realize that every human being is linked, to some extent consciously, but largely unconsciously, with forces existing outside himself.

At times a person is accepted and tolerated as a pupil although quite soon he is recognized as someone who does

not at all belong in the School, as a person who is used by forces hostile to the School in order to thwart the work in one way or another. Such energy is quietly given the opportunity to spend itself without doing harm and only then is the relationship severed. It is preferable to channel a volcanic eruption than to fill in the volcanic crater before the eruption, which would make it much more violent! Any conflict therefore is avoided by applying this gnostic psychology.

We would like you to have a look at this part of gnostic science since it may contribute to more self-knowledge for all of us. You know that at every moment you live by certain feelings, thoughts, impulses of the will and actions. You are in the midst of an ocean of expressions of life. There are quiet moments, but mostly there is a tremendous emotion, alternating with deep dejection and despair. Many storms occur, accompanied by violent hurricanes. Your little vessel is tossed on the ocean of life in all directions. We purposely write: in *all* directions, because — and mark well what the main point of issue is — although you are continually busy with your hands on the wheel, with a grim face when you are a man or with a grave mask if you are a woman, yet your little boat remains stationary. You only get older from day to day, your vitality is used up until the source of life has dried up and then it is finished. One day you sail with the north wind to the south, the next day the south wind brings you back to your point of departure and so on, from west to east and from east to west, sailing all the points of the compass. It is exactly the same in the nursery where the mother or the nurse keeps the children quiet

with all kinds of nice games, thus preventing any mischief being done. The entire earth is one big nursery and a sinister game is played with all people so that they will not cause any mischief for the aeons of nature. In the context of our subject we could call the faith-game the most frequent pastime, the most useful pastime in the nursery in which all have to join even though they may not wish to do so.

The heart, seen from the gnostic scientific point of view, is made up of seven parts. These seven parts correspond with the seven parts of the head sanctuary, with the seven aspects of the personality and also with the seven conditions of the entire microcosm. The heart is the great primary gateway to our being and one could say in a double sense: what the head does not desire cannot enter the heart and what the heart does not desire cannot enter the head. That is, if your mental disposition is in a certain condition your emotional disposition, as a magnetic capacity, cannot be changed. If your emotional disposition is attuned to a certain magnetic wave-length your entire intellectuality is irrevocably determined by it. Heart and head keep each other imprisoned. In this imprisonment in the nursery man is leading a totally useless life, excessive in its activity and resulting in an ever returning exhaustion and tiredness, until death follows.

You know this, even though you protest, for we often feel so enormously important; we put on such bold faces and look so utterly devout and serious. You have the experience of being bound, imprisoned, chained to the magnetic wave we are linked with by virtue of our birth,

our natural state and our karma. This is the case for everyone of us without exception. We are governed by a magnetic field outside ourselves, containing everything that lives and stirs. We live out of it and we are from it. Our faith is to be explained by it. We are all animists by nature, nature bound, worshippers of nature. We cannot do otherwise, even though we give different names to it due to various nuances of the games of the nursery. We establish all this in the same way as did the classical evangelists. You have only to think of the well-known Romans 3:

“None is righteous, no, not one,
no one understands,
no one seeks for God.
All of us have turned aside,
together we have become useless,
no one does good, not even one.
Their throat is an open grave,
they use their tongues to deceive.
The venom of asps is under their lips.
Their mouth is full of curses and bitterness.
Their feet are swift to shed blood,
in their paths are ruin and misery,
and the way of peace they do not know”.

So we consider as provable beyond any doubt that a state of faith is not something a person chooses or to which he elects himself, but something that relates to a fundamental state of being – the binding of natural man with his world, with his respiration field, with his natural aeons out of which he lives and is. There is no exception to this. As a consequence there is no one who seeks God

by virtue of his nature. What then is the phenomenon we designate as the seeker?

It is natural man who has got into a tight corner in one way or another. Natural man is a seeker after happiness from his birth onwards and he never finds it. He suffers and his nature is continuously broken up. Therefore, seeking is not an exceptional but a general human phenomenon. For most persons it is nothing more than choosing a position in the movement of contrasts and making constant changes in them. Not only social changes, but also ethical and mystical ones. Every human being has ethical and mystical needs; every human being practises ethics and mysticism in his own way. Modern dance music satisfies the mystical needs of countless people. They sink down mystically into the Lemurian rhythms and force-structures of the old prehistoric ages. We see how the African, the descendant of the Lemurians, endeavours to raise himself up by his spirituals, music typical of the Atlantean white temples. We see the white race going down and the African race going up and in this way the saying becomes true again: "those who are last will be first".

A person's ethics and mysticism always adapt themselves to his social aspirations. That is why the church as we know it is a church of dialectics, a docile servant of mankind.

In the movement of contrasts there is a rhythm which always reacts to various influences. In our lifetime we discover that this rhythm is being accelerated into a more and more terrifying vortex. This increasingly accelerated pace is caused by the magnetic processes and atmospheric phenomena known to us. All this, as you will understand,

makes mankind's search increasingly agitated. But mankind is searching for a safe place, or the safest place in the movement of contrasts. It calls this seeking, because of its many mystical aims, a search for God. But it is certainly not a true search for God! It is only an ever more intense interaction between man and the force-field from which he lives. We are faced with a problem here. The same problem Paul faced when, entering the Greek world, he found in fact a manifold search for God and an enormous amount of mystical exertion, but not the true search for God.

Now place yourself before this problem. Every human being is by nature unsatisfied and, therefore, he is a seeker endowed with the natural power of faith which makes him seek — which makes him find — which makes him lose — seek again — find again — be left confused again, all this in an ever more furious rhythm, like a frenzy. Millions dance their Lemurian sexual dances, exactly like the masses who were gathered in the Lemurian temples and driven to the procreative passion in order to drive them deeper into matter. You will see — if you can see — how a dematerialization, an exit out of matter, a banishment from the world is developing, not in a liberating sense but in a retrograde one; a return to prehistoric times without anything having been gained. The great destruction by fire has begun and the process is enacted before our very eyes, that is, if you can see it. Now ask yourself: are we, am I, a party to this process? Am I dragged along in this process in an eternal search, like the legendary wandering Jew?

Who is your God? With whom are you linked by

faith? You may call your god the Gnosis, but is it really true? You know that Christ is on the lips of countless people although they rave on in the whirl of nature. You are no hypocrites, but you could deceive yourselves by your mystical disposition. Mysticism has the capacity to colour everything, to varnish everything with beauty, piety and sweetness. It can be supplied exactly according to taste. All tastes are catered for. Could you not be making a mistake? May we place this problem before you? The condition of faith at which the Gnosis aims does not tie in with our state of nature or any other state of nature whatsoever. It concerns the touch of the rose of the heart by the force-field of the modern Gnosis. Who can make this link? Only the seeker who has stopped his natural urgings — through insight or out of despair. He who has obtained this link has been ignited by the Spirit of God. A force is poured out over him which in every respect and in every dimension stands diametrically opposed to every previous personal urge. He who obeys that force, he who follows that voice is a true believer in the sense meant by the Gnosis. From this very moment onwards a process of dematerialization develops likewise; an exodus out of the house of bondage. But not an exodus like a thrust into the darkness of prehistory, into the separateness of the sexes, lying in wait for each other. It is an exodus to the world of the soul-humanity to the new Jerusalem.

Thus the age of Aquarius has begun with a dematerializing process for the whole of mankind, but strictly separated into two paths, directed towards two aims. On which path are you to be found now; not in the future, but now? We shall address ourselves exclusively to those

who are on the right path. We will give them instructions about the processes already developing. Can you greet the day of Aquarius with:

“Holy foods, renewing force,
Living water, o divine might.
Sources of life, o kernels of fire,
touch us now in this hour”.

Are you going the way of the Rose and the Cross; have you directed your hearts towards true salvation, that is, do you allow the Rose to govern your entire sevenfold heart in one-pointedness of purpose?

These are the various questions we offer you for consideration now that the time of the great change has begun.

VII

THE VERY ANCIENT ONE AND THE LEGEND OF HOËL DHAT

The course of our lives is played out in space. We speak of an order of time and space, a space in which everything is subjected to a phenomenon we call "time". Hereby we express that everything which *is* has a beginning and an end, shows an ascent and a descent, in brief, is dialectical. The ascent we call birth, the descent death. At the point where death has become complete and the microcosm is totally emptied, birth sets in again. Everything that is to come has already been. Everything that is, is doomed to depart.

This dialectical order, hence an order of time and space in which death is an irrefutable companion of all and everything, contains very great secrets. It is necessary to unveil some of these mysteries in order to vivify our insight into the necessity of transfiguration. If we succeed in this we shall be able to understand many incomprehensible processes which occur in our lives, to understand their purposes and so to decide either to cooperate fully in such processes or to withdraw from them entirely. When we speak and think about the

processes of life and death we in fact limit ourselves almost exclusively to the various forms of life we know and with which we come into contact directly. We know that the Rosycross teaches that everything we refer to as our personality is subject to death. That is to say, all the vehicles of our personality and the consciousness dwelling therein – the consciousness we call our I – cannot maintain themselves in the order of time and space with both its spheres. They are totally eliminated, dissolved. What is left is the emptied microcosm which, after being emptied, provides itself with a new inhabitant, this being made possible by the earthly maintaining process. But did you know that another process of death also occurs in every microcosm?

We, nature-born beings of the order of time and space, are in the process of dying while living. This process of dying usually occurs within a period of at the most a hundred years. All this is known to us. But in this order of time and space there is still another process of dying which can take millions of years, namely that of one who is imprisoned with us in the same microcosm. After we have closed our eyes forever in this material sphere, glimmering on for a short while in the reflection-sphere, the other one in our microcosm will perhaps be in the process of dying for an interminable time.

Until now we have called the other one “the Rose” and we know that this Rose is a point of contact of the gnostic radiation, a contact between two worlds. But a great mystery lies hidden behind the symbol of the Rose; a dungeon, a sepulchral temple in our microcosm in which the “very ancient one” lies enchained, the ever dying one

who bears the afflictions and experiences of all the mortal companions who were very near to him in the order of time and space. However, in this order great forces are at work to bring about the quickest possible death of the “very ancient one” who is hidden behind the door of the golden Rose, for then only the eternal scar of memory would be left in the microcosm and the order of time and space would no longer be endangered. Great forces are also at work to supply the bread of life to the “very ancient one” in his dungeon, to keep him alive and so prolong his miserable existence, in the hope of releasing him before he dies and then to rescue him from all dangers.

To sum up: in every microcosm two entities are to be found, the self and the other, the very ancient one. The self, totally subjected to the nature of dialectics, beginning in time and ending in time and the other one, imprisoned in, though not of this nature. The other one originates from a very different state of life, but has sunk down into ours due to a prehistoric incident. He does not truly live, but is as if frozen in the order of time and space, unconscious, immersed in a trance of death. Almost imperceptibly slowly his life is squeezed to death in the cold of the world. If that process of death were to be fulfilled, it would be far more terrible than ours. When an entity predestined to be eternal is submerged in a field of death, a situation similar to that of suicide develops for that entity; a situation from which there is no escape and which is designated in the Holy Language as “the outer darkness”.

An extremely confused and complicated situation

therefore exists in our immediate microcosmic life-field. Two lives, both mortal, are lived in it, one of which is like a slow motion film. It is possible to explain fully how this dramatic and peculiar situation came about and indeed one can see evidence of it in every-day life. For this reason we ought to think of one of the inscriptions to be found in the sepulchral temple of Brother Christian Rosycross: "There is no empty space".

The universal doctrine says that the original substance, both in this world and in the one above it, is sevenfold and that every situation and principle is divided by degrees into seven gradations of density and of nature. And so it goes on, until there is a, for us, unknown number of spaces within the original seven which in turn are to be considered as a unity. This unity, seen as a whole, reveals the entire universe. Everything is contained within it. The divine breath flows within this unity of substance. However, mankind identifies its experience of space and order, its dialectical life reality with the one absolute divine purpose. We know that the substance from which our mankind lives is totally different from the other substances. That is why the inhabitants of the earth who only experience their own material manifestation or substance and who therefore look through the other substances with unseeing eyes, think that the universe is just an empty space. Yet there is not a millimetre, not an atom of empty space. An entity of another space in the all-revelation transferred into our order of time and space would not be able to express himself in our order and would not be able to live in it. If such an entity in "his" space was living an eternal life, then he,

being imprisoned in ours would come to know death as a life sensation. Yet, as an eternal being, he would not experience death in our sense. His end would therefore be like the outer darkness.

It appears from all the accounts given by the universal doctrine and the Holy Language that a very large, unknown number of entities from a higher, more absolute field of manifestation did indeed sink down into our own, and afterwards were unable to express themselves because of the totally different nature of the dialectical field of manifestation. Thus they were irretrievably lost. Once they were children of the Light; now they became children of the darkness. All this can be explained perfectly from a natural scientific point of view. Natural potentials always have limits. We, as lung-breathing beings, cannot breathe in water or live in a vacuum. If our state of nature is fundamentally violated, we cannot maintain ourselves. It is the same in the multitude of spaces in the all-revelation. It is utterly impossible to transfer a creature from its own natural space into another space which is not in agreement with its nature. One revelation is not compatible with another.

Now it may be known to you from the philosophy of the Rosycross that the dialectical space in the all-revelation was never intended to be a life space for human entities. The dialectical space had, and in fact has, a totally different purpose. However, when in the ancient past many entities were submerged in this dialectical space, this chaos of contrasts, and without help would have been irretrievably lost, it pleased the Logos to bring to development a revelation of salvation for them. A revelation of salvation,

of healing, is of course always temporary, subject to time; it is not meant to last. Therefore all our microcosms are subject to this revelation of salvation. This accounts for our presence in our microcosms, the presence of the time-space entity. We, living so vitally in this nature-order, are being called to pass through the rose-gate and vitalise the imprisoned, submerged, frozen pre-man, the “very ancient one”, to drive him, as forerunners, across the borders of this nature-space; in this way enabling the submerged one in our microcosm to return to his fatherland.

The revelation of salvation for the “very ancient one” is at the same time a message of salvation for us. To us, beings of time, subject to nature, born for and dedicated to death, is promised eternity in the fatherland of the very ancient ones if we dedicate ourselves to the task for which we were created. Totally absorbed in our companion, being one with him, we shall leave the spaces of time and enter the spaces of eternal life. When we, as true servants are willing to fulfil our tasks in the microcosmic house of service, then the great miracle will occur, the temporary will be swallowed up by the eternal. By non-being according to nature, by non-action according to the I of nature, we are all elected, through the rose-gate, to be the children of God. In order to be able to go this highly joyful way we only have to break through all the delusions inherent in time and space. At the point of separation, at the borders of time, we have to take leave of the forces of time and space. These forces, driven by their nature, try to maintain us in the nature of their earth. Upon all this is founded the exceedingly beautiful legend of Hoël Dhat,

the legend used by Gustav Meyrink to create his fantastic novel "The Angel of the Western Window". It is a story in which no single aspect of the way we all have to go has been omitted. If we analyse the legend of Hoël Dhat we shall obtain the following result:

The story is about a sword. The sword, the cross, is the symbol of man. The old mysteries speak of an invincible sword, beautifully forged, set with magnificent precious stones. It is the eternal man living in the non-dialectical spaces of the all. This man is called Hoël Dhat; "Dhat", in later centuries indicated as "Dee", means "the good one". "Hoël" indicates the original being in the eternal state of God. The man in this state of being — the sword set with precious stones — lives in a paradise, in a garden amongst a brotherhood whose members are called "gardeners". One of these royal beings perishes in the space of time, hence one of the descendants of Hoël Dhat loses his royal sword, his royal nature. It is captured by Ivan the Terrible and there is no hope left for it. Then it comes into the possession of Queen Elizabeth of England and a gleam of hope sparkles for it again. As all memory of the sword is totally lost, many look upon it as a dagger, a pen-knife, a paper-knife, as useful for dialectical nature. Its noble form is tampered with. Finally one of the descendants of the revelation of salvation goes the path of salvation, cleansing the sword of its curse and of the blood of the lower nature and bringing it back to his ancestors, to the court of the gardeners. The hero who undertakes this is John Dee, "John the Good", the forerunner of Jesus, the Brother who breaks into the sepulchral temple to release the

“other one”. He is the good servant who has been called and who dedicates himself to the blood-golden rose.

Gustav Meyrink has succeeded in interpreting sublimely the ups and downs of the path of liberation. May his book therefore be a powerful help to you all upon your path. May it deepen your insight on your way to the garden of gardens, the court of the gardeners.

VIII

THE "LEFT PATH" AND THE "RIGHT PATH"

It is known to all of us that we, in the development of world events, live in a period called "the last days". With this expression the universal doctrine aims to indicate that a prevailing period will turn into an entirely different one in which other life conditions, other forces and totally different situations will appear. In such a turn of the times countless people will see their dream-castles collapse. They will become disillusioned, snatched away from a certain illusion; so the possibility may exist that due to their experiences they will acquire a certain susceptibility to new impulses.

The changing of periods of mankind is always accompanied by different and new electromagnetic radiations. Everyone of us can understand that in such times the whole of mankind becomes extremely sensitive, nervous, capable of behaving in most peculiar ways. Therefore, after some consideration one can fully understand that the Gnosis in its redeeming intervention with mankind makes its activities strongly felt during these times. For a bewildered, dialectical human being will be more prepared and able to listen to the voice of the Gnosis than the

human being who, quite undisturbed, is still engrossed in his natural strivings. Therefore it is said in the Holy Language: "And in the last days it shall be, God declares, that I will pour out my Spirit upon all flesh. Your young men shall see visions and your old men shall dream dreams and the menservants and the maidservants shall prophesy".

This is accompanied by a powerful effort on the part of the mysteries to reveal everything that has been hidden until now in the hope that many will see, recognize and listen to what was hidden. For he who sees, recognizes and hears can also react. As far as its capacity and activity are concerned, our sensory organism is totally dependent on the five soul fluids. As our soul state differs from that of everyone else and is coloured very personally, we all see and hear in an extremely individual way. Our right eye is directly connected with the pineal gland and the related brain section. Our left eye on the other hand arises totally from and is connected to the normal mental thinking of the brain, with the intellect of nature. Additionally we have to bear in mind that our intellectual apparatus is totally to be explained from, is dominated and controlled by the desire-life, the desire-body of man. Therefore it can be said that the left eye is governed by the liver.

We write about this here to make it clear to you that anyone who is not yet "ignited by the Spirit of God", who has as yet not opened his soul to the light of the Gnosis, is in fact one-eyed; the right eye cannot as yet be used for inner perception, because the entry to the pineal part of the brain leads along a way going from

the pituitary gland, situated in the soul's centre, to the pineal gland. In the human embryo the eyes grow from the depth of the brain substance outwards. When the pineal gland has not been opened for the gnostic light, the right eye can neither perceive this light nor can it kindle it.

Seen mystically and gnostically the eye serves as a lamp-lighter or as a stimulus for an already burning light. What we possess inwardly is sought by the eyes and attracted, inhaled as a spiritual oxygen for certain light needs. For most people the right eye serves as a help, a subordinate of the left eye. So, as regards its true function, it is blind, inactive. In this state we look at the world and mankind exclusively with our desire-nature and the thought-activity subject to it. Consequently our eye-functions are totally I-central, I-maintaining. Whatever we look at, it is always with the desire: what is satisfying to me? What can serve to feed the I? What will be bliss for me?

One can approach the Gnosis and its mysteries in the same way, for there is no mortal and no animal on earth that does not seek bliss, the bliss of passion, of food, of a warm den to lie in, the bliss after death. The masses living by their left eyesight will, in their own fashion, when they get into a tight corner, also grope towards the Gnosis and its revelation to verify what may be of use for the preservation of their own state. It is thus only by the study of nature, by exploration of unknown domains, from a self-maintaining urge, that some people try to approach the Gnosis. You will realize that such people, unable to see the Light, cannot understand the Gnosis either. When they approach the Gnosis and its

revelations they will come to the most ridiculous interpretations, explanations and conclusions. This behaviour has always been a great danger to the gnostic servants and their schools. The revelation of the Spirit is poured out upon all flesh, but unfortunately all flesh is not able to see in the one essential way. Their sensory reactions often lead to impossible situations.

It is the same with our hearing. The right ear cooperates with the right eye, as the left ear does with the left eye. What the eye sees the ear hears. Now we know that light has a higher, more intense vibration than sound. That is why light determines sound. In ordinary nature we first see the flash of lightning and only then do we hear the sound of thunder. The reverse is often true when it concerns the gnostic intervention with mankind. Unsusceptible to the Light, mankind is affected by "the Voice". However, not as yet by the voice of the Light itself but by the voice of the Spiritual School and its servants. When the right ear is insufficiently susceptible to understanding, even in a slight degree, everything is received by the left ear and interpreted by the left eye, thus by the I of nature. You will understand, in view of man's general biological condition, how necessary it is that the method of sending out servants is used by the Gnosis.

"The Voice" and "the Name", that is the power and the purpose of the Light, have to be interpreted and brought to all people. This method however is a path of suffering and sorrow for all those who have to use it. The words that are presented, the key to the true sensory perception that is offered, are contradicted and abused.

The work of the servants provokes hatred and resistance as is always the case when those of the right path turn towards those who are by nature clinging to the left path. You have to look upon the intervention of the Spiritual School and its heightened activity in this period of mankind as an intense effort to make it possible for the Spirit, which is poured out upon all flesh, to enter and make it possible for a true fundamental sensory change to gain power over the human being; in other words, as an effort to make the right eye and the right ear respond to their calling. The sacrifice that is being made to this end by the servants of the Gnosis will for the most part have negative effects. Resistance and hatred, persecution and revilement will be its result, in all possible and impossible ways. All who serve the Light know this in advance. However, they accept this thorn in the flesh gladly, if only the sacrifice of the Light is accepted by those who truly seek the Light.

Those who will be able to accept the sacrifice of the Light and do accept it in a positive way will prove their state of being by a clearly evident life behaviour, by a new attitude of life. When a man has ears to hear and eyes to see, this means in the sense of the Holy Language that the right eye and the right ear become susceptible to gnostic vibrations because of the new soul activities. Both senses of the right path are then going to influence the senses of the left path. In other words, the mental faculty is adapted, the inveterate thinking habits are affected and the entire emotional and desire life is uprooted by the revealing Light. The great demolition of the entire state of nature is undertaken by the mere fact that a

human being begins to understand and see something of the Spirit that is poured down upon mankind. In short, man's entire sensory state is changed totally, with incalculable consequences. The man who initially belonged to the left is going to stand right, straight and square on the path.

Undoubtedly you have often heard about "conversion". Well, true conversion, before anything else, is a sensory change. If the modern Spiritual School were to succeed in bringing about in you nothing more than a little of such a conversion, its work for you could be called successful, for the sensory change meant here relates to a corresponding change in the aural being of your microcosm. It opens the sepulchral temple in which the "very ancient one" is imprisoned.

IX

THE OCCULT PROCESS AND THE TRANSFIGURISTIC PROCESS

In the last chapter we explained to you the difference between the sensory functions of the ordinary dialectical man of the masses and those of the group of people who walk the path. This difference is indicated by us when we speak of people walking the "left path" and those walking the "right path". This is due to the fact that the sensory organs situated on the right side of the body have a totally different function and organic origin than those on the left side.

So once again it becomes apparent to us, to what extent everything is provided for in the divine emergency-order; how the dialectical nature-born man can be a servant in his microcosmic home in the full sense of the word, if only he will attune himself to his true divine calling. He has the task of arousing the spirit-man (the image with the dead eyes) who is submerged in the microcosmic prison and to become one with him in order that the return journey to the original land of the Father can be accomplished. Present-day dialectical man, as a species, no longer fulfils his original purpose, organically or functionally, and this fact leads to many delusions.

Dialectical man has fallen, is damaged, denatured. He has even lost all memory of his destiny. He no longer knows the plan of the emergency order and the emergency order itself has been thrown into total disorder by many natural forces in consequence.

We have to state that almost all people now stand organically and functionally on the left path. The forces of the organs of the right are dominated by those of the left. In practice this means that they are dominated by the I of nature, by the desire-body, by the primordial I of the spleen-liver system. Those who want to go the path will have to submit to two processes of development which go together. These ought to be distinguished clearly from one another; both have a totally different purpose.

If we were to say to someone: "Go the path of self-surrender to the other one, go through the rose gate and awaken the spirit-man in your microcosm; sacrifice your I of nature to the Son of God in you", and therefore: "Go the path of John in the desert", then we are indeed speaking the truth and pointing to what is absolutely essential, but we would be telling a truth which is negative for everyone, for present-day man of the dialectical type cannot simply go the path of John. Present-day dialectical man's being is no longer structurally and organically capable of this. He no longer answers to the type of entity foreseen in the divine emergency plan.

If a man wants to walk the path of John, the path of "He must increase and I must decrease", then first of all the nature-born being, the fourfold personality, the mortal shape of the human being will have to be considerably restored. It will have to be reconstructed, it will have

to go into dry-dock in order to become a ship of life of the right path. Only then will man be able to propel his ship of life upon the path of John towards the one aim; man has to become John to be able to be Jesus. Therefore it sometimes seems as if we contradict ourselves. We have to bring to your attention two essential processes: to become John, to be able to follow Jesus over the Jordan. Thus we draw your attention to the sixth cosmic domain, to the new life-field, to the soul-world, to the total neutralization of our state of nature. Then we talk to you about the bodily processes and about organs that have to fulfil certain aims. People have sometimes said to us: "On the one hand you advocate the neutralization of nature, but on the other hand the development of nature. How do you explain this?"

The answer has been given in this chapter. If a machine needs to fulfil its purpose it has to be prepared and able to do so completely. The natural human being however is absolutely unable to fulfil the high transfiguristic aim. Besides, there is always the danger that when both processes are presented, clearly defined and philosophically analysed, man is usually interested in the regenerative development of the natural state, in the occult process, and not in the process of self-surrender, in the transfiguristic process. At best, the transfiguristic process is pushed into a nebulous background. In the past, this is what happened to many a spiritual school that started well. The pupils drowned in the occult process and forgot the transfiguristic one. One was interested in John but did not follow him into the desert on his journey to Jesus. Such a danger is ever present for all spiritual schools.

However, the present-day cosmic atmospheric rays would immediately correct such a mistake if it were to appear. The radiations of the new period have taken hold of all people for the new genesis of dematerialization. Therefore, when a man seizes the occult process and does not prove to have the slightest interest in the transfiguristic process for which the occult one intends to make him suitable, then the dematerializing force of the present-day magnetic universe will throw him back in a very accelerated way in a negative direction, that is, into the pre-time of the Lemurian race. Such a man will then immediately turn away from the Spiritual School.

X

THE ONLY SOLUTION

We have now entered a time in which anyone who sets about doing something without any truly liberating directedness, trying to release himself from the ordinary daily bustle, will suffer very schizophrenic ailments. It will happen that crowds assembled in churches will suddenly become possessed when incited by ecstatic sermons in the extremely questionable, noisy American way of conversion also beginning to be applied in European churches which are at their wits' end. A negative dematerializing force will then explode like a bomb and the majority will not be able to recover. The majority of people will come to shun the churches, and the churches will be destroyed by their present-day propaganda, leaving behind innumerable victims. It will also happen that countless people attending various metaphysical seances will leave such meetings incurably mad. An overall process of moral poisoning will overtake every negative person and in the future no human being will constitute an unknown quantity, but will be either black or white, and nothing whatsoever in between.

It will happen that man will only feel safe in rock

hard dialectical life without any idealism or cultural relaxation. For it will happen that in the crowds sitting together in concert halls, when famous orchestras are playing classical music; a music of uplifting nature, for example Beethoven's symphony with the lovely: "All men will be come brothers", the music will unleash new impulses seizing the blood. When these sound-waves are poured out over the audience, hundreds of people in the concert hall will become unwell, since the radiations of the new period will flow in via the sound-waves for which they had opened themselves. All the organs directed to the right will suddenly become negatively susceptible, totally overpowering these people with all the consequences involved. Then, no-one will be able to afford a pastime in which the more moral cultivated feelings are influenced, without the penalty of a violent malady which in many cases will be incurable. Thus no-one will be able to pretend, or go on remaining at the speculative side of things.

We write these things in order to make clear to you that the Spiritual School of the Rosycross suggests to you that the personality be changed, enfolded in the safe arms of the Gnosis. Nothing will happen to you other than happiness, gladness and uplifting when you follow John to the Jordan and straight through the Jordan to meet Jesus the Lord, into the sepulchral temple of Christian Rosycross. He who has the Son has the new life.

There is no way back for one single child of man. You could only try to withdraw from the rock hard dialectical masses. Many will begin to sever themselves from the group that is going forward in order to elevate themselves

by means of a negative culture, by means of natural religion, art and science. Yet without exception they will be dragged along in an accelerated negative dematerialization. There will not be the least solution for anyone in any respect.

There is only one solution in the present: the imitation of Christ by becoming like John; restoring the racial body of the dialectical emergency order and with its help, the Path of the Rosycross. This path we have tried to explain to you as precisely as possible in the preceding chapters of this booklet.

We hope and pray that you will not throw this, our advice, to the winds.

