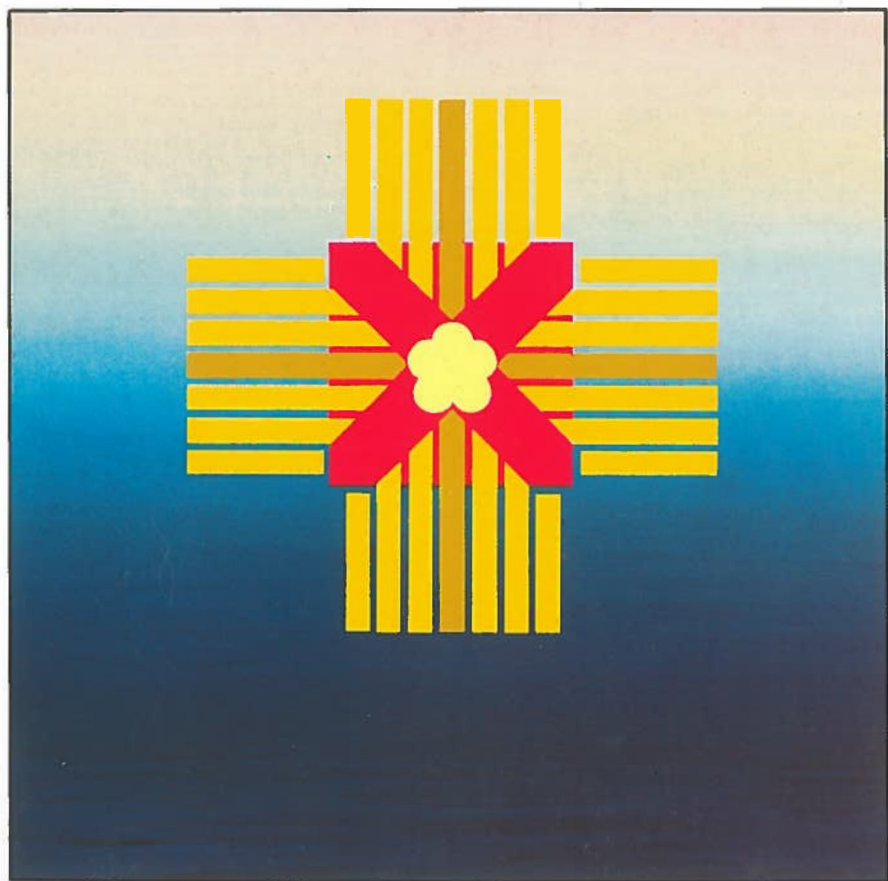




---

# ELEMENTARY PHILOSOPHY OF THE MODERN ROSYCROSS



J. van Rijckenborgh

ELEMENTARY PHILOSOPHY  
OF THE  
MODERN ROSYCROSS

**ELEMENTARY PHILOSOPHY  
OF THE  
MODERN ROSYCROSS**

BY

**J. VAN RIJCKENBORGH**

THIRD REVISED EDITION  
1984

CORNERSTONE SERIES NO. 5  
ROZEKRUIS PERS - HAARLEM - THE NETHERLANDS

Translated from the Dutch  
Original title:  
Elementaire Wijsbegeerte van het moderne Rozekruis

International School of the Golden Rosycross  
Lectorium Rosicrucianum  
Headquarters  
Bakenessergracht 11-15, Haarlem, The Netherlands

ISBN 90 - 6732 - 004 - 8  
Copyright 1984 Rozekruis Pers, Haarlem, The Netherlands

## CONTENTS

Preface .....	
I The three faculties that must be aroused .....	9
II The Christ-Hierarchy or Spiritual School .....	17
III Magic .....	25
IV Initiation .....	33
V What will be initiated? .....	41
VI Involution - Evolution .....	49
VII The wheel of birth and death .....	57
VIII Microcosmic reincarnation .....	65
IX The structure of the earth and the dialectical life-field .....	71
X The threefold, ninefold and twelvefold composition of man .....	85
XI The seven-branched candelabrum and the human temple .....	91

XII	The process of regeneration and salvation of the world .....	99
XIII	The new world brotherhood and the dangers of the church .....	107
XIV	Spiritualism (I) .....	115
XV	Spiritualism (II) .....	123
XVI	Spiritualism (III) .....	129
XVII	Hypnotism, magnetism and imposition of hands	135
XVIII	Attitude of life and vegetarianism .....	143
XIX	Attitude of life, nicotine, alcohol and other narcotics .....	151
XX	The cosmic dual unity (I) .....	157
XXI	The cosmic dual unity (II) .....	165
XXII	Our relationship to state and politics .....	171
XXIII	Our relationship to esotericism .....	179
XXIV	Prayer .....	185
XXV	The Bible .....	191
XXVI	The Golden Rosycross .....	197
	Glossary .....	205
	Appendix .....	208

## **PREFACE**

This book is intended for those who, urged by remembrance of original divine life, are seeking orientation in the universal philosophy of the Rosycross. The contents are a summary of lectures given in 1944/1946.

May this book find its way to many seekers and be of help wherever it is possible.

J. van Rijckenborgh

# I

## THE THREE FACULTIES THAT MUST BE AROUSED

For the interested reader, who picks up this book to gain an impression of the philosophy of the modern Rosycross, superficial acquaintance is not enough. He must be conscious that he is undertaking a difficult study which will require all his attention and deep concentration. The philosophy of the Rosycross does not present a general view of life, but touches on the very life of the pupil himself. It is very personal and in reading it one will repeatedly have the impression that the Spiritual School is addressing one individually.

Naturally this approach has its less acceptable side ; indeed, it may occasionally arouse resentment and anger, but because of its undeniable advantages we find it far more preferable to other, more customary methods. The reader should be disturbed, the subject should affect and occupy his mind and above all, should pierce his intellectual interest like a sword. Anyone who begins to familiarize himself with the literature of the Rosycross ought to bear in mind that the workers of the Spiritual School do not aim to demonstrate literary or theoretical knowledge to support worldly and material interests but undertake their work in the service of the Spiritual School, even if this should go completely against their private interests, as is mostly the case.

The author, standing in his field of service, addresses you to



testify in conformity with his state of being of the name of the great and exalted Brotherhood of Light. This Brotherhood is known by many names: the Hierophantic Spiritual School, the Mystery School of the Christ-Hierophants, the Inner Church, the Order of Melchizedek, the Order of the Rosycross.

We believe that each person who reads this book should realise that the Brotherhood addresses him personally; in this contact both the personality of the author and the organization of the Lectorium Rosicrucianum fade into the background. It follows that the Brotherhood of which we want to testify does not present itself to anyone as a society, an organization or a church. We speak of a School and in studying this book you will find yourself, figuratively speaking, in the forecourt of such a School. However, the concept of a School should be understood in a special way. One is not trained by intellectual methods in this School; the biological brain consciousness is not trained, one is not examined, nor are any certificates issued.

The School of the Rosycross appeals to three faculties which slumber in the mysterious microcosmic system of man as if in a sleep of death. Cutting through all resistance, the School tries to arouse these three faculties and to urge them to activity. As soon as any sign of them begins to reveal itself in the pupil, the desired relationship between the pupil and the School comes into being. The pupil then receives first-hand experience, vision and knowledge of everything the School conveys to him.

If the basis for this relationship has been created, the pupil will consciously see the use and the necessity of everything the School suggests to him. So it is clear that the Spiritual School does not posit a popular faith, but a clear and positive knowledge; not in the sense of collecting facts, dogmas, phrases, theses, hypotheses and so on, that ultimately leave man empty-handed, but knowledge in the sense of 'comprehending', discerning, an inner possession which is irresistible and absolute.

When the relationship between the School of the Rosycross

and the interested person develops on this basis there is no question of authority or mindless docility. There is an inner recognition, a conscious following of a path, authenticated within one's own self.

Three latent faculties should reveal themselves in the life of the pupil: the faculty of the new will; the faculty of the new wisdom; the faculty of the new activity.

Man does have a will, but in some things it is unrestrained while in others it is experimental or speculative. The result of an effort of the will is never known beforehand; even when it is we are still in the dark as far as any side-effects or consequences of the resistance that has been aroused are concerned. Therefore, due to his mere will, man is beset by care and fear. Indeed, the human will is never liberating and is, moreover, bound by blood-ties and in this way is dependent on its possibilities and powers.

Man also possesses a certain wisdom in the sense of an intellectual faculty. The pupil ought to realize that as regards this faculty, too, man is absolutely dependent on the external, the visible, the three-dimensional. It is not without reason that the Bible says: „the wisdom of men is foolishness with God''. He who lives from his senses can never possess absolute knowledge. What is called wisdom is a form of speculation, acquired by sensory perception and strongly influenced and mutilated by education and the state of the blood.

Man also develops a certain activity. But isn't the result of this activity rather sad? Is it much more than an activity for the sake of bread and circuses? Man's activity is entirely characterized by the struggle for life, with a bit of sport or spiritual romanticism added, according to his nature. Furthermore, the triplicity of will, wisdom and activity, as it is in earthly nature, is tied to a blazing natural urge that can be indicated as desiring. This triplicity, bound by desiring or the natural passions is responsible for the existence of the biological consciousness, the I

consciousness, which is principally characterized by self-maintenance.

Self-maintenance and desiring are very speculative and capricious in their activities. When people are disillusioned by an experience they jump from one objective to another; in their distress they dance their nature-dances with hypotheses and other delusions. Experience arising from self-maintenance and desiring accounts for nearly every religious urge.

If the pupil were to see this situation clearly he would feel the need for fundamental change. He would loathe his present condition and would try to neutralize his desiring and self-maintenance. At this point one might ask how such a process of neutralization comes about. The pupil should no longer want his former life, he should let go of the sham-wisdom he has collected and withdraw from the tragic game of desiring and self-maintenance.

Some people are able to bring about this fundamental reversal quite easily as far as the broken reality of religion, art and science is concerned. It is easy for them to see the speculative nature of religious hypotheses, the non-liberating character of what is called art and the hopeless and satanic nature of science. But it is infinitely more difficult to abandon fundamentally one's various natural urges, for one is 'from nature' and 'of nature'. The natural passions can bind one to former lives much more than religion, art and science.

The pupil should not deceive himself in this respect. He sometimes draws the sword vehemently against hindrances outside himself, even though it would be much more useful to fight against the things that ensnare him from within. The student of the Rosycross should remember this daily. For instance, he could use the spiritual axe on social ambitions or on the dreadful I-delusions. It is from these things that jealousy, one of the most terrible scourges of mankind, arises. Jealousy is a rage, as the poet of Proverbs says; "an unquenchable fire" as it says in the

Song of Songs. Jealousy is an obsession; it arouses a hatred so irreconcilable that in many cases it is murderous. That is why the poet of Proverbs says that he who is in the grip of this natural passion 'will not regard any ransom, neither will he rest content, though you give many gifts', even if God were to hold out his hand to lead the way to Heaven. The jealous person wants the complete ruin of his victim; the flame of jealousy must scorch his victim. And he calls the result 'justice'.

Fundamental reversal should therefore intervene in all human natural passions. The pupil should wage war against himself; a struggle for life or death.

Fundamental reversal as meant by the Spiritual School is the basis for the awakening of three new faculties: first, a new will ignited in God; second a new wisdom that illuminates God's plan; third a new activity that co-operates for the realization of God's plan.

These three processes which the Spiritual School has developed from the very beginning together with the pupil, form the keys to the resurrection of a new man, to a process of rebirth which is the sole aim of the philosophy of the modern Rosycross. Their success depends on the fundamental reversal and on whether some recollection of man's spiritual character is still present. It may be mutilated, caricatural or even dangerous in its appearance or activity, yet it always gives rise to an irresistible urge to investigate the hidden side of things. It is because of remembrance that man wants to understand the whys and wherefores; after the way is seen, a dynamic faculty develops which enables him to break away from a number of obstacles.

The new will is developed in the pupil by the Spiritual School by means of the spiritual law; the new wisdom by the philosophy of the spiritual law; the new activity by the application of the spiritual law.

The *spiritual law* is the divine idea which underlies world and mankind.

The *philosophy of the spiritual law* conveys this divine idea to the pupil; it illuminates the idea to his consciousness; it causes him to see his immense alienation from the original Fatherland; it makes him understand the degeneration of humanity with regard to the divine idea and gives a clear vision of the way back.

The *application of the spiritual law* is the realization of the divine idea, of the difficult way back: the breaking-up of earthly nature and its passions and the building of the new man.

The spiritual law can also be indicated as God, from whom we have been severed; the philosophy of the spiritual law can be indicated as Christ who in infinite love emanates from God to save us, who bends down to what is fallen;

the application of the spiritual law can be indicated as the Holy Spirit which applies, executes and proceeds with the entire process of rebirth. A bona-fide Spiritual School can always be recognized by the fact that it does not make any compromise with respect to this threefold process.

For the reader this book can be informative. However, if after reading it one wishes to enter the Spiritual School as a pupil, one would have to see clearly that the School sets a demand, it requires a purifying, regenerative ascent, a process. But for this, the School would not be a Spiritual School. The School of the Rosycross is prepared to make contact with all those who are interested on a free, democratic basis. Whatever the School asks of its pupils, it lives up to itself; nothing will be asked of the pupil that he cannot fulfil.

The Spiritual School is a place of work in which actions are born and, consequently, three latent faculties are aroused in the pupil by the three forces which emanate from the School. As a result of the interaction between the three holy forces and the pupil, the pupil wants, knows and does what the School wants,

knows and does, with a self-discipline that cannot be broken and in voluntary obedience.

Those who see and inwardly experience the mysteries of the Rosycross in this way are inspired with great enthusiasm, they radiate an unrestrained energy and an intense gladness. With great humility they place themselves before the unknowable fire of *the spiritual law*. With uplifted heads they stand before the revealing light of the universal love as *the philosophy of the spiritual law* comes to touch them. With outstretched arms they await the holy baptism in the living water of divine regeneration when *the application of the spiritual law* claims all their attention and devotion.

## II

### THE CHRIST-HIERARCHY OR SPIRITUAL SCHOOL

It is now necessary to consider the Spiritual School and describe its apparently abstract values in a more concrete way.

Three forces, which in all world religions are attributed to the great divine being, find expression and development in the Spiritual School. The divine will is connected with the concept 'Father'. The divine wisdom is connected with the concept 'Son'. The divine activity is connected with the concept 'Holy Spirit'. Therefore, the Spiritual School can be identified with God and with the three forces that emanate from Him. The Spiritual School can be called the Father who meets us in his Son and, through his Holy Spirit, urges us on to the path of regeneration.

In the Spiritual School the pupil meets, first-hand, the Holy Spirit, the comforter who testifies of Jesus Christ. In the Spiritual School the pupil experiences the meeting with the actual Christ, free from any historical prejudice or dogma. In the Spiritual School the pupil experiences the Father's heart which reveals itself to his lost child, who has been found again.

In what follows we hope to prove that this is no mystic hallucination, no unjustifiable glorification of the Spiritual School, but clear, certain knowledge and a necessary way of thinking. In order to comprehend the rational foundations of our

point of view, the pupil should be prepared to think independently, free from tradition and authorities.

We maintain that in and through the Spiritual School there can be an absolute end to all age-long speculations about God, Christ and the Holy Spirit. In and through the Spiritual School the concept of God and insight with regard to God's existence can be placed on a strong and scientific basis.

What, in general, do people in religious circles know from first-hand experience of God, Christ, the Holy Spirit and other powers mentioned in the Bible? One speaks very devoutly about them; one pretends to be sure about them; theologians pretend to know them intimately, but everything is pure speculation, speculative belief based on biblical or clerical authority. In essence, people know nothing.

What does the religious person know and experience of God and the divine powers? When all personal religious experience is reduced to its real proportions, practically nothing remains but experiments, emotions and parrot-talk. Heredity, which reveals itself in the blood-being and in the constant animation of a collective thought image, is the essential reason behind the religious life of the masses. Habits and the sweet, possibly harmonious past, a mystic home and a mystic disposition can maintain the outward and speculative elements like so many shrines. However, if one is honest, it has to be admitted that, ultimately, one remains empty handed.

We are convinced that through the Spiritual School, all atheism and the irreligious points of view of countless people can come to an end. The past practices of the Church, the conduct of priests and other members of the clergy and the behaviour of millions of so-called believers have estranged countless individuals from the true religion and so, through the blood of those who are naturally inclined to be antagonistic, a generation without any religion at all has arisen. However, their denial



means just as much or just as little as the allegiance of the so-called believers.

We are of the opinion that, in general, one can no longer speak of religion in its higher, liberating sense. This is why a totally new religious orientation, a new spiritual persuasion is necessary to lead the way to a real spiritual ascend of world and mankind. He, who truly seeks, will only realize to what extent this religious orientation has to become new and all embracing if he profoundly studies the Universal Doctrine as it is revealed by the Spiritual School.

Through the Spiritual School he will experience the activity and the presence of three omnipresent divine forces. He will perceive their effect on him and the world. He will achieve a union with these three forces through the Spiritual School, so that he will be able to testify from personal experience and from personal vision and knowledge of the presence of God, both within him and in the world. Such a realisation needs neither scriptural nor ecclesiastical authorities. Neither can it be forced on one's children.

The student of the mysteries of the Rosycross will understand that we do not pretend to give an absolute concept of God. We only testify of 'God revealed in the flesh', that is, of the divine powers, of the divine touch which we can experience from below upwards.

The Logos always manifests itself through its creation and its creatures. When one discovers how it manifests itself, one will at the same time understand the divine process of salvation as it wishes to reveal itself. Such a revelation can never be limited or dogmatic. It can never be recorded in one book or said in one word. That is why he who goes the path of the mysteries always remains a pupil; his knowledge always falls short of the ultimate revelation. When a student chains himself to knowledge and lacks the openness and the capacity for revelation, he will be seized by a crystallizing intellectualism. To approach the wisdom

that is with God means to go on eternally from horizon to horizon. It is on the basis of this philosophy that the Rosycross wishes to serve mankind.

So a divine Hierarchy has existed from the beginning of time, manifested in and through man. The threefold divine manifestation is active in this divine-human hierarchy. This hierarchy consists of entities who either remained steadfast in the dim past during the great temptation which caused the Fall of mankind, or rose again to their original destiny.

Therefore, this hierarchy is very close to us. It forms the Living Body of the Lord. It has grown into a powerful organism throughout aeons of time and it is becoming ever more powerful, as periodically, more living cells join this serene body. As the hierarchy has always acted in harmony with the divine being and the divine plan, it has been continuously influenced and irradiated by the great, threefold cosmic and supercosmic divine forces. So we could say, and the pupil experiences this as a profound truth, that 'God has revealed Himself to mankind through the hierarchy'.

Furthermore, it will be evident to the investigator of these things that, as the hierarchy springs from the human life wave, it has a powerful blood-tie with all those who wander in this earthly nature. As a result, the divine forces that use the hierarchy maintain a blood-tie with the whole of mankind. Therefore, the Christ intervention as an activity of the Logos cannot be confined historically within a period of two thousand years. It is a touch of eternity.

We need to understand Jesus Christ as a new impulse of the Christ power, a new revelation of Christ for which the hierarchy is used. At the same time, the Jesus manifestation draws attention to a striking and unique fact of salvation, for in Jesus the divine power has approached the human blood power very intimately. Jesus was on with us ! That is why the pupil who understands can

say: "In Jesus Christ, Christ also became one with us". Since then one has rightly been able to call the divine hierarchy the Christ hierarchy.

The Christ hierarchy, or Spiritual School, is an exalted, living organism which consists of many members who, though they all possess a highly developed individuality, yet are absolutely one in spirit and aspiration. The Spiritual School penetrates all fields of matter and spirit; it is living and omnipresent. We call it 'God revealed in the flesh'; it is 'all in all'; it cannot be disregarded by any child of man; it necessarily forms the path, the School, the only possibility of true salvation.

We can say this without arousing the impression of narrow-mindedness or sectarianism. By using this wording it is intended to go straight to the heart of the universal Christ intervention without beating about the bush, and it is quite logical that, since the Jesus manifestation, the Spiritual School has named itself after the cross of the Lord and urges the pupil to place the red rose of attainment in the heart of this cross.

Therefore, he needs not stop at the historical appearance and ask himself how this or that may have been. There is no need for him to scrutinize any kind of text and he can safely stand aloof from all theological and philosophical squabbles. Let others study the spiritual dividedness in this world and excite themselves over who might and who might not possess the truth. The student of the mysteries need not digest any dogmatic treatise, nor obtain any theological university degree to gain the right to speak.

There is, here and now, a living hierarchical Christ being with many members, that reveals itself to mankind. It is the invisible Church, radiating sparks of glory and light in all regions of matter and spirit. No one can escape the activity of this being, for every one is indirectly influenced by the Spiritual School by means of an extremely intelligent and complicated system. Moreover, when what we call pre-remembrance is present in the pupil; when

there is some remembrance of a former, lost human glory and also a readiness for a fundamental reversal, there is the possibility of contacting the hierarchy of the Brotherhood in a direct way. When this readiness proves itself in a faithful, persevering life of action, the pupil will go the path that leads to a link with the Spiritual School. This link means to be admitted to the Christ hierarchy, to become a living member of the Church of Christ.

It is possible, if not likely, that what has just been discussed is somewhat strange to the reader. Yet it has been known throughout all ages, though sometimes in a veiled or mutilated form, or in very plain, though misunderstood language. All world religions have testified of the existence of the hierarchy, of the divine body that is revealed in and through man. All religions have known of and mentioned entities who have participated in this Living Body and have worked and striven from it in a perfect state of holiness and power.

All religions have had their pantheon of liberated ones. This has often caused rather incorrect and questionable situations. Think of Roman Catholicism with its mediaeval worship of the saints and its practice whereby, through exoteric arbitrariness and for reasons of church policy some entities were proclaimed members of the Christ hierarchy, whereas others, who could much better have laid claim to it, were excluded. In this way a pantheon was formed and expanded out of earthly whims to serve the interests of the Church. A church hierarchy, an extremely dangerous body came into existence, which rendered various regions of matter and spirit unsafe. We will discuss this later on.

In this connection, we wish to mention Brahmanism, Tibetan Buddhism and Mohammedanism which, with their pantheon of saints, have also been reduced to the same outer ceremonies and the same danger.

As a natural reaction to the decline of Roman Catholicism, the Reformation rightly declared war on the pantheon of saints and

its disastrous train of consequences and thereby rejected the hierarchy of the Roman Church. However, Protestantism, in ignorance, has at the same time denied the reality of the Christ hierarchy and, in this way, as in other matters, it has protested away the truth.

The essence of the Christ hierarchy is absolutely anonymous, for the living members of the body of Christ are one in Him. If we meet one or more of the members of this hierarchy, we can at most presume that we have to do with this or that entity. None of them will ever make himself known otherwise than as a servant of Christ, as a servant of the Spiritual School. In this way, the danger of a pantheon of saints being formed by the non-understanding and parasitizing masses is prevented.

We hope that by these explanations we have been able to bring you very close to the triune Godhead which is working within the Spiritual School for the liberation of mankind, and which does so without leaning on history or any authority whatsoever, but as a real value which can ultimately be acquired by any one of us here and now.

If we now look in the Bible, it will appear that we have said nothing that cannot be corroborated by the Scriptures. However, it is only on your behalf that we quote from the Bible, because what we have said is not true only because it says so in the Bible. Even if it were not there, it would still be true. The pupil should rise above the authority of the Scriptures or any other external authority. If he does so, then truth will free itself within him and will always help him to recognize truth as Truth.

We now refer you to I Corinthians 12, and to Ephesians 5, verse 30, where 'the members of His Body' are mentioned, as well as to various pronouncements in the philosophical Gospel of John:

„We will come into him and make our abode with him“.

„Abide in Me, and I in you“.

„And all mine are yours and yours are mine”.

„I am glorified in them”.

„The glory which you gave me, I have given them; that they may be one, even as we are one; I in them and you in me”.

„I will that they, whom you has given me, also be with me where I am”.

In saying these things, Christ is not referring to earthly man, or to the organization which calls itself the 'Church', but to those who exalted in Him. He is referring to those who, in the Bible, are also called the 'Ekklesia' or, in other words, the Spiritual School. That is why we may state with intense gratitude that since the 20th August 1953 the union with the magnetic chain of the Universal Brotherhood has become a fact and the young gnostic Brotherhood has been taken up as a participant of the hierarchy. Driven by the spiritual urge of remembrance and through fundamental reversal, we have placed ourselves under the spiritual law, under the philosophy of the spiritual law and under the application of the spiritual law. In this way we have attuned ourselves to the Christ Hierarchy, to the Spiritual School, so that from below upwards, through magic and initiation, we may ascend to it.

### III

#### MAGIC\*

If we look up the word ,magic' in an encyclopedia, we are referred to 'sorcery' and, according to the explanation, magic is 'an imaginary art, by which supernatural things are supposed to be performed by secret means', and 'it may be taken as a rule that magic was practised by those who were still at a low level of civilization'. It goes on to state that the Greek and Babylonians gave a philosophical foundation to magic and that the neo-platonists in particular saw magic as a means to spiritual ascent. Finally, it is said that these things may be interesting phenomena of former times but that we in our enlightened era are far above such activities. Everything else that the learned compiler of the encyclopedia says on this subject shows such an ignorance that we simply put the book away.

This need not be surprising, for our bookcases can have nothing to offer if we want to learn something real, something essential about magic. We will then need to immerse ourselves in

\* To ensure a correct understanding and to prevent any misunderstanding, we wish to point out that where in this chapter white is placed opposite black, grey etc., we do not mean the so-called white magic of dialectics, because this is entirely in the field of occultism. When we speak of white magic we refer solely to the work which is done in the service and the power of the Christ-Hierarchy on behalf of the great work leading to the liberation of mankind.

the Universal Doctrine. This is not a book, but the second aspect of the divine activity; it is the philosophy of the spiritual law, the light that explains the plan of the Father. It is certainly true that serious and good books have been written about the Universal Philosophy, but nevertheless, real understanding and insight can only be the result of remembrance and fundamental reversal.

In essence, magic is nothing else than the reconstruction and application of an original possession, of original faculties. By this we mean that in former times man had great and wonderful powers and faculties, measured by the standards of present-day humanity. Then, man was truly a 'child of God'. He possessed glorious faculties in a stage of perfection or free development. In principle, man existing in free development was 'perfect as our Father in heaven is perfect'.

Compared with the man of the past, present-day man is a caricature, a reflection of a lost state of light. In passing, we would like to note that we reject the idea of a free evolution and an automatic spiral development of present-day humanity as incorrect and misleading. We will discuss this more fully later.

The participants of the Christ-Hierarchy either remained in the original state of light or re-entered it at various stages of development. These entities are a witness that God manifests himself through his creation and his creature. If we were to compare these entities in terms of their threefold aspect of will, wisdom and activity with the average man of the masses, the difference would certainly be amazing. In fact, these free or re-liberated individuals possess their natural faculties and powers, whereas we, in our present state of being, are subnormal. The way back, that is, the gradual rebirth into our true divine nature with all its consequences, is a gnostic development known as the *ars magica*, the magic art, or as the *reconstructio*, the Royal Art.

All who approach the Christ-Hierarchy from below upwards, urged by the remembrance in their blood and by fundamental reversal, practise this Royal Art, helped by the threefold divine



radiation power which proceeds from the Hierarchy. We prefer to speak of the Royal Art of building, because the words and concepts relating to 'occultism' and 'magic' have been corrupted by wrong use. That is why we avoid these words wherever possible.

According to the words of the Lord, as proclaimed in all world religions, all who approach the Spiritual School are called to be 'kings and priests'. That is, they are called to be protectors and guardians of the divine values and powers and to radiate them from within, and to be the representatives of God in all regions of matter and spirit, that is, to true priesthood. They are also called to the development and manifestation of God's plan for mankind in perfect dynamic glory, that is, to true kingship. It is beyond argument that true kingship always propagates true priesthood. The words from the Sermon on the Mount, spoken by Christ to his disciples: „You are the light of the world'', and „let your light so shine before men that they may see your good works and glorify your Father who is in heaven'', relate to this.

When, in future, we speak of pupilship, we will refer to the kingly and priestly developments as one. To learn the Royal Art is, of course, a gradual process which finds its basis in spiritual remembrance and fundamental reversal. During this process, the pupil has the great aim in view:

1. to become and to be as God wants him to become and to be;
2. to enter the state of light of the Christ-Hierarchy;
3. to work in the service of the Great Master for the salvation of world and mankind, together with all liberated ones.

This aim ensures that all self-will and self centredness disappear in the background, while only the great, divine purpose comes to the fore in the anonymous Christ-Hierarchy with its many anonymous members. The *reconstructio*, which is realized in the pupil in the service of the great plan, is the basis of all true white magic, or in other words, of all gnostic magic.

If we speak of white magic, it is evident that black magic must also exist. In addition, there is also grey, negative and forced magic.

Black magic is practised with the conscious intention of using the results for selfish purposes, or with bad and decidedly criminal intentions. Grey magic is the purely experimental practice of magic, with the intention of using the results for exclusively material objectives. Negative magic, although not aiming at anything bad, experimental or material, is an attempt to reach attainment without acceptance of the demands of pupilship and, consequently, this magic can never lead to the great aim. Forced magic is a particular form of grey and negative magic, which always leads to undesirable and unhealthy conditions.

He who possesses spiritual remembrance but does not want to accept fundamental reversal, perhaps because of a strong bondage to the I or because of a strong link to earth, will eventually meet one or another of these forms of non-white magic with their dreadful dangers. Such a person will reject the directives and advice of the Spiritual School.

It is certain that anyone who is stirred by conscious remembrance will come into contact, some time, somehow, with workers sent out by the Spiritual School to arouse him to new life. It is equally certain that anyone with conscious remembrance who rejects the hand held out to him will resort to black, grey or negative magic and in this way will bring about precisely what he does not want as a person with remembrance: an even deeper immersion in this sorrowful world of darkness and delusion, an ever stronger tie to the wheel of birth and death. It is said that every candidate is given two chances to learn how to go the path of liberation. If he does not take the second chance, a third will not be granted in this life. He will first have to mature to a more purified state of consciousness, through the greater suffering that goes with a deeper immersion in material existence.

There is not the slightest trace of ignorance in black magic. Its

perpetrators are fully conscious of their sin and cannot escape their doom. It is as if the black magician is confined within a vicious circle, for once he has committed an act of black magic he will have to commit others to protect himself from the consequences. So he goes from bad to worse. The black magicians operating in the various fields of matter and spirit have joined forces out of the need to maintain themselves and in order to offer the greatest possible resistance to white magic. They know only too well that, if the activity of white magic were to succeed it would mean the end of all black magic. For this reason all who go the paths of black magic have a mortal hatred and fear of the Universal Brotherhood, just as darkness shuns the light.

One may now wonder why the white Brotherhood, which must certainly be more powerful than the black, does not destroy the black one. The answer is that the white will never fight the black; generally the white does not enter into conflicts. The white fulfils the divine plan in the certainty that, eventually, the black will destroy itself, just as the scorpion kills itself when it is enclosed in a circle of chalk.

The law of love, which upholds the entire cosmos, is immeasurably strong and unassailable and so are those who fulfil this law. The words of the Psalmist: „Though I walk in the valley of the shadow of death, what should I fear? Your rod and your staff comfort me” testify of the spirit and reality in which the white builders live and work. This is why the Spiritual School, which proclaims the law of love, does not force itself on anyone. It does not compel anyone because the law of love has to be reacted to spontaneously and in freedom, as the result of an inner awakening, an inner awareness. Only then does love have any value.

Sometimes, the Spiritual School does create situations or certain conditions to induce people to reflect, to bring them to insight and awakening, but no one will ever be personally compelled. For it is not compulsion, but inner awakening and awareness that lead to liberation.

This universal method, which springs from the law of love and which is therefore applied by the white Brotherhood, is misused by black magicians, in their fear and urge for self maintenance. As long as love has not entirely liberated them, black magic tries to keep everyone, and especially future candidates, away from the white path by placing barriers in their way and by using all kinds of sly ways and means.

However, this need not be an insurmountable obstacle for the pupil, for when he experiences his weakness, he is sure to receive help if he asks for it in the right way. Therefore, no one needs to fall if he does not want to. Even so, it will now be easy to understand that the black powers hinder and retard the progress of the conquering light by means of opposition and by influencing and taking advantage of the non-liberated human being. God's mills may grind slowly according to human standards, but they grind exceedingly fine.

Grey and negative magic always depend on aids. This is why they misuse, whether knowingly or unknowingly, certain magic or semi-magic sciences such as astrology, spiritualism, occult healing and hypnotism. We will discuss these four semi-magic sciences in more detail later.

In forced magic, which is a particular kind of grey and negative magic, one tries to force certain result by means of herbs, breathing and concentration exercises, incense, crystal gazing and so on, usually in ignorance of the great dangers involved. The dangers of incense to which the unwitting masses are exposed will be explained later. Forced magic will show itself in its true light and its negativity, when we compare it with the reality of true initiation. What is meant by initiation in the Christian Spiritual School will be discussed in the next chapter. For those who still doubt what we say about the royal and priestly science and look to the Bible as an authority they cannot yet do without, we would like to refer to John 16:25, where it is said: „These things I have spoken to you in proverbs, but the time will come

when I shall no more speak to you in proverbs but I will show you the Father'' and to Revelations 1:6 ,,... He who has made us kings and priests to his Father...''

However, we would like to add that what we find in the Bible comes to us in indirect language. This means that you will only be able to understand and assimilate its true meaning and the totality of the divine plan for world and mankind by way of the 'ars magica', the Royal and Priestly Art. You will be able to do so to the extent that you turn to the living Christ-Hierarchy, prompted by spiritual remembrance and prepared by the fundamental reversal. Everything you would then comprehend and receive would be so great, so wonderful and so glorious that all the books in the world would be insufficient to contain it.

## IV

### INITIATION

He who is interested in the Spiritual School of the Christ-Hierophants will be able to approach it if he is really prompted by remembrance and, on this basis, begins and perseveres with the fundamental reversal. In this way he causes the way to true magic and initiation to be opened for him.

After these preliminary remarks we will try to fathom the essence of initiation. We understand by it the entrance, step by step, into the Hierarchy and the sacramental sealing of the powers and faculties of the original man within the reborn, new man. These powers and faculties of the new state of being are preserved and guarded by the Hierarchy as mysteries. We will divide them into seven aspects:

1. There is a higher knowledge, an absolute wisdom. This is not to be understood as the intellectual study and comprehension of a specific philosophy, but as the possession of an inner access to the Universal Doctrine, the inner knowledge of and insight in the luminous plan of God.
2. On the basis of this higher, inner reason there is a unification with divine power, a conscious inner fellowship with the Lord, with the Hierarchy.
3. There is an unfolding of the true will of man. This means a perfect attunement of the human will to the divine will. One

wants nothing but what god wants one to want. This does not mean a disciplinary repression of one's will, but a harmonization of the will on the basis of the enlightened reason and of inner fellowship with God.

4. These three developments are purified and rendered dynamic by linking oneself to a work-field, by placing what one has acquired in the service of the great work.
5. As the consummation of the process of rebirth a structural change according to spirit, soul and body is realised.
6. One enters into fellowship with mankind in an entirely different way, in the service of the great work of liberation.
7. As an absolute part of Christ, as a member of the Corpus Christi, of the Hierarchy, one enters into freedom as a priest-king.

The first three aspects can be regarded as the wonderful birth of the new man ; the fourth aspect as the sacrifice of life and the way of the cross of the new man ; the fifth aspect as the resurrection of the new man ; the sixth aspect as the ascension, while the seventh aspect can be seen as the descent of the Holy Spirit.

Nothing concerning this development and its consequences can be withheld from anyone. The way to attainment is open to all, provided that the conditions are fulfilled. However, as we have pointed out before, all the mysteries are protected and for this reason they need to be extended to us ; they have to be sacramentally sealed within us by the Hierarchy and one of its messengers. This procedure cannot be bypassed. The protection of the mysteries is necessary to prevent disaster because, in the hands of unqualified and malevolent persons, certain faculties and powers, which can only be developed safely in the new man, could cause a dreadful calamity.

However, full liberty to enter the path of the mysteries is ensured to anyone who is truly of good intent, as the law holds : 'When the pupil is ready, the Master is there'. This statement is a

magnetic axiom which totally excludes any discrimination or fraud. No one can be held back.

It goes without saying that there are different grades or steps of initiation. Initiation is a step-by-step ascension; it is like climbing a mountain or a staircase with many steps, or like an ascent with many guides and scientifically organized aid. The I-delusion has given rise to many false ideas regarding this. Owing to the desire to be 'free' many a promising tie has been severed to the detriment of the candidates.

The idea of initiation is strange to many people, yet its reality and truth is rooted in all world religions, including Christianity. In fact, this is a necessity, because otherwise, Christianity would be of no value as a way upwards. Yet the knowledge concerning initiation has been garbled by Catholicism and protested away by Protestantism.

The nature and procedure of entry into the Hierarchy is described extensively in the Bible. In the New Testament the Hierarchy or Spiritual School is referred to as the 'ekklesia', but the translation speaks of a 'church'. So when, for instance, Paul speaks of the 'ekklesia', people in the churches allow themselves to be greatly mystified, thinking that this means the community of the church as it exists in one form or another.

We will now concentrate on two conditions and workings of initiation. The first condition, the *Consecratio*, is important for the pupil; the second, the *Benedictio*, is important for all those who approach the work-field of the pupil. The *Consecratio* is the initiation, the binding between the School and the pupil. The *Benedictio* is the binding between the initiate and the layman. Through the *Benedictio* the *Consecratio* is opened.

However obvious and commonplace it may be, it should be stated that neither the *Benedictio* nor the *Consecratio* can be obtained for money or on the strength of a particular social position, or by arbitrary choice or anything of that kind. Neither



do they depend on an elaborate ceremony, designed to impress the candidate. In initiation, what sometimes seems to be a ceremony is in reality nothing else than a magic act.

Here again, the law applies: „When the pupil is ready, the Master is there”. It is only the inner quality of the candidate, prepared on the basis of remembrance and fundamental reversal, that is determining and decisive.

When, driven by spiritual remembrance, a person begins to seek his destiny, when he begins to realize himself to be lost and lonely and subconsciously senses the great riches and ineffable beauty that are in store for him, a magnetic vibration will emanate from him, which is liable to increase strongly if the person involved comes to realize what he is seeking; if he reads something that appeals to his inner longing, for instance. This vibration can also be greatly intensified by what we call prayer. To pray means to send up thought images of our inner state (our wishes, our awareness, thanksgiving and joy which are born in the heart). Such a magnetic vibration always invokes a response in the form of a vibration which is in harmony with what was sent out. If the prayer was primitively selfish, the answer will be a reaction to it and the person involved will not experience deliverance or liberating help, but only an aggravation of his state. If there was hatred, the reaction will have a breaking up effect, scorching like a fire. This is a law of nature, an automatic reflex. Eventually there will come a time when the magnetic vibration emanating from the seeker, driven by remembrance has gained a certain quality, so that elements emerge in it of something truly un-earthly. As soon as this happens the thought-image is caught by the Hierarchy and, to complete the natural reflex there will also be a personal reaction. However, this reaction, this help, will always come in an impersonal form. This means that the person involved, often without being conscious of guidance, will be brought into contact in a number of ways with one of the

messengers who is active in the material sphere in the service of the Hierarchy. Such a messenger has been blessed by the Hierarchy and has received the power to 'bless and seal'. This means that, through his direct binding with the candidate, he brings about an indirect link between the candidate and the Hierarchy. This is the *Benedictio*.

The worker who has been sent actually casts the shadow of the Spiritual School before him. When the candidate places himself in this shadow of things to come, a path upwards arises before him, a path that has been adjusted to his capabilities in inexpressible love. You ought to imagine clearly this path in the shadow: the candidate moves in the shadow of the messenger; the messenger stands in the shadow of the Hierarchy and therefore both stand in the shadow of the Lord, in the shadow of the threefold God.

The meaning of the word 'shadow' is not an invention of the author's but is known in all world religions. From Genesis to the New Testament the word shadow is frequently used, sometimes in the ordinary sense and sometimes in the gnostic sense. In Psalm 121 we read: „The Lord is your shade on your right hand''. This was spoken to initiates and refers to the binding of the *Consecratio*. In Acts 5 we read: „They brought forth the sick into the street, that the shadow of Peter passing by might overshadow some of them''. This refers to the binding of the *Benedictio*.

When a person stands in the radiation-power of the Hierarchy, of the spiritual sun, and is touched by a ray of the universal light, this force is transmuted within him and is radiated outwards. This shadow emanating from such a person has a certain power. If this shadow belongs to someone who is consciously admitted into the Hierarchy and who works in its service, then he has 'a shade on his right hand', in other words, he can and may use the force that has been transmuted within him as a spiritual goodwill in the service of the light. By existing in such a shadow, which is in fact

a power-field, the sick person (man in his dialectical state of being) is healed; however, this may be a prolonged and tragic process. If the candidate really does go the path then, as a result of the *Benedictio*, there arises an increasingly close and deep inner contact with the Hierarchy until the moment comes that the sick man is healed. The *Benedictio* will have become for him a way of ascent into the *Consecratio*, an entrance into the Hierarchy. According to the law of the inner life the pupil, who is now ready for it, will find the Master by his side, who will lead him to the stage of initiation.

We will now try to explain something that may still be unclear — the unavoidable necessity of the process of development as described, because no other way exists. In spite of the fact that this way is denied by Protestantism and desecrated by Roman Catholicism, it is still the only way. Why?

The Creator manifests himself through his creation and his creature. This is the divine plan. Since the Hierarchy consists of creatures liberated in the power of the Father and this threefold divine power is exalted in the Hierarchy and particularly in Jésus Christ, the Hierarchy is the guardian of all divine mysteries and comes to us through human heads, hearts and hands as the shadow of the one universal light.

This reality is set out philosophically in all world religions. We would like to quote from the Bible: „No man comes to the Father but by me”; „Without me you can do nothing”; „all power is given to me in heaven and on earth”; „he that follows me shall not walk in darkness, but shall have the light of life”.

Since Christ approaches world and mankind in the Hierarchy we cannot bypass his activity. The gate may seem narrow, but it is the only one. Whoever passes through this gate enters into true liberty.

The method of development we described is neither dictatorial nor autocratic, but democratic; it is the *Sancta Democratio*, as it

is based on the law 'When the pupil is ready, the Master is there'. It should now be clear why the *Benedictio* cannot possibly be bypassed, no matter in what form it may present itself. It comes to us through human beings, for it is through them that God operates.

In the course of time two methods have been followed in connection with the *Benedictio* (that is, the activity of the Hierarchy in the material sphere). They are the experimental and the direct method.

Throughout the history of the world, mankind has appeared in a state of consciousness in which a certain sleep-state alternates with a limited half-consciousness, owing to the fluctuation of things. This last state, in the form of a certain spiritual awakening, developed in the 13th century. Now, seven hundred years later, a new period of spiritual awakening is beginning. At the outset of such a period the Hierarchy always makes use of the experimental method which, at a psychological moment, is followed by the direct method.

The experimental method is characterized by a flood of esoteric literature, by a large number of organizational experiments and by a sevenfold experimental shadow action. The position of the worker who has to perform the *Benedictio* in this stage is a negative one as far as results are concerned; in other words, they are not his responsibility. The sole purpose of this experimental working-method is to promote the awakening.

At the psychological moment, this method is abandoned in favour of a direct method. The stream of spiritual light is so intensified, becomes so powerful and dynamic that, via the workers who perform the *Benedictio*, an intense magical work can begin from below upwards and, therefore, in the land of the enemy. This work has such great possibilities of expansion that it is incomprehensible to outsiders. The great objective of this direct magic is to form a nucleus of a static world brotherhood in

this world and with this brotherhood to create a new life-field.

This glorious objective was also realized in the 13th century. Its consequences were so tremendous that, even after seven centuries, they make their influence felt. The members of this brotherhood have entered into liberation. They are members of the invisible Church of Christ and as participants of the Hierarchy they are waiting, as if with bated breath, for those who are called in the twentieth century to make the next step in the direction of the ultimate liberation of mankind.

Those who have been called are gathering their forces. A Gideon-army has been formed and is continually growing. The time of action has come.

## V

### WHAT WILL BE INITIATED?

After what has been discussed in the preceding chapter, it will have become clear that there is a great deal more to be said on the subject of initiation. Many questions may have arisen and a most important one could be: „What will be initiated?“, because the answer draws the attention to the essence of the activities of the true Rosicrucian. Some think that a part of the personality can be initiated. Others think that the entire bodily figure, after a certain degree of sublimation, is qualified for initiation. Still others think that the bodily figure should be ignored entirely and it is only a question of elevation of the soul into the light. Lastly, there are those who think only of a purely spiritual renewal. All these different views and expectations certainly prove the general confusion that exists on the subject of initiation and justify the question: „What, in fact, will be initiated?“

Our answer is: not the physical body; not a possibly regenerated body; not a purified soul and not a purely spiritual figure. The term 'initiation in the body' has an entirely different meaning. The Hierarchy is not in the least interested in dialectical man; even if he does practise vegetarianism and abstain from alcohol and narcotics; even if he does live a clean life and obey humanitarian and esoteric laws.

By dialectical man we understand the man who is born in this

nature-order, tied to the wheel of birth and death and subject to the natural law of rising, shining and fading of all earthly things; the law that continually causes everything to turn to its opposite. It is impossible for such a person, who is dialectical according to spirit, soul and body, to become a man of statics; that is, a man who lives in the Hierarchy, a liberated being, living in God's eternal glory. He may have ever so much remembrance, he may think he has changed fundamentally; he may be magically inclined - yet a dialectical man, whatever his state of development, cannot enter the Spiritual School: „Flesh and blood cannot inherit the Kingdom of God''. All world religions, both in their outer and inner teachings, state emphatically that 'With God there is no respect of persons'. God and the Hierarchy are not in the least interested in Mr. or Mrs. So and So. When Mr. This or Mrs. That strives for magical and consecrational development, the result has been nil throughout the ages. Yet, if we speak of initiation in the body, it is evident that this must involve a great mystery. It is not an intentional secretiveness, but a mystery because of human mystifications and the ignorance of priests and theologians. In speaking with Nicodemus about this very subject, which is the true process of rebirth, Christ said to him: „are you a teacher of Israel and know not of these things?''

There is a process of rebirth mentioned in the prologue of the Gospel according to John which cannot be explained from the blood, or from the renewed blood, or from the will or the renewed will of the flesh, or from the will of man. This means, in fact, that dialectical man has no part in this process of rebirth. The new man cannot be born in the spiritual-eugenic way, through the will of man.

In the Spiritual School there is no respect of persons. What should we understand by 'person' or 'personality'? The personality is that part of the human manifestation which consists of the physical body, the etheric body, the astral and the mental body.

These four aspects together are also indicated as the bodily figure. The personality or bodily figure includes a part of the soul, which is the earthly soul or blood-soul. We will explain these aspects, as well as the soul figure and the consciousness in greater detail later on. What we want to point out now is that the personality, the bodily figure, bound together by the earthly soul, is not acceptable to the Spiritual School any more than the soul figure and the spiritual figure. The personality, no matter how hard one tries, can never be the basis for a life in the static world order.

The personality is structurally not in a condition that is in harmony with the personality of the original man. The difference is not the degree of 'density', nor is it a matter of difference in vibration. There is a structural, anatomic-organic difference. In consequence the personality cannot enter the Kingdom of God, for 'flesh and blood cannot inherit the Kingdom of God'. This is scientifically impossible.

That is why it is said to everyone who wishes to approach the Spiritual School: „except that a man is born of water and of the spirit, he cannot enter the Kingdom of God''. The word 'water' stands for the original cosmic substance or root substance, in the same sense as it is used in Genesis: „the spirit of God moved on the face of the waters'', whereas the word 'spirit' refers to the divine spirit nucleus, the universal centre of consciousness, which must be 'raised from the dead'. The words of Christ refer to the necessity of the resurrection of the original man, if there is ever to be a re-entry into the lost Fatherland.

The original man is now bound to an earthly personality which was not included in the divine plan, which enables him to express himself in the dialectical material world. But he is and remains of this nature and shares in its transitory character in the uninterrupted death and decay of all that comes into being. Therefore, this personality is also mortal. It may not and cannot maintain itself. Now this is the great mystery: the spirit born of God that



sighs and suffers in this fallen world and is chained to the rocks of dialectics is obliged, for the sake of its liberation and return to obedience to God, to build another, heavenly, original personality.

This new personality is built within the old or dialectical personality. Sometimes it is called the heavenly body, sometimes the true new man. Those who possess such a reconstructed personality are eligible for initiation. Initiation is the building up of the structure and potential of this new personality and its expansion and exploration. This process develops under the protection and guidance of the Spiritual School.

He who is conscious of the new personality will say, as Paul does in 2 Corinthians 5: „for we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed with our house which is from heaven’’. For others Paul expresses the hope that they, too, may be found ‘clothed’ and not ‘naked’ at the death of their physical body.

There is no question here of an automatic, natural development, but of a development that must be attained through great exertion, ‘in fear and trembling’. When one has built this eternal tabernacle, then in him the words of Revelations 21 are fulfilled: „and I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men’’. Not until then will he possess the personality that truly is a temple of the Holy Spirit.

The development of the new personality is a very lengthy process, in which we can distinguish three principal phases: conception, an embryonic phase and birth. All three phases are guided by the Hierarchy according to the words of Christ: „Without Me you can do nothing’’.

Conception and the embryonic phase come about through the *Benedictio*. Birth is the essential phase of initiation with the

seven aspects discussed in the preceding chapter; they are:

1. the new knowledge, the birth of the new mind;
2. the conscious communion with the Lord, the development of the new mind by means of a new heart-radiation: thinking with the heart;
3. the budding of the new will-being, genesis of the new desire-body;
4. the new activities of head, heart and will give rise to a new life of action, the birth of the new etheric body;
5. birth of the new physical body;
6. union of the new personality with the Spirit-Soul;
7. union of the new personality with the divine spirit — the victory.

Those who are involved in this process of Christian sanctification (initiation) testify, as Paul did in 2 Corinthians 4: „so we do not lose heart, for though our outer nature is wasting away, our inner nature is being renewed day by day. For this slight momentary affliction is preparing for us, in ever more plentiful measure, an eternal fullness of glory, because we look not to the things that are seen but to the things that are unseen: for the things that are seen are transient, but the things that are unseen are eternal”.

So we discover that a new Adam can arise within the old Adam. While still imprisoned in the dialectical body, we can be occupied with all kinds of commonplace, though necessary, earthly things as eating, work and sleeping, while the true growth of the new body is proceeding undisturbed.

Alas, there are few who possess this new personality in whatever phase of development; they can easily be numbered. It is easy for them to deny their I-consciousness and to shift the accents of life because they have become impersonal. It is an absolute necessity for true spiritual workers to be able to work with the new personality. They alone can be used for the *Benedictio*. It can be said with certainty that all those who are in the forecourt of the

Spiritual School have received the seed for the phase of conception, by virtue of the *Benedictio*; they now need to allow this seed to develop. Those who in this respect apply their I-consciousness, the will of the old personality, will somehow or other come to a deadlock, for they will never be able to rise above the dialectical level in spite of all their efforts. The will of the old personality can never have a liberating effect; there will be nothing of Christ in their work. It is glorious to discover the growing eternal man in a human being, in spite of his corrupt outer personality, and to listen to 'God in the flesh'.

They are many ways in which man has attempted to attain liberation without possessing the new personality. He has tried to escape from the most crystallized part of the old personality by means of various exercises, to attain higher knowledge and initiation in the subtler vehicles. We call this the splitting of the personality. In this way man obtained, at best, some more intellectual knowledge, but there was a lack of higher, liberating knowledge and true initiation.

Mystics and certain monastic orders have attempted to spiritualize the earthly personality by means of a system of penitential exercises and asceticism. We call this cultivation of the personality. In fact, one can cause many phenomena in this way, as is known of Geert Grote, Eckhart and others. It is also known how various Roman Catholic saints and other pillars of the Roman Church-Hierarchy used to work themselves into a state of spiritual ecstasy by means of fasting or by deliberately reducing themselves to paupers or similar unsavory practices. But none of this brings liberation or initiation into the Christ-Hierarchy.

Lastly, there are the methods and systems of magic of the Orient, with their sometimes total negation of all material and dialectical aspects of the personality. These, too, cannot lead to liberation.

Although we live in a corrupt temple and will have to build a new

one in order to attain liberation, we have to live in the old temple on a temporary basis, since it is all we have. Through this dialectical temple we must build and work with the new temple.

For this reason Christ did not think it a disgrace 'to take upon himself the form of a servant' and, starting from a dialectical personality, to show us the way of liberation. In imitation of Christ, a worker of the Spiritual School goes the same way. He who begins to go this way and realizes and accepts the reality of his state of being, should also bring the old temple into a condition in which the powers of nature will offer the least possible resistance. Therefore, a certain reformation of life is necessary. However, we should see nothing more in this than a self-evident means towards the one, great aim.

For the time being, we possess the old temple with all its limitations, sorrows and afflictions as the only medium through which to maintain ourselves in the all-manifestation. We will have to drink the cup of our dialectical human state to the last drop.

## VI

### INVOLUTION - EVOLUTION

From what has been discussed so far, it should be clear that the path that leads to initiation is very difficult and we should be able to understand easily the complaint so frequently heard: „I did not know it was such a complicated and difficult task''. It resembles the pressing question of the disciples: „Lord, who then can be saved?'' and also draws attention to the passage of the Sermon on the Mount where Christ, after encouraging his disciples by saying: „enter in at the strait gate'' goes on to say: „strait is the gate and narrow the way that leads to life and few are they that find it''. All this should make it clear how deeply man has sunk into the pool of this nature order.

This state of sunkenness was described by an older, theosophical philosophy as 'involution', the descent into matter. This philosophy went on to state that the deepest point of materialization had now been reached and that mankind has already been engaged in 'evolution' for the last few centuries, in an ascent to spiritualization and liberation. This 'evolution' was said to take place in spirals and if things did not work out as quickly as one wished, there was still the path of initiation, through which things were speeded up.

According to this way of thinking, humanism, civilization,

intellectualism and interest in esotericism were viewed as evolutionary phenomena.

However, this idea does not tally with reality and it arose because the original wisdom was misinterpreted due to imperfect or secondhand knowledge. One supposed that if there was unconditional involution, there must also be unconditional evolution. It was thought that the entire process of involution was a school of experience for mankind, a tremendous pilgrimage intended by the Logos, and that it was God's will for this pilgrimage to lead quite naturally to an evolutionary homecoming; that it was God's will for an immersion in matter to be followed by a rising from matter. This was how mankind's course of evolution was understood and one looked down one's nose some-what at the 'World of the Virgin Spirits'. Those were the entities who had not yet begun their involution, they were not as brave as we are; they had stayed home, while we were already far ahead of them...

It is quite true that we are already far advanced, but in what direction is not quite clear to the majority of the blind. The publication of this book is partly intended to make the reader conscious of his true state and to impress this reality, which is by no means flattering and sometimes hard to accept, on his mind so that it might encourage him to make a radical decision and provide a starting point for a completely changed way of life.

There was no un-conditional involution, neither is there an un-conditional evolution. To begin with, one should become used to the idea that involution might well be a fall as a consequence of a catastrophe. As a matter of fact, the Universal Doctrine teaches that there has been a fall, a real downfall into appalling depths. All world religions mention this and references to it can be found in all myths and legends that were inspired by them, as well as in the various philosophical systems that have sprung from them.

The 'world of the virgin spirits' actually exists, but the

entities who dwell there are not virginal as regards knowledge, experience and spiritual development, they are only virginal as regards sin, crystallization and death. The 'world of the virgin spirits' is the original world of mankind, as intended in the divine plan. It is the order of God, the Kingdom of Heaven (certainly not to be confused with the 'heaven' of the exoteric Christians or the 'summerland' of the spiritualists, which we will explain when discussing the reflection sphere).

The 'world of the virgin spirits' is situated within one of the realms of the planetary cosmos. This cosmos is composed of seven realms of existence which together form one great sphere. Our world is one of those seven realms.

The original world of mankind is of everlasting glory. There, mankind fulfils the divine plan underlying world and mankind in perfect obedience, which should not be understood in the sense of blind docility or obedience, but as voluntary, conscious co-operation in a free binding of love with God. The dynamic human will, in which the divine fire is potentially present, is in harmony with God's will. In this state of being man does not wish to use his will power experimentally, speculatively or forcibly. Just imagine the state in which man is in possession of his original divine faculties, so that he is able to speak the creative words: 'he speaks and it is so; he commands and it is'.

These faculties are glorious if they develop within the framework of a free binding of love with God, by God's hand. However, if anyone were to use these divine faculties experimentally, speculatively or forcibly, a disaster would develop, affecting the whole universe. A tragedy of this kind is developing now that man, in an experimental urge for self maintenance, is splitting the atom and thereby misusing the cosmic building materials in an effort to make them subservient to his self-willed objectives.

In using his will in this way, whether unconsciously or in negation of every cosmic tie, man is like a child playing with a hand-grenade. When we realize this we can understand some-

thing of the catastrophe brought upon us by the Fall. Man began to use his divine creative faculties experimentally in self-will and in this way the human will became unbridled, the free will became a misused will; the forces unchained escaped human control.

It says in the Bible that ,God does not forsake the works of his hands' but we should remember that this does not only apply to us, but to all of creation. The result of man's revolt was that the creation, (world, mankind and the universe) had to be protected. For this reason man's radius of action was restricted, although the possibility of a return to the original state was left open, provided the necessity of voluntary obedience to God's will was recognized and practiced.

Mankind was expelled from the heavenly world, not as a punishment for its sins, for its rebellion, but to protect creation and man from man himself. It was then that involution, the descent into matter, set in. So, it was not a kind of pilgrimage, included in the divine plan for man to gain experience, but a consequence of a cosmic revolution; it was an involution due to lost sonship, to deliberate faithlessness.

It is evident that unconditional evolution is out of the question, just as involution was not unconditional. In fact, there were many entities who were able to maintain themselves in the original domain of life in obedience to the voluntary binding of love, forming the nucleus of the human hierarchy. For us, who participated in the downfall, involution was indeed unconditional, because we rebelled against the divine law and did not avail ourselves of any opportunity to return.

As a direct result of the Fall, the human spirit, the divine spark energizing everything, was isolated. Rebelling man became broken-winged and fell from heaven. Mankind in involution was transferred to a region in which its divine state was brought back to a semi-divine state. In the universal philosophy this new condition is described as 'the transfer of the consciousness from



the spirit figure to the soul figure'. The consciousness was tied to the blood.

When in this new state the evil of the unbridled will persisted and grew, the divine emergency plan of involution to a lower stratum of the earth was pursued more radically; in this new, definitely involutory pilgrimage man lost his original figure. He was deprived of his heavenly personality, his spirit lost its divine faculties and powers, its divine force. In future the consciousness could only function as a biological, animal consciousness, a sham human state in which man could only damage himself in his new, natural manifestation.

This process of involution began with laying a foundation for a new, undivine personality. Every ancient, esoteric philosophy begins its description of the path of mankind at this stage of involution. In the Saturn period, the nucleus was built for a new physical body. In the Sun period the nucleus was built for a new vital body. In the Moon period the nucleus was built for a new desire body. In the Earth period the nucleus was built for a new mental body.

This process is now complete. Man possesses a personality, a bodily figure, but not as intended in the divine plan and not like the one he formerly had. Even so, it was given to him in order that on this basis he would be able to find the way back.

There is a certain consciousness in this personality, but it is not the original consciousness and it is certainly not the true soul consciousness or spiritual consciousness.

We are chained to the barren rocks of this world, but with chains we ourselves have forged. With the last remnant of epigenesis, with the slight trace of free will left to us we rave like demons, invent mechanical monsters, violate all natural life, exploit one another and so accomplish the total degeneration of this stratum.

Surely it is clear now that such a personality cannot be accepted by the Spiritual School; that there can be no question of

regeneration of such a personality, owing to the fact that it is a product of the degeneration of the original man? Do you realize that the way back must be something entirely different? That it must be a transmutation of the personality involving a neutralization of the degenerate product and simultaneous regeneration of the original man? Evolution is not unconditional but depends on resolution and action, and quite a lot will have to happen before the idea of evolution can be linked with us again.

Yet God does not forsake the works of his hands: the Universal Doctrine, that is, the Christ-Hierarchy and its hold on world and mankind, descended with Adam. The world religions and a multitude of prophets and workers testify to this fact. They all work on and appeal to man's remembrance. Man took this remembrance of his original existence with him when he fell, but with the vast majority of people the urge to exist in matter is so great that their remembrance is anchored in the depths of their subconscious. As long as this is the case, practically nothing can be done for the person concerned. However, as soon as he becomes conscious of his faculty of remembrance, the resolution can awaken in him to arise from his pigsty and return to his Father.

It is in this phase that the Spiritual School touches him and the phase of conception begins. By the *Benedictio* the seed is sown in the field. However, there is no question of unconditional development. May the parable of the sower bring this home to you. The candidate must work with profound interest. Complete co-operation and continual exertion are required of him. Therefore, this book does not offer an intellectual pastime, but wants to help the divine seed to develop.

This divine seed is a power, a possibility of development which is not to be found either in the image of the true man, lost in a sleep of death, or in the corrupt self. It is given by the Hierarchy which, in the power of Christ, makes a link with the blood of the

candidate. His spontaneous response to this touch, for which he receives the necessary strength by the touch itself, makes it possible for the seed to begin to grow. In this way the phase of conception will pass into the embryonic phase in which the foundation for the new, heavenly personality is laid.

According to the extent to which this process comes into being the soul and the spirit awaken and begin to speak within man. The requirements inherent in the new life, which consequently make themselves felt, cause various inner conflicts, a profound crisis within him, because the powers of the new life affect his earthly personality fundamentally. As flesh and blood cannot inherit the Kingdom of Heaven, the pupil must execute judgement on his own earthly being and consistently persevere in the process of I-demolition. Under the constant guidance of the *Benedictio*, an intense activity, a process of fundamental reversal will now set in.

This process has many aspects and requires ever more perseverance and profound study; an entirely new field of knowledge and life will have to be discovered.

In concluding this chapter we would like to point out that, as regards the Cosmos, unconditional evolution does exist in accordance with the divine plan and that in this respect the time allotted to us is limited. A programme of development has been included in the divine emergency-plan for fallen mankind and the different aspects follow each other naturally. So a new era has now dawned, the harvest time of this period. During this time, which is of limited duration, we will have to make a decision. Those who possess remembrance are now placed before the choice of whether or not to return to the Father as a prodigal son. According to Christ's warning: „without Me you can do nothing”, they will have to realize that without the Christ-Hierarchy they are powerless, because it is the work of the Hierarchy to sow the seed of renewal in them. Furthermore, they will need to take into account that the descent of mankind is not necessarily complete even now.

A new catastrophe threatens man now that, in his persistent, blind, self-willed pursuits, he reaches out for the cosmic building materials, with the intention of making them subservient to his self-maintaining objectives by splitting the atom. The consequences of this will disturb the existing cosmic equilibrium and make life on earth impossible in its present form. May the further descent of earthly mankind, which will inevitably follow, be an added incentive to overcome these conditions resolutely and actively.

## VII

### THE WHEEL OF BIRTH AND DEATH

The fact that we belong to that part of mankind that has fallen into a lower stratum of our globe through the process of involution, places us before many consequences. The main effect is that we can ascend again from this lower stratum to the original human life by means of Transfiguration. This, in Biblical terms, is the rebirth of water and spirit, it is the rebuilding of the heavenly body, of an entirely new, imperishable personality. On the basis of remembrance this way leads back to the house of the Father, through fundamental change and by means of the royal art of building and initiation.

It is essential for remembrance to be aroused in mankind, because without it there can be no yearning for a return. When remembrance has been aroused the conditions in which we exist in our present life have to be examined. With the help of aroused remembrance we must arrive at an objective comparison between what exists now and what was once and must be again. When a new, clear insight has been achieved, fundamental change can be decided on and on this firm basis building can be started and initiation awaited. On the basis of this reality, the worker concentrates on:

1. arousing remembrance in the beginning candidate by con-

stantly speaking to him of the house of the Father and the Universal Doctrine;

2. helping and encouraging him to investigate with objective clarity his own state of being and that of human life in general;
3. causing the fundamental change to become a fact.

For the time being the ensuing building and initiation remain speculative for the candidate. Not until he is ready for it will his matured inner self authority enable him also to recognize this part of the path of return as true and right and to walk it in safety. An attempt to force one's way along this path in a speculative manner would mean another fall, and would only make the situation more serious than it is already.

Earlier we pointed out that, as a consequence of the Fall, mankind sank into a lower stratum of our globe and that the laws prevailing in our domain of life are dialectical, whereas in the stratum where we formerly lived they were static. By this we mean that everything in this world is subject to a process of rising, shining and fading, because all faculties continually change to their opposites. This is the signature of the world of time, of all that is changeable, temporal and transitory. It is the world of unceasing disintegration. The world of statics, on the other hand, is everlasting, unchangeable being; it is the world of absolute freedom, only linked to God; it is the Kingdom of Heaven.

The dialectical world is at the same time a curse and a mercy. It is a curse because nothing in it is lasting, everything comes and goes, good and evil keep each other in balance and all this is utterly hopeless and without purpose. It is a mercy because, due to this instability, nothing can crystallize permanently, eternally. It continually breaks up the evil we have committed and keeps fallen mankind in motion.

In this connection we also need to consider two other laws of nature: the law of death and the law of microcosmic reincar-

nation. Both these merciful emergency laws are inherent in the dialectical character of our stratum of life.

Death is caused by a disharmonious metabolic process, in which the renewal of cells does not keep pace with their wastage. The human organism normally renews itself within a period of seven years but, in the long run, this proves to be too slow; there is more use than replenishment of forces, more wear than renewal so that, due to all kinds of diseases, man must die. True, it is possible to prolong human life somewhat by means of eugenics, but death is inescapable.

There is a widespread belief that when man dies he will go to his eternal home, but this is a mystification and totally wrong. Like any other stratum, the dialectical stratum consists of two halves or spheres: the earthly sphere and the hereafter, divided into heavenly and hellish spheres. At death, the visible human figure disintegrates. The dead physical body stays behind in the earthly sphere, along with the blood soul and the lower aspects of the vital or etheric body. The consciousness and the soul, together with the rest of the body, which consists of the higher ethers, the desire body and the mental body, after spending some time in a region of transition, depart either for the heavenly or for the hellish sphere. On yonder side, the desire body and the mental body also disintegrate after a longer or shorter period. The consciousness and the soul remain, together with several proto-atoms from each body, in which the essence of life is preserved as the harvest of experience.

When the microcosm has emptied itself in this way, the admission of a new mortal personality in the field of manifestation becomes necessary, because of the powers that are unchained. These powers are concentrated in the aural being, the lipika, as the karma of the microcosm. The microcosm is again attracted to the earthly principle of existence and brought into contact with the parents of the new personality, which is then born in the earthly sphere and, during this process, also brought into

contact with the blood soul of its microcosmic predecessor.

In this way a new earthly life begins, subjected to the past. The wheel begins a new, downward rotation and the journey to the grave is begun again. So man, the microcosm, remains bound to rising, shining and fading, in uninterrupted, automatic repetition, without any prospect of release, perhaps thousands of times.

How can we free ourselves from this wheel? There is no way... unless man realizes his state as a prodigal son, resolves to return and begins the process of transfiguration, the process of personality exchange. Then and only then will he be freed from the wheel. No sooner and no later.\*

As long as man remains in the earthly sphere and therefore possesses a consciousness, soul and body, all the forces and counter-forces of this stratum are present in him, forming a mad whirlpool of activity. They are:

the forces of the highest stratum, the heat sphere, the forces of the Christ-Hierarchy;

the so-called heavenly forces of the reflection sphere, that is the heavenly sphere of the hereafter;

the hellish forces, and man's own forces. In this way, man is literally imprisoned in the interplay of good and evil. Both good and evil influence him, and since man himself is a combination of good and evil he is torn apart inwardly. In many people evil predominates, although it cannot completely eradicate good. In others good predominates but cannot completely banish evil.

In this connection, the meaning of the lamentation of Paul is clear: „For the good that I would I do not, but the evil which I would not, that I do''. So man is alarmed and tired, so he struggles and wears himself out and would irretrievably perish if

\* See J. van Rijckenborgh: *The Coming New Man*, chapter XVIII, Rozekruis Pers, Haarlem, The Netherlands.



death did not release him. It is true that death is 'the wages of sin' and the consequence of existing in this nature-order. But it also manifests very concretely the divine mercy that has accompanied fallen man. Indeed, the imperishable proto-atoms and the whirling forces that were unchained in the past urge the emptied microcosm to accept the manifestation of a new personality and in this way to accept a new possibility of awakening.

When man casts off the hard, crystallized material body and the coarser part of its etheric double, the vital body, and when the blood soul snaps away from the soul figure he is attracted to a region that corresponds with his inner state of vibration in accordance with the law that like attracts like. In the region of transition he becomes conscious of his state of being and then he departs for his heavenly or hellish domain.

Consequently, there is a good reason to strive for good while here on earth, and to fight and hate evil because, even though this will not enable us to attain the ultimate goal, our vibration-key is decisive for our abode in the beyond. On yonder side we therefore live among brothers and sisters and can continue our work as seekers of light and truth, in the service of mankind, under much better circumstances.\* There, we cannot be attacked and hampered by hellish forces in a direct sense, because their vibration-key does not allow them to approach us.

Our state of consciousness is also of great importance on yonder side. This state is dependant on the condition of the soul and therefore on the soul qualities developed by a positive, good life. If there is much soul quality as a result of a true and good life, seen within dialectical limits, there will be a strong consciousness on yonder side. There can also be much black soul quality as a result of a consciously wicked life; then there will be

\* However, if we have succeeded in finding the way to the absolute good during life, then we can, freed from the hereafter, ensure already in the present our entrance to the Vacuum of Shamballa, or attain a still greater and more wonderful development. See *The Coming New Man*.

also a strong consciousness on yonder side. With very wicked entities this black soul consciousness can be so dynamic that they find no possibility for the manifestation of a new personality and are withdrawn from the spheres of the earthly stratum. This condition is indicated in the Bible as 'being cast out into outer darkness'. It is assumed that these entities will be destroyed; their spirit-spark atom returns empty to its original source.

However, there are also many who have led a biological life; a life neither particularly good nor particularly bad. In fact, there is little to be said about them, theirs is the life of the man of the masses. They have little soul quality and are therefore unable to sustain a prolonged awareness on yonder side. They soon lapse into a state of unconsciousness and volatilization of the soul. As they have added to the microcosm a very small harvest of life, the wheel of life will soon force them to the manifestation of a new personality. Such microcosms need many material lives.

Since, on yonder side, one is in fact a mutilated being, not in possession of a complete organism, and because man has to regenerate from below upwards, all inhabitants of yonder side have to return to the earthly sphere, because the heavenly body can only arise through a re-creation of the whole bodily figure. For the sake of assimilating the harvest of life in the microcosm, the abode on yonder side lasts on average 600 to 700 years. During such a span of time conditions in the material world change to such an extent that entirely new experiences and opportunities are created. Meanwhile man, as microcosm, will have learned many lessons on yonder side and may have progressed from an inhabitant of hell to an inhabitant of heaven.

In general it can be said that in normal births a child is a gift from the heavenly sphere, although laden with its karma. It is different when conception has taken place in a state of excessive passion without the child being wanted, or in a state of drunkenness or any other state of intoxication, or in lunacy. In fact, the

act of procreation is a form of magic and when it takes place in such an extreme state of unholiness, hellish entities can attach themselves to the seed.

We would like to conclude with some explanation about the blood soul. The blood soul as well as the physical body and the coarser part of the etheric double remain behind. What does this mean?

The blood soul is the essence, the living nucleus of the blood and it holds the entire body together. After death a splitting of the soul takes place. The higher aspect of the consciousness, the impersonal soul, the living soul nucleus of all the past lives combined, goes to yonder side. The lower aspect remains here. It is the lower soul nucleus of the life that has just ended, lower not in a bad sense, but as the personal soul, as the blood nucleus of the personality of Mr. X or Mrs. Y. This blood soul can be seen as a cloud with a nucleus of light. If we concentrate on it, it can often be seen to take the shape of the former human figure; this gives rise to numerous mystifications of which spiritualists become victims.

The blood soul contains the bad as well as the good faculties of the deceased and it can, and often will be, transferred as a blood inheritance to congenial spirits. Such an inheritance may be accepted consciously, but it can also unconsciously exercise its influence on many; on a family, nation or race, the more so as congenial blood souls are able to unite.

The doctrine of the blood and many ancient religious customs and teaching, such as veneration of ancestors which can be expressed so clearly among German people for instance — are based on these things. Spiritual blood-ties can be very strong.

## VIII

### MICROCOSMIC REINCARNATION

As discussed in the previous chapter, the dialectical stratum consists of two spheres: the earthly sphere and the hereafter. Death does not release man from the dialectical stratum, he only goes from one sphere to the other, and as surely as death overtakes him in this material sphere, so development in the other sphere makes it necessary for him, that is, as a microcosm, to reincarnate, to take on a new personality, because on yonder side he only has an insufficient organism at his disposal.

In esoteric circles, reincarnation or re-embodiment are spoken of in this connection, suggesting the existence of some sort of after-life. This is quite wrong. Are you able to say that you have known a previous life? You are not. When you die according to your natural being, the whole of your personality will volatilize and only the fundamental fire-principle that gave you life will return to the higher self, to the aural being. Just as the being of a dog volatilizes within a few days after death, so it is with us after a somewhat longer period, if we continue to exist out of this nature.

Can one say, then, that the higher self has known a previous existence? No! It has only one existence. It began at the dawn of unholiness and has continued until this moment, albeit with countless changes. The higher self, the aural being, is a blind

urging force, the personification of a structure of forces that has escaped guidance, and the result of this is that the planet within the microcosm, that is, the human manifestation, always has to be destroyed. Therefore, there is no reincarnation or re-embodiment of the personality. Nothing remains of the mortal soul after death. The mortal soul, your I-being, volatilizes completely. Nothing is left of you, as a mortal soul. Just as the material body returns to dust and ashes, so it is with the mortal soul, for the soul that sins must die and something that is dead in this sense is absolutely dead.

When your soul has become immortal through rebirth out of water and spirit, through transfiguration, you will reincarnate only if it is useful. Then it will be voluntary and in the service of the Universal Brotherhood's great, never-ending work of liberation on behalf of the whole of mankind. In this situation, however, the process of birth is quite different.

In this context, one might ask what is meant by the wheel of birth and death. Its activity can only be understood if one sees it in connection with the entire microcosm. Let it suffice for the moment to remind you that the microcosm is emptied time and time again because of the mortality of the soul-being and its personality. That is why the microcosm wanders in the nature of death, like a rotating wheel.

Over and over again it has to take a mortal soul into its system until finally, through this soul, the possibility is freed to restore the microcosm to its original glory as intended by God, through the restoration of the original unity of spirit, soul and body, via the process of transfiguration.

Finally, we would like to point out that these things will be clear for the gnostic because of the fact that the development of the Gnosis leads to a higher good and so to first-hand knowledge. Only direct, first-hand knowledge is liberating. However, the basis of this knowledge must be a rational-moral philosophical insight and the practice of a pure, practical theology.

Gnostic-esoteric research proves the truth of all this: reincarnation, re-embodiment of the microcosm via a mortal personality is a fact! The whole process of microcosmic reincarnation can be followed by the informed gnostic. Such an investigation shows that microcosmic reincarnation is an emergency law that has resulted from our fall. It is a hard but nevertheless extremely merciful law, because it ensures the continued manifestation of man and places him before a task that is not too heavy.

We saw earlier that life cannot be maintained indefinitely because of an imbalance in the process of metabolism. The repeated immersion in death shows that the great lesson we have to learn has not yet been learned and that man has not yet begun the process of regeneration. The lesson has to be learned *here*, because it is the 'here' that gives us a complete threefold personality as regards consciousness, soul and body, and it is in this condition that the new body, the heavenly body, has to be built. The old body is the instrument with which the immortal body has to be built, for the process of regeneration has to begin where the process of demolition took place.

That is why man, as microcosm, is bound to the wheel. That is why death is always followed by the manifestation of a new personality. That is why every manifestation of a new personality constitutes a new chance of liberation for the microcosm.

Only when man has learned to build his heavenly body and has made progress with it will the moment come for him when he is liberated from the wheel. Then his death will be a resurrection in the Kingdom of Heaven, in the divine order, and certainly not an arrival in the other sphere of the dialectical stratum, although this may at best form a passage for his entrance into the true freedom of the divine order. Such a transmutation of the body can be so complete that there is, in fact, no longer any question of death. The Bible expresses this in the following way: „And God took him away“. This is said, for example, of Moses, Elijah and

Enoch. Being at an intermediate phase in the process of transmutation means that the consciousness is in two bodies, a new one and an old one.

All liberated ones are participants in the kingdom of the light. They are liberated through the process of 'the first resurrection' as the Bible calls it, and they 'cannot be harmed by the second death'. The 'second death' refers to a future closing of a dialectical period and the coming of a new day of manifestation. Besides the coming of a new Christ-intervention, this will also bring with it a separation between pioneers and stragglers.

All microcosms that are not yet able to participate in the process of the first resurrection remain bound to the law of reincarnation and also to that other emergency law — the law of karma, the law of cause and effect; the law that teaches: „what one sows one will have to reap''. This means that, quite logically and scientifically, the life of the next personality will adapt itself to *this* life. Whatever man takes up he has to fulfil; whatever he unchains he has to accept. So a new phase of existence begins where the previous one ended. No one receives a task that is too heavy; every life brings not only a burden but also a potential. Bondage to the past does exist, but at the same time a path to liberation is shown. Even though the past cannot be revoked, the law of karma keeps open the possibility of using the present in the right way.

Still, in a certain sense, the law of karma is a merciless law, for the hand of fate and the consciousness of one's lot can weigh so heavily that one becomes totally disheartened. As regards the inevitability of this merciless law, orthodox Christianity and theosophy are in agreement. Much damage has been done through the fatalistic way of seeing the activity of the law of karma, because it takes away man's courage.

In fact, all world religions, including Christianity, proclaim the law of retribution. It is a logical law and the only method of bringing man, from below upwards, to insight with regard to his

state of being. However, this law need not be everlasting in its activity, as it can be counteracted and neutralised by another law: the law of the remission of guilt.

If you gain insight regarding your state and go the path of regeneration as it is shown to us by Christianity, the age-long burden, the debt of the past, can be taken away from you. The law of karma grasps and binds you as long as you invoke its activities. However, it will have to let go of you if you place yourself, rationally and morally, under the law of the remission of guilt, providing that this is an action of fundamental life-reversal. 'Conversion' as generally understood is a mystification, an emotional activity that cannot be liberating in any way with regard to the law of karma. The possibility of remission of guilt rests on a scientific process that is radiated by the Hierarchy in the practice of the *Benedictio*.

Finally, it is worth mentioning that reincarnation should not be identified with evolution. Evolution is, as already explained, an individual and conditional process. Contact with the law of evolution is obtained through gnostic Christianity, for through His sacrifice, Christ added a new element to the earth and to the dialectical personality of man. Through this new element, man was given the ability to nullify the results of crystallization and then to begin again the process of evolution. So personal evolution is dependant on your decision and your life of action in Jesus Christ. Then, karma is no longer a law of fate but is swallowed up in the Christ-force. It is the inexpressible love of God in Christ that keeps us in manifestation by means of emergency laws and afterwards comes to liberate us.

As has been amply explained in these eight chapters, liberation is certainly not an automatic process, but an intelligent process with many aspects, with which man in his entirety has to co-operate consciously. It is with this co-operation that the great work of the Hierarchy stands or falls. The work of the *Benedictio* can now be seen in the proper light: it is the work of the Christian



mysteries of initiation. The purpose of these mysteries is to make the first resurrection possible for many and so to form a nucleus of workers in the service of Christ. So it is mankind itself that has to liberate mankind. It is in this sense that we ought to understand the words: „Work out your own salvation in fear and trembling''. Ultimately, no one can go on without the other.

Initiation is evolution which has been accelerated so that the values obtained by it can be used for the great aim: the ultimate liberation of the whole of mankind. He who longs for it can practice the Royal Art; he becomes a Prince-Rosicrucian.

To help each other on this path we possess a School, a force-field in which the work of the *Benedictio*, authorised by the Christ-Hierarchy, is developed. Anyone who is inwardly prepared and capable of going this path can join our work as a preparatory pupil. Feelings of unworthiness should not hold back. The aspirant needs only remember the words of Christ, who said that our weakness will be fulfilled through His power. Knowing this, every serious aspirant will have the courage to go on.

## IX

### THE STRUCTURE OF THE EARTH AND THE DIALECTICAL LIFE-FIELD

When we try to give an answer to the question: „How does a planetary cosmos come into being?“ another question immediately arises, namely “What are creations made from? What is the substance with which the Creator carries out his plan of manifestation?”

According to the Universal Doctrine, outer space, the universe, is filled with primordial substance, also known as cosmic root-substance. As the *Fama Fraternitatis* states, „there is no empty space“. The primordial substance in the visible universe consists of atoms of various elements in an uncombined state. For our power of comprehension, the number of atoms is infinitely great. A great number of elements are known to physical science, but a still greater number are totally unknown.

Every atom is a power; a mighty potential lies hidden within it, as you will be able to understand if you bear in mind that this is the primordial substance through which the Logos manifests itself and from which the whole of creation is built and maintained. Every atom has a radiating capacity, a definite action radius. The action radius of some atoms can be observed with etheric sight, while the radiating influence of other atoms can be perceived in other ways, as in the case of the radium atom.

Chemists and physicists are able to utilize the natural radiating

capacity of atoms. By combining atoms of different elements they bring about wonderful results and effects. Engineers, too, are able to produce sensational creations with the help of metals and various forms of energy. Yet there is still no one who knows how to set free the real forces of the atom, the entire atomic potential. Thank God, no one fully understands the art of atom-splitting, for if this were known divine creation would become impossible from that moment on as a result of the devilish nature of present-day man.

According to ancient occult science, 'matter is crystallized spirit; the primordial substance, the cosmic root-substance, is crystallized spirit, manifesting itself in various elements'.

However, taken in a general sense, this theory is too vague and imprecise, for the origin of the cosmic root-substance is still a mystery. Even though we may know something of the structure of atoms, we still know nothing about their origin. We might say that the Spirit makes use of the primordial substance to express itself, according to a definite plan, a definite thought. It is in the primordial substance that the creative plan of the Spirit takes form.

In various ancient philosophies, the primordial substance, the substance from which everything originates, is sometimes indicated as water, as the primordial water. Christianity refers to it as the 'living water' and in mythology Neptune, the God of the living water, armed with his trident symbolizing the three creative powers of God, emerges from the living water as one who initiates us into the divine state.

When a divine entity or divine hierarchy begins to carry out a plan of the Logos, the ancient saying is fulfilled: 'the Spirit of God moved upon the face of the waters'. Then, we see how a quantity of primordial substance in which all elements are present, begins to concentrate and condense. This is the beginning of a planetary

cosmos. As soon as the mass of primordial substance is sufficiently dense, the degree of density being different for each cosmos, partial atomic fission begins in its nucleus. This process follows a specific chemical formula which is different for each cosmos in conformity with the plan of creation. Then, a terrific explosion develops, a tremendous heat, an enormous fire, producing one blazing mass of energy.

However, this mass of unchained potential is not a catastrophe beyond control, it is not an experiment: it is a guided process in a great world-smithy. This process is absolutely under control.

A rotation, which was already perceptible during the condensation of the mass, now begins in accordance with a certain principle. All kinds of relationships between solids, liquids and gases, between forces and powers, now manifest themselves: a planetary cosmos is born, a future field of development for a large number of entities. Neptune has spoken his creative fiat.

Such a cosmos can never perish or be destroyed, although it can be changed by the same divine Creator, every change resulting in a new 'day of manifestation', but its source of energy can never stop flowing.

This source is fed via the north pole with an excess of power, and what might be called waste matter is carried away via the south pole. Consequently, there can never be a total consumption of all available energy through the splitting of all the atoms present in the cosmos, because in the heart of the cosmos there is a planetary motor, which is fed continuously from outside.\* In the centre of the earth a mighty centre of power, a radiant heart, a fire burns: a fire of love that burns for us.

We apologise for using such banal, technical comparisons. We did so to enable the reader to form a simple idea of what happens as a basis for further explanation.

\* Therefore, the atoms of the various strata are not split.

As soon as all these energies and forces have been liberated in the heart of the earth through controlled atomic fission, in the service of the one great, guided aim of forming a field of development, a dwelling place for the children of God, they have to go through various processes. These processes, in turn, have to co-operate with each other by means of various alchemical formulae, so that the desired result can be obtained. Just as a house is gradually built and made fit for habitation, and just as this requires many workers of various skills and professions, so myriads of workers co-operate in the building of a planetary cosmos. A number of life-waves, subhuman as well as superhuman, collaborate in the great work. The human life-wave, too, co-operated in the building of its own home in pre-adamitic times. The guiding principle that all genesis comes about by means of human heads, human hearts and human hands; that the Creator manifests himself through his creation, is therefore of great significance.

All subhuman, human and superhuman entities working in the huge workshops of the planetary cosmos, whether for their own home or in the service of others, have their domain of life, their dwelling-place, here on earth. This domain of life ought not to be seen as being on one level, but as levels, domains, spheres or strata above or below each other. Rising from the nucleus of the earth we pass through various strata, and we must learn to see each stratum as a place of work devoted to a specific process in the service of the whole and of the one great aim.

As long as we do not make the mistake of seeing our domain of life as the highest stratum, we can carry on with our reflections on the basis that has now been established.

As soon as atomic fission begins in the heart of the earth, two energies are released. This is not an energy with a positive and a negative aspect, but two energies, thus a total of two positive and two negative aspects. These two energies are perfect reflections

of each other, which means that they are inversely proportional and so they are each other's antipoles.

If these two energies work together they can realise a miracle, a great glory that contains an intense joy. However, if such co-operation is lacking, the two energies burst into a terrible, chaotic fire. The attentive reader will remember that these two energies are enclosed within one atom. As soon as they are liberated, they must co-operate freely and dynamically in accordance with the thought underlying the atomic fission; in this way they must prove their divine vocation.

To help the imaginative faculty, one could think of a wheel. The engineer takes a piece of iron, that is some iron atoms forming a mass. He forges them into a wheel which he then uses for this purpose. The spiritual principle that underlies a wheel is movement, speed, carrying-capacity, activity. If we understood how to split the iron atoms by thinking of the wheel in a creative way, the wheel would possess movement, speed, carrying-capacity and activity in itself. It would then be a living wheel. Electricity is the radiation of certain atoms. If we were able to split these atoms, we would possess a living power that would provide light and heat in itself. Then we would no longer need technical apparatus to create light and heat by the radiation of certain atoms.

All these powers, all creative realisations of this kind, are made possible through the liberation of the two inversely proportional energies of the atom. However, through atomic fission we could also destroy an entire nation in the twinkling of an eye!

There are also divine-spark atoms, which are the essence of the heavenly man. In the beginning there were two energies, two entities in the divine-spark atoms from which we, as human beings, came forth. These two entities formed each other's reflection and were inversely polarised: man-woman, together forming a cosmic dual unity. At the dawn of our creation this

atom was split. In this way, tremendous powers were liberated, and the two forces of the atom had to learn to co-operate with each other in freedom and perfection. In freedom they will meet again; however, not to be tied together, as they were in the beginning, but for the realisation of the All, of the God-man within them.

The two energies of the divine-spark atom in harmonious co-operation are sometimes indicated symbolically as 'the tree of life'; when acting separately they are indicated as 'the tree of knowledge of good and evil'.

When the two divine-spark energies are liberated in the heart of the planetary cosmos, they are guided upwards through the various strata. In each stratum they are subjected to a certain process and they perform a specific service on behalf of the whole.

The final process, the result, develops in the highest stratum. There, the two energies burst forth into glory, into a pure, blessed end-product: the perfect dual unity in which the entire plan underlying the alchemical process is revealed.

This blessedness, this absolute purity, exists in the highest stratum of every planetary cosmos. With regard to our terrestrial cosmos, this stratum is called the divine order, the Kingdom of Heaven, or the highest heat-sphere. Original mankind lived in this blessedness, in the freedom of the co-operating energies, as those who had been liberated out of the divine-spark, as a cosmic dual unity. Man was a child of God, living in God's garden, and manifesting himself in the life and in the being of God, with all the values and faculties inherent in this.

In that paradise the tree of life stood as the image of the co-operating energies, in accordance with the plan of the alchemical formula: health, strength and immortality, as static values. But of course, the tree of knowledge of good and evil was also present as the forbidden tree, for to disturb or force the co-operation of the two energies was bound to mean calamity,

disaster and death, as the natural consequence of disturbing the life-principle.

In the domain of life in which we now exist, the two energies still act separately. One of them, which can be called the female energy, is concerned with assimilation and growth, while the second one, the male energy, is concerned with manifestation and realisation. In dialectical nature we see this separated activity in the phenomenon of night, that hides the dawn, and day, that causes the sun of life to rise. The pattern of this domain of life therefore has to be dialectical, that is, unstable according to a definite, rhythmic law. This explains why the whole of nature is characterized by rising and sinking, for the two energies are not static in themselves. So the disturbed equilibrium is expressed in rising, shining and fading, and the separated activity of the two energies inevitably involves destruction and death.

As soon as man abandons the principle of true life, that is, as soon as he disturbs the divine equilibrium, the cosmic harmony, he is drawn to a lower stratum. Then he learns what the result is of disobedience to God; he experiences what it means to live in a dialectical world-order.

The history of the human race is proof that such a fall took place, with disastrous consequences. Man lost his remembrance and desecrated the various natural forces and currents in this domain of life. He spread evil like cancer over the whole domain of life, because even separated man is still a magician. Evil came about through the excessive development of the energy known as the female energy. This explains the legend of Eve.

Good, as the antipole of evil, is placed in an increasingly difficult position, and the result is an utterly deplorable, sinful dialectics, which apparently supplements and responds to the natural dialectics of this domain of life by birth and death, by rising, shining and fading, by rampant satanism and by the utmost difficulty of returning to good conditions.



What is now evil was formerly the inviolate second energy : the counterpart of the other energy that we now call good. This second energy is the female energy, but it is now limited and damaged. That is why the essence of evil is always negative and why the activity of evil must always lead to negative results.

When the energies in the heart of the earth are liberated, the globe, the concentration of primordial substance, becomes luminous. Then the dark fire moving over the face of the waters breaks forth into light. With this light come warmth and heat and consequently the possibilities for the development of life. In this way, the great plan is enacted.

This radiant, pulsating life, which fulfils a process, a task in all strata, can be compared with the soul, with the blood of the planetary cosmos. In each stratum, this blood has a specific composition, in accordance with the nature of the stratum. As a result, the entities that manifest themselves in a particular domain of life possess blood that is in accordance with the light-principle of that domain. That is why, here, we possess blood in which the separation of the two energies is expressed.

The soul, the blood, contains the principles of day and night, of good and evil, of light and darkness. It is therefore sinful and afflicted with the troubles of this stratum. Consequently, our bodies, too, are formed in accordance with the same principle of sinfulness and are therefore also subject to death. The gluten, the body of sin in the blood, is the satanic form of the female energy.

It is through the nature of the blood that we are bound to the wheel of birth and death, to the stratum of dialectics, and we will remain so until, driven by the spiritual urge of remembrance, we realise our lost sonship, fathom our present condition, penetrate the purpose of the All and cause the fundamental change to break through in order to return on this basis to our original home.

What ought we to think of the atom bomb, in this context? What should our attitude be towards atomic fission?

Literature on these new scientific discoveries says that the term 'nuclear fission' glitters in many colours, radiates a hopeful light and lures us to dream of possibilities that may one day grow out of nuclear fission to provide a paradisaical era of technology.

We certainly do not share these dreams! On the contrary, we see a terrible catastrophe growing out of this modern discovery of natural science. It is possible that this catastrophe can only be observed by esotericists, who are not deeply immersed in the world of technology and science.

It has been discovered, so it is said, how to split atoms of the element uranium. However, this is a very feeble imitation of what happens in the heart of the earth, under the guidance of the Hierarchy of the Light. There are legions of elements and what the sorcerer-physicists are able to do can be compared with the feats of the Egyptian magicians who, in the presence of the Pharaoh, tried to imitate the magic of Moses. Even so, this discovery constitutes a danger of the first order, because there are two aims involved in the liberating of atomic energy: firstly, the creation of means of destruction for purposes of war and, secondly, the advance of technology.

It is obvious that the first objective will result in disaster. However, we ought to understand that the second objective, the so-called peaceful application of atomic energy, will also cause disaster: the suicide of this world-order.

As we have seen, a guided process of atomic fission takes place at the heart of the earth, to supply all the strata with the necessary energy. Until now, no atoms were split in the other strata of the earth; there was only a rearrangement of atomic bonds. Even now, one may still hope that what is called atomic fission is really only the disintegration of atoms of a certain element into atoms of other elements, or in other words that uranium is not a real element but rather a combination of a

number of unknown elements, which are liberated through fission. So the energy liberated in this way, although enormous, would still not be equal to the energy that would be liberated if an atom were really split.

Yet the present situation is still very dangerous because the harmonious atomic arrangement that exists in all the strata of the planetary cosmos will be disturbed by such an anarchic encroachment on the foundations of the cosmic order. In other words, even peaceful applications of this energy will bring about cosmic change. The relationships between the strata will be changed and totally different currents will develop in order to prevent the threatening disturbance of equilibrium. In this connection we would like to remind you that the fuel which is used for the energy necessary to the cosmos is supplied from outside via one of the poles, while certain forces are carried away via the other pole. The supply of these forces and fuels from outside the cosmos is connected with cosmic radiations.

Because of the anarchy of physical science, the foundations of our life-field are affected and the equilibrium of the cosmic forces is disturbed. Once again, man is interfering with forces he cannot control. Once again, man is violating the divine forces to misuse them for his own egocentric ends.

Once again, the Hierarchy is intervening to prevent the impending disturbance of equilibrium. Inevitably a cosmic, atmospheric and spiritual revolution has begun that will put an end to the violation of cosmic laws perpetrated by modern man in this dialectical life-field. Total changes are taking place in the atmosphere; the proportions of oxygen and inert gases are changing radically as a result of the 'deluge by fire', which will take place, accompanied by great natural catastrophes, different cosmic radiations and so on. Life as we know it will become impossible. So science, and with it the whole of mankind, will perish by suicide.

In 1945, the atom bomb struck the world with consternation

and put an end to the Second World War; but a much more terrible catastrophe has now begun, the more so because in the world of technology and physics, Russia will add more fuel to the flames, and it will be a more than formidable fuel. Some years ago we read that Russian scientists were making a special study of cosmic radiation and were experimenting with it. It was suggested that they had made a discovery in comparison with which the science of atomic fission paled into insignificance. In fact, the Russian scientists want to appropriate the energy intended for feeding the heart of the earth, the working material of our cosmos, for dialectical purposes. They want to use the energy of the atoms of the primordial substance and the forces of the Sun-Logos directly. In comparison with this, the laborious production of destructive energy from uranium atoms will seem like child's play.

In the light of esoteric science, the result of using the forces of the cosmic root-substance in this way is easy to guess. The tragedy of Atlantis is repeating itself before our very eyes. The ambitions of the scientific world are proof of the reincarnation of Atlantis, a kingdom that also perished through interference with the divine foundations of the cosmic order. However, at that time it was not through science but through the priesthood. This time, the destruction of the world will come about as a result of the work of dialectical science.

It would be better for present-day mankind, laboriously engaged in all kinds of repair and restoration attempts, to dispense with all those platitudes about so-called order and begin by locking up all the experimental scientists and leading figures connected with science and to declare them downright dangerous, criminal and insane. However, this is, of course, impossible and one would naturally not do so. Such a purge is not possible because sadly, mankind will only learn through experience. In principle, then, the destruction of this world-order is already a fact. In practice, it will become a fact within a for-

seeable time. It is only a question of a few hundred years.

Our domain of life, the dialectical stratum, that has become so wicked and unholy, will be cleansed and the conditions of natural dialectics will be restored. This is a matter of sober logic. When the priesthood of Atlantis was singing its highest songs of power, it perished. When Aryan science seems to be at the height of its triumph, it will perish with all its worshippers, who are participating in modern idolatry.

Now that all this has been said, the reader will perhaps understand better than ever why the Spiritual School is calling all right-minded people to reflect and to proceed to fundamental change and structural renewal. The fact is that everyone will be confronted with an inescapable choice: will he be among those who perish with their idol and have to repeat things in a new dispensation, or will he be among the pioneers, who will take all the necessary measures as to consciousness, soul and matter not to be hurt by the second death and who will proceed to the higher good. The question is: will you join the pioneers or won't you? Both ways have their consequences!

Various theories exist regarding the ancient, lost world-empire of Atlantis. However, there is very little precise knowledge about it, which accounts for the multiplicity of the theories and speculations; occult science does not provide the laity with one single detail. Yet it is an established fact that nothing in the dialectical world-order is lasting, for values, forces and conditions are constantly changing. Consequently, there can be no building in this order, in the sense of constant unfoldment and growth, because every rise is followed by a fall. In the original dialectical order this rising and fading of things was not analogous to good and evil; it did not mean that good was nullified by bad, and bad, in turn, by good. In the beginning, rising and fading was simply a process of change. How long a particular situation lasted was not

determined by man or by human influences, but by the natural laws of this stratum of life.

However, the fall of man also disturbed and corrupted our stratum of life, so that natural dialectics has now been replaced by avenging dialectics, a situation in which, through man's activities, tensions repeatedly arise which call for destruction and change. In the pre-human state, re-grouping of continents and seas was not a catastrophe for mankind, but it is now, because the processes of natural and avenging dialectics are encroaching on each other. Natural dialectics is repeatedly forced into action by man's wickedness, by human dialectics.

As one might imagine, the appearance of the earth during the Atlantean period had to change into that of the Aryan period, through the action of natural dialectics. One might also be able to imagine that the governors of our fate made use of this change to teach mankind a new lesson, to open a new possibility, in order to teach man how to go the path back to his original home, the Kingdom of Heaven.

However, one might also imagine that, in view of man's sinful state, the change of natural dialectics could be used as a punishment, as a great twilight, an extinguishing of unholy consciousness, as a 'draught of oblivion'\*. Then, for the sinner, the new surroundings provide a clean slate, a new beginning, and for him, too, the change of natural dialectics would be a portal of renewal.

Two developments are therefore conceivable: one for the part of mankind that did not participate in the great sin of the Atlantean period, and one for the sinful part. These two developments actually exist. We are now living in the Aryan period. One part of mankind lives in this period as a consequence of the sin of Atlantis, having been hurled into this epoch with a draught of oblivion. The other part has received great new possibilities.

\* See *The Alchemical Wedding of Christian Rosycross* by J. van Rijckenborgh, Rozekruis Pers, Haarlem, The Netherlands.

That is why we speak of an Aryan period, for this means literally ,the period of sanctification'. A true Aryan is a saint ; one who, with the help of natural dialectics, passes through the portal of eternity of the true Kingdom. Orientalists have made Aryans of all Europeans. This stupidity became an insanity among the Nazis, who imagined themselves to be king-Aryans and awarded themselves the right and the power to ,aryanize' others.

A further re-arrangement of the continents, analogous to the one described here, is now approaching. A new era will dawn, the Jupiter era, in which all matter in its present form will be done away with. The sinners of this dispensation, those who have become completely crystallized in matter, will no longer be able to maintain themselves in this life-field, which will then be without matter, and they will perish. In this way, the separation between the two developments will come about. All the processes connected with this will become increasingly apparent, namely, the processes of degeneration, harvest and liberation, and finally, the great end-processes.

## **X**

### **THE THREEFOLD, NINEFOLD AND TWELVEFOLD COMPOSITION OF MAN\***

It is usual to speak of the human 'spirit' and the 'spiritual' activity of man. The word 'spirit' is used in everyday speech, particularly when intellectual activity is meant. Yet nothing is known of 'the spirit' as a concept or as a being. A little is known of spiritual activity, and one can follow something of it, but the rest eludes us and when little is known about something, there are always disputes, vehement affirmations and denials, and no end of speculations.

The same is true of the concept of 'soul'. What is the soul? How is it related to the rest of man's being? On this subject, too, alarming ignorance, groping and speculating are displayed. The science known as psychology, which means the science of the soul, knows about many things, but least of all the soul. A psychologist is no doubt a capable man, but he is certainly no expert on the soul in the true sense of the word.

This is equally applicable to the nature of the human body. When one speaks of the body, one is generally only thinking of the material vehicle. However, the fact that the body is an extremely complicated system entirely escapes the attention of most people.

\* See appendix



The Universal Doctrine speaks of the ninefold composition of man, divided into three main aspects: spirit, soul and body. We therefore speak of the spirit figure, the soul figure and the bodily figure. This tenet is entirely in agreement with the wisdom handed down to us in the sacred books of all ages.

In the Bible, man enters the stage as A.D.M. ; three sounds that are translated as Adam. These three sounds taken in succession represent spirit, soul and body. Cabbalistically, they stand for the number 1440. The letter A is Aleph, equivalent to the number 1, which indicates genesis, manifestation, the source from which everything comes forth, the spirit. The letter D is Daleth, equivalent to the number 4, which means 'equalizer' or 'door' — typical indications of the functions of the soul. The letter M is Men, equivalent to the number 40, which refers to the finisher, the fulfiller, the executor, the bodily figure. The word 'Adam' therefore never indicates an individual, but mankind in its entirety, in its manifestation as spirit, soul and body.

At the end of the Bible, in the Book of Revelation, mention is made of the 144,000 liberated ones (= 9). Here again, mankind is meant, but now as an exclusive group: mankind in so far as it participates in redemption. It does not refer to a group of exactly 144,000 entities, but to those who have successfully submitted to the process of regeneration according to spirit, soul and body. The three naughts refer to the cycles of fundamental change through which that part of mankind has struggled. The rest of mankind is referred to in the Book of Revelation partly as failures and partly as stragglers.

In mentioning all this, we wish to make clear that the threefold and ninefold composition of man is safeguarded in the holy scriptures. Nine is the number of mankind. Moreover, nine is the number of Mars. In esoteric philosophy, Mars indicates the will, the self-creating activity of man, the divine power of man, and therefore also: man as magician.

When Christ says: „I say unto you, you are gods“ he is referring to the divine faculties of man, by which he would be able to govern his entire ninefold manifestation. Man is a fallen God, a fallen child of God.

There is also a twelvefold aspect of man, for beyond the nine aspects of the human manifestation we distinguish in our philosophy the three aspects of the central spirit or monad. The term ‚central spirit‘ is not to be understood as a figure, as in the case of the ninefold aspect, but as three principles, three powers; the three divine powers — already indicated as the divine will, wisdom and activity — that manifest themselves in the ninefold figure.

These three powers are therefore transcendental, which means that in principle they stand outside and above the ninefold creature. Yet this threefold divine power, this divine spark, is immanent in the space of our cosmos, in which it gives rise to the ninefold creature on behalf of its life-manifestation.

To summarize, we distinguish in man a spirit figure, a soul figure and a bodily figure, these three constituting his form-manifestation. We also distinguish a central spirit, which constitutes the divine power using the bodily form. The spirit figure, soul figure and bodily figure together form a system of vehicles, a tabernacle. The central spirit or monad is the Lord of this vehicle.

In the previous chapter we stated that ‚there is no empty space‘. In other words, space, the universe, is filled with primordial substance. This space, the universe in which the spheres revolve in their orbits, is known to us as the seventh cosmic domain.

It follows that there are six other cosmic domains, from which the seventh originated. Our concept of space only covers one aspect of the universe; we only know something of this one aspect. Atoms of great numbers of elements are radiated into our cosmic domain from another cosmic domain, or are called into

being in our cosmic domain by radiations from another one. In other words, behind the factual conditions and manifestations in our universe lie causes which, for the present, are unfathomable and which are transcendent in relation to the creation and creature of the seventh cosmic domain.

The cosmic domain in which we live is therefore the domain of manifestation. At the dawn of human existence, the central human spirit, threefold of aspect and coming from afar, was bound to an atomic principle in this space. Then, through the creative fiat of the Logos, this atomic principle divided into two co-operating energies, a male energy and a female energy, inversely polarized, which from the beginning were called to work together for the honour and glory of the divine plan.

In this way, the spirit attunes itself to the nature of the seventh cosmic domain, in which it manifests itself through atomic fission. Through this, two inversely polarized energies, the male and the female, are liberated. That is why in all life-waves, outside our cosmos as well as within it, there are two aspects of manifestation: one pronouncedly male and the other pronouncedly female. Therefore, from his first appearance, the human being is manifested as man and as woman. As soon as the biune proto-atom falls apart, there are two beings. We will deal with the task of this duality in more detail later.

As soon as the central spirit or monad breaks out of the proto-atom, as if from an egg, it attaches itself to a figure: the spirit figure, which has three aspects. The result appears as a structure of lines of force. The spirit figure attracts forces from the surrounding primordial substance. Then heat, radiance and light develop and the spirit figure, man according to the archetype, is ensouled. The human soul figure, also with three aspects, is born.

With the help of the forces that were attracted, the concentrated primordial substance, the process of building, of realisation,

now begins. In this way the ensouled idea becomes a form, a shape, again with three aspects. The ninefold man is now born, according to spirit, soul and body. He is immortal, glorious and omnipotent, manifested out of the Spirit of God. In the body, both soul and spirit speak. In the soul, both body and spirit manifest themselves. In the spirit, soul and body reveal themselves.

In the thinking faculty, which has its seat in the head sanctuary, the eternal spirit ought to speak and be reflected. In the desire or astral body, which has its seat in the heart sanctuary, the eternal soul ought to manifest itself.

In the material body which, as a vehicle of realisation, possesses in the pelvic sanctuary a creative vessel of spirit, soul and matter, the immortal man ought to demonstrate and manifest himself.

If things are as they should be, when the will- and thought-centres are functioning, spirit and matter ought to meet each other in the aspect of the soul indicated as nerve-fluid. When the wisdom-centre is functioning, spirit and matter ought to meet each other in the aspect of the soul indicated as the material blood. When the activity-centre is functioning, spirit and matter ought to meet each other in the aspect of the soul indicated as the lymph fluid. Finally, if everything is as it should be, the entire soul and material body ought to communicate and prove themselves to the threefold spirit figure (divine spirit, vital spirit and human spirit) in the results of their activities.

In the next chapter, each of these nine human aspects will be examined more closely. For the moment, we only intend to give a general explanation and some basic details.

From what has been said so far, it may have become clear that we do not confuse the soul with the spirit. On the one hand, the soul illuminates the spirit, while on the other, the soul sustains and

manifests the bodily figure; it makes it possible for the bodily figure to exist. In the Universal Doctrine, the soul is often indicated as 'the blood', an indication that is intended to be a synthesis of all the aspects of this great principle of life. The Bible and other holy scriptures are clear in this respect: „the soul of all flesh is the blood'' (Leviticus 17:11) and „flesh with its soul, its blood, you shall not eat'' (Genesis 9:4).

We would like to point out that Genesis chapter 9 should not be interpreted as referring to capital punishment. It does indeed say, in verse 6, that „whosoever sheds man's blood, by man shall his blood be shed'', but this does not refer to capital punishment but to the consequence of satanism, the intentional causing of ether-bleedings by those living in the material sphere. Verse 6 is therefore a direct reference to the karmic law: „what you sow, you will also reap''.

## **XI**

### **THE SEVEN-BRANCHED CANDELABRUM AND THE HUMAN TEMPLE\***

As explained in the preceding chapter, the bodily figure of man has three aspects:

1. the thinking faculty;
2. the desire body, also known as the astral body or respiration field;
3. the material body, with its etheric counterpart, the etheric double.

The soul figure has three aspects:

1. the fire-figure or rational soul: the mental blood, the link between the spirit and the thinking faculty and head sanctuary in general, which is active in the nerve-fluid;
2. the power-figure or emotional soul: the astral blood, the link between the spirit and the desire body, which has its focus in the heart sanctuary and is active in the blood;
3. the life-figure or consciousness soul: the material blood, the link between the spirit and the material-etheric body, which has its focus in the pelvic sanctuary and is active in the lymphatic system.

\* See appendix

The spirit figure also has three aspects:

1. the divine spirit;
2. the vital spirit;
3. the human spirit.

These are active, via the corresponding aspects, in the threefold soul figure and, through it, in the threefold bodily figure.

The ninefold human manifestation is guided by a formless, threefold spiritual principle, the central spirit or monad. This threefold spiritual principle represents:

1. the governing principle;
2. the building and maintaining principle;
3. the form-giving principle.

These manifest successively:

1. the divine will;
2. the divine wisdom;
3. the divine activity.

So before us stands the twelvefold man, whose three principles lead to nine manifestations. The twelvefold principle of man corresponds with the twelvefold zodiac. It is symbolized by the twelve shewbreads placed before the Lord in the temple of Jerusalem. The pupil on the path who becomes conscious of this twelvefold fullness and, after his regenerative ascent, is enabled once again to make full use of his microcosm is said in the Gospels to be 'twelve years old'.

There are a number of beautiful myths and legends about the twelve year old Jesus. However, according to gnostic understanding, this refers to the twelvefold, conscious man who can offer the Lord his twelve shewbreads and who enters the temple of the world to meet the teachers of dialectics and to do battle with this world.

As soon as the religious seeker has risen above the stage in which he considers the Bible as a historical account or mystical story, he is able to realize the enormous depth of the Gospels.

In the primordial substance, in the universe, in the space of the seventh cosmic domain, we find the forces and substances from which the ninefold man is built and through which he is sustained according to his ninefold being.

We distinguish three primary elements and three secondary elements. The three primary ones are: the invisible fire, the living water or primordial substance and light. The three secondary ones are: air, earth and water. The dark, invisible fire hovers over the living water and through this encounter, heat and light come into existence. The fire and the living water are revealed to us by the light. The secondary elements are also formed through the light, out of the living water and by heat. In this way, through alchemical transmutation, solids, liquids and gases come into being.

A simple example, though very incomplete, gives some idea of it. When a kettle of water is heated and the water comes to the boil, steam, a gas, is formed, but there is also crystallisation, scale, earth, as well as the remaining mass of water. If the remaining water is evaporated, sediment and water will again be produced. It is therefore a cyclic process.

We have seen how the three secondary elements are formed from the three primary ones. However, this entire cyclic process of movement and transmutation must be kept in motion by a primary cause. This cause is the seventh, or in fact the first element: the Logos. So there is a 'seven-force', a holy Seven-Spirit, that generates, sustains and maintains the All. You will now understand what is symbolized by the seven-branched candelabrum that stood in the sanctum of the tabernacle, near the table with the twelve shewbreads. Among other things, it gave expression to the seven powers of the seventh cosmic domain, the seven exalted elements from which, through which and in which the twelvefold man fulfils his task. If we consider the twelvefold man in the highest state of his glorious development, if we consider him as he ought to be, can be and originally was,



nurtured and guided by the light of the seven stars, the seven-branched candelabrum, the seven elements, we will understand that he was and is a true child of God in the literal sense of the word. In this glorious state there is a first-hand binding between God and man, a personal knowing and meeting.

A light, a vibration, a flame of love goes out to God from this twelvefold man, and through this daily, perfectly natural offering from within, the link between God and man is established from first-hand understanding. Then, the sanctum sanctorum of the tabernacle stands before us.

In the sanctum sanctorum we see the golden censer, as the symbol of the twelvefold, glorified man, shining in his soul-quality. From this, one can instantly see the folly and negativity of incense-burning. The incense that comes from within, the vibration-power of the radiant being of the true man, that makes and maintains a binding with the Hierophants of the Light by virtue of that 'sweet-smelling odour, well-pleasing to God' as the psalmist says, is parodied by the burning of artificial incense, with the intention of arousing etheric vibrations.

In the sanctum sanctorum we also see the ark of the covenant, in which the direct meeting with God takes place. In the ark we see the golden vessel with manna, the bread of life, and the staff of Aaron and the tables of the covenant. These symbolize the bread that is extended directly to us; the universal power which is our possession; and the holy law, which we know and possess fully, and out of and through which we live.

So the binding between God and man, between the light and man, is deeply anchored in the Bible, and everything we have said so far about initiation and admittance to the Hierarchy, and about a living participation in the Hierarchy, is therefore not some one-sided Rosicrucian philosophy, but the Universal Doctrine, which we are transmitting to you. All these things, handed down to us by the Bible, are not sounds from a remote past, but from the eternal now.

The twelvefold man carries the tabernacle or temple in his own being. We have already mentioned its three sanctuaries : the head sanctuary, the heart sanctuary and the pelvic sanctuary.

In the head sanctuary is the table with the shewbreads and the seven-branched candelabrum. These forces and lights represent the human zodiac and the human planetary system. In the head sanctuary, the twelve signs of the zodiac must shine, nurtured and guided by the seven elements.

In the heart sanctuary are the ark and the censer. The censer is the breastbone, the sternum (this word means 'radiator'). From the sternum, the 'sweet smell' rises up, outwards and inwards, and via the spinal column. In the heart sanctuary, behind the sternum, the thymus gland is also found. This is the inner ark of the covenant. In the pyramid of Gizeh, this ark is symbolized by the open tomb in the King's Chamber. This tomb is still open, and will remain so until God himself has closed and sealed it. One is also reminded of the ark of Noah, which was also closed by God, so that Noah could sail undisturbed over the sea of life.

The pelvic sanctuary is the forecourt of the temple, but at the same time it is the reality that the priest re-enters after he has performed his work in the temple. As the focus of action, it is a centre of etheric forces (building materials) fed by the spleen.

The three sanctuaries are closely connected with each other, both anatomically and according to their physical functions, but from the spiritual point of view, their co-operation is a great and sacred miracle. The forces of the pelvic sanctuary can rise up, through the eight openings of the sacrum (take note of this name) into the spinal tower of the spirit-fire as far as the sanctum (head sanctuary) and the sanctum sanctorum (heart sanctuary). From there, the priest can descend into real life to perform his work in the service of the Lord.

We have shown you something of the tabernacle, but apart from giving you a general orientation, it is in fact of no use to you, for

the human tabernacle in its present state is dialectical. In the head sanctuary, a biological consciousness rules; in the heart sanctuary, the soul-forces of the lower man predominate; and the etheric forces in the pelvic sanctuary are in accordance with this.

The man of today is called to build a new temple which, although it has to resemble the original human tabernacle, is fundamentally different. This is because man is no longer a complete twelvefold human being. True, he is in principle, but in practice he is in a very mutilated state. The spirit figure and soul figure function almost automatically. There is no longer any question of conscious guiding, building, ordering and prompting by the spirit. The soul-state is in accordance with this total aridity, this spiritual sleep of death. Of the original divine creation there only remains a biological, mechanical man, in a heavily crystallized bodily figure. There is no longer any question of a binding with the Logos, with God; man is a broken reality. The sevenfold fire that burns for mankind has become a mere symbol, and the shewbreads, the candelabrum, the incense offering and the ark are nothing but church ornaments.

The old temple, the tabernacle, represented the ideal, twelvefold man, with all the spiritual attributes and powers that were necessary to him. But at the same time it emphasized the fact that man had been driven out of this temple, that he could no longer use it. Only the priests could enter the sanctum. Only the high priest was allowed, once a year, to enter the sanctum sanctorum. So only through an intermediary could man obtain a binding with the Logos: the priesthood was the link between God and man. A heavy veil hung in front of the sanctum, and an even heavier one hung in front of the sanctum sanctorum. This is also true with regard to the body. It is true that we speak of 'self-freemasonry' and perhaps you will say that we have risen above the phase of priesthood, but what does your self-freemasonry mean? You are bound on all sides!

When you want to do good, you either do evil or unchain it.

Such is the law of dialectics, the law of opposites, which keeps good and evil linked with each other in a constant rotation. You are imprisoned in a borderland. So the question may be asked — and you will ask it if you are honest, or have come to a total spiritual deadlock or to the end of your experimentations — „How can I rebuild the temple ? How do I reconstruct the original man ?”

This can only be done through the power of Christ, without whom you can do nothing. We have told you about the blood as the soul; about the soul as the light; about the light that makes things manifest; about the light that ignites the candelabrum; about the light as the building and maintaining principle.

Just as the All manifests itself in the cosmos through the light, so the true man must also come to resurrection and salvation through the light of the soul. If we were to say that the blood of Jesus Christ cleanses you of all your sins, we would not just be parroting some quotation from a religious tract, for it is a clear, scientific fact.

When that light has been born in you through the activity of the four holy ethers, and dies daily in you, the veil will be rent and you will find the entrance to the new temple. Only then will you be free from the borderland and rise above the old testament phase. Then, like John on Patmos, the seven golden candlesticks will be restored to you in great glory and will be to you as seven stars in your right hand. You will then use these powers positively and directly in your new inner temple. The golden censer will burn and the open tomb of the pyramid will be closed by God himself. You will travel to new lands.

## **XII**

### **THE PROCESS OF REGENERATION AND SALVATION OF THE WORLD**

In the preceding chapter we spoke about the human temple in relation to the ninefold and twelvefold composition of man. We said that the pupil on the path of liberation will need to build a new temple.

There was once an unviolated human temple within man, in which he experienced a direct binding with God. After the fall of mankind, there was a symbolic temple outside him, in which the binding between God and man could only be realised with the help of the magic of the priesthood.

This old temple has been destroyed by Jesus Christ: Christ has rent the veil before the sanctum sanctorum and so opened again the direct way to God for every human being. Through the shedding of His blood, Christ's soul-force became an atmospheric force in which we can all participate. It is in this force that man is now called to self-freemasonry, to self-liberation by building a new temple.

This urge to build a new temple is being exercised on mankind and manifests itself as a spiritual-atmospheric phenomenon to which man reacts in one of two ways: by natural, spontaneous religiosity or by the spiritual urge of remembrance. There is also a degenerate sub-class of human beings who do not react in either way and in whom neither religion nor remembrance speaks.

The religious person enters into the spiritual-atmospheric urge, which he experiences and worships and to which he tries to react. But he has no remembrance, no gnostic awareness, he does not know how to react. So no regenerative process can develop, from below upwards; there can be no path of sanctification or initiation. At best, there can only develop a process of purification of the life of the person concerned on a horizontal level, by his turning away from a certain state of life and adopting a new one. However, this new state of life will be on the same level as the old one.

Since true knowledge is lacking, there can be no structural renewal. This explains the biblical saying: „My people are destroyed for lack of knowledge''. The word 'knowledge' should not be understood as 'intellectual comprehension' but as the knowledge that makes possible the realisation of the process of rebirth out of water and spirit.

The religious person is not interested in this knowledge, because he cannot grasp it. He bows completely to authorities, whether they be the church or the Bible or the dogmas founded on them. Such a person may be very mystical, devout and zealous, but he lacks the potentialities of renewal and therefore remains imprisoned within the boundaries of dialectics. Consequently, the mystic life is characterized by the familiar rising, shining and fading. The religious person does not go beyond the old testament phase. For him, the tabernacle is the outer temple, and as the priesthood is no longer pure or in possession of true knowledge, chaos, destruction and degeneration arise. Our time provides ample proof of this.

Man still desires a temple outside himself, but since the Christ-force has become atmospheric, this is no longer possible. The Christ-era confronts man with the requirement of re-building the temple within himself. All efforts to renew the church must come to nothing, because the leading groups of the church, the theologians and priests, are no longer able to enter the sanctum and the

sanctum sanctorum as enlightened priests and high priests. They lack the knowledge of enlightenment, the power and the character necessary for this, so they are unable even to fulfil their original old testament task. Consequently, the church is in a hopeless position and is increasingly becoming a mere social and ethical body.

In antiquity, priests were also magicians. A priest had to be an initiate, a pupil of the Spiritual School, that is, a school of prophets. Needless to say, our universities do not meet this requirement. Modern theologians are no more than religious men who are in no way to be distinguished from the average religious masses. If the church wishes to resume its task in the world's spiritual life, it will need to be guided by priest-initiates who will have to try, very slowly and therapeutically, to raise religious man out of the bondage of the old testament phase by means of a new, magical method.

In the next chapter we will investigate whether the methods of certain churches and other religious groups can help in this direction.

We will now compare the religious person with someone who has remembrance. Such a person follows his kingship as an atavistic remnant and seeks a method by which he can realise it: he wishes to supply what he lacks and therefore resorts to experiments with magic; he wants to fulfil his as yet undefined urge in his own power; he wants to attain liberation by practicing exercises: he seeks power.

He lives in the delusion that such a kingship can be attained in his present state and with his present means. But this is impossible: dialectical man cannot attain kingship. 'Flesh and blood cannot inherit the Kingdom of God'. So a terrible chaos, a thousand and one occult methods and an amazing amount of literature come into existence.

As a rule, the person with 'remembrance according to nature'

is not religious. He is not averse to things like magic ritual, but true religious expression is foreign to him ; he does not seek inner guidance from God ; he does not ask for the will of God. He seeks only attainment and power for himself. If you are someone with 'remembrance according to nature' you will recognize yourself in all this.

The whole business of occultism is a terrible weariness and an appalling woe. It is seeking without finding, striving without results, walking without light. All of it remains on the level of dialectics. It is just as bad as the church ; it is only bad in a different way. In fact, there is nothing to choose between them.

As already explained, the Universal Doctrine makes it clear that remembrance is a necessity. In the first place, it is necessary to give us consciousness of our fall, of our sunken state, of our appalling blindness and ignorance. The esoteric person needs to realize his state as a prodigal son. He needs to discover that a new man and a new temple must be built ; that the only way of liberation is the way of rebuilding what has been lost. He needs to discover that he has lost his original light-power, but that the Christ will return it to him.

Then he will reach a new religious standpoint, a new religious orientation, for then he will be both a religious man and a man of remembrance ; someone who knows himself to be completely dependent on God ; who loves God above all things and expects everything from Him ; someone who knows from inner knowledge that there is a living binding with God. Only from this binding can an ascent develop. In this way, the basis is laid for the priest-kingship, for the universal guidance of mankind.

This development is set out by the modern Rosycross, for it combines and encompasses esotericism, the Universal Doctrine and religion ; temple and philosophy ; inner school and church. As an organisation, the Rosycross can do nothing for the person who is only religious. It endeavours to make the natural-occult



person religious by arousing in him true humility and consciousness of his dependence on God and then to show him the upward path and guide him along it. Only in this way can the new inner temple be built.

How is it that no remembrance speaks in the person who is only religious? It is a result of a deeper anchoring in the matter of dialectics, through which a different blood-state has come into being. When we say 'deeper anchoring' we do not mean 'bad', but are referring to a state of being almost totally cut off from the original world of mankind. The other group has had, from the beginning, a binding with the original world-domains. So one of the results of the work of the Spiritual School is a renewed awakening of remembrance in the entire group of people who possess it. The second group, those who are only religious, have totally lost their remembrance and are therefore structurally different. The inner cause of this loss is unknown, at least to us; we only have to take it into account.

The person with remembrance, the esoteric person, can and must be religious, but the religious type cannot be esoteric. The person with remembrance can learn from the devout and convinced religious to be truly religious, but the reverse is not possible.

When things go wrong in the religious camp, when all efforts to revivify the church fail and people wonder what the reason could possibly be, the matter is perfectly clear for the gnostic. Yet he cannot explain it, for he would not be understood. That is why it is the task of the person with remembrance, by proceeding tactfully and attuning himself entirely to the nature of the religious person, to enter into a helpful meeting with him and to guide him to a certain extent.

This has often happened in the history of the world. Only think of the old testament story of Hiram Abiff, the master-builder, who helped Solomon to build the temple. Solomon, the religious man, was filled with longing to see a temple arise in which he

could worthily serve his Lord and God. However, he was unable to build this temple himself and called for the help of the master-builder. The master-builder is the transfigured one, who knows how to build the true temple and who possesses the inner power and ability necessary to build it.

If the churches of today wish to come out of their impasse, they will have to accept similar assistance. But this would involve recognition of their own hopeless state, which can hardly be expected under the present circumstances. Moreover, such co-operation, which has to come about sooner or later, is accompanied by many problems.

In antiquity, there were periods in which the church — the religious masses — was entirely under the guidance of initiates, of those with remembrance. Then came a time in which initiates only helped with temple-building, giving instructions and so on. Later, even this contact was severed and the degeneration which then set in led to the present condition.

Now, it is no longer possible for the church to go all the way back by accepting first the partial co-operation and then the full guidance of those with remembrance. Cosmic conditions have been totally changed by the advent of the Christ-Spirit. Consequently, the church has lost its old significance; the task fulfilled by the church in antiquity has come to an end. The veil of the tabernacle has been rent asunder and man can no longer be brought back to his old testament infancy. Whatever efforts are made to do so, they will not succeed.

It is possible and necessary for everyone, whether religious or occult, to establish individually a first-hand binding with the Christ-radiation, directly, without any intermediary and free from any authority. In Christ, the way to self-authority is safeguarded for everyone.

To meet the new requirement, a new magic method is necessary. For this purpose, a new gnostic world-brotherhood has been

formed, living by both religion and magic. There is a new freemasonry, founded on a positive, Christian basis.

As a result of this Christian magic, which has begun in all countries throughout the world, a horizontal radiation has been formed in this world-field that is not to be explained from the world-field itself. In this radiation-field, which spans the whole world and is sustained by a system of fire-temples, the whole of mankind is immersed. As a result, a wonderful reaction is developing. The criminal and downright evil element will be excluded. Those with remembrance will find the way to the true path and the religious masses will be able to celebrate their contact with Christ in a different way, free from personal authorities, free from churches.

So the great work of the salvation of mankind will be carried out by the neo-Christian magic of the world-brotherhood, supported by a horizontal power-field. The great task placed on the shoulders of all esoterics should now be clear to all those who desire to live in this radiation-field. The call of the Brotherhood goes out to all who can understand to put their hands to the plough. The great work on behalf of mankind is calling for workers!

### **XIII**

## **THE NEW WORLD-BROTHERHOOD AND THE DANGERS OF THE CHURCH**

To deepen your understanding, we will repeat a few basic ideas of spiritual life.

Man is the image-bearer of God. He represents God within himself. Formerly he was completely one with God ; God lived in him and he in God. The complete, threefold temple was within him : the sanctum, as the focus of the head sanctuary ; the sanctum sanctorum, as the focus of the heart sanctuary, and the forecourt, as the focus of the pelvic sanctuary.

He himself was the high priest in this temple : the supreme servant of God. But he was also the king of his entire microcosm : all powers and faculties were subject to him. He was therefore called a king-priest of the order of Melchizedek, and Christ was the leader of this higher human order.

Man fell from this high estate, with the result that the inner temple degenerated and the inner contact, the life in God, was lost. So that a tie with mankind might nevertheless be maintained, and to enable man ultimately to find the way back, what we call 'religion' was developed : an attempt to serve God in an outer temple in which the priest was the indispensable intermediary. The Universal Doctrine descended with Adam in his fall.

This religion always had two aspects, an outer and an inner

aspect: public religious service and esoteric training by the priests. In this way, religion fulfilled two tasks: it fed with 'milk' and with 'solid food'. This does not mean 'unimportant' and 'important' but refers to two tasks corresponding to the two human types: the type without remembrance and the type with remembrance.

The type with remembrance was the true priestly type: it represented the king-priesthood, combined in one and the same person. The religious manifestation, in the form of organization, church and so on was also a part of the task of the Spiritual School, in which the Christ-Hierarchy manifested itself directly. So those with remembrance could advance on the path by means of initiation and the way back was safeguarded for them.

Moreover, through the magic of public worship and the high spiritual state of the priests, an enormous, radiant power-field was formed, by means of which those without remembrance underwent a profound, first-hand experience and sanctification. In this way they, too, could progress, although in a different way.

However, this ideal religious manifestation also degenerated through human wickedness, for the priesthood of prehistoric times sinned grievously by misusing its powers. This sin rests on those with remembrance. It was a sin against the Holy Spirit, a sin that cannot be forgiven. Such a sin must be redeemed by an opposite, positive deed. In other words, those with remembrance in our times have to make up for something towards the whole of mankind.

Since the two human types were sinking ever deeper into the nadir of matter due to the tragic development described, the former system of divine binding and manifestation could no longer be maintained. In this way, the separation between the Spiritual School and the church came about, although in the beginning a certain amount of collaboration was still maintained. Examples of this are the collaboration between Hiram Abiff and Solomon, and between the sons of Cain and the sons of Seth.

However, this collaboration was extremely strained. Those with remembrance were helped by the Spiritual School while the religious masses were helped by the church, with some assistance from the Spiritual School. However, there was no longer any question of a conscious life in a power-field.

Through the loss of this conscious experience on the one hand, and the gradual fading of the inner light on the other, sin developed in the temple group, among the leaders of the temple. The new priesthood, formed from those without remembrance, crystallized. They taught without having inner knowledge and sought stability in the letter of the law. In this way the priest became learned in the law and the scriptures and religion became simply a system of ceremonial practices without contents.

Then the Christ came and this phase was brought to an end: the outer temple, which had become meaningless, was destroyed. Christ confronted man with an entirely new task and taught him how to build the temple within himself, how to find within himself the way back to God. He taught the way of rebirth through the reconstruction, the rebuilding of the original divine man.

This original task has now been restored to the Spiritual School. It is performed through the medium of a world-brotherhood under the guidance of the king-priesthood in the service of both human types. By fulfilling this task, those with remembrance can discharge their old debt. In the new world brotherhood, the Spiritual School comes to all those with remembrance and sets before them the method of initiation through transmutation of the personality, the rebirth of the heavenly man.

To those without remembrance, the Spiritual School is manifesting itself anew, impersonally, by means of a power-field maintained by a system of fire-temples. In this power-field, and thus without the ancient temples and without the help of priests who make people dependant and keep them blind, deaf and ignorant of the living truth, those without remembrance will also

meet the Christ at last. In this way, they too will be able to follow a generally purified, Christian attitude of life.

That is the task that the Spiritual School has had ever since the beginning of our era. Seen in the light of reality, what we now call a 'church' — that is, a house of God — is indisputably a great mystification. The church is still just as learned in the law and the scriptures as in the incriminated second phase of development of the outer temple. Owing to a total lack of direct, first-hand knowledge it clings to the letter of the law, or, because it cannot do otherwise, it lends itself to all kinds of speculations. It does not participate in the true, living knowledge of God. The church has mutilated the Bible and to this day it exercises a perfidious influence on the masses, whom it keeps imprisoned in complete ignorance of the divine reality; a reality which it does not know and would therefore have to deny if it were to hear of it.

The power-field that the world-brotherhood has undertaken to spread over the entire world, this world-embracing work that is now fully active and is being sustained by means of closed fire-temples, will gradually detach the church-going multitudes from their leaders in an absolutely impersonal way.

This process of inner liberation of the masses caught in delusion will develop as an inner process in every individual. In this way, any struggle with the church will be avoided; man's usual rights of freedom, which are his privilege in most countries nowadays, will be sufficient. The psychologically right moment has now arrived, because the multitudes of people without remembrance are no longer tied to the churches as strongly as they were in the past. Already the tide is turning and there is a general seeking that marks the beginning of the inner process of detachment.

The great work of liberation must be done from below upwards if it is to be truly redemptive. It cannot be done by starting from

above. If this were possible, this work would have been completed centuries ago.

It has to be realized from below upwards because inner liberation is a matter of awareness, and therefore of self-liberation. Liberation from above, from outside, would not give man inner liberation but would bind him to his liberator. In this way, a new, different kind of dependence would be created. Man will only be free when he possesses the light inwardly, when he has made free the way for the light within himself. So, from below upwards, sufficient people must: yearn for light; ask for light, seek for light; have true love of mankind; know inwardly about the true way, and be willing to give up the separate I, the cause of all darkness.

These people will have to be drawn from those with remembrance. Therefore, all those who at present move in the various esoteric fields of existence must be aroused to this work. For this purpose, the Brotherhood of the Golden Rosycross makes its call sound ever more strongly.

We have given a brief outline of the ever growing work to make clear how and for what purpose the Brotherhood is working in our time and to impress on every candidate-pupil how much he is needed in the great work. There must be sufficient fire, sufficient potency, sufficient active spiritual power to be able to fulfil the task and to maintain the vitality of the power-field. There is a certain minimum requirement in this respect. Therefore, let everyone with remembrance realize his great responsibility.

If you have made the great decision to seek the path of initiation, not for yourself, but so that you may learn to serve the great aim in the only correct way, you should realize that great dangers lurk on your path: dangers for yourself; dangers for the working-community of all pupils together; dangers for your fellow-men whom you wish to help, and who may be able to join our ranks and help in the great work.



Several of these dangers have already been mentioned but we will now enter more deeply into the subject by quoting from the Universal Doctrine.

It is relevant to this discussion to dwell for a moment on the dangers of natural religion that may threaten the seeker. Natural religion applies a certain kind of magic, which is not Christian in the sense of having been given by Jesus Christ, for it has been taken over from pre-Christian cults, particularly from Brahminism. Brahminism, in turn, derived this magic from still older cults, which had received it from ancient Atlantis.

This magic is a caricature of the magic of the ancient king-priests of the first period, when the whole of mankind was still under the guidance of true magicians and man did not yet possess an autonomous thinking faculty. It is applied by a group that does not possess a Spiritual School and by priests who do not have inner knowledge. The aim of this magic is to raise a spiritual construction and so to build up a power-field with a certain vibration.

This seems very fine indeed, but a power-field has no liberating value unless it is built up and maintained consciously and voluntarily by all those who participate in it. However, natural religion, if it lasts long enough, results in absolute sterilization according to spirit and soul. Therefore, all ancient magic is a great danger for modern man.

What happens through this kind of magic? By ritual, sung and spoken in a dead language, by specially prepared music, by perfumes, by the mudras of the priests and by magnetized water and other preparations, the faithful are brought into a trance-like state, a state of negativity of the consciousness. In this state, fluids (ethers) are drawn from the vital bodies of the faithful by means of which power-fields are built up by nature-spirits (which are called 'angels' but in fact are not). Just as a medium is connected with his control-spirit, so the faithful, after a few of

these magic applications, are bound with their entire being ; and it takes tremendous effort to escape from this grip. In regions and countries where such magic can be applied without disturbance, backwardness, primitiveness and terrible social conditions prevail.

By means of this magic, natural religion even lays hold of children in the family, binding them from the time of their birth, and it accompanies its flock until the hour of death. When death approaches, it even ensures their captivity afterwards, because on the other side of the grave, the natural hierarchy is just as well organized and strong and has just as much power over its prisoners as it does here. It receives the dead who, due to the magic for the dying, are spiritually deaf, blind and unable to gain any consciousness of the true light, and when the time comes it sends their microcosms back to the field of material manifestation in a state of almost unbreakable imprisonment. The bondage is thus complete and in this way the herd is kept in existence.

The herd is enlarged by means of missionary work. The primitive methods of missionaries, with their mass baptisms, mass communions and processions, often move the unknowing to laughter. However, it is no laughing matter, for these are serious mass deprivations of liberty, before the very eyes of all mankind.

We ought also to mention that certain natural-religious groups emanating from occultism imitate this kind of magic. They know that it is ancient and dangerous, but they nevertheless use it in the belief that it can be made beneficial. However, this is a great error.

Magic is liberating only if it is applied from within, from inner knowledge, in selfless service ; when it is an act of the new will ignited in God. Magic, liberating magic, must be based on an inner quality. Those who have sufficient awareness and have risen above the herd animal are no longer entirely open to the

magic applied by natural occultism. Such groups therefore have to lead a somewhat limited existence.

These natural-religious creations of movements that were originally occult have reached the end of their potential. To justify their continued existence, they need a total, fundamental re-orientation and a living binding with the task of those with remembrance. It is our heartfelt wish that they may have such a re-orientation.

## XIV

### SPIRITUALISM (I)

At death the material body and the greater part of its etheric double remain on this side of the veil, where they are subjected to the process of decay. The consciousness, with the rest of the body, departs for yonder side. We will now discuss this subject in connection with one of the worst scourges of mankind, that is spiritualism.

The etheric body consists of four different kinds of ether, known as chemical ether, life ether, light ether and reflecting ether. The material body is maintained by means of these four ethers. All organic and sensory functions, all brain activities and emotional activities are performed by means of these ethers.

A distinction should be made between the two lower and the two higher ethers, for the lower ones are coarser in vibration while the higher ones are finer. The etheric substance by means of which we think has a very fast vibration, whereas the ethers from which the cells in our body are built have a comparatively slow vibration.

Many of those who have studied these matters have the mistaken idea that having a great deal of the two higher ethers is an indication of spirituality in a person, while a greater measure of the lower ethers indicates coarseness. However, this is quite untrue. From a spiritual point of view, light ethers and reflecting

ethers can be infinitely coarser, more disastrous and bestial, and at least more dangerous, than the lower ethers; just as the higher being, man, is a thousand times more dangerous than the lower being, the animal.

We sometimes speak of bestial passions. However, the passion of animals is purely functional; animals express themselves within the limits of their instincts and of their group spirit. Human passions however, are definitely bad. Many people with etheric sight are beside themselves with admiration when they observe a certain activity of the higher ethers in an individual; when they see an entity with much light ether and reflecting ether at work. But the devil, too, can appear to us as an angel of light.

Reflecting ether is primarily a thinking ether. The worst people are often endowed with a tremendous thinking capacity and have a considerable amount of thinking ether. Light ether is primarily an emotional ether. All emotional activities, from the lowest to the highest, require light ether.

In general it can be said that the two lower ethers are required for the ordinary bodily functions and that, wherever man appears or plays a part in life as a thinking or an emotional being, the two higher ethers are required. It is therefore incorrect to say that to possess a great deal of the higher ethers means that an individual is spiritually cultured. It only proves that the person in question takes a very active part in life, regardless of whether this is in a positive sense or not.

The ethers give no indication of the spiritual quality or spiritual advancement; methods of testing whether or not the spirits are of God have nothing to do with ether activity. Neither can the colours of the ethers teach us anything, for with the aid of the will we can make our ethers any colour we like.

Moreover, there are still so many mystifications in this matter that it is most emphatically advised to distrust every suggestion and reject any apparition unconditionally. The true pupil is given other methods of acquiring discrimination.

As soon as a human being dies, a temporary splitting takes place in the etheric body. Normally the two lower ethers stay behind with the material body, while the two higher ethers remain temporarily with the departed, although some of the two lower ethers are often taken along. The more earth bound an individual was during his material existence; the more directed towards the earth he was, (which does not imply that he was bad but only normally biological), the more lower ethers will be gathered around the deceased.

In this condition the deceased goes to the sphere of transition, the intermediate sphere which is often described as the sphere of purification or purgatory. It consists of the three lower spheres of the desire world, the kamaloka of eastern philosophy. You should bear in mind that the remnants of the etheric garment of the deceased keep him bound to the earthly sphere, since the etheric body of man is also built of and maintained by material and powers of this sphere.

It will be clear that since the deceased has left the etheric plane, the remnants of the etheric garment cannot be maintained: they decompose, they volatilize; the deceased cannot maintain them. This is of the utmost importance, for as soon as the remnants have also disappeared the time comes for the human being to assimilate his knowledge of his true state of being. Only then does he come to true insight with regard to himself, and then he departs for the heavenly or the hellish domain, according to his state of being. Everyone can now readily understand that the possession of ethers after death causes a strong tie with the earth.

When a human being finds his earthly tie undesirable, when he is no longer interested in it but on the contrary wants to get rid of it as soon as possible, he will do nothing to hold back the process of volatilization of his ethers. However, if it is the other way round, if his interest is directed towards the earth and he wants to maintain his tie with it at any cost, he will do anything to check the process of volatilization. He will try to replenish every

loss of ether and even to increase his ether supply, and in this way he will artificially prolong his sojourn in the sphere of transition.

It is in these things that we find the cause of spiritualism and all related phenomena, such as satanism, earth-bound spirits and so on. It stems from the many thousands of entities in the sphere of transition who are out for ether robbery, parasitizing and exploiting the earthly sphere. That is spiritualism: robbery of some of the lower ethers, but mainly of the two higher ethers.

Of course, these things require a thorough study and serious consideration, because they concern a real horror, a danger which practically no one can escape. All of us are victimized to a greater or lesser extent by these hordes of ether parasites. Many of our less pleasant and less virtuous characteristics grow to proportions far beyond our real state of being because they are deliberately aroused by these entities. The base feeling of jealousy is one example, for every act of jealousy is at the expense of the light ether of the person who develops it. It is the same with the activity of opposition, intentional, conscious opposition, for whatever reason it may be. Such an activity costs light ether but more especially reflecting ether, since it is the thinking capacity that prevails.

Such lower activities can be stirred far beyond their normal proportions by the powers from yonder side, to the extent that self-control becomes impossible. It is this ether bleeding that forms food for the lurid entities we have been describing.

It is the same with passion, perversity, melancholy and — not to be forgotten — intellectual excesses. They are accompanied by vehement ether explosions at the cost of great quantities of ether. All forms of psychological abnormality are largely to be explained from the activities of ether parasites.

One might ask whether these entities, who are so set on remaining earth bound, cannot satisfy their appetites with ethers that volatilize through the efforts and activities of the many who

direct themselves to higher planes ; or with ethers liberated in the ordinary earthly life processes. There are indeed thousands who try this and there are also hordes of elementals that parasitize in this way.

There are countless entities in the sphere of transition who use this method. For instance, if their earth binding is mainly due to dipsomania, they will haunt bars and other places imbued with alcohol vapours to satisfy their appetites. Tens of thousands of others suffer from nicotine addiction, which is even more dangerous than dipsomania. They, too, can be found in drinking places and in houses where there is much smoking, and especially in the smoking carriages of trains. Many of these entities stay near human beings to get the food they long for by means of this vulture-like practice.

There is hardly a photograph which, on keen observation, does not show several elementals. A photographic plate is often more sensitive than the human eye. On photographs, taken immediately after the death of a relative, we often notice an impression of the deceased who was not yet ether-free and still had a tie with the earth. Of course, such a phenomenon is not lasting.

Parasitism in the form of vulture-like practices is only a temporary phenomenon with these wretched creatures. They are not sufficiently bad, conscious or cunning and, besides, they do not possess enough higher ethers to be able to maintain themselves. They are only loathsome, dirty like vermin.

Further investigation shows that a good deal more cunning and quite different methods are necessary for permanent residence in the intermediate sphere. For entities who aim at this it is a question of 'to be or not to be'. Their fear of hellish spheres is so terrible and their longing to prolong their lives so dynamic that they have no scruples at all about what they do to maintain themselves by gaining ethers. The activities of the nazis, their horrible bestiality, their incomprehensible cruelty and their lust



for murder were, quite literally, derived from and inspired by satanism. Satanism can have such a grip on a human being or nation that it incarnates, so to speak.

Satanism is now stronger than ever before and hangs over the world like a dark cloud. As a result, spiritualistic activities are more powerful and widespread than ever before. Hundreds of thousands have been caught by it and theoretically the situation could be called hopeless as far as present-day humanity is concerned.

Conditions in the intermediate sphere are so chaotic, the grip on all living beings is so intense, such terrible advantage is taken of the decency still left in many people and the demons are with us so directly and in such numbers that ten years ago we would have considered it an impossibility. So many of the finest people have been caught by satanism that we must say that the prince of darkness has established his kingdom on earth; that satanism rules this world.

There may be those who think that we are exaggerating, but these things and these dangers cannot be exaggerated. What may seem to be the greatest exaggeration and the boldest phantasy is no more than a simple indication of the dreadful reality.

How does satanism work? To understand this we must begin with the fact that the vital body of every man is different in nature and vibration. This means that an entity in the intermediate sphere cannot simply usurp strange ethers. He will certainly try, but he will not be able to keep them for any length of time because they volatilize readily on account of his own differing vibration formula. So, to succeed in this he resorts to an extremely cunning process of overshadowing. He must try to take possession of a being that lives on earth with whom he has a certain degree of polarity so that, after a few months or years, a suitable balance in vibrations will be established. He will then be able to vampirize the required ethers, literally draining them off and will live at the

expense of his victim, who leads a miserable existence.

He associates with accomplices and in this way controls entire groups, drawing off ether and phosphorus forces, which he assimilates by way of a medium. In this way such entities keep their spiritualistic groups just as a farmer keeps pigs, hens and cows and lives on what they produce.

Sometimes there are accidents, when the controls penetrated so deeply into the being of their victims that they dislodge them completely. The result is lunacy, from which most controls shrink since they could not very well use such a strange body, for then they would also lead a miserable life. In other cases, however, such entrances are forced for fear of being expelled from the sphere of transition, or for fear of colleagues, or on account of a fight between several entities who are controlling the same medium. Anything is possible with them.

There are still a number of other problems and questions on this subject to discuss, such as the nature of the mystifications; the organisation of satanism, the causes of suicide, the general nature of murders, the cause of bestial actions and the influence on religion and occultism. Above all, the way of curing satanism and the way of fighting it need to be discussed.

## XV

### SPIRITUALISM (II)

What is a medium? Answers have been given to this question throughout the ages. All major philosophies have rejected mediumship and emphatically warned against it; it was forbidden to invoke the spirits.

However, all heathen religious persuasion, that is, all religious degeneration, is based on mediumship and maintained by it. Among tribes and peoples such as the negroes, indians and dyaks, the medicine-men go into a trance through which contact is made with the spirits which lay down their laws. Mediumship is based on sensitivity and just as there are many kinds of sensitivities there are also many kinds of mediumship mediuship.

How is this sensitivity caused? Let us consider the aural sphere, also called desire body or respiration-field. It is in harmony with our state of being; it is a field of vibration which is entirely attuned to the nature of the person concerned. This aural sphere is only accessible to what is of a similar nature, whereas anything dissimilar meets an impenetrable wall barring any access.

This vibration-field is in harmony with our blood being, which we inherited from our parents and ancestors and in which our own microcosmic past also plays a part. It is kept in balance with the

state of our blood, our senses and our consciousness by our respiration.

This balance is maintained as follows: thinking, willing and feeling form a trinity of activity of the consciousness, as explained earlier. Guided by this trinity the emotional being sends out seven rays via the sternum. This radiation both repels and attracts and what disagrees with our being is removed from the aural sphere, while the gate is opened wide to everything that harmonizes with it. When the respiration field has been prepared, the respiration connects it with the blood by means of which the forces and activities of the respiration field are transmitted to all the vital organs. Moreover, the brain centres, as the foci of thinking and willing, are also prepared directly via the ethmoid bone, without the blood acting as intermediary. So everyone is in one way or another a medium according to his state of being, for everyone's consciousness is open to influence. Considered from this angle, it can be said of nearly everyone that they are not themselves but are lived by external forces. This applies to everyone in general and particularly to those who have attained culture, so it applies above all to the servants of science, art and religion.

We may call the overshadowing forces and the forces that are invoked high-sounding names such as Christ, the Holy Spirit, the Light or the Rosycross, but this is still mediumship and on this basis real, concrete liberation of mankind can never be realized. The influence of all sorts of obscure entities on religion and occultism is incalculably great.

The leaders of the Rosycross are ever conscious of the need to be constantly on their guard and ready to fight, not against their friends but against the satanic forces attacking them through their friends. It is an irrefutable fact that if earth-bound entities cannot get the better of someone in the usual way they will try to attack him through his friends.

We must state emphatically that the Christ forces which ema-

nate from the Holy Spirit and other genuinely sublime influences will never enter man's life system in such a way. They will *never* control us or manifest themselves in any form.

There are different kinds of mediumship, which are to be explained from the individual's past:

1. mediumship in which the processes of thinking, willing and feeling are affected and controlled;
2. mediumship in which the senses are affected;
3. mediumship in which the endocrine glands are controlled;
4. mediumship that gives rise to possession by demons;
5. mediumship that leads to insanity.

It is sufficient to mention these main aspects; the rest can be deduced from them.

The first form of mediumship is the more common form affecting the whole of mankind. It is practised in an organized way to feed and maintain satanism.

The second form is related to an over-sensitivity of one or more of the senses and is mistakenly called clairvoyance (with etheric sight as a sub-form), clairaudience, psychometry and so on.

The third form stirs the individual to organic and functional excesses and to all kinds of abnormalities.

In the fourth the individual is compelled to harbour certain entities in his body or aural sphere; they are parasites which are impossible to dislodge from the system.

In the fifth form the individual's consciousness is driven out completely. All five forms of mediumship with their many sub-aspects, reduce man's life to a sub-human existence, even from the viewpoint of this earthly, dialectical level. The most atrocious activities develop; all kinds of diseases are caused and man degenerates and lives in an abominable world of incomprehensible suffering and sorrow.

Those who pride themselves on their mediumship are poor, misguided wretches; they are patients who deserve our special

attention. Strongly marked mediumship is the sign of a very critical condition, proof of a particular openness to earth-bound spirits. Such openness does not necessarily imply that the individual is bad, but indicates a pre-disposition of the blood.

Dipsomania can cause a high degree of mediumship, which leads to delirium tremens. Through dipsomania all natural fuses in the human being are ultimately blown. Nicotine addiction causes degeneration of the heart-sanctuary, of the sternum, the heart and the pectoral muscles and is frequently the cause of infantile paralysis.

The entities who, for whatever reason, try to cling to the intermediate sphere and therefore to the earthly sphere are out for ether robbery. They originate from all classes of society; from the lower classes, the ruling classes and those of art, science and religion. Just as on this side of the veil there are numerous groups parasitizing on the work of others, through which social, political and economical abuses have come into existence, so there are on the other side countless opportunities to continue the work of parasitism. Money, material things and pleasures cannot be obtained there; the only important thing is to bring about a prolongation of life in the intermediate sphere.

On this side of the veil a parasite cannot buy prolongation of his life; he does try to lengthen it by means of monkey glands and hormone cures, but so far this has not been very successful and, besides, the risks are considerable. Neither can he obtain prolongation of life from his colleagues on the other side. His only means of obtaining what he desires above anything else is to sap the life-blood, the vital force of entities living on this side, which is done by means of overshadowing. There are numerous methods of doing this, some of which we have already discussed. They are mainly based on deceit.

Every control-group adapts itself to the nature of the spiritualistic group. If it is religious, occult or humanistic, the control-group will be the same. Each control-group tries to develop the

largest possible practice in accordance with its nature. In this way there will be groups that have medical, prophetic, humanistic, religious or occult aspirations and leanings.

Let us take as an example a group with medical ambitions. Often the control will be an entity with medical knowledge. As he can observe a sick person from a more subtle field, he has a better means of diagnosis; he can observe the activities of certain forces and poisons in the body and so has more ways of finding remedies. If we compare a serious physician on this side of the veil with one on the other side, the chances are unequal. A tremendous possibility exists here to delude and victimize countless people.

„Delude and victimize?“ will be exclaimed in such a group. „What about my crooked arm that was made straight“, „and my intestine that was healed of its twist“, „my spine that was made straight again“, „my headache that has disappeared“ and so on. Do you understand the deceit in all this? The effects are removed but the causes are left undisturbed. When you have a headache because of a bad or wrong thought, you can remove the result by taking an aspirin; you will remove the pain but not the cause. So you are not cured. You fought the consequences but allowed the cause to persist. Your spiritual quality will in no way be altered by being freed of pain.

Millions of people are ill and have hereditary handicaps through transgressing the elementary laws of life. They seek help and receive it according to their state of being. This is because medical science adapts itself to one's state of being, but no healing is brought about. Before one can speak of a cure, an art of healing will have to develop that fights the causes, and primarily the spiritual causes; a medical science that attacks spiritual causes with the divine, supreme remedy.

Naturopathy is a weak foreshadow of this method of healing which has always been practised by genuine Spiritual Schools. At present, though, naturopathy is still too materialistic and

dialectical. A true healer must at the same time be a true priest. He who heals in a spiritual way might flatly refuse to help a person, if curing him might cause a stronger link to a wicked life.

The serious pupil should understand that ,healing according to nature' can be a powerful means of deceiving the man of the masses. The most spectacular cure does not mean anything with regard to the spiritual status of the patient or to his *real* cure, nor with regard to the spiritual right of the patient to receive true healing and the right of the healer to dispense it. The masses may be deceived by the outer appearance of healing, but the pupil on the path will clearly see through the matter.



## XVI

### SPIRITUALISM (III)

We draw your attention once more to the nature of the fraud that inevitably exists in spiritualistic activities. When a spiritualist circle is created in a room, it will be magnetised as a result of the similiar thoughts, feelings and will of its members; thinking, willing and feeling are directed to the evokation of spirits. A magnetic group like this, in which the aural spheres of the members harmonize completely, creates a light and a powerful attracting and seeking radiation which emanates from the heart sanctuaries of those present and which can develop into a great force. Light also produces sound, so a certain tone vibrates into space in such a circle. In this way the spirits are evoked and, for obvious reasons, they do not need to be invited twice, because they are very much interested in the contact that is offered. Sometimes they even come in crowds, accompanied by hordes of elementals.

The important thing is to make the right contact. For this purpose, the most suitable medium is selected by the strongest entity, because it is sometimes very difficult to enter the aural field of the group. However, as like attracts like, an opening will be found and the atmosphere of such a group is a good conductor.

The control usually places himself behind the medium, focusing all his attention on the medium's neck. He then takes control

of his heart and head sanctuaries, that is, his thinking, willing and feeling, via the medulla. In addition, the control blows into the medium's nostrils, with the purpose of attuning his thinking and willing to his own designs via the ethmoid bone. Finally the spirit atmosphere is connected with the magnetic circle. This is perceived as a cold draft.

As soon as this has been accomplished, the control begins to speak or write through the medium, although everything he says or writes is only to set the stage, to camouflage his sole objective which is to rob ethers for himself and his comrades. For instance, he will say via the medium: „Here is Mrs. Peters'', meaning the deceased grandmother of one of those present. Then he will begin to give all kinds of particulars of grandma's life, known only to the member of the family present. It may be that the medium actually sees grandma and will give a description which is correct in every detail. The relative is totally convinced and confirms the truth of what he has just heard. Consequently, a wave of interest goes out to the deceased. This causes a powerful etheric explosion; the contact with the control has then been made and the booty is carried off.

In this way every single member of the group is taken hold of; often the control will recommend that no new members are admitted, because a newcomer might interfere with the grip of the spirit on the group. From time to time a meeting is called and then a meal of ether is served and consumed.

In the light of all this it will become clear that seances are bad for those who attend them as they are being diverted from true spiritual development. It is also bad for the control, who remains shackled to his dark sphere of existence from which he is unable to break away. It is also bad for world and mankind, because in this way satanism is nourished and maintained.

To prevent the interest of the group from waning, the control resorts to all possible means; those who hold the seance are highly praised; the medium is elevated to adepthood; help

is asked for the deceased and all kinds of prophecies are made.

The question may be asked whether or not the person concerned really was grandma Peters. Most likely it was not. So how can the control be so exact on what he tells about grandma? An experienced control reads all these details in the reflecting ether of the relative. In the reflecting ether of every person there is a faithful account of his whole life, of all important facts, events, contacts and so on. As soon as someone fixes his mind on any particular moment of his past, his reflecting ether is vivified with regard to this moment. He himself can read it back and link it with his thinking. However, somebody else, who has the necessary training, can do that just as well! If you mourn for a departed one and go to a spiritualist seance in this state of mind, the loved one occupying all your thoughts, you will be entirely open for deceit.

So, will it be impossible for a deceased person to stay in the intermediate sphere? This is only possible if this person was a reptile, a terribly bad character during his life. Only those who are absolutely evil can maintain themselves in the intermediate sphere. Many are those who yield to ether sapping for some time, but very soon they begin to loathe this kind of existence and give up parasitizing.

In fact, ether robbery causes degeneration, structural disease, as a result of which such entities finally look ghastly. If the deceased grandma can hold her own among such monsters, she is certainly not much of a person and never was. Were she to show herself in her real state, her relative at the seance would cringe of shame and flee from the group.

The control is also able to materialize. For this purpose he attracts sufficient ethers and phosphorus forces, which he draws from the brains and thyroid glands of those present at the seance. The phosphorus forces belong to the chemical field of our sphere and are therefore perceptible. In this way trained controls can materialize a hand or a shadowy being and they know how to let a

particular mask be seen. This will not be the mask of the control himself but an imaginary mask. Everything is possible because of the pliability of the higher ethers.

All occult sciences of the past mention the ability of black magicians to produce shadowy beings, elementals and simulated human beings. In this context, think of the Golem in the book of the same name, written by Gustav Meyrink, or of A. Merritt's book "Burn, witch, burn". Earth-bound spirits are also temporarily able to bring about such creations, in order to deceive the public.

The existence of spiritualism is undeniable; it is kept going by curiosity, sensationalism and the lack of true light. It is out of the question that one could learn from spiritualism anything new, anything scientific or anything good that could not be easily obtained from another source. All moral, spiritual or intellectual lessons that are transmitted at seances are stolen goods, borrowed from sacred books and ancient wisdom.

Descriptions of the 'summerland', the imitation heavenly sphere of the hereafter, and of the hellish spheres cannot teach us anything that we could not learn in another way. Mystic and occult science of all ages has always kept us well-informed. For the seeker of truth, however, the only way of acquiring knowledge is to penetrate to first-hand knowledge by going the path of liberation. The reality of all things will then be opened to him for personal investigation.

Some spiritualists think that the practice of spiritualism can be very useful to convince people of after-life. They think this is highly important. We do not share their opinion. In fact, almost everyone believes in an existence on the other side of the veil. This applies just as much to the bushman as to the Christian. Yet, the world has never been in greater chaos.

Sometimes the prophesying element in spiritualist seances is

said to be useful to give so-called protection to those who live in the earthly sphere of existence, and also to give so-called help to those who have died. However, we only need to refer to what has been explained about parasitism and to repeat the warning: do not allow yourself to be exploited any longer. As regards the so-called help to the deceased, remember the words of Christ: „Let the dead bury their dead”.

When a microcosm, tied to the wheel of birth and death, prepares for a new manifestation in matter, he forms an archetype within the limits of his karma, a matrix in which a certain vitality is contained for the future earthly existence. The force that flows from the archetype represents the potentialities of life. When this force is used up, when the 'candle of life' had burned away, death irrevocably follows. If a rational use is made of this force and a correct attitude of life is observed, life will last longer, within the framework of the potentialities which have been granted. In case of a stupid, irrational use, life will be shorter. If a person is forcibly removed from his body, as happens during war or as a result of an accident, it may be that his death coincides with the normal death of the archetype, but it can also be premature death, striking while the archetype still has some vitality left. In this case reincarnation follows promptly, within the vitality of the old archetype, and the new personality will usually die in childhood, or at least at an early age. This procedure is necessary because of the existence of the old archetype, whose remaining vitality must be used up.

When death is caused by suicide, the consequences are terrible. The archetype is still fully active, but its potential is no longer used, due to the loss of the material body. The suffering will be horrible and without any possibility of release through reincarnation; there is no chance of entering the sphere of transition; one cannot achieve purification and there is no possibility of elevation to a heavenly sphere. Consciousness is all there is;

mental and moral experience of the deed repeated over and over again; terror and remorse without relief. The only possibility of salvation is that relatives or friends, prompted by love, bring about a binding with the archetype of the poor wretch, willing to take upon themselves his rejected karmic burden. Suicide always increases suffering on earth.

Why do we mention all this? Because many earth-bound spirits incite people to commit suicide and murder and all kinds of other horrible crimes. Their motives will now be abundantly clear: the forces which the archetype continues to radiate also contain a constant flow of ether vibrations, transmuted on behalf of the material body which no longer exists. What a splendid source of supply for vampires...

Now we have arrived at the question: how can we rid ourselves of mediumship? How can satanism be fought? How can we cure humanity of this scourge? The answer is: by consciously changing and ennobling our way of life, from below upwards; by self-freemasonry, free from all authorities; by guarding against persuasion in whatever form and by rejecting all spiritualist influences; by striving for first-hand knowledge in an objective attitude of life; by fundamental reversal and by letting ourselves be guided by an ever growing, all-embracing love for mankind, knowing that 'though we have all things but have not this universal love, we have nothing and are nothing'.

## **XVII**

### **HYPNOTISM, MAGNETISM AND THE LAYING-ON OF HANDS**

Having considered spiritualism in its various aspects, we would now like to draw your attention to some other very dangerous and objectionable applications of certain powers.

#### **Hypnotism**

Hypnotism occurs when a person of strong will puts a weaker person into a kind of trance by applying an occult method. Once the weaker person is in such a state, he will do anything the hypnotist suggests. Such a practice is black magic and very dangerous, both morally and physically. A hypnotic trance can be brought about in two ways, firstly when the hypnotist concentrates on the medulla oblongata of his subject; secondly, by means of the hypnotic stare, that is, by concentration on the eyes of the subject. If hypnotic domination is applied long enough, the subject becomes entirely dependent on the hypnotist. The consciousness no longer has any control over the body and such a person is then lived. The hypnotist can give his orders telepathically, even at a distance and the subject is forced to react. This kind of magic is a great sin and entails a severe karmic penalty.

Dreadful crimes such as murder, theft and sexual excesses are committed under such compulsion and when the subject awakens

from his hypnotic sleep he knows nothing of what has happened, as is also the case with mediums. He only experiences the physical results.

There are twelve pairs of cranial nerves and all organic and other vital bodily functions are controlled by them. Through hypnotic concentration these twenty-four nerve streams are disturbed. In the long run, the subjects's consciousness can no longer control them and becomes completely dependent on the hypnotist. Eventually he is almost unable to live without the hypnotist. Just as an addict can no longer live without his narcotics, the subject without his hypnotist becomes a wreck and he may even take this tie for 'love'.

When a person is hypnotized, the head of the vital body splits into two and the two halves can be observed on either side of the material head, hanging across the shoulders or around the neck like a collar. The vital body of the hypnotist is then substituted for it. After hypnosis recovery is only partially possible and the body is disorganized.

As the ethers around the head are mainly reflecting ethers, it is clear that not one single experience can be engraved on the mind. In this way the subject loses his memory and can gain no experience. Life for such a person will be useless; it is a horrible crime to cause such a condition in a human being.

For the same reason hypnotism used for medical purposes, as is done in modern psychology, is objectionable and dangerous, both for the physician and the patient. In fact, the physician brings about a tie with his patient so that after some time the patient becomes his doctor's double; he thinks, lives and speaks as his doctor does; he can no longer do without him and lives by his suggestions until, finally, the patient is left alone. Then he may be cured of a certain complex but incalculable damage has been done to his twenty-four nerve streams.

It is always wrong for a layman to work with occult forces he



does not understand. It is even worse when a black magician hypnotizes his victim deliberately for his own selfish ends.

## **Magnetism**

For the same reasons we must reject magnetism and warn against it as a danger for both the magnetizer and the patient and also for the whole of mankind.

When someone is ill, the real cause is always the person himself. His past or present mistakes have an effect on his body and weaken it, or make it liable to various dangers.

The vital body is a duplicate of the material body. The vital body supplies the forces needed for the maintenance of the material body. By means of the vital body planetary ethers and the interplanetary force which influences them are transmuted and transmitted to the material body. Every cell of the physical body has its etheric double. So, if the etheric cell is sound, the corresponding material cell will also be in good health. Thoughts, feelings, willing and desiring in turn constantly influence the vital body. When any organ is ill, the corresponding etheric organ will also fail. During the period of illness, a natural effort towards recovery is made. It is a period in which one generally shows one's best side; a sick person is often a sweet person. Pain, fear or weakness bring him some mental and moral purification and harmony. In this way the normal, healthy vibration of the etheric body has the opportunity to be restored. If the etheric body recovers, restoration to physical health is only a matter of time, unless the organs are too much damaged or when the true nature of the individual cannot be renounced or cannot reach real repose.

A physician can further the process of restoration of the natural functions by various means which will not hinder the fundamental natural processes but rather help them. Intelligence and true knowledge can be of great assistance here.

However, if anyone, whether a physician, a quack or a layman, interferes with fundamental, vital functions which are connected with the real state of being of the patient, this is always wrong even though the consequences may not always make themselves felt or are not always visible. A true healer can be of great help to the patient, but he will not commit the sin of interfering with the vital functions outside or above his own state of being.

However, that is exactly what a magnetic healer does. He projects his etheric vibrations on the body of the patient without first-hand knowledge, without knowing the fundamental vital functions and the cause of the illness. He substitutes his vital body for that of the patient and in this way he forces the situation, both spiritually and physically. Often he also disturbs the nerve-streams of the patient, and brings about an undesirable tie. He takes on the karma of his patient and sooner or later he will have to suffer on this account. The magnetic method of healing entails serious dangers for the healer himself, for the patient and for all mankind.

### **Dangers to the healer**

The magnetic healer removes the sick fluids from his patient and gives him his own 'healthy' fluid in return. The sick fluid consists of ethers and moves upwards into the arm of the healer and blends with the etheric substance of his own organism. The healer tries to remove part of the sick fluid by shaking it off or washing it away in running water. However, this only helps partly, for as soon as the sick fluid arrives above the elbow, it cannot be removed so easily and spreads over the whole body of the magnetic healer. His natural resistance will then fight the harmful miasmata in the normal way but in the long run his body will become a victim to this repeated poisoning, however strong and vital it may be. Every magnetic healer will sooner or later be

victimized by his profession. Serious nervous disorders, cancerous diseases and tuberculosis are the most frequent consequences.

## **Dangers to the patient**

One might have no objection to this method and even admire its practitioners to a certain extent for their self-abnegation, were it not for the fact that it is also very dangerous for the patient. As already explained, sick fluid is taken off the patient, which is never undiluted but always mixed with healthy ethers. These are supplied from the atmosphere and transmuted by the endocrine glands into a vibration varying according to the nature of every individual. Therefore, the fluid drained by the healer contains etheric forces which should still be fulfilling their natural function in the body. In this way the endocrine organs are forced and strained.

Moreover, the etheric forces which are transferred from the organism of the magnetic healer to that of the patient are so personalized and their vibration is so individual that they can never take over the task of the endocrine glands but will cause great disorganisation. This will result in ever shorter periods without pain or complaints and a very undesirable tie between the healer and his patient. This tie brings about an association between the two etheric bodies, frequently with sensual consequences.

In addition, dangers will develop for the patient as the rooms in which healers treat their patients are storehouses of cast-off ethers which form a thick, cloudy lead-grey cake covering the floors like an unsavoury carpet. In this mass, which can be knee-deep, countless harmful, etheric principles of life parasitize - and this is where the patients are treated! In this way they are sometimes cured of one complaint only to take home another, as a 'present'. When they later become ill, who can tell whether

they have not been victimized by magnetic healing? The same results may arise when the healer does not treat his patients in his office but calls on them in their homes.

Magnetic healers with a large practice have etheric bodies which show a condition of considerable filthiness; only the ignorance of elementary esotericism can account for the fact that people expose themselves to such ethers.

### **Dangers for the public**

One might resign oneself to this regrettable situation, because everyone has a right to let himself be helped or victimized, if it were not that these practices are detrimental to public health. Ethers drained from patients are either cast off inside the house or thrown out of the window or into running water and sometimes into the fire because of the mistaken idea that fire destroys etheric atoms. Fire disintegrates etheric organisms and etheric forms, but the etheric atoms liberated in this way are far from harmless.

Ethers removed from patients are heavier than air. Therefore, the room of the healer can be cleaned. But where do the ethers land that are cast off through the window? In the street! Where do ethers land that are washed off in running water? In the sewers and then in canals, rivers or lakes and afterwards... in the street. Some of the ethers which are cast into the fire fall outside the fire and land in the street, either in an altered form or in their original state.

So we can see that the unsuspecting public is exposed to a great danger on account of etheric filth passed on to the community in this way. The danger is so sinister because no one can keep a check on its consequences and in case of illness no one is able to trace the direct cause. For all these reasons the School of the Rosycross raises its voice against magnetic treatment and considers the most awkward form of orthodox medicine to be preferable to such a venture. Occultism in whatever form is unaccept-

able in the School of the Rosycross and from what we have just said it will be clear why magnetic healers cannot be admitted as pupils.

### **The laying-on of hands**

Often magnetic healing is compared with the laying-on of hands, which is a method of healing mentioned in the Christian sacred books. This is wrong. To be able to magnetize, the foci of the vital bodies of the magnetic healer and his subject must intermingle. This is only possible at no more than a few inches away from the material body. However, as soon as the two material bodies touch each other as happens with the imposition of hands, their ethers mix without any intake of ether. The influence we experience when we shake hands has nothing to do with ethers.

The Holy Spirit uses the spinal spirit-fire system when the situation is right. However, the Holy Spirit does not cure but strengthens the spiritual centre and the natural healing powers of the patient's body. In this way those who are ennobled to receive the help of the Holy Spirit by virtue of their state of being may be healed instantaneously. This also applies to children because of their innocence.

The method of the genuine laying-on of hands cannot be taught in ordinary life, neither can it be studied intellectually. It belongs to the Inner School, into which anyone who is prepared and worthy can enter.

## **XVIII**

### **ATTITUDE OF LIFE AND VEGETARIANISM**

In the preceding chapters we explained that the present human manifestation is counter-natural and that for this reason the human temple needs to be destroyed and 'raised again in three days', as Christ expressed it in John, chapter 2, when He alluded to his resurrection 'on the third day'.

This refers to three processes that have to be carried out in three periods. Each period has seven aspects; we therefore speak of three seven-circles. The first seven-circle concerns the demolition of the temple of the bodily figure of this nature and the building of a new one or, in fact, the revivication of the original body. It is the rebirth out of 'water and spirit', out of the living water, the original, pure, holy primordial substance and out of the divine Spirit.

Anyone can see that this process of reconstruction has certain conditions. However, this is also true for the process of demolition. And we ought to remember that it is not the demolition of something dead or worn out, but of something alive, dynamic and animated, something that is inhabited by a soul-being: an 'I' that offers resistance. Sometimes what we have to demolish has been subjected to culture and often also to esoteric culture for generations. When someone is lying in the gutter, everyone will see the need for him to regenerate. However, if someone who is cul-

tured, whether in an ordinary or esoteric sense, is confronted with the requirements of regeneration, he will strongly oppose it, in the illusion that by his cultural striving he is regenerating already. Yet, the total demolition of the old is the fundamental condition for any true spiritual advancement or, more correctly, any spiritual manifestation. That is why the School of the Rosycross makes this requirement. So, „what should my attitude of life be?’’ is a question of great urgency for the aspirant to the new life.

Many think that an attitude of life is inherent simply in a certain attitude of mind and it is their way of thinking that leads them to one group or another. However, in the light of what we have explained about the path of liberation, it will not be difficult to realize the limitation and inaccuracy of such an opinion. If membership of one of the many Christian churches were proof of a Christian attitude of life, there would be countless millions of true Christians. Some excellent thinking is done in this world. There are many beautiful philosophies and thousands of excellent ideas in which people can lose themselves, while their mental attitude is often quite extraordinary. There are also people who know very much about the Rosycross and derive from it some highly interesting topics of conversation. If the attitude of life required by the School of the Rosycross could be accomplished only by an attitude of mind, the number of pupils would increase by thousands in a very short time. However, it still remains to be seen whether, among those who call themselves pupils, many will not turn back when the consequences of the new era manifest themselves more clearly and they can no longer remain speculative but have to make a definite choice between accepting and rejecting.

As the years have gone by, thousands of people have been reached by lectures and literature of the Rosycross; intelligent, warm-hearted people who see and feel very well the value of various aspects of our philosophy, yet are not among us because they do not want to accept certain consequences.

There are also people who think that attitude of life only concerns morality, that it is an emotional attitude and does not involve the mental attitude at all. Such people become the victims of emotions and uncontrolled impressions. Today they are enthusiastic and tomorrow they are with the opposition. One day they cannot live an hour longer without the School but the next day they are the first to give up the work.

Finally, there are also people who think that attitude of life has only a material aspect. Thinking and feeling find little or no place in such people and they suffer from habit formation. When they come to the School they form a certain view about its work and stick to it. Then, when the progress of thinking and feeling or the guidance that the School receives from the Hierarchy require different attitudes or modes of action, such people will cause the greatest trouble.

1. it is borne by thought;
2. it is justified by feeling;
3. it is proved by action through accepting the consequences.

In this we recognize the triangle of true freemasonry. Therefore, it is logical that this is the standard we go by in our work. All the rest amounts to self-deception and waste of time. The nature of the School of the Rosycross requires truthfulness and sincerity. It is evident and necessary that in a book like this we explain some of the aspects of our attitude of life. The Christian-Hierophantic Spiritual School is concerned with demolition and rebuilding, decreasing and increasing. This means disintegration and dissolution by dying according to this nature on the one hand, and revivication, resurrection and re-awakening in the divine nature on the other hand.

These two processes are interwoven. They depend on one another, because man is conscious in the nature of sin, in dialectics and has to make the ascent to the divine nature possible by the destruction of this nature. Since it is not a question of demolish-



ing something that is dead, empty or uninhabitable, he must overcome all resistances of the old nature by means of a rational, that is, a gnostic-scientific attitude of life.

Of course there are many resistances and numerous problems, tasks and requirements which the pupil should consider and learn to overcome by a correct attitude of life.

They can be overcome because the power of the Hierarchy is always there to help a serious pupil. Among all the resistances there are some that are quite elementary, ordinary and natural; one considers them for a moment, then understands and overcomes them positively and talks no more about them. But there are also very important resistances that are extremely difficult to overcome, against which the pupil must constantly struggle and on which he must repeatedly reflect.

There are also resistances and requirements on the path that can be settled in one attempt. This is possible, because they are so clear to the mind, because their necessity is so keenly felt and because the path is so ardently desired. This gives one the strength to see what measures are necessary and then to take them.

Among the resistances which can easily be removed are those caused by the use of animal foods, tobacco, alcohol and other narcotics. The School of the Rosycross requires of its probational pupils to reform their lives also with regard to food and allied products and stimulants. They are required to follow a vegetarian diet and abstain from alcohol, tobacco and other narcotics and also to refrain from wearing fur and feathers. The School does not set this requirement because of any great spiritual significance that such a reformation of life might involve but because it is quite obvious, logical and natural for the pupil to behave in such a way. If he stumbles at such a self-evident requirement, if he shrinks from as little as that, his further striving after the process of rebirth is nothing but illusion.

Vegetarianism, with its consequences, is fundamental for a candidate on the path of pupilship. Merely explaining our standpoint with regard to vegetarianism is sometimes sufficient to make many run away.

Foods and allied products keep the body in a certain condition. The essence of all food consists of light-forces of different vibration, known as vitamins. Foods without vitamins are absolutely valueless. These combinations of light-forces are present in all spheres of the spirit, so it should be possible for us to maintain our lives harmoniously by assimilating them directly. However, we know that this is not so. We are obliged to consume light-force combinations, vitamins, in combination with organic substances and forces in the form of foodstuffs, because our bodies are unable to use vitamin-combinations alone as building materials. We need etheric forces which are supplied by the vital body, aural forces which are absorbed by the astral body and thinking forces which are supplied by the thinking faculty. Finally, there are the material elements necessary to build and maintain the physical body. These are supplied in the form of proteins, fats, mineral salts and so on.

First of all, you will have to decide whether you want to pursue a process of regeneration. If you do not, there is no reason why you should not continue with your present way of life. There is no point in insisting on a change of diet, you might just as well go on eating steak, fish and chicken, for it will not make you more ill than you are already. Most of what is said about this in extreme vegetarian circles is just delusion. We all have to die, with or without vegetarianism. Our grandfathers and great-grandfathers sometimes became centenarians in spite of eating pork-chops and ham. Neither will alcohol and nicotine do you that much harm, if used in moderation. The modern diet at least slows down the progress of crystallization.

However, if consciously, from within, you wish for the

salvation of mankind, the problem of nourishment becomes most important. It will then be a matter of course to select foods that will not hamper the processes of rebirth. You will even come to like that kind of food.

That is why vegetarianism is not, or only covertly, mentioned in the Bible. One needs to be ennobled to it. Vegetarianism in itself is not liberating, but merely a shifting of accents.

However, if we are striving towards true spiritual life, blood purification is a necessity. Spiritual and natural blood purification must go together. This has been striven for in all religions. However, for the sake of the masses, concessions were made and fasting periods were prescribed. This also happened in Christianity. In the reformed church fasting was prescribed until the middle of the eighteenth century. Insiders, the truly religious, that is, those who saw reasons for dietary prescriptions, understood that no compromise was possible in such matters. The Essenes, from whose order the Lord Jesus proceeded, were convinced vegetarians out of recognition for the soul of all things and the unity of all life.

We should understand the eating of fish and the drinking of wine as mentioned in the Bible in connection with Christ in an entirely different way. These stories can only be correctly understood in an esoteric way. Someone who strives after spiritual purification of the blood, yet neglects the elementary, chemical blood purification, is like a mystical person who still clings to gross matter, with all that it entails. Nowadays there are millions of people like that.

Apart from etheric forces, the animal body and animal blood contain aural or desire forces and often forces that are even beyond these. Such forces, seen from a higher standpoint, are harmful to the human body. They keep it bound to the earth and increase its resistance. For this reason it is understandable that the Spiritual School expects its pupils to be vegetarians.

However, extreme vegetarianism is dangerous for the pupil,

because it can bring about sensitive conditions. To prevent this, ancient esoteric schools permitted the drinking of alcohol once in a while or the smoking of tobacco for a short period. However, the same effect can be achieved by an occasional meal of beans.

## **XIX**

### **ATTITUDE OF LIFE AND NICOTINE, ALCOHOL AND OTHER NARCOTICS**

A pupil of the Hierophantic Spiritual School will be a vegetarian, because animal cells obstruct and even make impossible the task he has to fulfil: the methodical demolition and annihilation of the old nature and the revivification of the divine nature. Vegetarianism is therefore a fundamental condition for admission into the School of the Rosycross.

The human organism consist of cells of which there are various groups. Cell groups of the same kind together form one specific organ. Every cell is a little world in itself, a complete microcosm. Each has its own metabolism. Cells are fed by forces attracted by cell nuclei, while other values leave the cells after having performed their tasks. Cells also die and are completely replaced by new ones. These strange processes, which to material science are still almost impenetrable mysteries - as is the problem of the maintenance of the brain-cells for example - are clear to esoteric science, which teaches that, without any exception, it is dangerous for human beings to use the cells of animal bodies as food.

There are three levels on which this damage can make itself felt: the spiritual, moral and material levels, causing spiritual, psychological or physical defects. For instance, to eat fish fosters perversity, horse meat passion; to eat beef fosters stupidity and contentiousness, pork fosters cruelty, brutality and over-

confidence, to eat mutton fosters falseness and to eat fowl fosters idiocy.

Nations and individuals who eat a great deal of any of these meats clearly show signs of it. Every cell is a power centre, suitable only for the organism to which it belongs. Any foreign cell in the body will therefore cause damage in some way or other. Apart from physical, psychological or spiritual defects, a meat diet brings about a strong binding to the earth.

As man in his fall sank ever deeper into the material life-field, he adapted his food to his state of life. Some esotericists maintain that this change in diet has taken place under divine guidance, but this is quite wrong. Just as man himself was the cause of his fall, so he himself always chose his foods accordingly. Seven phases can be distinguished:

1. the fruit diet, composed of the produce of the vegetable kingdom;
2. the vegetable diet;
3. the addition of products of living animals;
4. the addition of the flesh of killed animals;
5. the addition of alcohol, which causes befuddlement of the mind;
6. the addition of nicotine, which causes degeneration of the aural sphere and the nerves, that is, the consciousness;
7. the addition of synthetic foods and synthetic medicines, which cause disturbances in the vital body through mineralization of the life ethers.

In passing through these seven phases, mankind has now sunk to the bottom of this stratum. Via these seven phases his entire bodily figure has become degenerated, diseased and miserable, simply through the effects of food and stimulants.

If we add all the other causes of our downfall and consider the material, moral and spiritual interactions we will realise how matters stand with us.

There are esotericists who claim that man has reached the deepest point in his descent and that his ascent has now set in. However, we say that there is a still deeper downfall into other strata of the earth. Whether there will be an upward path, a rising out of this darkness, depends on each individual's personal decision. The crystallizing and degenerating foods which are so harmful will not be taken away from mankind. Therefore, every individual will have to renounce them as a result of a personal decision.

To be able to make such a decision, one must be ripe for it. No one can be talked into it. Those who make it do so primarily because they are urged by remembrance, which has been guided and purified by the Hierarchy. Their decision is supported by an attitude of life which is as broad as possible so that nothing can be omitted. For the candidate on the path of liberation it is necessary to free himself from narcotics. In this way he liquidates the fifth, sixth and seventh phases of his downfall.

It is well-known that alcohol dulls the mind. However, even the smallest quantity has a strong effect on the pineal and pituitary glands. Alcohol drives out man's positive consciousness and makes him open to all kinds of negative forces and influences.

Nicotine brings about an immediate degeneration of the respiratory system, the heart sanctuary, the blood, the sex organs and the nervous system. Tobacco is a Mars-herb. This Mars-narcotic affects the iron in the blood, its red pigment, the sex organs, the motorial nerves, the left hemisphere of the brain, the muscular movements, the astral body, the motor segment of the spine and the rectum. It irritates and causes explosive, excessive and violent reactions. These are the pathological properties of this Mars-narcotic. Anaemia, sexual desires, nervous disorders, infantile paralysis, spinal diseases, haemorrhoids and rheumatism are among the consequences of the use and misuse of nicotine. What alcohol brings about only partly, nicotine does continually; it makes the entire being dependent on earthly

powers and earth-bound spirits. It makes the prodigal son satisfied with his hog-wash.

Apart from some specific characteristics, the other narcotics have a similar effect to that of alcohol and nicotine.

The synthetic substances contained in foodstuffs and drugs cause dehumanization of the vital body. They cause it to lose its individual vibration and to show increasing similarity to the planetary ether. In this way man becomes like a mineral, which is the worst form of crystallization and materialisation. In this way the chain is closed.

The candidate who has freed himself from the fifth, sixth and seventh phases of his descent will now also take leave of the fourth phase, that of eating the flesh and products of dead animals. Once this phase has been overcome, there exists an elementary basis for the great purpose of pupilship. In the further development of his eating habits the candidate will exercise the greatest possible discretion so as not to fall into extremes.

Generally speaking, the diet should be composed of fruits, vegetables and other edible plants, certain herbs and products of live herbivorous animals. The diet should be adapted to individual needs and great caution should be exercised in laying down rules for others. We should not force our own eating habits on others, for one person may well need more proteins, carbohydrates, fats or mineral salts than another.

So far we have considered these matters exclusively from the standpoint of the Spiritual School and its pupils. However, there are other points of view. There are also important ethical considerations, which should not be underestimated. We believe that vegetarianism would be a more important means of making an end to wars and other forms of violence than any treaties, agreements, alliances and other political devices, for nearly all ethical vegetarians are humanists and, needless to say, a humanist is against any form of violence.



It is true that we sometimes object to humanism, but certainly not on this point. Humanism is and always will be dialectical and, as such, can never be liberating. However, it should be acknowledged that humanism can be an important phase in the direction of a conscious search for liberation. Humanism is only harmful when we do not go beyond it.

According to ethical vegetarianism, the true human being will never destroy a living thing except in self-defence. As pupils of the Spiritual School also have a great reverence for all life they will be ethical vegetarians. The only difference is that their insight makes them rather more sober-minded.

An ethical vegetarian rightly has pity on the sufferings of animals and abhors the cruelty to which they are exposed at the hands of man. The unending horrors of the slaughter-houses and of vivisection, and the perverse 'pleasures' of hunting fill him with the deepest aversion. It is incomprehensible to him how women can enjoy wrapping themselves in fur coats without being moved in the least by the fact that they are wrapping themselves in the skins of animals that have been killed especially for them.

Besides these ethical motives there is also an occult objection to the wearing of fur and feathers. Hair forms a magnetic field with a positive and a negative pole, a radiating and an attracting power. Hair preserves these magnetic qualities, even though the possessor is dead. Therefore, persons who wrap themselves in the skins of animals will necessarily be influenced by an animal radiation-field.

Humanists and ethical vegetarians should nevertheless understand that their attitude of life, however desirable it may be as a phase on the path of one who strives for sanctified life, will ultimately result only in a change of accents and that their awareness therefore needs broadening and deepening, for we are just as guilty of causing death when we destroy and crunch the vegetable kingdom. It is an undeniable fact that plants do react to pain stimuli even though they may be less alive or animated in a

different way than animals. You should realize that one kingdom is destroyed by the other, as one kingdom lives at the expense of the other. Rudolph Steiner once said: „When I breathe, the air dies’’. And he is right.

All this should bring us to see that we live in a world of disharmony and that we need to seek a way out of this disharmony intelligently and consistently, so that we may rise to a higher life.

Finally, we would like to discuss utilitarian vegetarianism. According to this, vegetarianism makes man healthy. However, this is not so. As a therapy, vegetarianism may have some very important aspects but, just as it is with other therapies, the cure is only temporary, if the patient persists in his sins. If this is the case, vegetarianism will at best delay the course of the illness. The utilitarian vegetarian only seeks health according to nature. But what is the good of that? We need to rise above this nature-order!

Under present circumstances our diet should consist of fruits, vegetables, vegetable fats, grain products, herbs, milk, dairy products and eggs. These direct products of the mineral, vegetable and animal kingdom will keep our bodies fit, dynamic and normal.

However, after this factual summary let us not forget that spiritual motives for vegetarianism are essential for the pupil on the path.

## XX

### THE COSMIC DUAL UNITY (I)

As an introduction to the subject discussed in this chapter, we advise you to read I Corinthians 11 : 2-6. These verses deal with a very delicate subject: the relationship between man and woman, which has degenerated more than anything else in life. This subject is of the greatest importance, for if one wants to go the path of spiritual enlightenment, one needs to know the laws of the cosmic dual unity and learn to live according to them. This part of the first epistle to the Corinthians has always given rise to many difficulties and conflicts. It is the reason why strictly orthodox people still persist in expecting women to wear their hair long and have their heads covered in church. However, the number of women who knowingly disregard this requirement is growing; many young girls from orthodox circles have broken away from it. In other quarters exception was always taken to the precepts contained in these verses, especially by the ladies.

However, this matter is really rather serious, because in exoteric exegesis, the woman is sometimes said to have only a second-hand link with Christ. It is said that the man is the head of the woman and between the woman and Christ is the man, just as Christ is between the man and God. It is quite understandable that people wonder what they are to think of this and their difficulties in understanding it are not simplified when they

discover that similar teachings are also found in other holy books.

It is because of such teachings that Mohammed has given women no place at all in his religious system. According to him, women have no soul and will never have one. Be that as it may, it is more than obvious that theologians are at a loss to explain these things. No one believes any longer that the eternal salvation of women could depend on whether or not their heads are covered. Those who scoff at the Bible find in this subject ample food for mockery. They depict Paul as a misogynist who must have had trouble at the hands of a tyrannical mother-in-law, and so on.

These things look quite different when we see them in the light of gnostic science. So far, Paul's wish, „I would you understood these things” has been fulfilled only for the few, and we are speaking about it now because we have come to understand something of it and feel its great importance and necessity.

Although Rosicrucians recognize the spiritual, moral and material equality of men and women, there are great differences between the two. The physical differences, for instance, are quite apparent. There are three great, essential differences which come to expression in the three great centres of the human manifestation: the pelvic centre, the heart centre and the head centre.

The mysterious process of metabolism of the brain-cells of women is quite different from that of men. There is a totally different activity of the endocrine glands, the seed-atom and the blood, while the nature and temperature of the blood are also different. For all these reasons it is inevitable that men and women manifest themselves in quite different ways according to consciousness, soul and body, both on the subtler planes and in the material sphere. All these differences can be explained from the fact that there is a difference between the male and female archetypes, the spiritual matrices according to which the three-fold human manifestation is built, and what exists in the spirit must manifest itself in matter.

It is not true, as certain theosophical and eastern teachings claim, that there is no differentiation in the spirit. Such ideas have arisen because they could end at one blow the so difficult and complicated problem: man-woman. Besides, they provided a 'sop' for women, who were often reduced to a miserable position. If a woman is taught that, presently, we will all be equal, it can also be suggested to her that she accept, here and now, some unjust *inequality*. This method is frequently applied in cases of social and economic abuse.

It is a scientific fact that the fundamental organic differences which exist, even in the individual cells of men and women, are also present in their soul figures, in their spirit figures and in their archetypes, and that these differences have therefore been taken into account in the central-spirit principles and in the divine plan. This could not be otherwise, because everything that exists is manifested out of the spirit.

So there is a divine creation: man, and a divine creation: woman. These two aspects together form the human life-wave and together they are intended to crown both the divine plan and their own vocation.

The memory of nature teaches that the proto-atom of the human life-wave possessed two nuclei, two beings which in many respects were each other's reflection, but which differed organically because the spiritual thought at the root of the two nuclei was different. If we were so to see man in his heavenly form, as an inhabitant of the divine order - some did indeed have this privilege - we would clearly see man *and* woman. This is also the case with the life-wave of the angels. It is on these things that Paul's reasoning is based, and his reasoning contains a tremendous piece of esoteric science so profound that in certain circles the passages quoted were declared unauthentic.

However, if one reasons away the fundamental differences between man and woman and does not want to understand their

requirements, this will lead to great difficulties, for it is our vocation to become truly human again. We will be able to do this only when we have learned to respond to the vocation to which we are called as man *and* as woman and above all, when we are able to restore the true relationship, the true collaboration between man and woman.

There are many, especially in humanistic circles, who oppose Paul's views - which are the teachings of Christ - and who therefore oppose us too. However, this will not prevent us from teaching what the Hierarchy has revealed in the universal philosophy, for it is not the emancipation of women, or men's lust for power, or the apparent world leadership by men which are concerned here. Nothing could be further from the truth, for behind every man there is a woman. The point at issue is to become truly human by responding to our twofold vocation.

The gnostic knows that men have a positively polarized material body, a negatively polarized vital body, a positively polarized desire body, and a negatively polarized thinking faculty. By positive we mean creative, dynamic, manifesting, radiating. By negative we mean receiving, bringing forth. The being of women is inversely polarized: the material body is negative, the vital body is positive, the desire body is negative and the thinking faculty is positive. This inverse polarization ought to form the basis for a harmonious, free and spontaneous co-operation. It can be the basis for a tremendous development, a glorious manifestation. It can bring with it the realization of the glorious, divine gift man has received in the cosmic dual unity.

When this working together is based solely on the existing biological and psychological differences as they work in the I-consciousness, there will always be mutual exploitation in which the two parties make no concessions to each other. Looking at such collaboration from a natural standpoint, we see the following picture:

a) the woman always tries to influence the man's thinking and to

dominate it by means of her positive thinking faculty;

- b) if she succeeds, this will arouse the positive desire body of the male.
- c) By the dynamic force of the man's desire
- d) the passion of the blood is aroused and the physical body is activated by the vital body, after which the physical body proceeds to action.

From this it may now be clear what the Bible means when it says that 'sin is out of woman'. In practice it means that both sexes victimize each other.

If man is to be saved from the cycle of dialectics, the Christ must intervene in his being. The Holy Spirit must become active in man and the Hierarchy, the living Body of Christ, must be able to exercise its power in a threefold way.

Salvation cannot be explained from the collaboration between man and woman, because this collaboration has been disturbed. Therefore, a foreign power must intervene to restore the original process. In this process of salvation the Holy Spirit primarily influences the negative thinking faculty of man. There is an unviolated point of contact for the touch of this power in the brain: the pineal gland. However, this overshadowing can only take place after fundamental change. As soon as the negative thinking of the man opens itself to the Holy Spirit and his feeling and willing, his desire body, is activated to new life, this condition will influence the negative female desire body, the female willing and feeling. A situation then arises in which, via the man, the two desire bodies are activated by the Hierarchy out of the Holy Spirit. So the positive female thinking faculty is consciously ignored during this process.

After this explanation one ought not to think that a woman would not be able to receive the Holy Spirit independently. This would be wrong because just as the Spirit of God meets the man in the

head sanctuary after the fundamental change, so it meets the woman primarily in the heart sanctuary.

The meeting of God and man is primarily rational, a meeting in the fire of the Spirit, while the meeting of God and woman is primarily moral, a meeting in the light of the soul. So the man must transfer the fire element, which he has received from God, to the woman's soul, to her light-sanctuary. The rational, linked in this way to the moral, will cause man to break through to liberating action.

When the two desire bodies, in other words the feeling and the will, have been activated out of the Holy Spirit, the way to right 'action in collaboration' is open and liberating action will be manifested.

Through this process the female thinking faculty is restored with regard to its liberating positive aspect via the purified desire body and the negative pole of the thinking faculty, and Eve, the Mother of the Living, is able to resume her great task of the beginning.

When man is ignited again by the Spirit of God, liberating collaboration will be possible; no sooner, no later. We call this liberating collaboration: to be cosmically 'two-in-one' and it is on this that marriage should be based. The Christ-Hierarchy has to live consciously in man's being through his fundamental change. If this is not the case, marriage is only a biological, dialectical phenomenon, which may be useful and may give protection against a deeper fall, but for those who participate in such a marriage the words apply: „He who marries does well but he who does not marry does better. It is better to marry than to burn''. (ICor.: 7)

It can be proved by gnostic science that in our present condition the only liberating way lies in a process that can be indicated as: God - Christ - man - woman. It is on this basis that the holy sacrament of marriage is built, a sacrament which



can be a great mercy but also a great danger. The biological marriage needs no sacrament.

Now, what has all this to do with the hair-style of a woman? We will first give a symbolic explanation.

To pray means to open oneself to the divine being. To prophesy means testifying from what can be comprehended philosophically by means of the purified cognitive faculty, after the divine mystery has revealed itself. When a man closes his thinking faculty to the divine being, to the touch of Christ, he stands 'with his head covered'. When a woman closes her heart - her emotional being and her will - to the touch of Christ, but tries to assimilate it primarily via the thinking faculty, she stands with her head 'uncovered'. We repeat that, in a man, the divine touch works primarily via the mind, while in a woman it works primarily via the heart sanctuary. That is why the man is the thinker, he who discerns. The woman is the animator; she who ensouls. As *manas* - the thinker - man is the glory of God, woman is the glory of man. In the latter case 'glory' points to soul, that is, light. In reality, it means that woman is nothing without man and man is nothing without woman.

In order not to disturb this harmony, this equilibrium, the woman must have a power on her head to check her inclination to let the spirit work in her through her mind or, as Paul expressed it „to ward off (misleading) angels''. So, the protecting power on her head has nothing to do with her hair-style. It is a power consciously put over the head from within, through the activity of the inner light of the soul.

## XXI

### THE COSMIC DUAL UNITY (II)

After what was said in the preceding chapter, we wish to draw your attention to the great importance of men's and women's hair. There is an essential difference between the hair of men and women.

Every hair is an organism and is not, as science claims, composed of dead cells of the skin. A hair is a living part of the body but it can be killed by such things as chemical treatment. Every hair-follicle in the skin is connected with the blood and nerves and is fed by them. The hair discharges tensions accumulated in the nerves and blood and absorbs forces. It is an integral part of the vital body. We should know that with regard to the working off of tensions the hair of a woman can be a radiation-field. The hair of a man, however, is an assimilation field. That is why a man's hair needs different care than a woman's, in fact, it is of a different composition. The hair should be well cared for and all efforts to do so are quite natural. However, through ignorance this care is misdirected and has given rise to unnatural habits, negation and ugliness.

Paul testified that the hair of women was given them as a veil, that is, a radiation-field. Through this radiating faculty the result of the aural assimilation process can be radiated into the material sphere. Gnostic science gives clear directives in this matter and

when Paul speaks of unnatural habits, he gives proof of great knowledge.

As regards the collaboration and the relationship between the sexes, we refer again to Paul's words, especially in Ephesians 5. Here, Paul testified that, if we worship the Christ, if we know and confess Him, we need to accept that man is the head of woman, even as Christ is the head of his church; that the woman must respect her husband and submit herself to him, just as the church submits to Christ.

These quotations from Ephesians have been ridiculed considerably and Paul's views are rejected in these modern times. The classical, orthodox marriage formula is passed over by ethical clergymen, so enlightened are they. But we say: so stupid are they. All denials, protests and mockeries result from the fact that these things are understood only in terms of dialectical norms. However, Paul's views are a danger when applied to the life-pattern of dialectics and in doing so, orthodoxy shows gross stupidity, because a great mystery of salvation is connected with the quotations we are discussing. Therefore, when a primitive man reads Ephesians 5 and says: „So, I am the boss after all'', he is a poor wretch, so is a woman who makes a slave of herself on the basis of Paul's words. Because of misunderstanding such things as feminism and the cunning with which women often hold their own occur. If the words of Paul cannot be understood or experienced in the light of the Universal Philosophy, they will have not the slightest meaning and will become a danger.

Let us now reflect on the mystery of salvation. A perfect cosmic dual unity manifests itself, both in a general and in an individual sense, in the realm of light, which is the order of God, the Kingdom of Heaven, the realm where the heavenly man lives and is. In this Kingdom it is not the hermaphrodite but the perfection of the two life-waves of mankind that is manifested.

Marriage in dialectics is a biological phenomenon in which harmonious collaboration is impossible because of the enmity that arises from self-maintenance. Marriage in dialectics is only sanctified when it forms a gateway to eternity; when it exists in the processes of Statics. Only then can collaboration be of significance in the desolation of this world. Paul testified: „This is a great mystery, but I speak concerning Christ and the Ekklesia''. He who cannot fathom this mystery is faced with an unsolvable problem.

In the preceding chapter we explained the cosmic structure of man and woman and in particular their reverse polarization. It is founded on the divine mission which the two life-waves have received, to become one single being, two beings in one through co-operation.

When, at the beginning of time, man separated himself from the divine order and plunged into this field of desolation, all remembrance of this original oneness of being was banished from his memory. Prehistoric mankind in the dialectical field of existence was not sexless, but without remembrance and child-like.

Since no creation or regeneration is possible in any field of existence without the co-operation of the two human poles, mankind in the dialectical field of existence was made conscious again of its duality. That is why it is said in Genesis: „It is not good that a man should be alone''.

God then caused a deep sleep to descend on Adam, that is, on A.D.M., mankind. A twofold overshadowing by the Holy Spirit developed, one on man and one on woman, an overshadowing designated as 'sleep', as ecstasy. Through this 'sleep', through the influence on the consciousness, the two light sanctuaries, the heart centres were touched, directly in the case of the woman and, in the case of the man, via his receptive mind. On awakening, both were conscious of each other and a true bond of love

developed. The woman was born out of the rib of the man and the man out of the rib of the woman.

„Now, what is this nonsense?“, you might wonder. When a man or a woman recognizes 'the other' in a pure bond of love, this recognition takes place by means of the spinal spirit-fire. This develops a light in the heart sanctuary via one of the ribs. The sternum, the thymus gland and several organs in the heart play an important part in this. As soon as this light burns in the heart, the one recognizes the other; he and she awaken from their sleep of oblivion and the process of conscious collaboration begins.

We emphasize that the term 'recognition' refers to the original, impersonal cosmic relationship and that the urge towards and the desire for conscious collaboration are founded in it.

So it was in the past, at the dawn of our existence in the dialectical life-field and so it is now. This recognition, however, is only possible for the soul that is ready for it: the earthly personality is not capable of it. Due to the degeneration which has developed throughout the ages, the original cosmic faculty of recognition has totally degenerated, it has become a labyrinth, trivialized and desecrated in accordance with our present state of being.

The original doctrine places the pupil once again before the demand and the plan of God for world and mankind, before Christ and the Ekklesia, before the pure revelation and the original law. So the sisters and brothers of the Spiritual School recognize one another on the original basis, according to the original method.

Recognition takes place in the same way when two souls are called to walk the path of the Light in co-operation. 'As soon as a human being sees this light, he shall leave his father and mother and be joined to the other and the two shall become one (cosmic) being'. If you understand this process and the cosmic structure of man and woman, the meaning of Paul's words will be clear.

Let us now look at Matthew 19: 1-12. What does Christ, rather than Paul or the Old Testament, say about these things? The Pharisees came to tempt Him. They brought with them the broken reality and all kinds of dialectical mental contortions and denials. They wanted to shirk the great task and sought a compromise.

„Can't I avoid it?" the broken reality asks. „Have you not read...?" „Why does Moses give dialectical marriage norms?" (as Paul does in I Corinthians 7!) The answer is: „Because of the hardness of your hearts, because of the dialectical mess in this world". But it has not been so from the beginning.

Pupils who see this clearly will say, just like the disciples of the Lord: „If that is how it is, it would be better just to abstain from dialectical, earthly marriage". However, this standpoint is not essential and can be most dangerous. In certain cases and situations it would indeed be better not to contract a marriage in the dialectical sense. But in general we cannot and may not ignore the foundations of existence. We cannot evade the cosmic structure of things and ought to make something beautiful and glorious out of it in the power of Christ. The pupil on the path is quite able to succeed in this.

1. those who have been circumcised from birth;
2. those who are circumcised by men;
3. those who are circumcised by their own decision.

These words have often been interpreted in the sense of 'emasculatation', 'negation of marriage'. However, circumcision in the sense of the Bible is the precursor of baptism. Circumcision and baptism mean to be linked with the Christ power, with the Hierarchy.

There are people who have already realised this magical binding in a previous existence. There are others who bring about a similar binding now, with the aid of the Benedictio. Others obtain this through their own struggle. All those in whom the

heavenly man is growing as a result of fundamental change, need not fear the dangers of dialectical marriage. They are able to maintain the correct collaboration. For them transitory marriage, if it lies on their path, can also be a gateway to liberation. He who can understand, let him understand.

## XXII

### OUR ATTITUDE TO STATE AND POLITICS

We are often asked about the relationship of the Rosycross to the state, politics and related problems such as militarism. Over the years this has given rise to many conflicts.

When the Rosycross explains its point of view with regard to these matters, a feeling of loneliness may come over the worker, because it appears that the Rosycross takes a rather exclusive position. There is no middle-class group that agrees with us, nor do we find support in church or political circles, and especially not in humanistic circles. Humanism in particular, which claims to be anti-militaristic, has shown a fierce grudge against us over the years. The ladies who were formerly accustomed to holding an annual women's peace march sometimes resented us very much.

One can think of situations in the work in which one would find deep-seated divergencies of opinion rather aggravating or painful, but this is certainly not the case where politics are concerned. Differences of opinion about such questions do not affect us in the least; on the contrary, they are very enlightening. When they arise we know that the resulting conflict will be decisive as regards choosing whether or not one wants to be a pupil of the Spiritual School in the full sense of the word and whether or not one wants to go the path of the Rosycross.

It does not help any form of work if tensions accumulate in the



work-field as a result of opposing standpoints. Therefore, it is wise to remember the proverb 'look before you leap' if you are thinking of approaching the work-field of the Rosycross; clarity is of great importance. If you feel that you cannot possibly agree with any of our standpoints you had better not join us.

The School of the Golden Rosycross propagates the Universal Doctrine, so there is no need for us to argue about it, as it is not our personal opinion we are placing before you. You may find this philosophy enlightening or primitive, dangerous or liberating, but this is not important to us. Our purpose is only to make contact with those who belong in our work-field, and they will come anyway.

As we have already explained, we are in the middle of a world-revolution and the coming years will be characterized by violent upheavals. Everything that is to develop will be tremendously interesting and will arouse the greatest attention. Everyone will be called upon unceasingly and fingers will itch with eagerness to proceed to activity on the horizontal level. This may give rise to the feeling that we, too, may not refrain from involving ourselves in these things.

However, the Rosycross warns its pupils not to take sides in the vast whirlpool of dialectical activities, not to throw themselves headlong into the fire of upheaval but to save their talents, strength and vitality for the work the Spiritual School will ask of them. This work will be very concrete, clear and vital.

It should be understood that we are not asking you to withdraw from dialectical life, but that the point of view of the Rosycross is simply a consequence of the path which it proclaims and teaches its pupils, the path that leads to being 'in this world but not of this world'. First of all, the pupil should see to it that he is no longer of this world. Then he will be able to act in the world according to the demands of the Hierarchy. Then he will be a master, a possessor of the Stone.

In the 'Diploma of Bacstrom', an ancient document written in 1794, giving admission to the Brotherhood of the Rosycross, it says: "I solemnly promise, should I become a master, a possessor of the Stone, not to succour aid or support with gold, silver or any other means any government, king or sovereign, except in paying taxes, and not to enable any group or sector of the population to cause a rebellion against the government of God, who will bring about the events as prophesied in the revelation of John which are fast approaching. I shall not interfere with affairs of state".

Even a superficial reading of this declaration reveals that a humanistically or clerically minded person cannot possibly agree with it; it is too neutral for him. The possessor of the Stone, however, is neither conservative nor reactionary, he is not inclined either to the right or to the left. With the faculties of his mind - indicated in the Diploma as gold - and the faculties of the soul, indicated as silver - he places himself solely in the service of the divine government, in other words, he knows and serves the work of the Christ-Hierarchy in dialectics. Standing in the service of the government of God, he does not serve any aspiration born of a dialectical persuasion. He remains aloof from all political, social and economic development, as well as from all governments that embody and symbolize these developments. A possessor of the Stone sees a hellish squirming and struggling in the dialectical field of existence, he sees a seeking for a way out, which is there ! A seeking for light, which is there ! A seeking for a solution, which is there ! In short, he diagnoses a tremendous insanity. He sees an engine that has gone off the rails. Consequently, he will not join in the yelling of the hordes that are in the grip of delusion, he will not stick a dialectical badge on his chest but will make himself ready to work in this hell, as he has been called to do by the government of God, by the Christ-Hierarchy. What he does, therefore, is perfectly justified from the point of view of gnostic science.

This is possible anywhere. We know of brothers who, at a certain moment, support a humanistic idea that may have special consequences and of those who are active in conservative, liberal-capitalistic circles. We also know of brothers who are active in the Soviet Union and in both anarchist and rigidly orthodox circles. They all work without tying themselves down and keep themselves free to go at the appointed time.

In this way a wide-spread, intelligent battle is fought for the liberation of mankind, a battle that could therefore be called anti-dialectical. This accounts for the fact that no brother allows himself to be bound or delayed by dialectical slogans or ideas.

Through the activity of the Hierarchy, the Universal Brotherhood in this world, Christ becomes one of us while remaining not of this world in any respect, for his Kingdom is not of dialectics. The Master of the Stone stands in the service of Christ and follows him on his way. He works in dialectics because the population of the Kingdom of Heaven must be drawn from this world, because man has fallen from the Kingdom and must be led back to it. Since the Master of the Stone is active in the material world, aided by his helpers and his power-field, people want to take advantage of him for their own objectives. They argue: „Don't you claim to be in the service of love, goodness, truth and righteousness, of freedom, equality and brotherhood, of non-violence? Well then, support us in our work''.

However, the workers of the Spiritual School will not do so; they pursue their own line of action. Although in the world, they are not of the world.

After this explanation it will be easy to understand why groups pursuing dialectical aims use the name of Christ. Each one finds its own text, ranging from the extreme left to the extreme right. This also explains why some people think they can use the Rosycross for any purpose they choose, assuming that its philosophy can take any direction. If we look back at our experiences,

we find that efforts have been made to pull us in all directions. „This was good, but it should have been emphasized more, that is wrong and it should be emphasized less. All kinds of accusations are thrown at us. Here we are winked at, there we are warned and so on”.

Yet the Rosycross does not allow itself to be influenced in any way by such attitudes. Its pupils serve the government of God and work together towards a total spiritual revolution. They are anti-dialectical and as radical as it is possible for anyone to be. All that is radical in dialectics pales into insignificance beside the radicalism of the true, living Christianity. The Christ-Hierarchy, as a living, mighty organism which - let it be well understood - is not of this world but in this world to conquer it, is a great danger to the existing world-order. Certain groups have realized this over the years. That is why the work of Christ is drenched with blood.

We repeat emphatically that all pros and cons leave us quite indifferent. Those who understand us will come and work with us. Those who do not have such understanding will not be able to come or join us in the work. The work will then be done without them, yet it will still be done for them.

The Christ-Hierarchy has various tasks to fulfil. First of all it has to set up a Spiritual School to guide those who are ready for it on the path upwards and awaken those who have remembrance to go the path. That is the work of resurrection.

However, breaking up and maintaining are also necessary. The dialectical order is maintained by the interaction of opposites. It goes against man's dynamic nature to submit to the effects of the interaction of opposites and this is extremely tragic. The only way out for man is to follow the path of resurrection, that is, to rise up and return to the Father. If he does not do so, he inevitably degenerates. Demonism, satanism and insanity then follow with disastrous consequences. Then, instead of being

freed from dialectics by rising out of it, he will leave dialectics by sinking to an even lower level of existence, an even deeper nadir. The nadir is only relative, which is logical, because if mankind were left to its fate in this life-field an even deeper nadir would result. We need only think of the anthropoid apes, which were once human beings. There are also entities which cannot even express themselves in that way and have degenerated to a dreadful state in which, according to our standards, they are lost beyond redemption.

To prevent such an awful end becoming the fate of all those who still remain in this life-field, the system of bloodshed is applied. Whenever mankind threatens to sink to a deeper nadir, prevailing conditions are used to discharge the tensions by bloodshed. This takes place firstly through death, as a natural phenomenon, but this is not always sufficient. Disasters and accidents then occur to cause more deaths. However, in the long run this is not sufficient either. Then come wars, which make the bloodshed more intense, extensive and general, yet still not being sufficient in the long run. Then, when all other means have finally been exhausted, the whole of mankind is liquidated in the most radical way: then only a cosmic revolution can help, with all that it entails in all spheres of existence. World-history gives proof of this method. The Logos allows entire continents to disappear.

Wars according to the old recipe have now become out-dated and we have come to the beginning of a great cosmic clean-up, the great work of breaking-up and maintenance by the Christ-Hierarchy. Again it will be proved that God does not forsake the works of his hands. That is why He is called a jealous God, who visits the iniquity of the fathers on the children to the n-th generation. That is the eternal law of love.

So we can see two processess which develop by means of the Spiritual School: a process of resurrection, leading to redemp-

tion, and a process of maintenance, which also leads to redemption. They represent the reality of the words of Christ: „I am come unto a resurrection and unto a fall”. That is why Christ always was and always will be the victor. This means that anyone who cannot come to resurrection is not left to himself but for his own protection is broken up according to this nature in one way or another, perhaps together with many millions of others.

If anyone were to say: „Can you imagine Christ armed with a gun?” our answer would be „no”. However, we can imagine Him as the embodiment of the universal law, which He connects with our being by means of the unity of the blood. This law, as a law of the Kingdom, has a breaking-up effect on this nature. This means that its effect is either regenerative, unto a resurrection, or degenerative, unto a fall. The Universal Brotherhood works day and night to make the first activity of the universal law possible for all. If that cannot be - and it cannot - the rest of mankind is seized by the second activity and we say: „thank God” because this fall prevents a horrible, dreadful end for the whole of humanity. There are many workers who co-operate in the second process when the need arises, that is, when bloodshed according to nature creates new possibilities for salvation. There are also many who, when it is necessary, are influenced by the Hierarchy.

The pupil who goes the path will place himself in the service of the government of God, the Universal Brotherhood of Christ. In all world-events he will take his place in accordance with the task consigned to him by that government. Someone might say: „I am doing this or that in the service of the government of God, so help me to do so and so. I am a messenger, do this or that for me.” However, if an individual is a loyal pupil of the Spiritual School and has been given a task, he will not say such a thing but will remain silent. He will only ask and obtain the necessary co-operation from those who, through awareness, have been ennobled to understanding. Where there is understanding, there

can be no difference of opinion. All the rest, all compulsion and pressure from above, is exploitation.

That is why the School of the Rosycross is a School for acquiring understanding. Only through understanding can the right kind of co-operation come about. The School of the Rosycross has no use for faith on authority.

## XXIII

### OUR RELATIONSHIP TO ESOTERICISM

As has been previously stated in our literature, the Rosycross works for humanity but not with humanity. Whoever reflects on this will understand it. For those who do not reflect on this and who therefore do not understand it, an acquaintance with the Rosycross will be disappointing, for the Rosycross cannot be associated with or explained from dialectics in any respect. That is why people find us intolerant or stupid and foolish, or cold and callous, or un-occult and arrogant.

When we speak of the Rosycross we do not mean the Lectorium Rosicrucianum. This is a meeting place where the initial contact between mankind and the Rosycross, between mankind and the original life can be made. For strategic reasons the Rosycross will sometimes seem to follow very peculiar and unexpected ways, in its constant striving to make the initial contact into a link. The majority of our public would be very surprised if they knew the Rosycross as it really is.

Throughout the ages people have tried to pull or push our work towards certain objectives and even now this is still being done. However, had there been real knowledge about the Rosycross, this would never have happened and would never happen again. We would then be left alone as a hopeless case. This seems to us to be the ideal situation for a worker: no biting and barking of



irritable little dogs and the peace to go about one's work impersonally.

However, there are adversaries who try to convert the worker and who sometimes have such loving ways that they simply cannot be rebuffed. There are also adversaries who with cunning and intelligence try to spoil the quality of the work. A great deal of time and energy can be lost in neutralizing such quality-spoilers, trouble-makers and weed-sowers. There is quite a dramatic side to these things.

The Jewish Council, which convicted Jesus, is often depicted as having been composed of the greatest criminals. Nothing can be further from the truth. The Jewish Council was exactly like a General Synod. It certainly was not play-acting on the part of its members when they rent their clothes because of all the wickedness they thought was represented in Jesus. They were accomplished theologians, intellectual and highly educated, very religious, authoritative and... insane.

The elite of the Jewish people sat there and called Jesus an 'agitator', because He wanted to found a Kingdom not of this world. Judas was given money by the Jewish General Synod to try to convert Jesus to their side. They could very well have used such a helper, as they intended to re-establish the Kingdom of Israel. However, Jesus placed himself at the head of a religious development which could not in any way be explained from dialectics or from a heavenly world, a heavenly sphere to which the General Synod wanted to direct its followers. This is why the Synod saw Him as a wolf among the flock, a great danger and also a fool, because He did not want to serve the Church.

Later in history Mani did not want to do so either. For years Augustine sought the kingdom spoken of by Mani. He asked for directives, exercises, proofs, but did not get them. All he received was philosophy ... Mani met with the same fate as Jesus. He too was not left in peace by the 'Jewish Council'. The peace

for which every worker longs, the peace to be able to till the vineyard, did not come. The Grand-Master of the Hierarchy, Jesus, was an example to Mani.

Wherever the Rosycross appears, conflict arises, unintended grief for many on both sides of the arena. It is the reality of Christ's words: „I came not to bring peace, but a sword''. So, if the Rosycross says: „We work for mankind but not with mankind'', this is a prudent saying. But we know that the struggle will still come. No one will be exempt from it. The words: „In this hour they all were offended because of Him'' will be fulfilled with regard to every one of us. Undoubtedly you have already experienced such moments as you read the preceding chapters. This was by no means intentional on our part.

There are people who are deliberately unpleasant because they think it is necessary. However, this is not the case with us. The offence arises quite naturally as a result of the meeting between the Universal Doctrine of the divine order and dialectical man. By nature he thinks quite differently from the Rosycross; he is quite different and this must give rise to conflict.

All religiousness, science, humanism and art are to be explained entirely from this dialectical field of existence. Churches, universities, temples of art, literature and the facts prove this abundantly. The churches lay down dogma, science lays down hypotheses, art sets standards and humanism ideals. The results are made known by the facts. Everywhere we discover the same fundamental principle, the same hope, the same expectation:

It is still to come, it lies in the distance,  
it will come in the future, we are seeking,  
we are going to grasp it, we are going to realize it.

On this basis various working-hypotheses develop. All of this is the picture of man striving after culture, driven by his unquench-

able longing for what he does not possess. Yet the Hierarchy says:

It is not to come, it already is.

It does not lie in the distance.

It will not come in the future.

The Kingdom of God is within you.

It is in your microcosmic life-field.

In this dialectical existence one can build nothing which will not be pulled down again sooner or later. Nothing here is absolute, no truth is absolute, no form is absolute, no method is absolute, no attachment is absolute here.

Whenever natural crystallization shows itself in whatever truth man thinks he possesses, when it shows itself in his physical body, in his way of living, in his affections, he becomes more and more a caricature, life becomes a hell and man becomes a body without a soul.

As early as three months after birth the process of calcification sets in. Those who realize this horrible reality sometimes decide to turn away from everything, because they want to be without form, without method and free from attachments. However, this is an attempt to ignore the reality of dialectics, to side-step it. It is therefore bound to fail, because the dialectical consciousness cannot achieve the breaking up of the self in its own power. Deliverance can only come when one has the courage to penetrate the essence of this nature order and, in the face of crystallization and the unyielding grip of the forces of nature, to put the axe to one's own being by realizing the breaking-up of the I in the power of Christ.

If you meet the real Rosycross, you will never find yourself confronted with any method or with what is called 'magic'. If anyone shows you a magic method you can be sure the Rosycross

is absent. The philosophy of the Rosycross is concrete, the foundation of all knowledge, but the magical values remain purely abstract. Magic is certainly there, but no unworthy person, no one who is not yet ennobled to it, can understand it. Besides, magic does not need to be learned, it cannot be studied, nor can it be described or outlined. As soon as one participates in the new Kingdom, one becomes a magician, magic is then a sensory faculty. It is dangerous to explain the characteristics of this sense to someone who does not yet possess it, who cannot yet possess it. When anyone comes to us and says: „Tell me what this or that is like” we are immediately on our guard, assuming that we have the answer, because no one can possess the light before having passed through the gateway.

The Hierarchy radiates a truth into this world. In this truth there is something fundamental that cannot be interpreted in two different ways. If one grasps that fundamental thing, the truth is willing to reveal itself somewhat further. However, there will have to be a response from the pupil, not in words but in action. The pupil must penetrate to the truth by action. But what does one do as a rule? One stops before the deed and only seizes truth's outer garment, on which one embroiders interpretations, form and method and in this way one spoils the garment. The Truth, as the reality of the Light, remains hidden.

It is this reality that determines the relationship of the Rosycross to esoteric societies, which try to force the victory of dialectics over statics by means of magic. All esoteric societies teach magical exercises and magical science. The Rosycross, on the contrary, gives an unadorned explanation of the Truth. This explanation is given in a universal way and is not interpreted dialectically. Pupils are placed before an attitude of life which conforms with the fundamentals of this Truth. A pupil can cling to this philosophy, driven by his longing for possession, but he will not be able to keep it up for very long. The demand of the

School, which urges the pupil to actualize the truth in his own being, will confront him with the choice of either accepting this demand or leaving. In this way he is never deceived or led astray.

What we have said can be summarized as follows: There are two ways, a philosophy of the living truth, which urges one towards a fundamental reversal of one's life, from which proceeds the development of the Kingdom within you. That is the Rosycross.

On the other hand there is the church and the false knowledge of the law and the scriptures of the 'Jewish Council', the 'General Synod', church membership and captivity in delusion, or magic, exercises, insanity. That is the world.

## XXIV

### PRAAYER

Prayer is something that has degenerated considerably. For many it is only a habit based on the idea: „If it doesn't do any good, at least it will do no harm". For many prayer is a mystical act kept up out of a certain reverence for something that has been handed down from generation to generation. But nobody knows any more what really happens or should happen.

In protestant life there is much praying. There are ministers who even develop prayer records. However, these do not impress the congregation very much but rather arouse feelings of boredom, unless they attract attention by their emotionalism. Exceptions to this are rare. One of the exceptions was the prayer of Professor A.H. de Hartog.\* His prayers were justified even though the congregation did not understand them and often felt they were irreverent and much too brief. Countless people have given up prayer because they consider it nonsense.

Rosicrucians also pray. However, for them there is no question of acting out of mystical emotionalism or to express feelings of reverence, and certainly not out of habit. In this respect they have broken radically with tradition. The prayer of the Rosicrucians is based on the knowledge of a conscious process, for prayer is a

\* A Dutch theologian (1869-1938)

magic invocation and every prayer is heard, although not in the sense imagined by the masses.

When we pray, we are thinking, willing and desiring. It is an activity of the whole human triangular fire and this results in creation. When we pray, we desire something that we grasp with our reason, supported by a certain feeling and rendered active by an urge towards activity. It is linked with our blood and sealed by the spoken word. That is the creative fiat, the magic prayer. This process can be analyzed scientifically and it is easy to understand that the quality of prayer, the nature of the desire, motives, mentality and psychological state at that moment are decisive for the result.

There will be a result, because magic invocation travels as a force, a vibration, a creative unity, to a sphere with which it corresponds in quality. Prayer then attracts forces from that sphere and the result will be in accordance with it. If man invokes God, Christ or the Holy Spirit out of his lower primitive state, prompted by a selfish desire, he will logically attract selfish forces, because he himself has evoked them by the black magic of his prayer. He invoked the god, the force of his primitive imagination and it is this god who reacts. So there is always an answer to every prayer, although it is not always to our liking and corresponding to our intention. The well-known commandment warns against this kind of magic: „You shall not make yourself any graven image, or any likeness of any thing that is in heaven above, or on the earth or in the water under the earth”.

It is said that a pyramid arises when we pray which vibrates and is coloured in conformity with our inner quality. Therefore, prayer can be something highly dangerous, for all misunderstood prayer turns against us. Such magic always results in the attainment of the unexpected. In practice it often happens that first of all we spoil things and get ourselves in a mess and then, when we see no solution to this self-created predicament we start to pray: „Oh God, help us”. Even the invocation: „Oh God”, will turn

against us. God is no servant of our animal or primitive state. It will be clear how undesirable this magic is.

We also want to draw your attention to the magic of the Roman Catholic prayers. Much is achieved and maintained in the Catholic Church by means of prayer. They are addressed not to the Lord of all life and his hierarchy but to the Roman Catholic god and to the hierarchy on the other side of the veil. That is why all kinds of prayer books are used, filled with set prayers designed to maintain the binding between the masses and the Roman Catholic god. An entire pantheon of saints is maintained for the same purpose. The faithful are given some Our Fathers to recite, to be counted off on the rosary. By all these practices, those who pray are worked up to a great intensity of prayer. In this way the Roman Catholic organizations in the reflection sphere, who maintain the entire flock, are invoked.

One also thinks of the prayers for the dying by means of the system of 'in memoriam' cards. By these prayers the departed are seriously hampered if they try to free themselves from the grip of the church, because such prayers have the effect of reanimating the sacrament of extreme unction.

The priests exhort the church-going masses to pray often. This is quite understandable for what is at stake is the unity of the church, maintained through the magic of public worship, the sacraments and prayer. It will be clear how dialectical this magic is and how it debases prayer.

In Protestantism there is also much praying, but since it has no hierarchy in the reflection sphere due to its disunity, it is a helpless prey for numerous forces in the reflection sphere. The Roman Catholic hierarchy is active in this field and with more success than many could imagine. The Roman Catholic hold also exists in the General Synod.

Generally speaking, there are four things which motivate man to



maintain his dialectical self-preserving nature. These are love, wealth, power and fame. He is driven by 'love' in his sexual life and his love for his possessions, his children, his own person, family, nation, tribe and race. The desire for wealth expresses itself in such things as striving to earn money, providing for old age, application to all kinds of studies, the development of ambition and the desire to see one's children to get on in the world.

The craving for power expresses itself in such things as the desire to command respect, the manner in which people try to attain their objectives and the illusion of wanting to be 'somebody'.

The craving for fame finds expression in the great value that people attach to various national historical events and the high esteem they have for military glory, the system of orders of the knighthood, sports honours and so on.

Man's prayers are attuned to these motives and all kinds of dialectical miseries from within and without lead him, in his distress, to pray for his own preservation.

For the spiritually advanced and understanding person such motives have not the least significance. He prays for the spiritual welfare of his being. His prayer is aimed at the well-being of mankind and arises from altruism and not from selfishness. He prays for love, encompassing all things and all beings; for spiritual riches, so that he may be able to serve truly from the fullness of an inner wealth; for power, so that he can help to liberate mankind from its distress; for glory so to become and be that his life announces God's glory by his deeds.

The true magic invocation, the true prayer of the pupil, abides by the law never to ask anything for oneself. It is the complete surrender to the divine command: „Seek first the Kingdom of God and all things shall be added unto you". It is self-surrender in absolute faith in the divine guidance.

Moreover, the pupil will realize that the quality and power of

his prayers depend on his inner state with regard to consciousness, soul and body. Therefore, he will 'live the life' with all the strength that is in him.

## THE BIBLE

Rosicrucians regard the Bible as a compendium of life. In the *Confessio Fraternitatis Rosae Crucis* the classical Rosicrucians testify: „Those are nearest to us and most like us who make the Bible the ruler of their lives, the conclusion of their studies and a compendious survey of all mankind’’. We recognize the Bible as a book that represents the Universal Doctrine. It is for this reason that the opened holy book is to be found in our Temples. The Bible forms one of the spiritual foci in our Temples. This may be sufficient to prove the value we attach to it.

However, it is still worthwhile to answer the question: on what grounds is this reverence based? This is a vital question, because many would like to read and understand the Bible but are unable to do so for various reasons, such as the nature and influence of modern and historical materialistic criticism, the chaos that has arisen in the thinking and feeling of the faithful in reading the Bible as a result of their lack of understanding, the attitude of theologians and the mutilations to which the original texts have been subjected.

Furthermore, many have been confused by what they have read in other holy books, because it seems to them that certain parts of the Bible have been copied from it. The masses were bound to lose contact with the Bible because of the attitude of

theologians who pretended to know and understand the Bible and, on the basis of this pretence, presumed to interpret it. The theologian's reasoning is: „I am able to read the Bible in the original language and theology is an academic science”. These are the grounds on which theologians base their claim to be authorities in Bible exegesis.

Most criticism of the Bible is in fact directed against this Bible science. Most criticism and the ensuing rejection were correct and this is felt in theologian circles. That is why there are so many theological groups and schools that are engaged in a life and death struggle with each other. It is also the reason why there is always some new-vogue theology concerning itself with new trends of thought.

The theology of the Swiss professor Karl Barth became popular and in recent years people have been so involved in a theological fight that life itself has been forgotten. The basis of all this is the unknown Lord of the Church and the unknown Bible. Fighting theologians who see their grip on the people weakening, fear more and more the cry: „Mask off, gentlemen” and therefore they join the current efforts of the clergy to restore the popularity of the church. But their efforts are in vain and will only result in postponement of the unmasking.

At the instigation of Professor Barth, dialectical theology has been in use in recent years. It is inspired by the philosophy of Hegel, who stressed the fact that everything is subject to the law of rising, shining and fading. Therefore we, too, speak of a dialectical order.

Dialectical theology states that different aspects of theology should make possible a contact with people's psyche. This means that today a prophet may be wanted, tomorrow a priest, the next day a cult and the day after the return of Christ. According to this one has to adapt intelligently to the requirements, to the psychological state of the moment. As it is with a rotating wheel, the

spokes are turned alternately up and down... There can be no doubt that this theology is a fraud.

We deny that a theologian can penetrate to the essence of the Bible on the grounds of his university training. Of course it can happen that a theologian also knows of or is initiated in the Universal Doctrine or has to appear as a 'missionary among the heathens'. Theology is mostly speculation, delusion and a Luciferic fraud.

It is also possible that a theologian is a mystic, a truly pious warm-hearted and devoted person who gives himself with heart and soul to his congregation. With deep reverence he stands before his God and fully professes his religion, but as one who does not understand, as one who only serves. He is a pastor, a shepherd for his congregation, with his warm humanity, but as a theologian he has not the least value. He would be exactly the same - that is, just as successful as a pastor - if he were a Mohammedan or Habakkuk the medicine-man.

Christ said: ', You shall love the Lord your God with all your heart, and with all your soul and with all your mind''. One may think that the latter refers to the available brain-capacity of biological man, to university training and encyclopaedic knowledge, but Christ is not referring to such intellectual training.

The School of the Rosycross rejects all theology and Biblical criticism. A theologian undoubtedly has value as a linguist, as a dialectical philosopher and possibly also as a geologist and so on. However, he knows nothing of the divine wisdom, of the living truth, by virtue of his university training. If a theologian is really of any spiritual stature, this is not because of, but in spite of theology.

Probably it will not be necessary to formulate our opinion more clearly. A pupil of the Spiritual School cannot justify his opinion of the Bible through the interpretations by theologians and the church, or through the church's interpretation of Christianity.

The Bible, in its unassailable essence of wisdom, is a manifestation of the Universal Doctrine, although it is, particularly the Old Testament, a striking example of the subtle way in which dark powers have always misused the most sublime truths, mixing and connecting them with falsehood and fraud. The Bible as such is not the Universal Doctrine itself, but it bears witness of this living divine truth.

In the *Confessio Fraternitatis Rosae Crucis* it says that „the Universal Doctrine descended with Adam in his Fall”. This points to redemptive power of God manifesting itself as the Holy Spirit. Throughout all ages, the Holy Spirit has manifested itself in different ways through the Holy Language. The holy books form the garment of the truth. They are a dialectical concession to fallen mankind and through them the Holy Spirit becomes one with us. This garment can be damaged in a variety of ways and indeed it has been. However, the quintessence that is enveloped by the garment can never be impaired and that is what matters. In the same way a person’s form manifestation can be attacked but what he possesses and radiates spiritually is unassailable.

The pupil will now be able to understand the unity of the holy language. All books of wisdom that mankind possesses form one progressive method of revelation. That is why there are so many points of similarity in the various books, although there are also many divergences due to the progression of the revelation. One should always take this into account.

If a person is entirely dialectical, it is inevitable that he will be misled by a dialectical form of manifestation, by outer appearances. Therefore, the Bible can never be for the masses. Even in its pure garment it is unknowable for anyone who is not ennobled to understand it; to him Isis remains veiled. If the garment is not pure, consequences are still worse.

The Bible can also be regarded as a cultural book, just as any other important book or form of art or science can be accepted as

a basis of culture. But such a basis and the culture built on it can never possess liberating aspects. We are therefore against the way the Bible is generally used and, above all, against the way it is used in some esoteric circles in which people try to prove and learn from the Bible anything and everything they choose.

The Bible is only to be approached by the Spiritual School and by those who have received spiritual schooling, that is, by those who have been taught by the Spirit. This teaching can only be received on the basis of a total change of life according to the norms of the Spiritual School, and without any intermediary between God and man, therefore, without church-hierarchy, without church and without priesthood. Only then will it be possible to penetrate to the truth, the living truth. Only then will Isis be unveiled. Then the Bible becomes 'the nucleus of our studies', a means, a focus for approaching the living truth.

The Holy Spirit not only reveals the Holy Language, but also sends its servants who, impersonally, arouse man so that he can make himself ready and able to read the holy language independently, in the enlightenment of first-hand knowledge.

## XXVI

### THE GOLDEN ROSYCCROSS

We have come to the last chapter of this book. We have covered some of the most important aspects of the modern universal gnostic philosophy, although we do not claim to have been complete. We would now like to discuss the Rosycross and give you an idea of what it is, wants and does.

We like to speak of modern gnostic philosophy because only through the activities of the modern Rosycross is it justifiable to speak of a truly universal philosophy. An intense change had to be brought about and this could only be done gradually. It began in 1935, having been in preparation since 1925. In 1945 the work had become somewhat visible so that it became ever more possible to proclaim the purified, universal gnostic philosophy. In August 1964, after 40 years, the great work was accomplished.

You are getting to know the Rosycross at a time when it is in the process of accomplishing a spiritual revolution, first of all inwardly and afterwards, with increasing force, outwardly. Why is such a revolution within the working-field of the Rosycross necessary? It is necessary because of the fundamental laws of true spiritual freemasonry, because of the laws of the Royal Art. A liberating and purified idea cannot simply be radiated into the world from above. An intensive process of preparation must come first, so that when the idea comes, it can make a tie with the



blood of several people and, through them, influence the whole of mankind. So, it is a matter of 'recognizing the Lord when He comes'.

The field must first be ploughed and thoroughly prepared before it can receive the seed. Every idea that disregards the law of the preliminary blood-tie is sure to pass without any results. If there is to be a harvest it is inevitable that we first do the heavy and often dirty work. Just think of Charles Rann Kennedy's play *The servant in the house*. The Bishop of Lancashire, in his venerable cassock, speculates in metaphysical piffle while the true worker descends into the quagmire.

The Brotherhood of the Golden Rosycross has been engaged for years in preparing a new world initiative, which cannot just manifest itself but has to have sufficient blood-binding with mankind.

In 1875 and before, the Brotherhood left the initiative to the Theosophical Society and the Freemasons for various valid reasons. The time was not yet ripe for it to act. World and mankind had first to be brought to a certain state of being before the universal mysteries could fulfil their task.

When the great work of preparation began, around 1925, the workers found an esoteric field in the West which, understandable, was attuned to esoteric systems of ancient India, the cradle of Aryan mankind. There was a wide variety of ideas, but essentially it was all Yoga. Whether one labelled oneself as a theosophist, a sufi, mazdaznan, anthroposophist or rosicrucian, it was all yoga-methods that were practised. For this reason, all these groups might easily have combined their activities. There was no question of Christianity and still less of Rosicrucianism. Yoga methods concentrate on the dialectical personality. By their nature they depend on it and in fact they have never corresponded with the true intentions of the spiritual leaders of mankind.

Under the influence of yoga-practices and as a result of them,

certain occult schools have come into existence in the reflection sphere. However, their activities have nothing to do with the true Spiritual School, with the Christ-Hierarchy. We do not and cannot belong to any occult school and neither do we wish to do so, because the School of the Rosycross is of an entirely different nature.

Yoga methods concentrate on the dialectical personality and they influence the physical body through certain forms of asceticism, the etheric body via the blood and the endocrine glands, the desire body by means of the involuntary muscles and the cerebro-spinal system and the thinking faculty through concentration exercises that influence alternately the right and the left halves of the brain, as well as the cerebellum and the solar plexus.

As a result of such a training in which two main methods can be used, the antipathetic or theosophic method, and the sympathetic or anthroposophic method, a certain consciousness in the reflection sphere and a contact with the occult school existing there is developed.

This training, which is mistakenly called 'development' is to be rejected. It is usually very dangerous, because it brings about a strong tie with the dialectical personality, since the latter is in any case the basis for higher powers and, therefore, a stronger binding to the karmic wheel will always be the result. There is no fundamental difference between positive and negative yoga methods which have therefore made, and are still making, tens of millions of victims. The phenomenon known as 'black magic' has proceeded directly from yoga-methods. We will now try to prove these statements.

a. When a person uses a certain organ to attain an occult aim, he will remain tied to it throughout all future lives. He is obliged either to perish or to try to cultivate the organ, in other words, to try to make 'flesh and blood' acceptable to eternity. That is why

schools of yoga teach the doctrine of the evolution of dialectics. They cannot do otherwise.

b. When someone practices a yoga method in an esoteric group and he proves to be too lax or too weak or not quite suitable structurally, he is turned away. However, he will not be able to regain his former 'equilibrium'; he is burdened with a legacy. This could be a partly developed pituitary gland, or an inflamed thyroid gland, or a solar plexus that no longer entirely belongs to the sympathetic nervous system. He has forced and violated the nature of his dialectical being and he must now try to find his way out of the difficulty. All negative occultism is the result of such situations. A negative disposition is hereditary for up to four generations if the affected organs are part of the organism of creation. Many diseases, especially various forms of insanity and suicidal tendencies will result if the violated organs are among those that control the delicate, functional processes. It is beyond doubt that many people with remembrance have received a tremendous blow from esoteric activities.

c. It should be evident that the fruits of the tree of life cannot possibly be used for both good and bad. In the field of action of the tree of life nothing is caused by the interaction of opposites. So, when something is called good, we know it has to do with a fruit of the tree of knowledge of good and evil and we can be sure that the bad is present as well. The bad, or 'black' is invoked by the good, or 'white'. In other words the common white magic of dialectics is, as a result of natural laws, the mother of black magic.

If the motives of a pupil are below the standards of the 'white' yoga-schools, he is dismissed. But he has received an esoteric training and so he knows the ropes. If he is a fire-type he will set to work in selfishness or with his criminal nature. In this way, black magic is born and it always finds a grassy meadow.

Negative magic is the result of stupidity and powerlessness. Black magic is the result of a wickedness that can expand itself through esotericism. White magic maintains this dialectical world and, in so doing, is the greatest enemy of mankind.

When we began our work in 1925, we were confronted with a Rosicrucian movement whose name was the only thing it had in common with the Rosycross. Yoga methods were practiced with all their consequences. This movement was teeming with negative occultists, who would never be able to make any progress and who were very ill. Besides, there was a large number of 'black' intentioned people who had penetrated everywhere. Finally there were a certain number of serious people who, having been led astray, had sold their true birth-right for imagined happiness. That was the tragic situation. We also found an immense philosophical and organizational confusion, and it was in this situation that the foundations for the new work had to be laid.

In view of all these facts we wish to say that not everything that adorns itself with the name of the Rosycross is the real Rosycross in the sense of the Universal Gnosis. It is possible of course, that a school of yoga exists that uses the name of the Rosycross, just as a Roman Catholic order calls itself by this name.

We, however, speak to you in the name of the Brotherhood of the Golden Rosycross and advise you to take note of its philosophical, universal, gnostic signature. The following can help you in this.

The modern method of the Golden Rosycross - which is modern only in a practical sense and is fundamentally the same as that of the Cathars, the Manichaeans and the Siddha - can be indentified by the fact that it cannot possibly cultivate an army of negatives, failures or sick and weak people.

In our work-field there are people who really go the path and who, without exception, completely succeed. There are also

people who do not go the path, but who cannot be damaged by the methods applied in the School. The method of the Golden Rosycross is not based in any way on the dialectical personality. None of the organs in the dialectical personality is cultivated by these methods and so, none can be damaged or abandoned in a partly developed state. No exercises are used in our methods. They are not based on the culture of dialectics, because the Golden Rosycross knows that 'flesh and blood cannot inherit the Kingdom of heaven'.

It is for just this reason the Golden Rosycross aims to induce the pupil to forsake his dialectical personality. The School will certainly not commit the folly of thwarting this process by any sort of culture.

The methods can be outlined briefly as follows:

The central Spirit nucleus of man, the monad, is bound to a personality which is excluded in the divine plan. However, the original figures of spirit, soul and body still exist, but only fundamentally. The pupil is ignited in the idea of the true divine man in a philosophical-Christian way. This philosophical baptism conforms to his remembrance, through which the pupil knows: *ex Deo nascimur*, we are born of God.

The pupil is then placed before an attitude of life that is based on the 'being ignited in God', as if his dialectical being were already the true figure. In this way the pupil is enabled to experience personally Paul's words: „I count not myself to have apprehended, but this one thing I do, I press toward the mark for the prize''. The result of this attitude of life is not a culture of the dialectical personality but an intense fire, a voluntary decrease according to his nature, because of the desire to become a divine man, which means everything to the pupil. He can now testify from inner conviction: *in Jesu morimur*, in Jesus we die.

Through this conscious, voluntary decrease according to nature, the heavenly body that exists in principle is enabled to grow

and is vivified and the pupil experiences first-hand the truth of the words: „The Kingdom of God is within you’’. This knowledge and experience causes the pupil to testify in deep gratitude: *Per Spiritum Sanctum reviviscimus*, we are reborn through the Holy Spirit.

During this stage the pupil has two personalities, which are being connected with one another through the process known to us as fundamental change. As soon as the binding has been brought about, the central spirit nucleus, the monad, proceeds to dissolve the link with the dialectical personality and to transfer the consciousness to the heavenly man. This takes place in a threefold process, in three life-circles. The dialectical man dies systematically and only the heavenly man remains.

As soon as the heavenly figure becomes visible in the microcosm, death has been conquered in principle. Then the falling away of the dialectical personality through death is only incidental and the animation of a new dialectical personality no longer needs to follow. As the glorious crowning of this work man has become immortal. Once again he possesses a true spirit figure, a soul figure and a bodily figure. He can express himself in all spheres of matter and spirit and joins the ranks of the Christ-Hierarchy as a fellow builder, as a Golden Rosicrucian.

In this way a certain part of humanity will, in the new era, be guided to liberation. The separation is taking place. The Brothers of the Golden Rosycross are acting as harvesters. The entire process is radiating safely in the Universal Doctrine of all times and can also be found in the Bible. So we will conclude with a quotation from the Spiritual Testament of the ancient Rosicrucians: „We hope and pray that you will carefully consider this our offer, further examine our art and diligently consider present-day life’’.

## GLOSSARY

Christ-Hierarchy: the divine Hierarchy of the Immovable Kingdom. It forms the universal Body of the Lord. It is also indicated as: the invisible Church of Christ, the universal gnostic chain, Gnosis. It appears, among others, as the Brotherhood of Shamballa, the Mystery School of the Christ-Hierophants or Hierophantal Spiritual School, to help fallen mankind.

Dialectics: our present life-field in which everything manifests itself only in pairs of opposites. Day and night, joy and sorrow, good and evil, life and death are inseparably bound to each other, they follow each other unavoidably and bring each other into existence. By this fundamental law everything is involved in continuous rising, shining and fading. By this our field of existence is a territory of finiteness, pain, sorrow, sickness and death.

Firmament, aural: see Lipika.

Invisible Church: see Christ-Hierarchy.

Knowledge, first-hand: as meant by the philosophy of the Rosycross, this is the knowledge with regard to the reality of the Logos, in which the ennobled consciousness - the hermetic or pymandric consciousness - can enter. Consequently, it learns to read and understand the all-wisdom of the Creator through direct observation.

Kingdom of Heaven : the divine order, the original domain of life of mankind, out of which it has been expelled through a cosmic disaster, known as the Fall. The longing for liberation that lies in the heart of every man, and the call of all manifested heralds of the Universal Chain of Brotherhoods, are directed towards the return to this true domain of life of mankind. It must not be confused with the realm of the dead in the hereafter, that wrongly is indicated as the 'Kingdom of Heaven'. This so-called 'heavenly' abode of the dead is, however, just as transitory as the material world of the so-called living ones. It is only a clearing-house which has to be passed in going to a new birth, linked to the wheel of life and death.

Lipika : the totality of the senses, power-centres and foci in which the total karma of man lies anchored. The earthly, mortal being is a projection of this aural firmament and is defined by it with respect to possibilities, limitations and nature. The lipika represents the entire burden of sin of the fallen microcosm.

Microcosm: man as *minitum mundum* - little world - a complex spherical life-system, in which one can differentiate, from inside out: the personality, the manifestation (or respiration)-field, the aural being and a sevenfold magnetic, spiritual field. The true man is a microcosm. What in the world is meant by 'man' is but the maimed personality of a degenerated microcosm. Its present consciousness is a personality-consciousness. As a result, it is only a consciousness of the field of existence to which it belongs.

Respiration field : the force-field in which the life of the personality is made possible. It is the connecting field between the aural being and the personality. It is totally one with the personality in its activity of attraction and repulsion of matters and powers, necessary for the life and maintenance of the personality.



Sun, the divine: the original spirit-field, which is also indicated as Vulcan. It surrounds and penetrates the whole planetary field. The perceptible sun is the focus of the dialectical life-field.

Universal Doctrine: this is not a 'doctrine' in the general sense of the word; it cannot be found in books. Its deepest essence is the living reality of God, out of which the ennobled consciousness learns to read and understand the all-wisdom of God.

## LITERATURE OF THE LECTORIUM ROSICRUCIANUM

### PUBLICATIONS OF J. VAN RIJCKENBORGH

Elementary Philosophy of the Modern Rosycross

The Coming New man

The Gnosis in Present-day Manifestation

The Egyptian Arch-Gnosis and its call in the eternal present

(I)

Proclaimed and explained again from the Tabula Smaragdina  
and the Corpus Hermeticum

Dei Gloria Intacta

The Mystery of the Beatitudes

The Nuctemeron of Apollonius of Tyana

The Mystery of Life and Death

Unmasking

A new Call

Light over Tibet

The Problem of Cancer

There is no Empty Space

The Universal Remedy

The Light of the world

### PUBLICATIONS OF CATHAROSE DE PETRI

Transfiguration

The Seal of Renewal

24 december 1980

### PUBLICATIONS OF CATHAROSE DE PETRI AND J. VAN RIJCKENBORGH

The Brotherhood of Shamballa

The Universal Gnosis

### PUBLICATIONS OF OTHER AUTHORS

*J. Schootemeijer* — Television — a Danger for the Individual

The Way of the Rosycross in our Times

What is Transfiguration?

*Lectorium Rosicrucianum, P.O. Box 35.149, Browns Bay, Auckland,  
New Zealand*

*Lectorium Rosicrucianum, P.O. Box 9246, Bakersfield Cal. 93389,  
U.S.A.*

*Lectorium Rosicrucianum, Headquarters, Bakenessergracht 11-15,  
2011 JS Haarlem, The Netherlands*

## **ELEMENTARY PHILOSOPHY OF THE MODERN ROSYCROSS**

In this book the authors explain that: 'not everything that calls itself "Rosycross" is the true Rosycross in the universal, gnostic sense of the word'.

What then should we understand as the universal gnostic meaning of the Rosycross?

All who are seeking an answer in an unprejudiced way should read this book. It indicates clearly what one needs to know if one truly wishes to find liberation.

It sketches the meaning of magic and initiation, involution and evolution, birth and death, and it emphasises the importance of processes of regeneration and redemption of the world.

In conclusion, the Golden Rosycross and its task in today's world are placed before us as a mighty, radiant beacon.