

THE SECRETS OF THE BROTHERHOOD OF THE ROSYCROSS

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

BY

J. VAN RIJCKENBORGH

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ROZEKRUIS PERS - HAARLEM - THE NETHERLANDS

THE CALL OF THE BROTHERHOOD OF THE ROSYCROSS

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SUB UMBRA ALARUM TUARUM JEHOVA

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ROZEKRUIS PERS - HAARLEM - THE NETHERLANDS

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*Printer's mark of Wilhelm Wessel, printer of
the first edition of the Fama Fraternitatis R.C.
Cassel, 1614*

Author's Preface to the First Dutch Edition

It is with great joy and deep gratitude that I acquit myself of the task of editing my commentaries on the *Fama Fraternitatis* by Johann Valentin Andreae, before the end of the first half of 1939. The time has come to open this veiled spiritual testament of the Rosicrucian Brotherhood and to unearth its hidden values.

Throughout the ages the work of the Brothers of the Rosycross has been completely misunderstood and numerous esotericists, influenced as they were by Oriental magic, have caused incalculable damage by their publications, which obscured with strange teachings the light of the Rosycross.

We recognise in many of these works the classical satanic enemy who tries to choke the seed in the soil. Yet the great work of preparation has continued and now that humanity is approaching the world revolution in which either the forces of the light or those of the darkness will declare themselves very openly and all that is false will be struck by Judgement, the seals of the Book of the Mysteries will be opened. In this way, it will be possible for the ancient truth, which can now be experienced as force, to be transmitted in untainted form to those who are worthy.

In accordance with the principles of the Rosycross,

what follows has been written as simply as possible and each chapter has been presented in the form of an address so that the command: 'compel them to come in' might not meet any hindrances.

Hoping and praying that the serious weaknesses of the author will be redeemed by the power of Christ, so that he will not hinder the objective of his task by his imperfection, he dedicates this book to all those who are willing to carry the cross of Christ.

1939, Haarlem, The Netherlands

JOHN TWINE

Author's Preface to the Second Dutch Edition

Exactly twenty-six years (cabbalistically the number eight, the number of Saturn, which is, in a highly spiritual sense, the guardian of the gate to the liberating life) after the publication of the first edition we are permitted to publish a new translation of the *Fama Fraternitatis*, the Call of the Brotherhood of the Rosycross. It now forms the first part of *The Secrets of the Brotherhood of the Rosycross*, a three-volume commentary on the veiled Spiritual Testament of the Order of the Rosycross.

Much of what was announced or hinted at in the first edition has in the meantime happened. During this period the influence of Aquarius has become more active and is constantly increasing in force. More than ever before the *Fama Fraternitatis R.C.* is a very urgent appeal of the Light Fraternity of the Other Kingdom to all those who will understand, in the present, the sings of the times, and begin to understand that we are living in the times of the end, the end of the present cycle of existence.

The forces of Aquarius, which penetrate the whole atmosphere and affect all human beings without exception, enable everyone who wishes to do so to follow the path of liberation and enter the liberating new state of

life, for which, in particular the Christian Mysteries as contained in the New Testament, were intended to prepare mankind.

Therefore, the ever new and topical *Fama Fraternitatis R.C.* again makes the doctrine of salvation resound: 'To all those who accept Him He gives the power to become the children of God again'. He who has ears to hear will recognise in the *Fama Fraternitatis R.C.* and its commentaries the liberating truth which, more than ever before, can be experienced as a force in this time of Aquarius.

It is our fervent prayer that during this time of destruction very many will grasp the hand of Christ that is offered to mankind through the streams of Aquarius-forces, so that the harvest will be plentiful, very plentiful.

1965, Haarlem, The Netherlands

J. VAN RIJCKENBORGH

F A M A
FRATERNITA-
TIS R. C.

Des 1571

Gericht der Brü-
derschafft des Hochlöblichen
Ordens R. C.

An alle Gelehrte vnd Heupter Europæ

Neben derselben Lateinischen

CONFESSIO,

Welche vorhin in Druck noch nte augo-
gangen / nuhnmehr aber auff vielfältiges nach-
fragen / kummt deren benachfügten Deutschen Version
zu freundlichen gefallen / allen Ertzsaamen guthen
zigen Gemüthern wolgemeint in Druck
gegeben vnd communiciret.

Von einem des Christ / Warheit / vnd Friedens
Liebhabenden vnd Legierigen

Philomago.

Gedruckt zu Cassel / durch Wilhelm Wessels

ANNO M. DC. XV.

Title page from the first collected edition of the German Fama Fraternitatis R.C. and the Latin Confessio Fraternitatis R.C., Cassel, 1615

FAMA FRATERNITATIS R.C.

OR

A MESSAGE FROM THE BROTHERHOOD OF THE MOST LAUDABLE

ORDER OF THE ROSYCROSS,

ADDRESSED TO ALL LEARNED MEN AND RULERS OF EUROPE

To the Reader

Who Can Understand Wisdom

Wisdom, Solomon said, is an infinite treasure to man, for it is the breath of the divine power, a ray of the glory of the Almighty. It is the glow of eternal light, an unstained mirror of the divine power and an image of His mercy. It teaches man discipline, understanding, righteousness and strength. It penetrates veiled sayings and is able to unravel the mysteries. It knows signs and wonders in advance and anticipates what the future will bring.

Before the Fall, this treasure was possessed in full by our first Father Adam, as demonstrated by the fact that, after our Lord God had brought all beasts of the field and all birds of the air before him, he was able to give each of them their own names, in accordance with their nature.

However, through the fateful fall into sin this glorious jewel of wisdom was lost, and only darkness and ignorance came into the world. Nevertheless, our Lord God has caused this wisdom to awaken and manifest itself in some of His friends at certain times. Thus the wise King Solomon testified of himself that, in response to his unrelenting prayer and supplication, he obtained such wisdom from God that it was granted to him to know how the world had been created. He understood

the power of the elements and the beginning, middle and end of time, He knew the position of the stars and how the days grow longer and shorter; how the seasons change and how the rotation of the year takes place. He understood the nature of both tame and wild animals and knew why wind changes into storm and what men have in their minds. He could recognise all plant species and came to know the power inherent in their roots, and many other things.

I think that there is no one who would not wish and desire with all his heart to participate in this noble treasure. But as it can never fall to a person's share if God himself does not give His wisdom and send His Holy Spirit from above, we have published this treatise, namely the *Fama* and the *Confessio* of the laudable Brotherhood of the Rosycross in print, so that it can be read frequently, because it clearly announces and unveils what the fallen world can expect in the future.

Although these things may appear to be somewhat strange and many may suppose that what has been published by the Brotherhood of the Rosycross is only the work of a blind, philosophical imagination and not a true history, it will nevertheless become clear from the *Confessio* that more is hidden in it than people may think. Anyone who is not ignorant can easily understand what it means in these times.

Those who are true disciples of wisdom and true practitioners of the spagirical ¹ art will see through these things more clearly and give heed to them and they will form a totally different judgement of them, just as has been done by a number of distinguished persons. In particular we mention Adam Haselmayer, notary to His

1. Alchemical term derived from *spao* = I separate, and *ageiro* = I combine.

Serene Highness Archduke Maximilian, who is also said to have made an extract from the theological writings of Theophrastus and to have written an essay with the title: *Jesuits*, in which he states that every Christian ought to be a true Jesuit; that is, to walk, live, be and remain in Jesus. In his answer to the *Fama* he described the members of the Brotherhood of the Rosycross as 'highly enlightened men and unmistakable Jesuits'. The Jesuits, who could not tolerate this, arrested him in retribution and condemned him to the galleys, a deed for which they will surely have to pay.

Now, at the end of the dark night of Saturn, the blessed red of Dawn will appear, causing the glow of the moon and the weak sparks of heavenly wisdom that yet remain to man to turn pale in its splendour. This Dawn will herald the lovely Sun which, with its pure and fierily shining rays, will bring forth the blessed Day for which many pious hearts are watching longingly. In the light of this Day it will be possible, in conformity with the teachings of the first Fathers and the Wise Men of Old, to recognise and understand all the heavenly treasures of divine wisdom, and the mystery of all the hidden, invisible things of the world.

This will be the true kingly ruby, the noble, shining carbuncle, of which it is said that it sends a fiery radiance and a shining light into the darkness; that it is a perfect remedy for all bodies; that it can transmute base metals into the purest gold; and can take from men all illness, anxiety, need and distress.

May therefore the gentle reader find herein an incitement to beseech God ardently with me that He may unlock the hearts and ears of all those who are hard of hearing and give them His blessing so that, by beholding nature's miracles, they may recognise Him completely

in His omnipotence, and give to Him praise, honour and glory and to their neighbours love, help, comfort and strength, and healing to all the sick. Amen.

Fama Fraternitatis R.C.

OR

A MESSAGE FROM THE BROTHERHOOD OF THE MOST LAUDABLE
ORDER OF THE ROSYCROSS

To the Rulers, Governments and Learned Men of
Europe.

We, the Brethren of the Brotherhood of the Rosycross, bestow our greeting, our love and our prayer upon each and every one who reads this, our *Fama*, with Christian intent.

Seeing that the only wise and merciful God in these latter days has poured out His mercy and goodness over mankind so richly that we thereby attain more and more to the perfect knowledge of His Son and of nature, we may justly boast of the happy time wherein He has not only made us discover that half of the world which was heretofore unknown and hidden, but has also made manifest unto us many wonderful and never heretofore seen works and creatures of Nature, and moreover has raised highly enlightened men of noble spirit who have partly restored the degenerate and imperfect arts, so that ultimately man might understand his own nobility and worth, and why he is called microcosm, and how far his knowledge of Nature extends.

However, the careless world is but little pleased herewith, and slander, derision and mockery continually

increase. Among the learned, too, pride and ambition are so great that it will prevent them from agreeing together to collect a *librum naturae*,² or perfect method of all arts, out of everything that God in this our age has so richly bestowed upon us, but, on the contrary, will oppose and quarrel with each other.

So everything remains as it was, and the Pope, Aristotle and Galen, and everything that so much as looks like an ancient manuscript, has again to pass for the clear and manifested light; though if they were now living, they would no doubt be glad to improve themselves. However, people here are too weak for such a great work. And although the truth manifests itself in theology, physics and mathematics, nevertheless the old enemy reveals his craft and malice abundantly, by using peace-hating good-for-nothings, to hinder and make odious such a sublime development of things.

Our late godly and highly enlightened Father Brother C.R., a German, the head and originator of our Brotherhood, laboured long and arduously to bring about such a general reformation.

He was five years old when, because of the poverty of his parents, (although they were of noble birth), he was placed in a cloister, where he duly learned both Greek and Latin, and at his earnest desire and request, while still in his youth, was placed in the care of a Brother P.A.L., who had determined to go to the Holy Sepulchre. Although this Brother died in Cyprus and so never saw Jerusalem, yet our Brother C.R. did not return but crossed over to Damascus, planning to go from there to Jerusalem.

When, by reason of physical difficulties, he had to

2 The Book of Nature.

remain there, he obtained much favour with the Turks because of his skill in medicine. By chance he heard them speak about the Wise Men of Damcar in Arabia, about the wonders they wrought and how the whole of nature was revealed to them. The high and noble spirit of Brother C.R. was so aroused by this that Damcar and no longer Jerusalem was in his mind. Thus he could not bridle his desires any longer, but agreed with the Arabian skippers that they should carry him for a certain sum of money to Damcar.

He was but sixteen years old when he arrived there, but he had a strong German constitution. The Wise Ones received him, as he himself testified, not as a stranger, but rather as one whom they had long expected. They even called him by name and knew some secrets of his cloister at which he could not but highly wonder. He learned the Arabian tongue better there, so that in the following year he translated the book M. into good Latin, and took it with him. In this city he also received his knowledge of physics and mathematics, about which the world would have just cause to rejoice, if there were more love and less envy.

After three years he returned and, having been granted safe-conduct, crossed the *Sinus Arabicus*³ to Egypt, where he did not remain long but nevertheless gave much attention to the plants and creatures. From there he sailed over the whole Mediterranean to Fez, where the Arabs had directed him.

It is really humiliating for us to learn that these Wise Men, so far remote one from another, are not only of one opinion, despising all contentious writings, but are also willing and ready to reveal their secrets in full

3 The Arabian Gulf.

confidence. Every year the Arabs and Africans meet, inquiring of one another regarding the arts, whether something better had been discovered or whether perhaps experience might have rendered their opinions out of date.

In that way yearly something comes to light, through which mathematics, physics and magic (for in these they of Fez are most skillful), are improved. Nowadays in Germany there is no lack of learned men, magicians, cabbalists, physicians and philosophers, but there ought to be more love and kindness among them, and they should not, as most of them do, seek to keep their knowledge all to themselves.

In Fez he became acquainted with those who were commonly called the Original Inhabitants, who revealed to him many of their secrets, just as we, Germans, could likewise gather together many of our ideas, if we were willing to strive in earnest to do so and if there existed the same unity among us.

Of these inhabitants of Fez he often said that, though their magic was not pure, and their cabbala was affected by their religion, he nevertheless knew very well how to avail himself of them, and found a still better basis for his faith, which did now entirely agree with the whole cosmic harmony, and which was wonderfully embodied in all ages.

From this one can conclude that, just as in every kernel a complete tree or fruit is contained, likewise all the great world is contained in one small human being, whose religion, politics, health, members, nature, words and works are in harmony with God, heaven and earth, in one sound and one melody. All that disagrees with this is error, falsehood, and of Satan who is the first tool and the last cause of all disharmony, blindness and

ignorance in the world. Thus, if one were to examine all persons on earth, one would find that what is Good and Certain is always in harmony with itself, but that all the rest is soiled by many thousands of erroneous opinions.

After two years Brother C.R.C. left the city of Fez and sailed with many costly treasures to Spain, hoping that, as his travels had brought such wonderful results for himself, the learned in Europe would highly rejoice with him, and from now onwards base all their studies on the same secure fundamentals. To this end he explained to the learned in Spain what our arts are lacking, and how they might be helped; from what source one might derive the correct directives for the coming ages, and in what respects the coming times would correspond with the past, and how the imperfections of the Church and of the whole moral philosophy could be improved. He showed them new plants, new fruits and animals of which there was no mention in their old philosophy, and offered them new axioms, whereby everything might be fully restored.

But to them all this was laughable and, as it was new, they feared that their great names might be damaged if they were to have to study again and acknowledge their errors of many years. For they were accustomed to these errors which, moreover, assured them of a good income. Whoever might think that he would be better off with disquiet, let him reform, so they said.

The same song was sung to him by other nations, too. This struck him all the more, as he had not expected it in the least. On the contrary, he was quite willing to impart generously all his knowledge to the learned, if only they would exert themselves to ensure that all faculties, sciences, arts and the whole of nature were based on the true and infallible axioms which, he knew

with certainty, would direct them, as in a sphere, to the one centre. As is customary among the Arabs, they would serve as directives only to the wise, so that there might be in Europe, too, a community which could have at its disposal gold and precious stones in plenty. These could then be bestowed on kings, with the respect due to them, with the proposal that the rulers should allow themselves to be educated by this community, so that they might know everything that God has permitted man to know. It would thus be possible, in times of need, to ask their counsel, just as the pagans ask their idols for counsel.

We must acknowledge that already in those days the world was pregnant with great commotions and, after having laboured to be delivered of them, it brought forth highly renowned and indefatigable heroes, who broke with all their might through darkness and barbarism and so enabled us, the weaker ones, to follow them. Assuredly they have become the apex of the *Trigonum Igneum*,⁴ whose flames will from now on grow ever brighter and will undoubtedly ignite the last world conflagration.

Theophrastus was such a hero, in accordance with his vocation. Although not a member of our Brotherhood he had diligently read the Book M., whereby his sharp insight was exalted. But the presumption of the learned and the know-alls also hampered this man so much in his progress (for he was never able to speak peacefully with others about his conceptions regarding nature), that he ridiculed these opinionated men in his writings rather than express himself fully. Yet he had undoubtedly found the aforementioned harmony and would no doubt

4 The fiery triangle.

have imparted it to the learned if they had proved to be more worthy of a higher Art than of subtle derision. Thus he lost his time in a life outside the conventions and morals of his day, leaving to the world its foolish amusements.

But let us not forget our beloved Father, Brother C.R. who, after many difficult journeys and fruitless efforts to proclaim his valuable teachings, returned to his beloved Germany because of changes and inconceivably dangerous struggles soon to be expected. Although he could have bragged with his Art, and especially the transmutation of metals, he did esteem heaven and its citizens, Men, more highly than any splendour.

He constructed a suitable and light dwelling where he pondered over his travels and his philosophy and wrote them down in his memorial book. In that house, he devoted much time to mathematics, and constructed many beautiful instruments for the benefit of all fields of his Art; but only little of it is left to us, as we shall see hereafter.

After five years the desired Reformation came once more into his mind. As he expected little from the help and assistance of others, but as to himself was active, diligent and unwearisome, he resolved to undertake this work with only a few helpers and co-operators. For this purpose he requested from his first cloister three of his brethren, Brother G.V., Brother I.A. and Brother I.O., to whom he felt especially close and who, moreover, appreciated the Art more than was generally the case at that time. He bound these three men to the highest loyalty, diligence and secrecy towards him, and also to write down with the greatest care everything he would impart to them, in order that those who would come

after them would not be led astray by the least syllable or word, should they be admitted into the Order through special revelation.

In this manner the Brotherhood of the Rosycross began with only four persons. Through them the magic language and the magic scripture were provided with a detailed glossary, which we use even today to the honour and praise of God, and in which we find great wisdom.

They also compiled the first part of the Book M., but as the work became too extensive and because of the greatly increasing number of sick persons to be healed, and moreover because the new building, *Sancti Spiritus*, had been completed, they resolved to incorporate others in their community and Brotherhood.

Hereto were chosen Brother R.C., son of the brother of his deceased father; Brother B., a capable painter; G.G. and P.D., their clerks, all of them Germans, but for Brother I.A. In total they were eight, all of them unmarried and sworn to chastity. They collected a compendium of everything man may wish, desire or hope.

Although we admit that the world has improved considerably during the last hundred years, we are all the same convinced that our axioms will remain unchanged until Judgement Day; even in its last and highest age the world will not see anything of greater value than these. For our *Rotae* began on the day God pronounced His *Fiat*,⁵ and will end when He pronounces His *Pereat*.⁶ Yet God's clock strikes every minute while ours scarcely strikes whole hours.

We are therefore firmly convinced that if our beloved Fathers and Brothers had lived in our present bright

⁵ Let it be!

⁶ Let it perish!

light, they would have dealt with the Pope, Mohammed, scribes, artists and sophists more firmly, and would have proved their helpfulness more by deeds than only by sighs and yearning after completion.

When these eight Brothers had arranged everything accordingly and organised all things in such a manner that no specific work was necessary any longer, and also everyone understood perfectly both the secret and the revealed philosophy, they did not want to remain together any longer. As it was agreed upon in the beginning, they spread throughout all countries. In this way not only would it be possible, in secret, for their axioms to be examined more profoundly by the learned but also, if they perceived any error in some country, they might inform one another. Their agreement ran as follows:

1. None of them would practice any other profession than healing the sick, and that free of cost.
2. None of them would be obliged on account of the Brotherhood to wear any distinct robe, but would follow the customs of the country.
3. Every year on the day C. each Brother would appear at the House *Sancti Spiritus*, or report the reason for his absence.
4. Every Brother would seek a worthy person to succeed him in due time.
5. The word R.C. would be their seal, their watchword and their distinguishing feature.
6. The Brotherhood would remain secret for a hundred years.

They bound themselves one to another to keep to these six articles, after which five of the Brothers departed; only Brother B. and Brother D. remained with Father C. for one year. When these had also left, his nephew R.C. and Brother I.O. remained with him, so that he always had two of his Brothers with him during his lifetime.

Although the Church had not yet been purified, we nevertheless know what the Brothers thought of it, and what they were anxiously awaiting. Each year they assembled together with joy and reported in detail what they had performed. It must certainly have been a great pleasure to hear them speak in truth and unembroidered of all the miracles God had dispersed everywhere in the world. It can further be assumed with certainty that men like these, who had been joined together by God and all the heavenly powers, and had been chosen from among the wisest of all the men that lived in many ages, lived in the highest unity, the greatest secrecy and the utmost charity towards each other and towards others.

In this praiseworthy manner they spent their lives, and although their bodies had been freed from all illnesses and pain, their souls could not continue beyond the point of their lawful dissolution.

The first of this Brotherhood who died (and that in England) was Brother I.O., as Brother C. had foretold him long before. He had been highly versed in the cabbala, and a great scholar, as his book H. witnesses. In England he was well known, especially because he cured a young Earl of Norfolk of leprosy.

They had resolved that their graves should remain secret as far as possible, and even up to the present we do not know the whereabouts of all of them. Nevertheless, every place has been taken by a worthy successor.

However, we want to confess frankly, to the honour of God, that no matter what we might have learned through the secrets of the Book M. (although we can observe both the image and the counterpart of the world) neither our misfortunes nor our dying-hour are known to us. This knowledge is with God who thereby would have us always prepared for everything.

However, we will dwell more particularly on these things in our *Confessio*, where we also indicate thirty-seven reasons why we now make our Brotherhood known and offer such exalted mysteries voluntarily, without constraint and without any reward; and why we also promise more gold than the King of Spain could gather from both the Indies. For Europe is with child and will bear a strong child which will have need of a great godparent's gift.

After the death of Brother I.O., Brother C. did not rest but assembled the others as soon as he could; and it seems certain to us that only then was his grave prepared.

Until that moment we, the younger ones, did not know where our beloved Father C.R. had died, and only had at our disposal the names of the founders and all their successors up to now. But we did remember one mystery which Brother A., the successor of Brother D. (who, as the last one of the second succession, had lived at the same time as many of us), had confided in veiled language about the hundred and twenty years to us, who belong to the third succession.

We must confess that since the death of Brother A. none of us has known anything about Brother R.C. and his first Brothers, except what could be found about them in our philosophical library. Herein the *Axiomata* were considered by us as the most important, the *Rotae*

Mundi ⁷ as the most artistic, and *Protheus* as the most beneficial. Likewise we do not know for sure if those who belonged to the second succession possessed the same wisdom as those of the first, and if they were admitted to everything.

The gentle reader may, however, once again be reminded that not only what we have heard about Brother C.'s grave, but also everything we have openly publicised concerning it was equally provided, admitted and ordered by God. We always comply with Him faithfully and shall not hesitate - if anyone comes to us in a humble and Christian attitude - to publish in print our Christian and family names, our meetings and anything else that may be required of us.

The following is the true, original report of the discovery of the highly enlightened man of God, Brother C.R.C.:

After Brother A. had died in peace in *Gallia Narbonensis*,⁸ our beloved Brother N.N. took his place. He told us in confidence, when he had taken his place among us and taken the solemn oath of faith and secrecy, that Brother A. had assured him that this Brotherhood would not remain hidden much longer, but would in the near future be to the common fatherland of the people of Germany helpful, needful and commendable, of which he, in his present position, need not at all be ashamed.

In the following year, when he had accomplished his apprenticeship, and was minded to take up an opportunity which had arisen to go on a journey with an ample travelling allowance or purse of Fortune, he

⁷ The wheels of the world.

⁸ Narbonnean Gaul, a term dating from Roman times, referring to a province in Southern France extending from the Pyrenees to Toulouse, Lyon, Geneva, Mont Blanc and Nice.

resolved as a good architect to change something of his building and equip it more practically.

During this work of renewal he found a brass memorial tablet, which contained the names of all who belonged to the Brotherhood, as well as some other data. He wished to place this memorial tablet in a more suitable vault, for at what time Brother C. had died and in which country he was buried was concealed by the Elder Ones and therefore unknown to us.

In this memorial tablet a large nail protruded somewhat so that, when it was drawn out with force, a rather large stone was pulled out of the thin wall or plaster-work. This unexpectedly revealed a door that was hidden behind it. With joy and full of expectations we broke down the rest of the wall and cleaned the door. High up was written: *POST CXX ANNOS PATEBO*,⁹ with underneath the original date.

We thanked God for this discovery and left everything else aside for the rest of the evening, as we wanted first to consult our *Rotae*.

Once again and for the third time we refer to the *Confessio*, since everything we reveal here will happen to those who are worthy of it; to the unworthy it will be, so God wills, of little profit. For just as our door opened in a wondrous way after so many years, so there will also open, as soon as the debris has cleared, a door for Europe that is already beginning to show itself and is expected by many with great longing.

The next morning we opened the door, behind which was a vault with seven sides and seven corners. Each

⁹ After a hundred and twenty years I shall open.

side was five feet wide and eight feet high. Although this vault was never lighted by the sun, yet it was clearly illumined by the light of another sun which had derived its ability to do so from the sun, and which radiated from the highest point in the centre of the vault. In the middle, instead of a tombstone, was a round altar on which was a brass plate with the inscription: *A.C.R.C. Hoc universi compendium vivus mihi sepulcrum feci.*¹⁰ Round the first circle or rim was written: *Jesus mihi omnia.*¹¹ In the middle were four figures enclosed in circles whose inscription was:

1. *Nequaquam Vacuum.*¹²
2. *Legis Jugum.*¹³
3. *Libertas Evangelii.*¹⁴
4. *Dei Gloria Intacta.*¹⁵

All this is clear and distinct, as are the seven sides and the two times seven triangles.

So we all knelt down together and gave thanks to the only wise, only mighty and only eternal God who has taught us more than all human wit could have found out. Praised be His name.

This vault we divided into three parts: the dome or heaven; the walls or sides; the floor or base. As to the heaven you will hear nothing more from us at this time than that it was divided into triangles, following the outline of the seven sides in the luminous centre. But what was contained therein, you, desirous of salvation,

10 While living, I made this compendium of the Universe my tomb.

11 Jesus is everything to me.

12 There is no empty space.

13 The yoke of the law.

14 The freedom of the Gospel.

15 The glory of God is unassailable.

will, if God wills, soon behold with your own eyes.

Each side was subdivided into ten squares, each with its own figures and inscriptions which are here added to our treatise, reproduced accurately and faithfully.

The floor was also divided into triangles, but as the rulership and might of the inferior ruler were described therein, it cannot be given over to the misuse that the presumptuous and godless world would make of it. However, he who lives in harmony with the heavenly doctrine may tread without fear of harm on the head of the old and evil serpent, for which our time is well fitted.

In each side there was a door which led to a chest containing divers things, including all the books we already possessed, as well as the *Vocabularium* of Theophrastus Paracelsus von Hohenheim, and those works which are still used by us and from which we daily honestly inform others. We also found his *Itinerarium* and *Vita*, from which the greater part of this treatise is taken.

In another chest were mirrors of various fine qualities, while elsewhere were little clocks, burning lamps and also some wonderful, ingenious songs. Everything was done to the end that, if the whole Order of the Brotherhood were to become extinct, it could be restored again through this one unique vault, even after many hundreds of years.

We still had not yet found the dead body of our godly and wise Father. So we pushed the altar aside and were then able to lift a heavy brass plate. Beneath it we found a fair and noble body, intact and without any trace of decomposition, in full ornament and attire, depicted here as exactly as possible.

In his hands he held a little book called T, written in golden letters on parchment that is now, next to the

Bible, our greatest treasure, and that to be sure may not thoughtlessly be delivered to the judgement of the world. At the end of this book stood the following Eulogium:

Christian Rosycross, a grain of seed sown in the heart of Jesus, was born to a noble and much respected German Rosicrucian family. As a great man of his century, he was called to divine revelations, endowed with an extremely sensitive imagination and indefatigable energy, and admitted to heavenly and human mysteries. On his journeys to Arabia and Africa he collected treasures surpassing those of kings and emperors, for which the time was not yet ripe, and which will have to be rediscovered by posterity. Having put these treasures in a place of safety, and having made his most faithful and close friends inheritors of his knowledge and also of his name, he formed a small world, the rotations of which were in harmony with those of the great world.

Finally he wrote this compendium of all past, present and future events. After having done so, and when he was more than one hundred years old, he returned his enlightened soul to God, his Creator, with the embraces and last kisses of his brothers. This he did, not because of any illness, which he had never experienced in his body and which he would never have allowed to disquiet others, but having been called thereto by the Spirit of God. He, our highly venerated Father, our loving Brother, our most faithful Predecessor and our most loyal Friend, is hidden here by his friends for one hundred and twenty years.

Underneath were the following signatures:

1. *Father A., Brother R.C., elected as head of the Brotherhood;*
2. *Father G.V.M.P.G.;*
3. *Father R.C. the younger, heir of [the House of] the Holy Spirit;*
4. *Father F.B.M.P.A., painter and architect;*
5. *Father G.G.M.P.I., cabbalist.*

And of the second circle:

1. *Father P.A., successor of Brother I.O., mathematician;*
2. *Brother A., successor of Brother P.D.;*
3. *Brother R., successor of Father C.R.C. with Christ triumphant.*

At the end was written:

Ex Deo nascimur, ¹⁶

In Jesu morimur, ¹⁷

Per Spiritum Sanctum reviviscimus ¹⁸.

At that time Father O. and Father D. had already died. But where are their graves to be found? We have, however, no doubt that our eldest Brother has been buried in a special manner, or perhaps has been hidden as well. In addition, we hope that this our example will incite others to trace with more diligence their names,

¹⁶ We are born of God.

¹⁷ In Jesus we die.

¹⁸ Through the Holy Spirit we are reborn.

which we have made known for that reason, and also seek the place where they are buried. They are still remembered and renowned by the very old because of their knowledge of the healing arts. Thereby our *Gaza*¹⁹ may perhaps be enlarged or at least better explained.

As regards the *minutus mundus*,²⁰ we found it preserved in another small altar and it was finer than even one gifted with insight could imagine. But we shall not depict it until people have responded in faith to this our upright *Fama*.

Thereafter we returned the plate to the grave, replaced the altar on it, locked the door and sealed it with the seal of us all. Upon the order and indication of our *Rotae*, we made known some books, among them the Book M., which were composed in verse by the gentle M.P., despite many household duties.

Finally we took leave of each other, according to our custom, leaving the natural heirs in possession of our jewels. Now we are waiting for the answer and the judgement we shall receive from the learned and the unlearned.

Although we now know that it will still be a long time before, according to our desires or the expectations of others, a general reformation both of divine and human things takes place to a full extent, it is not unreasonable to expect that, just before the Sun rises, it will light up the heavens. In the meantime those few who apply themselves will come together, enlarge our Brotherhood and in this way, through their number and their prestige, joyfully begin to realise some of the philosophical Canons desired and prescribed by Father C. Yes, they

¹⁹ Our treasure.

²⁰ Miniature world, microcosm.

will even rejoice with us, in humility and love, in our treasures (which we will never lose anymore) and ease the burdens of this world, and surely not wander as blind ones in God's wondrous works.

So that every Christian may know in whom we believe and in whom we trust, we confess our belief in Jesus Christ, as it is clearly proclaimed in recent times, especially in Germany, and is also in the present received, acquired and preached in certain known countries, except by fanatics, heretics and false prophets.

We rejoice at being allowed to use two sacraments, as they were instituted with all formulae and ceremonies by the first renewed Church.

In politics we acknowledge the Roman Empire, but we acknowledge *Quarta Monarchia*²¹ as our head and that of the Christians.

Although we know what changes are to be expected and are with all our hearts willing to impart the same to other God-taught men, no one will be able to take possession of the manuscript we now hold in our hands or deliver it to the unworthy without the will of the one God. We shall, however, secretly help the good cause as God will permit or prevent us, for our God is not blind like the heathens' Fortuna, but He is the ornament of the Church and the honour of the Temple.

Our philosophy is nothing new, but is just as Adam received it after his Fall, and Moses and Solomon practised it. Thus it does not need to be doubted or refuted by other opinions. But as the truth is unique, brief and always true to itself (and is particularly in

21 The fourth Kingdom.

complete conformity with Jesus *ex omni parte* ²² and with all His numbers, just as He is the image of the Father and truth, and therefore, is His likeness), it should not be said: 'This is true for philosophy, but untrue for theology'. For what Plato, Aristotle, Pythagoras and others have recognised to be correct, and in which Enoch, Abraham, Moses and Solomon have turned the scale, especially when it is in conformity with the great miracle book, the Bible, all comes together and forms a sphere or globe of which all parts are equidistant from the centre. Further and more detailed particulars will be given in Christian parables.

But now concerning the ungodly and accursed gold-making: it has reached such huge proportions in our age that many degenerate rascals, being ripe for the gallows, play knavish tricks with it, leading to the misuse of the credulity of many. Even men of discretion are of the opinion that the transmutation of metals is the pinnacle and crown of philosophy, and that God esteems most highly those who can make large amounts of gold; while with their unpremeditated prayers and their smug faces they hope to persuade God, the Almighty, who searches all hearts.

We therefore do herewith testify publicly that this is a deceit and that, to the true philosophers, gold-making is a mere trifle and only incidental; in comparison therewith they have a thousand better things to do! And we declare, with our beloved Father C.R.C.: 'Away with all gold, if it is nothing else than gold'. For he to whom the whole of nature is revealed does not rejoice in the fact that he can make gold or that, as Christ said: 'To him the devils are obedient'. But, rather, he rejoices that

22 In every respect.

he sees the heavens opening and the angels of God ascending and descending, and that his name is written in the Book of Life.

We also declare that under the name of *Alchemy* books and pictures are being published that are an offence to the glory of God. We shall name them in due time and issue a list to the pure in heart. We ask all learned men to be on their guard against such books, for the enemy does not cease to sow tares, until one stronger than he prevents it.

Thus, according to the intention of our Father C.R.C. we, his Brothers, again request all learned men in Europe who shall read this our *Fama*, (which is set forth in five languages) as well as the Latin *Confessio*, to consider this our offer; to investigate our Art as exactly and carefully as possible; to examine the present time with all diligence and, after having done so, to make their way of thinking known to us, either as a common conclusion or as an individual one, in writing or in print. Although we make no mention neither of ourselves nor of our meetings, yet nevertheless everyone's conclusion will assuredly reach us, no matter in what language it may be.

In addition, everyone who gives us his name can be sure that he will come into contact with one of us, either verbally or, if there be some difficulty, in writing. And this we can declare with certainty that whosoever will go with us earnestly and whole-heartedly will enjoy the fruits thereof as to matter, body and soul. But he who is false-hearted or only greedy for our treasures, can in no way cause us harm, but will bring himself to utter ruin and destruction.

Thus our Building, even if thousands were to see it

from nearby, will forever remain untouched, indestructible, invisible and totally hidden from the wicked world.

Under the shadow of thy wings, O Jehova



Esoteric Analysis of the Fama Fraternitatis R.C.

Introduction

Those who have studied the esoteric sciences will soon discover that a dreadful and super-human struggle between the powers of Good and Evil is taking place throughout the Cosmos. If one acquaints oneself with the old religions, the myths and legends that have come down to us from the dawn of time, one is moved by the immense drama of that incessant struggle in heaven and on earth; the struggle between what is negative and what is positive, between good and evil.

We too play out our part in this struggle; we are participants in this contest, in the necessary processes of purification. We break through to victory through such a struggle. This struggle for life takes place between the portals of birth and death. The earth is the crucible into which we are all thrown, so that the gold of the Spirit can be freed from what is inferior and transmuted into the gold of the soul.

Everyone has to make a choice in this struggle: to join the legions of the White Light or to belong to the evil fraternity.

Understand well that this is no vague poetic or mystical description; one can clearly distinguish two parties. You must join one or the other. Inexorably you will march into battle; inevitably you will participate in all that unfolds.

From the very beginning it has been certain which of the two legions will win. In the end the White Light

will triumph absolutely. The only point at issue is to consolidate the victory in the shortest possible time. The question the Universal Brotherhood asks itself continually is: 'How can we achieve our objective in the quickest way?'

The speed depends on the part of mankind that we could call the vast middle class, which as yet has little power of discernment, little dynamic energy, and is very conservative; in short, the herd of unconscious people. It is in fact this herd that maintains the evil fraternity. That is why it says in the Bible: 'My people perish for lack of knowledge'.

Before the accounts can definitely be settled, the masses must be uprooted from their state of unconsciousness and be educated to make a positive choice, a choice that is confidently expected by the Brotherhood of the Light. Well, as regards you yourself, we assume that you have already chosen, that you have detached yourself from the majority; that you have joined the groups of pioneers and are preparing for the struggle of Goodness, Truth and Justice, the magic triangle of the mystic freemason.

How can you know if you are already a pioneer? A pioneer is a person of firm determination. After having chosen, after having focused on his purpose, he strives with great resolution towards that aim. He will avoid fussing and unnecessary clamour. Resistance makes no difference to him. All resistance rising between him and his purpose will be overcome little by little. Even if his efforts are completely misunderstood, even if he falls victim to hatred, slander or actual hostility, he will neutralise these attacks in a tactful manner. He does not play the hero, the imposing person, for there can be no question of heroism in a victory that is certain from

the beginning. He knows that all honour, all gratitude, all worship are due to the great Master-BUILDER who created everything, and to the Christ who enables all building.

A pioneer is tenacious. He never loses courage. He is not a person of excessive enthusiasm, of turbulent action, who then falls into complete idleness. And if he sometimes rages like a storm, he does so to rouse the unconscious from their sleep. A pioneer is a knowing person. He knows what he is doing. He is acquainted with the structure of the great plan of creation. He knows that an eventual defeat is out of the question. He knows that finally everyone must come to that one way of life; that there is no question of a lasting negation of the magic triangle of Goodness, Truth and Justice. Thus the pioneer becomes a calm person; so intensely calm that he stands in cool equilibrium in the midst of the conflagration of time. Step by step he moves forward.

In broad battle-array the Brotherhood of Light marches on. Do not think, however, that this refers only to the solution of a cosmic formula, to a cool, sober matter-of-factness. No, the great motive power behind this cosmic method is love.

The pioneer knows about this revealed love. It sparkles in all things and is reflected in every eye. It is 'in, through and for' all things. It is the synthesis of Christ. This love of God is directed impersonally to all of creation; it is *for* us and not *of* us, even though it reveals itself within us. So this love is never egocentric; self-love does not find a place in it; love for a small group, a family, a tribe, a nation or a race cannot express itself in it. 'He who loves father and mother more than Me is not worthy of Me', says Christ. The true pioneer has something of this synthesis of Christ, and he strives to

possess ever more of it.

This synthesis of Christ has a radiating faculty. It cannot but radiate into the darkness of this world. It is the perfect armour of the Brotherhood of the Light, the only weapon of the Aquarius man. He fights with the fire of love.

Do not think here of commonplace poetic or mystical feeling. The pioneer fights with the fire of love. Just as the fire of the lower, egocentric love tears mankind apart and makes our society a hell, very concrete and hellishly tangible, so the fire of the love of Christ is able to tear up this lower community of life through the fire of the deed, so that out of this hell, heaven may be born.

We have established that what we are concerned with is to achieve victory in the shortest possible time. That is the question the Brotherhood of the Light continually asks itself: 'How can we reach our aim in the quickest way?' This is a factor not under our control, this factor of time.

The human life wave belongs to *one* community, and all beings are dependent on our collectivity in all things, on the one, enormous 'front' against the enemy. It is clear that besides his steadfastness, besides his well-considered choice of direction, besides his relentlessness, the pioneer is distinguished by this burning love. This is his holy passion that assimilates all his creative power. For he wants to reach the object of his love, he wants to embrace it, he hurries as much as possible, he exerts all his energies to reach his aim. He cannot rest until he has secured that aim. And yet, no one knows the day or the hour of attainment; for the factor of time cannot be controlled by the pioneer. Time lies in the hands of our collectivity, of the common front against the enemy.

So we bring you close to our work, close to our fight, close to the the Brotherhood of the Rosycross and its Aquarius work, close to the one and holy method, close to the burning love that is scorching the whole world to exterminate all that is base.

A burning love...? Scorching humanity to exterminate all that is base? In *our* time? With its decadence, its betrayal, its mass murder, its red, carnal desires? Isn't that mere conjecture, irresponsible, absolutely unprovable?

No, this burning love is indeed active in our time. It is the *Fama Fraternitatis*, the call of the Brotherhood of the White Light, which we want to transmit to you. We are announcing nothing new; we do not in the least pretend to arouse your interest in anything ultramodern; we only want to tell you that since the beginning of time the Brotherhood of the Light has been working for mankind with great success, at least if one takes into account the possibilities arising from the necessity of finding and educating a sufficient number of individuals to do conscious work, to build consciously.

The Western Brotherhood of the Light to which we refer, stands in the forefront of all world development, and in the history of the modern world this action can clearly be distinguished. It has been assumed that Western esotericism was a plant from strange soil. In fact, it has been attempted with more or less success, to let plants from strange soil grow here in the Western world. We are familiar with theosophical Buddhism, the dangerous Yoga exercises of the Mazdaznan, and the Eastern magical humanism of the Sufi. But we are convinced that all these imports will disappear in the end.

The Western world asks and demands something else;

one cannot put new wine into old wine-skins; the Western world possesses its own esotericism, a Christian esotericism. Whatever the centuries have produced in higher values, in every respect, has been synthesised and renewed in true Christianity. Therefore, the esotericism of the Western world places mankind before a totally different demand. It demands irrefutably the religion of the deed, it demands a Christian realism, not only individually, but at the same time collectively.

The individual cannot be separated from the community. The community and I form a unity. Just as positive and negative link together and are intensified to give birth to the new, so we must seek for individual renewal by devoting ourselves to one another. Knowing this, you can perhaps understand the central problem of our time. People do not want to devote themselves to each other because they cling to the I and its requirements.

Even now we are not telling you anything new. If you refer once more to the Bible, you will discover the law of applied brotherly love, this absolute requirement that forms one of the foundations of true Christianity. The Christianity of the deed means world revolution, a new Jerusalem, not in heaven, but here. That is why we are not seeking the earth-fleeing way of life of the Yogi, nor forced sanctification by means of exercises and asceticism, which would leave the world as it is. We do not wish for humanism, with badges and peace processions, deacons, welfare workers, edifying sermons and mass meetings. We want to sanctify the world, make the world humane, through the only and necessary deed based on living Christianity, and not to save appearances through Eastern techniques.

Nearly all the humanism, idealism and religion prod-

uced by the Western world is, in spite of all the disparagement of Eastern heathenism, nothing more than Eastern behaviour. If only you look, you will immediately discover this polarity.

But all this is impossible in the West. That is the dramatic situation of our time. We are more materialised, more individualised than Oriental people. So if we cling to Eastern processes of development that only aim at bringing man deeper into matter, the consequence must be complete disorder.

It was in order to prevent such disorder or at least to counteract it as far as possible, that the new religion arose: Christianity, the religion for Western man. This religion, the values of which are necessary for further development, must gain power of mankind if there is to be any question of further progress. Christianity does not teach you how to entertain yourself in higher worlds, globetrotting in the land beyond the veil, but active brotherly love: all its powers, all its dynamic energies are applied to bring the one lost sheep back to the flock.

Do not see this as a poetic, mystical saying. Consider it as one of the Christian rules intended to give renewal of life to all humanity. You cannot mouth bourgeois Christian phrases, be they simple or very important, and close your eyes to reality. You cannot take shelter behind one or another philosophy and leave the rest for what it is. Living Christianity directs your attention to reality and demands self-revolution, that is, a complete reversal of your way of life by putting true Christianity into practice. He who applies the reversal, proves by it that he is completely free from the grip of the East and is consciously pursuing his life's destiny.

How will this renewal be made into reality? That is entirely up to you. If mankind remains opposed to the

flow of development caused by the Aquarius forces which are penetrating our atmosphere ever more intensely, the results will be terrible. If we succeed in bringing each other to reason, if we understand our Western calling, if we conceive a little of the intentions of Christ and possess the indispensable Leaven, that is, a spark of true Love and friendship, if we can awaken the masses to the deed, then it is possible that the horror might pass us by.

The Elder Brothers of mankind, in whose name we try to direct ourselves to you, take into account the possibility of an immense and mighty awakening that may come over the world like a storm. This awakening, if it develops sufficiently, will in no respect seek for a compromise, but will demand: all or nothing, absolute fundamental renewal of life in accordance with the rules of Christianity, and thus the end of egocentric, earth-directed life. If fundamental life renewal, this evangelical rebirth out of Water and Spirit, cannot be realised by enough people, the correction of God through a cosmic, atmospheric and spiritual revolution will inevitably pour over the world with irresistible power. Even if the current of renewal chooses the latter course, the Brotherhood of the Light, driven by the storm of love, will try to save as many as possible from the Apocalyptic outpouring provoked by mankind's life having turned away from God.

So now you have discovered the intentions of the Rosycross and the powers to which the Aquarius movement is allied, and which impulse impels us on the path of All-realisation.

Please consider these words as an introduction to the analysis of the authentic books of the Rosicrucians, from

which you will see that the Aquarius movement is not a new movement, prepared and initiated in the heads of a few modern fanatics. No, the foundations of this movement reach infinitely deeper and go back to the dawn of the creation of present-day mankind.

It is out of the question that the values of Christianity, the essence of Christianity, can be violated by the egoistic ways of men. In battle array, the Brotherhood of the Light is gathered around the cross, the symbol of mankind reborn in Christ.

In the year 1617 for example, the Aquarius movement of the Rosicrucians was already mentioned in the *Invitatio Fraternitatis Christi*, as the *Societas Christiana* that was brought into being, as we can read, in order 'to place Christ in His place in real life and to oust all demi-gods from their pedestals'.

The goal here is not Christian magic, as many would have it, but only a means to an end: the foundation of the true human community. And the *Invitatio Fraternitatis Christi* ends as follows: 'Never, under any circumstances, shall we leave the true Christian Brotherhood which, under the Cross, has the fragrance of roses'.

Part of the struggle for life is played out between the gates of birth and death. Accept with us this struggle for mankind, driven by the law of brotherly love, and understand your task in the present. Kindle with us the flames of Love. *Christus Luciferus Verus!*

Seeing that the only wise and merciful God in these latter days has poured out His mercy and goodness over mankind so richly that we thereby attain more and more to the perfect knowledge of His Son and of nature, we may justly boast of the happy time wherein He has not only made us discover that half of the world which was heretofore unknown and hidden, but has also made manifest unto us many wonderful and never heretofore seen works and creatures of Nature, and moreover has raised highly enlightened men of noble spirit who have partly restored the degenerate and imperfect arts, so that ultimately man might understand his own nobility and worth, and why he is called microcosm, and how far his knowledge of Nature extends.

Fama Fraternitatis R.C.

I

The Unknown Half of the World

The *Fama Fraternitatis* of the sublime Order of the Rosycross can be seen not only as an announcement of the existence of this Brotherhood, as a short and extremely veiled summary of its history, intended to be assimilated only by a select few, but it is also a magic formula of power, a conformation of magical lines of force along which and with the help of which the development of the world and mankind proceeds.

With the exception of a few alterations, the authentic text of this Fama has been preserved for us through the centuries, and the time now seems to have come to make this grand Spiritual Testament of the Brotherhood of the Rosycross better known, to unveil its awe-inspiring depths and begin to work with these magnetic powers in order to make the pioneers of mankind ready for a new task.

If we were to describe the words preceding this chapter as being of great urgency in our modern times, if we wished to convey this joyfully resounding trumpet-blast as being particularly applicable in our day, you might possibly shake your head, either from astonishment or irritation, and protest violently. And yet we are going to take the risk of transmitting these words to you as a super-realism and we are prepared to risk all the

consequences, consequences which could lead to the group of pioneers becoming noticeably smaller rather than larger.

For in this hellish time of general decadence and degeneration, who dares to claim that the all-wise and merciful God in these latter days has poured out His mercy and goodness over mankind? Surely such an opinion is pure nonsense and any author who dares to announce it must be a stupid fool! Surely anyone who writes such things deserves only derision and mockery!

And above all, what a flagrant lack of love! Who dares to jubilate at the thought of nuclear weapon bases, with which so-called peace is maintained in this world? Who dares to jubilate at the degeneration of young people who, in the emptiness and despair of their hearts and lack of any heart-warming impulse, find no concrete aim in life? Who dares to jubilate at the increasing flood of crime and murder that is irresistably spreading over the world? Who, in this pitch-black night still has the heart to perceive the light?

This person has no heart! Reproaching a pupil of the Rosycross with lack of love, with lack of heart, is a well-known phenomenon. It has been his food throughout history. Well, such a person is going to write about the mercy and goodness which, precisely in this time, God has poured out so richly over the world and mankind. He is going to proclaim 'the acceptable year of the Lord'.

This rich stream of mercy and goodness has nothing to do with food for your natural urges, with the restoration of the dilapidated and collapsing walls of our culture, but concerns the fact that through a totally new, divine outpouring of power we shall attain more and more to the perfect knowledge of Jesus Christ and

of nature.

Those pupils who, since 1934, have closely observed the development of the Gnostic Spiritual School, know that through a number of workers of the Rosycross an immense contribution has been made to a totally new theology, a totally new Christology that is offered to the seeking man of our time in various forms. All liberating esoteric knowledge has been reborn and many new insights and facts regarding mankind's path of salvation have renewed and purified the existing pillars of the inner doctrine. Whereas formerly one believed oneself to be standing before complete revelations, now even these have lost their splendour, for now they are seen in another, wider perspective.

This shining wave of renewal drives the seeker, the beginning pupil, forward and initially awakens a great unrest. Such persons do not willingly give up what they formerly imagined to be their own, but clear horizons open before them, urging them towards their destiny. They go wherever the Spirit commands them.

But do not think that a spiritual anarchy is developing in this vigorously discharging stream of power, that all kinds of hare-brained teachings can now be put forward under the name of gnosticism. The stream of power, however vigorously it flows and sweeps along all who entrust themselves to its waves, nevertheless remains in its ordained bed, has a spring from which it originates and a goal to which it hurries. What is concerned here is a wave of forces of a particular quality, a particular vibration. Only those who participate in this quality, in this vibration, and who are therefore moving in the same direction, gain polarity with this wave.

The source and the goal of these renewing manifestations have as their basis the Light of the World, Jesus

Christ, and the revelation of God's plan for the world and mankind, the absolute Nature. Therefore, every gnostic teaching can be proved completely by the All-Manifestation, the laws of logic, the practice of life, and above all by the word of God: the Bible. Furthermore, these new teachings are verified by the experiences and publications of many workers living in very different places in this world; workers who are completely unaware of each others' existence in the chemical sphere of the material world. Behind these new teachings there lies a tremendous dynamic force, a radiant conviction, a breaking faculty, that many enemies of the path have already experienced to their detriment.

We assure you that we are writing in the certainty of our knowledge and faith; we know what we are talking about. We are writing not by virtue of the majesty of knowledge, but in order to draw you into this stream of fellowship with God that emanates from Jesus Christ our Lord and that flows towards the one absolute goal, the fulfilment of God's plan for the world and mankind, the building of the miraculous New Jerusalem, which has to be created through the heads, hearts and hands of those who have been purified in Christ. It is an inexpressible joy to be permitted to attain more and more to this perfect knowledge.

Some information about this perfect knowledge must be given to you. One ought to bear in mind that the Rosicrucians never try and never have tried to define this knowledge. As is said in the Fama, *we attain more and more to this perfect knowledge*. This proves that an eternal process of development is being referred to and that it is absolutely impossible to say during a particular phase of this process: there you have it and

that is how it is.

All the Rosicrucians have ever done is to point out certain properties of this perfect knowledge and show what one could realise with the powers contained in these properties.

Many authors in the esoteric sciences have frequently made the mistake of crystallising certain aspects of the universal wisdom to such an extent that one has to view their teachings as axioms. Students of the mysteries have repeatedly been the victims of this mistake.

Where it was or is necessary to provide a commentary on a certain doctrine, one applies the method of veiling in such a way that the profane cannot understand the inner meaning or cling to a crystallised way of thinking. The Bible is a prominent example of this method.

You might object that often only a very negative use is made of the Bible. Our answer to this is that one makes a negative use of the Bible only when one finds its tremendous demand too encroaching on one's life. Every earnest person, whether orthodox or esoteric, who takes up the Bible by virtue of an inner ennoblement, does so in order to attune his attitude to life to the language of this book and to understand the words of salvation.

Nowhere in the *Fama Fraternitatis* does one find esoteric-scientific explanations, but one does find lines of force which, if you are able to attune yourself to them by a conscientious way of living, can connect you with the perfect knowledge. This knowledge is then absolutely individual and no one is able to transfer it to those who have no spiritual blood fellowship with us. Those who belong to the same blood-order as the seer can help each other with the classification and verification of what comes before their consciousness, and imbued with these

treasures they can go out to their work in all fields of life. They will never boast of their treasures; that would not make sense and would moreover be dangerous. For the enemy always sows tares among the wheat and people always look for things of which they can take advantage.

And it is now, in a time like this, when numerous mystifications of mankind are beginning to prove themselves and to wreak their vengeance, that through God's goodness the true seeker is connected more powerfully with the source of divine truth, in order that over and above the increasing degeneration and dying, the light and power of the light might also increase. Therefore we testify in these words of our radiant happiness,

that God has not only made us find the unknown and hidden half of the world and has revealed it to us, but at the same time He has shown to us many wonderful and never heretofore seen works and creatures of Nature, and moreover has raised highly enlightened men of noble spirit who have partly restored the degenerate and imperfect arts, so that ultimately man might understand his own nobility and worth, and why he is called microcosm, and how far his knowledge of Nature extends.

Therefore, we testify that through the power of this revelation, which is transferred to mankind in accordance with its potential for personal development, it will be possible to resist the enemy in the coming climax of events. Therefore we testify that those among us will arise who will strive powerfully for the great processes of renewal.

Why? So that mankind can have a higher standard of living? To ensure enough personal freedom to satisfy

our natural instincts? No, this great work is being begun in order to make everyone understand this nobility and glory and the reason why he is called microcosm: reflection of the Father, who once said: 'Let us make man in our image and after our likeness'.

This great work is being begun so that it can be proved to each person how far his Art, his inner faculties, extend in nature, and to what he is enabled by virtue of the divine powers implanted in him. Do you see how this makes all the social, economic and political tendencies into which people throw themselves so enthusiastically dissolve away as aspects of a distorted life-reality? Do you recognise that the Rosicrucian pupil does not wish to have anything to do with these things and has no part in them, even though he stands right in your midst and wishes to be there as one who serves?

The unknown and hidden half of the world. Why are you granted this knowledge when you approach Christ Jesus? Because this God out of God commands you to follow Him, and urges you along the path He shows you. When you heed this divine calling you are also equipped for the journey. Then the perfect knowledge opens before you like the light of the rising sun and you enter the background, the antipole of this world of appearances, so that in this causal light you might know the origins of the pain, the appalling degeneration of this side of the world.

Wonderful and never heretofore seen works and creatures of Nature. Why are you granted this knowledge if you approach Christ Jesus? This knowledge is granted to you so that you might know the plan of God that, as a divine thought-form, radiates like a fountain of light in the unknown half of the world; so that you might not only know the shortcomings of this half of the world

and their causes, but at the same time might understand in full clarity how and with what these shortcomings ought to be rectified and how their perfidious causes must be removed.

And so it is, then, that highly enlightened men of noble spirit will arise, gifted with this wisdom which is born in Christ, in order to renew our world according to God's demand, according to the language that is spoken in the unknown half of the world. And this is our joy, that we know ourselves to be strong in this new event. We proclaim the year of the Lord's favour!

*'The wilderness and the dry land shall be glad,
and the desert shall rejoice and blossom as the rose.
Then the eyes of the blind shall be opened,
and the ears of the deaf unstopped.
Then shall the lame man leap like a hart,
and the tongue of the dumb shall sing.
For waters shall break forth in the wilderness,
and streams in the desert.'*

Do not see this quotation as a process that goes on outside of you. Everyone will take part, will have to take an active part in the great things that will come to pass. The state of your blood, the life-essence of your soul, in which all the qualities of your being are found, impels you to an active determination of your position. In accordance with this, blood will have to be shed in order to accomplish the things that must quickly come to pass.

The bestial man, who has his orgies in the blood bunkers of a concentration camp; the volcano of passion, who indulges his amorous urges; the crooked tradesman who makes a living by exploiting the imperfections of our culture; the so kind-hearted humanist ladies and

gentlemen in their easy-chairs round the fireside; all of them, by their way of life, by their blood-instincts, will speed up the great process. Their fall will signify the resurrection of the Light.

Even the Kaffir in Africa and the Dyak in the interior of Borneo will help to develop things by virtue of their human state, and their link with the blood of the Father. An appalling woe, a horrible, painful supplication for redemption will break out like a hurricane. But all of them will absolutely have to follow the destiny of their blood.

And we, we are preaching the year of the Lord's favour! By God, what madness! We preach this madness because you, through your love of ease, your cowardice, your small-mindedness, do not know of your high nobility, your great worth. Others are working on a new life-community, so wonderful that you would not even be able to stammer the first syllable about it. But this activity demands another kind of bloodshed, another kind of work, a daily sacrifice, and those who belong to this new blood community are building your future!

When, before long, the death-scream resounds like a peal of thunder and the earth is saturated with tears, the glad jubilation of the new builders will sound nevertheless, because the only wise and merciful God in these times has poured out so richly His mercy and goodness over mankind, that we might attain more and more to the perfect knowledge of His Son Jesus Christ and of Nature. And therefore: We proclaim the year of the Lord's favour!

*However, the careless world is but little pleased herewith, and slander, derision and mockery continually increase. Among the learned, too, pride and ambition are so great that it will prevent them from agreeing together to collect a *librum naturae*, or perfect method of all arts, out of everything that God in this our age has so richly bestowed upon us but, on the contrary, will oppose and quarrel with each other.*

So everything remains as it was, and the Pope, Aristotle and Galen, and everything that so much as looks like an ancient manuscript, has again to pass for the clear and manifested light; though if they were now living, they would no doubt be glad to improve themselves. However, people here are too weak for such a great work. And although the truth manifests itself in theology, physics and mathematics, nevertheless the old enemy reveals his craft and malice abundantly, by using peace-hating good-for-nothings to hinder and make odious such a sublime development of things.

Fama Fraternitatis R.C.

2

The Delusion of Science

There exists a perfect knowledge, so clear, so sublime, so majestic, so unlimited, that it surpasses all description. This glorious knowledge was referred to in the previous chapter and we saw how this stream of light rises out of the eternal fount of all things. We saw that in this world there are people who have risen in order to entrust to this divine stream all who are willing and who possess an elementary suitability, to enable them to go forward to the ocean of true life.

There is a time during the developmental phases of the young brother of the Rosycross, when he thinks that the world will welcome this announcement with great enthusiasm. He is naive enough to assume that just as he was allowed to immerse himself for the first time in the Living Water of the universal knowledge, so others will follow his awakening call with great gladness. Then he learns to understand the truth of the words of the Fama: *The careless world will be but little pleased herewith and slander, derision and mockery will increase.* Laughter, derision and mockery are the reward of the servant of God whenever he dares to speak and testify of the universal knowledge.

What is the cause of this? The cause is twofold. Firstly, one's way of life needs to be changed if one wishes to enter into binding with this new knowledge.

Secondly, man is locked in the delusion of sham-science. We particularly want to write about this delusion, because it is the reason why, in general, people are so little inclined to risk changing their way of life.

In some circles people are accustomed to blaming the church for the degeneration of our culture. The church has literally everything on its conscience and is to be held responsible for all of it. However, although we certainly do not want to deny the enormously heavy debt of the church, we consider the debt of science to be no less heavy.

Many thousands and millions have already freed themselves from the delusion of the church, to translate Jesus Christ into deed and reality and to be defenders, bearers and pillars of the Holy Word of God. But almost everyone is imprisoned by the delusion that they are already on their way to the dawn of the universal knowledge. Nowadays, the stupidest hypotheses of conceited gentlemen are repeated mechanically as holy precepts; people live according to their suggestions and thousands entrust themselves, without thinking, to their experiments.

The place held by the church in the middle ages is now held by science. In general, interest in the Rosycross is rather on the intellectual side, and that is why it is our duty to make a breach in your intellectual self-assurance. It is a fact that all real values, all demonstrable goodness and purity in present-day science are stolen values, borrowed goodness, for all of them have long since been made known by esotericists. And everything else is foolishness, crass deception and an immense danger. But think of the great earnestness, the enormous persistence and self-sacrifice with which so many ladies and gentlemen of sham-science unearth their discoveries.

For this reason, esotericists will not resort to the mocking and sneering method, but will fight their battles with great seriousness and intense love.

When we think of the heroic figures of sham-science, such as Madame Curie and her husband, any inclination towards mockery should be dispelled. What a spirit of self-sacrifice is inherent in their scientific efforts, and yet, what an immense lack of knowledge! The essential nature of radioactive materials is a closed book for these unmistakeable heroes. What could be accomplished with radium has escaped these bold spirits, because they could not or would not be taught in the university of God, the Universal Knowledge of God.

Haven't there been many who have made tremendous sacrifices in order to be able to understand the word of God from the basic text of the Holy Scriptures? Aren't there mathematical geniuses who, after awe-inspiring exertion, have approached the four-dimensional by means of the hypotheses of physics and must now, because of their point of departure, lose themselves in relativity, in the reversal of all values? We have respect for these hard workers, but we are not prepared to consider their efforts as serious science. We much prefer to call their work sport, mental sport, and we are sufficiently sporting to admire their performances to a certain extent.

The highly refined organisation of our vehicles enables us to do much and the urge of our intellect can spur us on to great industry. But to liberate the world and mankind, to lead them to a higher life-reality, to make of our hell a real 'living together', something else is needed. For this reason, we ought to impress ever more deeply on our consciousness the fact that the sham-science of our times is not at all liberating in any respect.

If you judge absolutely honestly and impartially, you will certainly reach this conclusion.

We are leaving out completely from our considerations that part of science which has sold itself to the enemy out of financial greed. At present, we are drawing your attention to that part of sham-science which is carried out in good conscience and we ask you: is it liberating in any way? Has mankind become happier as a result of the advance of technology? No, people have an abominable fear of the sinister phantom of technology that threatens to pulverize everything in its steely talons and fire-spitting jaws.

Does it make such a great difference whether you cross a river over a fallen log or via a steel bridge? Is there a fundamental difference between drinking from a glass produced by a man who, with naked torso because of the appalling heat in a glass-works, blows his lungs out for a few hard coins, and drinking from the skull of your late uncle, as did our forefathers? You might say that modern technologists have devised glass-blowing machines that make the work of the traditional glass-blower superfluous. However, modern technologists did not do this to help the poor glass-blowers, but rather to produce more economically. For this same reason, our forefathers also used earthen bowls for their drinks as there were not enough skulls available. Besides, they smashed too many holes in the skulls during their skull-production and this made them leaky.

Many people argue that medical science with the aid of chemistry has done a vast amount for community health and that, as a result, people live much longer nowadays and infant mortality is considerably lower than in former times. However, we say that medical science has not yet done anything for the true health

of the community and that the apparent successes, supported by statistics, do not counterbalance the appalling consequences of the intense blood-poisoning caused by patent medicines. For this reason, many people nowadays revert to the old methods of healing by means of natural remedies and herbal therapy, even though we cannot liberate ourselves from the chaos in which we are held, through our own denial of life, with a head of lettuce or a bag of herbs.

One day you will experience to the deepest fibres of your being that these words are based on truth. But for the time being it is as the Fama says, that even a pretence of learning will be esteemed more by the masses than the clear and manifested light and truth.

And although the truth manifests itself in theology, physics and mathematics, nevertheless the old enemy reveals his craft and malice abundantly, by using peace-hating good-for-nothings, to hinder and make odious such a sublime development of things.

So a certain group pursuing evil interests knows how to hold its own by means of sham-science, which causes division in every field. However, pride and obstinacy also play a part in sham-science, as a result of which people do not wish for re-orientation. The Fama gives evidence of this:

So everything remains as it was, and the Pope, Aristotle and Galen, and everything that so much as looks like an ancient manuscript, has again to pass for the clear and manifested light; though if they were now living, they would no doubt be glad to improve themselves.

Aristotle, the brilliant figure who dominated Western thinking for centuries and who has left his mark on all

science of our times; the man who thought he could explain religion from the thinking of man. Galen, one of the most famous medical doctors of antiquity who, although he was exceptionally skilful and learned, forgot that ultimately the human organism is ruled by the only and absolute spirit, the divine spark.

Therefore, following the old in blind obedience, there could be no question of a new knowledge that took into account the imperishable Christian guiding principles. The task of these scientific figures of the renowned Graeco-Latin culture was entirely different from ours. Their task was to transmit to mankind the synthesis of all that had passed so that a new era, based on their wisdom, could progress to higher possibilities, driven by the urge of a new spiritual revelation. But alas, this process of renewal has not begun to this day and we are sitting in the midst of the debris of a broken reality, until the hour of death.

And the gleam of a new reality appears among the ruins of what will soon be the past. A new possibility is approaching. On the destroyed hope and annihilated self-assurance of the intellectual public, a new longing will soon be established. Mockery, laughter and slander will soon disappear from their faces and at last they will listen to the esotericists.

Then the sons of the prophets will speak to you of the omnipresent divine wisdom, which is nearer than hands and feet. They will tell you how this wisdom is to be obtained. They will urge you on to a new way of life, a blood-renewing way of life, born of the love-power of Jesus Christ.

Then you will discover that a pure white flower will begin to reveal itself in your being - the mystic lily, the lotus of the Eastern seers. This is the entering of the

holy halls of abstract thought, where the wisdom of God, the universal knowledge, can be absorbed in the form of a force. It is a walking in the light, as He is in the light.

In this way an immeasurable divine knowledge, a divine philosophy, unfolds before the pupil, the philosophy of magical knowledge. On this basis, at this gate of eternity, all those who are called to a new intellectuality, all lovers of true wisdom, will be united. At this gate to eternity there will be thinkers, poets and builders, people who are called from all branches of science, art and religion. And refreshed at the one source of Original Wisdom, as brothers and sisters linked to each other in one chain, they will set to work for the majestic unfolding of their talents. In the light of God, their talents will blossom like roses and hand in hand they will write with their luminous deeds the *Librum Naturae*, the great Book of Nature, as a truth which will span eternities.

Everything untrue is doomed to death; everything born out of the eternal solar heart of the Father is called to life.

Our late godly and highly enlightened Father Brother C.R., a German, the head and originator of our Brotherhood, laboured long and arduously to bring about such a general reformation.

He was five years old when, because of the poverty of his parents, (although they were of noble birth), he was placed in a cloister, where he duly learned both Greek and Latin, and at his earnest desire and request, while still in his youth, was placed in the care of a Brother P.A.L., who had determined to go to the Holy Sepulchre. Although this Brother died in Cyprus and so never saw Jerusalem, yet our Brother C.R. did not return but crossed over to Damascus, planning to go from there to Jerusalem.

When, by reason of physical difficulties, he had to remain there, he obtained much favour with the Turks because of his skill in medicine. By chance he heard them speak about the Wise Men of Damcar in Arabia, about the wonders they wrought and how the whole of nature was revealed to them. The high and noble spirit of Brother C.R. was so aroused by this that Damcar and no longer Jerusalem was in his mind. Thus he could not bridle his desires any longer, but agreed with the Arabian skippers that they should carry him for a certain sum of money to Damcar.

He was but sixteen years old when he arrived there, but he had a strong German constitution. The Wise Ones received him, as he himself testified, not as a stranger, but rather as one whom they had long expected. They even called him by name and knew some secrets of his cloister at which he could not but highly wonder. He learned the Arabian tongue better there, so that in the following year he translated the book M. into good Latin, and took it with him. In this city he also received his knowledge of physics and mathematics, about which the world would have just cause to rejoice, if there were more love and less envy.

Fama Fraternitatis R.C.

The Book M

Out of the mists of the past, one of the very ancient tales of the Order of the Rosycross rises before us. For the superficial reader it is a very simple subject, a chronological part of a historically dubious myth, the source of which is seriously doubted by many. But the seeking pupil who has been introduced to the practice employed by the ancient initiates of veiling their messages from the profane, sees the light shining through the veil, the light that radiates over the path. And because, as seekers of Goodness, Truth and Justice, we are fervently striving to point out and clear the way for the path of mankind, the inevitable course of things, the cosmic urge of the Absolute, we want to break through the veils so that we can hear the *Fama Fraternitatis*, the Call of the Brotherhood of the Light, and can read the first pages of the Book M.

Many negatively orientated esotericists have sought this mysterious book M., which is mentioned in the literature of the ancient Rosicrucians. Many have asked us where it was to be obtained. 'Does a good translation exist?', they would ask. They already possessed the books of so many authors, so many esoteric works in their imposing book-cases, but the Book M. was still wanting. Perhaps we would be able to obtain it for them. There was certainly a good market for it and the cost

would not matter!

We had to disappoint all those enquirers; we had to refuse all those hands, which were sometimes filled with banknotes. Yet all the same we must tell you that we do know this so mysterious book M; we have seen it; we have been allowed to gaze upon it. We have been permitted to study several of its pages, to search through and assimilate their values, as far as we were able to do so. And now, thanks to this book, we have the opportunity to fulfil the law that no gnostic may keep for himself the values he has received.

The pages of the Book M. are filled with wonderful letters, singular characters. It is as if they are alive. They call and beckon; they awaken vague forebodings and anxieties; sometimes they arouse joy and exuberant gladness. They march past you in endless rows: the living streams of words of the Book M. Your eye is captivated by tremendous waves and the gentle yet mighty heaving of the infinite depths. There are horizons that no-one is able to trace. Yes, the Book M. speaks a magical language. When the locks fall open and the formulae are pronounced, the senses are transcended and one rises above matter, ascending, in the openness of etheric life, to the unseen.

However, for the time being let us return to that apparently so simple subject from the *Fama Fraternalitatis*, for you will need to understand it if we are to be able to speak about the Book M. We cannot explain the first formulae of the Book M. until these first necessary steps have been made.

So, our story tells of the head of the Order of the Rosycross, the very enlightened Father, Brother C.R.C. who is at the same time (and you should take note of this) the origin of our Brotherhood.

He was five years old when, because of the poverty of his parents, (although they were of noble birth), he was placed in a cloister, where he duly learned both Greek and Latin, and at his earnest desire and request, while still in his youth, was placed in the care of a Brother P.A.L., who had determined to go to the Holy Sepulchre.

Some of those who tried to analyse the Fama began by asking: 'Did the man C.R.C. really exist? Who was he? Were there contemporaries who saw him? Is there literature of his time that speaks about him?' And so on.

You are probably familiar with the normal method of historical investigation, the sifting that is carried on for years in order to confirm various theories, the slow progress which goes on until finally a new discovery destroys the results of the work of half a lifetime and one has to start from the beginning again. We will not follow this method, even though we have to tell you that C.R.C. did exist; that we know people who were his contemporaries, who saw him and lived quite close to him. There are people who are closely connected with him.

However, we will leave historical investigation for what it is, for we only want to speak about 'a man'. Let us assume that a man called C.R.C. is living now, that we all know him and that we are observing his struggle. Whether or not he existed in the past makes no difference to us in the present. So we are evoking for you a man, a figure in your imagination, and together we will animate this mythical figure so that it will begin to live for us. We will call him Christian Rosycross and tell you, as we have not yet done, that he was of German

origin. This means that our figure is a full-blooded European, a Westerner.

Well, this Westerner wishes to follow the path of a Westerner, that is, the path shown and exemplified by Christ. That is why we call him *Christian*.

This Westerner wants to develop all the latent faculties that slumber within every human being, by which man is branded as a son of God, a child of God and thus a God-in-genesis. To this end he exerts himself steadfastly and is prepared to follow the way of complete self-sacrifice. That is why we also call our hero *Rosy-cross*.

And now that this mythical figure is fully alive for us, now that we are enthusiastic about the heroic struggle begun by him, we say, in prayerful longing: 'My dear brother, may the white rose of Christ shine from your cross'.

You will understand that such a Westerner, that this Brother C.R.C. must be of noble birth, which means that one must have reached a certain degree of refinement, of inner depth, to begin such a great work. We are speaking here of quality of character, or soul-power, that places its owner in golden raiment and refines his blood. When someone is ennobled through life to a greater or lesser extent, a tremendous hunger for wisdom arises within him. 'Not with the heart alone but also with the mind shalt thou serve the Lord'. If one wants to follow the path of mankind to its end, one also needs to know the way, to fathom the will of God.

That is why our Brother C.R.C. enters a monastery at the age of five. We understand that this refers to the rationality of things. The enlightened reason, the Mercury-wisdom, is represented cabbalistically by the number five, and the monastery here is the symbol of

concentration.

But alas, did you ever try to acquire true wisdom? Do you perhaps still remember your first step? Don't you still recall the labyrinth, the delusion, the almost total hopelessness that came over you then? You learned your Greek and Latin, the symbolic synthesis of higher reason, only partially. That is why a desperate longing arises in Brother C.R.C. He wants to go to the Holy Land, he wants to break through to the absolute. He wants to travel to the Holy Land of higher reason. He wants to reach the final goal, his final goal, and for this reason he prays to be allowed to go on a journey.

We see the same unspoken prayer coming from your lips; thought images full of longing vibrate towards us: 'Let me travel to that goal too!'

Nothing is holding you back, friend! Go, go right now if you wish. But you should know that those who undertake this journey discover all too quickly that it is immensely difficult, even though it is nevertheless absolutely attainable. And it is precisely because of this difficulty and yet attainability of the goal that we are going to descend with you into the depths in this work.

As we undertake the journey, we travel with our Brother P.A.L., who in the mysteries represents the laws of nature, and he leads us to Cyprus.

At this point, our story becomes very profound. In the language of the mysteries, *Cyprus* signifies *Venus*, and in the language of the Gospels it means the bridling of the lower desire-nature and the devotion to Christian realism. Only through the purified Venus-forces are you able to approach the mysteries. Astrosophically formulated, Venus is the road to Uranus, the inner Christ.

Now the call of Uranus comes to you. The only path

to it leads via Christian realism, with all its bitter and alarming consequences. This is why, just like Brother P.A.L., we are constantly leading you to Cyprus. That is the absolute necessity: to work in the copper mines of Cyprus. He who has ears to hear, will undoubtedly hear.

Our Brother C.R.C. did not return from Cyprus. By performing the deed, he was able to carry on to Damascus and then to Damcar. When one carries out the work in Cyprus in the right way, soul growth arises and one builds the golden armour with the help of which the lower nature, the hellish pit of lower desires can be conquered. Only then can one approach the wonder of Damcar. Many have sought Damcar but have not found it. Many have travelled after Christian Rosycross, following the information given in the Fama, but Damcar, which is constantly interwoven with Damascus in esoteric writings, remained impossible to find geographically.

Nevertheless, Damcar, Damcar in Arabia, really does exist. You can be sure that you would find this dream town if only you would travel to Cyprus. Damcar - that is the Spirit, in which the pupil embraces the world in that wide, inexpressible longing to erect the walls of a new citadel of truth. Damcar - that is the highest divine justice that calls and implores to be fulfilled. Damcar - that is the heart of our Planetary Spirit, the criterion of world-genesis. And Arabia should be understood here as the city of the Lion, the dwelling-place of the Lion. Damcar, the idea, the liberation, must spring forth from the home of the Lion: the Lion of Judah, Christ, the great Fulfiller of the All, the Initiator par excellence; the Lion - Leo - the initiation-sign of Aquarius. There, at the well-spring of the Christian Mysteries, our Father

C.R.C. remained for three years, and there he translated the Book M.

However, let us follow the sequence of our story once more. When our mythical hero has celebrated the absolute deed of Christian realism, once he has given himself in self-sacrificing service, or, in other words, has integrated the doctrine of Goodness, Truth and Justice into his life and has stood as a blazing Christ-light in the darkness of his time, paying no attention to hatred, opposition and persecution, then, even though he is exhausted, he approaches the essence of things.

He arrives at Damascus, the portal of Damcar, from which he later wishes to travel on to Jerusalem. There, in Damascus, he demonstrates his great ability in physics, the science of Nature, which means that the veils before the essence of things begin to fall away for him. The essence of nature begins to reveal itself to him. His craving for higher knowledge, his yearning to understand the Christ, his deep longing for the Alchemical Wedding, for a union with the Christ, here begin to find their fulfilment. The Greek and Latin of the mysteries, which were only partially understood in the beginning, are mastered completely by the deed.

And so, as a natural necessity, he comes into touch with the Wise Men of Damcar, with the Initiators into the Christian mysteries themselves. *The high and noble spirit of Brother C.R. was as our story says so aroused by this that Damcar and no longer Jerusalem was in his mind. Thus he could not bridle his desires any longer, but agreed with the Arabian skippers that they should carry him for a certain sum of money to Damcar.*

We should understand this story in the following way: anyone who, living in darkness, seeks the light of Christ

with his whole being and in yearning gropes for it, will discover that when he has fulfilled his Cyprus-deed he no longer needs to seek, for the light hurries to meet him. It is nearer than hands and feet. 'When the prodigal son is approaching, the Father goes out to meet him' says the parable. And now perhaps you will understand what the writer of the Acts of the Apostles meant when he said that Saul met Christ on his way to Damascus.

Just as it happened to C.R.C., to our mythical hero, it can also happen to you. Jerusalem approaches you when you approach it according to the prescribed directives. Now you know the conditions: they are the certain amount that C.R.C. has to pay in order to be brought to Damcar. There he is received as one who is known, there the feast of integration is celebrated, there the rosebuds unfold in perfection; the true man has grown, right through the nadir of the deed: as a true freemason he has built himself a dwelling in Damcar.

Magically and astrophically formulated: through the heart-renewing Cyprus-deed the pupil breaks through to Uranus, to Damcar-Christ. There the pilgrim to Jerusalem finds his Lord. There, at Damcar, the communion with Him Who is love and joy arises, with Him who says:

*These things have I spoken to you
that my joy might remain in you
and that your joy might be complete.
This is my commandment,
that you love one another
as I have loved you.
Greater love has no man than this,
that he lay down his life for his friends.
You are my friends*

*if you do what I command you.
No longer do I call you servants
for the servant does not know what his master is
doing;
but I have called you friends,
for all that I have heard from my Father
I have made known to you.*

*These things have I spoken to you
that you be not led into unfaithfulness.
They will throw you out of the synagogues;
yes, the hour is coming when whoever kills you
will think he is offering service to God.
And these things they will do,
because they have known neither the Father nor Me.
But these things have I spoken to you,
that when their hour comes
you will be mindful
that I told you of them.*

*In this world you have oppression,
but be of good courage,
for I have overcome the world.*

So, in this holy feast of communion with Christ, you learn the Arabian tongue better than ever before. Now, physics sinks into nothingness beside the overwhelming glory of the Book M. The living language with the wonderful characters surrounds you, it dances its sacred dances and you sink down on your knees in worship before its glory.

If you have been able to follow in your thoughts the way of genesis that has been described to you, and are really striving for it, you will be able to read that

mysterious Book M. What kind of book is it then? Where is it? How is it?

The Book M. is the book of mankind, the complete cosmology of the memory of nature. The Book M. is the book of Mani, the synthesis of all wisdom from the foundation of the world until now. The Book M. is the abstract knowledge of all that was, is and shall be, the knowledge that cannot be obstructed by any man on earth and cannot be defiled by anything. The Book M. is the love of God which is manifested to us through the Christ. The Book M. is Neptune, which comes to fullness through Uranus, the Christ. The Book M. is a mighty all-surpassing power, with the help of which we can cross the *Sinus Arabicus*, the Arabian Gulf.

Leo, the initiation-sign of Aquarius, beckons every pupil of the Rosycross to follow in the footsteps of the Chief and Originator of our Brotherhood. And remember that the secret of success lies in the 'copper mines of Cyprus'.



Map from Gerard Mercator's (1512-1594) Atlas of the World, on which is indicated the Sinus Arabicus, Damascus (in the North) and Damcar (in Southern Arabia)

After three years he returned and, having been granted safe-conduct, crossed the Sinus Arabicus to Egypt, where he did not remain long but nevertheless gave much attention to the plants and creatures. From there he sailed over the whole Mediterranean to Fez, where the Arabs had directed him.

Fama Fraternitatis R.C.

4

Across the Sinus Arabicus to Egypt

As pupils who have been introduced more deeply to the mysteries will know, the earth, the planet on which the human life-wave carries on its dramatic struggle is a wonderful and complicated organism. When, in esoteric philosophy, we speak of the worlds surrounding us, we ought not to see these as separate units but rather as parts of a great organism, inextricably connected and merging into each other, each part maintaining itself with the help of the others.

A great deal of knowledge concerning these worlds has been given to us, and man's inquiring mind tries to increase its knowledge of these mysterious but close worlds in numerous ways. Yet it is a fact that by far the greater part of this knowledge is too strongly tinted by man's lower nature, by romanticism and by fear. Owing to his own imperfection, man sees things as supernormal experiences which are in fact to be explained simply as reflections of his own store of evil thought-forms which are animated from time to time by planetary vibrations.

Through his tendency to romanticism, which arises from a nostalgic longing for something that he does not possess, man discovers in the land beyond the veil tensions and relationships that are the result of his

‘moon-dream nature’ and have no reality outside himself.

Thus an orthodox religious person dreams of a Lord sitting on a throne and of a multitude that no one can count waving palm branches and blowing trumpets, while the person infected with occultism dreams of a teacher with penetrating eyes who teaches him or her about important things and confers a series of initiations.

Through fear, hellish situations arise, the black pits, the impressions of evil beasts, the phantom-occultism of the old Lemurians, which still lives on in primitive tribes and continues in Western man with Lemurian fear as a subconscious complex.

Yet if only you could succeed in taking leave of all that negativity, which can do nothing but perturb you and drive you into error or spoil things and make life unpleasant for others; if only you could succeed in breaking with the old and becoming new with regard to these things, you would learn to know the invisible worlds in an entirely different way and be able to proceed much more quickly on the path shown by Western gnosticism, by the Young Gnostic Brotherhood of the Golden Rosycross.

It is a fact of which we are becoming increasingly aware that no one who is not fully prepared to become a new man in the broadest sense of the word can understand anything of true esotericism. As is said in the prologue of the Gospel according to John: ‘The light shines in the darkness but the darkness comprehended it not.’ This reality applies not only to those who live and die as animals, but also to you. If you do not break through the armour of your lower desire-nature, if you do not leave the path of romantic occultism, and if you do not rise above your fear - the ancient Voodoo mon-

ster - you will never learn to understand the Christian mysteries and you will never know Christ or set foot on the path of liberation.

Certainly, you will knock on the door of the mystery; you will knock every day because you are troubled by your fear, because you are hounded by the grip of Saturn, because you are distressed by a gnawing nostalgia. You know, 'for him who knocks the door shall be opened'. That is a cosmic law. But those who knock unprepared will find behind the open door the appalling severity of judgement and will be thrown back into real life where the first deed must be performed.

You knock on the door of the mystery because you want to run away from the world with its hellish whirlpools that you yourself have produced. You knock on the door of that invisible house in which our dear Lord dwells, our dear Lord who said, 'Knock and it shall be opened unto you'.

And you knock, you knock daily although your work is not yet finished, and you beat on the drums of real life with the swelling rhythms of your primitive magic until the door flies open. It bursts open and judgement appears. Our dear Lord appears as a judgement, while in boundless suffering He bears the filth that in your negativity you leave lying behind you, and you even have the satanic audacity to demand a safe place behind the closed doors.

Why do we declare ourselves against present-day pacifism? Not because we are not pacifists or because we love violence; we are not dangerous lunatics. But we want to herald the gnostic, scientific Christianity of the Rosicrucians with all the power that is in us. If you cannot accept this, we will try to do the work for you too, for you with your primitive magic, and with Christ

we will try to carry your unworthiness, for we want to carry the Cross as the only way to liberation.

What is present-day pacifism other than a monotonous knocking on the door of higher attainment? Do you hear the footsteps of the peace-marchers? And the door opens; it thunders open, and we see a blazing cavern, a boiling stream of lava, a hellish arms factory such as the world has never known; a tumult of boundless misery. Do you want it to get worse? Then go ahead with your exoteric pacifism, for the judgement will keep pace with your refusal to do the work.

What is necessary then? Reflection, an Aquarius-reflection. We ought to ask ourselves, 'Why is the world going to wrack and ruin? What is the cause?' And when we know the cause, we 'descend into the sewers', just like in the play *The Servant in the House*, by Charles R. Kennedy, and we make them clean; we fulfil our Virgo task. We thrust our arms, which are perhaps so very clean, into the mud from which the world shrinks. We thrust our arms into the mud that is thrown in the peerless face of Christ, and through our sacrifice we fulfil the judgement that has become necessary. That is gnostic pacifism in the liberating sense of living Christianity.

Just as exoteric religion results in the petrification of mankind, so exoteric pacifism makes the judgement heavier because it involves the practice of negative magic; the door flies open and the increased judgement descends on man because he is ignoring the work. Without struggle there can be no victory! That is why our pacifism is descending into the sewers, breaking the shackles, and it is brought to you by the Golden Rosy-cross because it is your friend, because it loves you.

A heavy task is imposed on you by the way things are

and our path as workers of the living Rosycross is extremely perilous, for we are all knocking on the door and we know that when we knock, the door is opened again and again. This problem is wonderfully explained in *The Alchemical Wedding of Christian Rosycross*. When Christian Rosycross receives the letter containing the answer to his repeated knocking and is invited to appear at the Wedding, he says: 'When I had read this letter, I thought that I would faint. All my hair stood on end and a cold sweat broke out all over me, for although I did realise that this was the answer to my knocking and that it had to come, I had never before been able to foresee that it would require the fulfilment of such difficult and dangerous conditions. Whereas previously I thought that I only needed to appear at the Wedding in order to be a welcome guest, I was now being referred to the Divine Providence, of which until then I had never been sure'.

Indeed, we are not certain of the divine judgement and its justice. We invoke it with our mantrams but just like Christian Rosycross we are never certain of the outcome. So we set to work, we set to work with all our power, to soften through our sacrifice the judgement that is written in the stars, in *Serpentarius* and *Cygnus*. If we do our work in the right way, we will also be helping to build the Temple that is not made by hands and we will penetrate to the reality of the invisible things.

To do this work, we want to direct ourselves according to the ways shown in the old books, the old testaments of the Order of the Rosycross:

the *Confession Fraternitatis R.C.* gives us the programme, the confession of faith;

in the *Fama Fraternitatis*, the pupil begins to carry

out the programme;

in *The Alchemical Wedding of Christian Rosycross* one can read an outline of the complete development on the path of Christian initiation, which takes place after the aim, the call, the *Fama* has been accomplished by means of the individual task.

In the first chapter we saw how Christian Rosycross broke through his lower desire-nature by means of the well-directed deed; he travelled across Cyprus to Damascus and from there to Damcar in Arabia where he translated the Book M. and made himself familiar with physics and mathematics. We analysed these things from an esoteric point of view and understood their meaning. And now the *Fama* continues:

After three years he returned and, having been granted safe-conduct, crossed the Sinus Arabicus to Egypt, where he did not remain long, but nevertheless gave much attention to the plants and creatures.

When the pupil has studied the high wisdom in the City of the Lion, in Damcar in Arabia, or in other words when he has plunged into the reality of the Christ-mystery in its completeness, no longer in word but in deed, he receives, after three years, permission to cross the *Sinus Arabicus* and go to Egypt.

The candidate who has been introduced to the Christian mysteries understands that when, with the powers at his disposal, he has fully accomplished the strenuous process of assimilation - the Jupiter process, cabbalistically represented by the number three - he can enter the invisible worlds without becoming the victim of the various mystifications and regrettable difficulties we have described. We want to emphasise that no one is

able to know anything positive, anything real, anything worthwhile of the new state of consciousness unless he has stood completely in real life and fulfilled his task there as a 'servant in the house' in all those so difficult situations that are the consequence of the accumulated sins of mankind. Almost all knowledge derived from other sources is misleading and more terrible in its effect than exoteric pacifism because it makes a mockery of the most holy things. The effect is a judgement that will act as a consuming fire.

So now the invisible planes lie open for Christian Rosycross. He travels across the *Sinus Arabicus*, across the arc of the Lord, through the gate of the Lord, which has unfolded in the positive light of Christ. Led by that light, he enters the worlds that surround us in order to study more closely the plants and creatures. From that moment on, things reveal different characteristics and appear to him in quite a different way than he had expected before when he was a negative observer. Now that all fear has left him, now that his desire-nature has been purified and his romantic feeling of nostalgia has changed, he sees things in their true form and there can now be a question of real study, because he understands.

You too should prepare yourself for this true and positive vision of the things in heaven and on earth, for only then will you make progress in the mystery school of the West. It is exceptionally valuable to be able to perceive the invisible worlds objectively. The earth on which we live, the planet on which we express ourselves is, from its centre to the world of the divine Spirit, one complex of fields of development for an almost uncountable number of hierarchies of beings which, to some extent, work together with our development or are dependent on us. That is why it is necessary to study

this great diversity of forces and entities objectively, in order to be able to co-operate with the plan of God in the right way.

In his ignorance man has learned to see the lowest spheres of the desire world and the etheric sphere of the material world as hellish whirlpools, and they do indeed show such qualities; however, these qualities are simply reflections of wrong deeds in the material world. If, through our esoteric pacifism, we were to succeed in making human co-existence peaceful in the only possible way, these spheres of life would become what they were intended to be; that is, harmonious fields of development of a highly interesting and mighty life.

Hell exists because of your negation of real life. A whole series of horrible phenomena, which are abnormal when seen in the true light, come into existence through your rejection of the one necessity. That is why we repeat our knocking on your heart and your conscience. We repeat it with monotonous regularity.

Certainly, the door of your being will be unlocked, and when the doors open the results will stream out to us in hundreds of different forms: we will be struck by hatred and jealousy, misunderstanding and curses. We will be struck by indifference and lack of consciousness. We will be struck by the worst one can do to a Christian and what was also done to Christ; that is, to incriminate him as a servant of the devil and someone who has deviated from the Good, the Beautiful and the True.

But we and all those who struggle with us will continue to carry the Cross of Christ, the Cross of the Soul of the World. We will continue to descend into the sewers and thrust our arms into the mud of our society. We will knock and keep on knocking with the hammer of the deed, until from the hearts of mankind there streams

towards us an understanding and compassionate love, and as a host of pioneers we will cross the river of death in such a way that the steps of these mighty hosts that march across the *Sinus Arabicus* will be heard by everything negative and untrue.

From there he sailed over the whole Mediterranean to Fez, where the Arabs had directed him. It is really humiliating for us to learn that these Wise Men, so far remote one from another, are not only of one opinion, despising all contentious writings, but are also willing and ready to reveal their secrets in full confidence. Every year the Arabs and Africans meet, inquiring of one another regarding the arts, whether something better had been discovered or whether perhaps experience might have rendered their opinions out of date.

In that way yearly something comes to light, through which mathematics, physics and magic (for in these they of Fez are most skillful), are improved. Nowadays in Germany there is no lack of learned men, magicians, cabbalists, physicians and philosophers, but there ought to be more love and kindness among them, and they should not, as most of them do, seek to keep their knowledge all to themselves.

In Fez he became acquainted with those who were commonly called the Original Inhabitants, who revealed to him many of their secrets, just as we, Germans, could likewise gather together many of our ideas, if we were willing to strive in earnest to do so and if there existed the same unity among us.

Of these inhabitants of Fez he often said that, though

their magic was not pure, and their cabbala was affected by their religion, he nevertheless knew very well how to avail himself of them, and found a still better basis for his faith, which did now entirely agree with the whole cosmic harmony, and which was wonderfully embodied in all ages.

From this one can conclude that, just as in every kernel a complete tree or fruit is contained, likewise all the great world is contained in one small human being, whose religion, politics, health, members, nature, words and works are in harmony with God, heaven and earth, in one sound and one melody. All that disagrees with this is error, falsehood, and of Satan who is the first tool and the last cause of all disharmony, blindness and ignorance in the world. Thus, if one were to examine all persons on earth, one would find that what is Good and Certain is always in harmony with itself, but that all the rest is soiled by many thousands of erroneous opinions.

Fama Fraternitatis R.C.

The Secrets of Fez

It has often been observed by people who have studied the classical books of the Rosicrucians that not only do these works refer to legendary events, to the fortunes of the first Brothers of the Rosycross, but that these first representatives of the manifestation of Occidental wisdom also speak a language of great depth and almost incalculable value to all who want to follow the path of Western attainment. It can also be said that these works deal with world history and the mighty course of mankind's development, and it will probably not surprise you if we say that these works should be considered as the *evangelium magnum* of the esoteric student, the gnostic reflection of the four gospels.

Like the word of God which cannot be eradicated and like the light which pours itself out in self-sacrificing love into the darkness, these holy books address themselves to you in an utmost effort to awaken and transform into a fiery garment the divine spark that is visible in your being as a dimly shining five-pointed star. We will therefore free ourselves from banal exegeses and criticism of these testaments of the age-old Order of the Rosycross and devote ourselves to the holy ground of the esoteric Christian knowledge of the *Fama Fraternitatis*; and we will begin the journey to the original inhabitants of Fez, together with Christian Rosycross, the prototype

of the true Self.

We have already accompanied Christian Rosycross on part of his travels. We were told how at the age of five he was accepted into a cloister where he learned something of the Greek and Latin languages. Much could still be said about this phrase alone. The age of five is connected, among other things, with the various stages of pupilship, where the pupil is given the opportunity to raise to a certain extent the light intensity of the five-pointed star of his soul body, by means of the true deed.

When he thus reaches the age of five in the correct manner, the time of discipleship that is compared in the Fama with admission into a cloister begins. There the pupil continues with his work. A time of intense struggle has now begun. He feels surrounded on all sides by walls, by hindrances; and the blood that surges through his being and has reached a totally different level of vibration as a result of his life and work, never lets him rest. Strange voices call him. He feels himself in the grip of mighty impulses. His intuition grows extremely sharp. His knowledge explores deep secrets and he speaks of them. But the walls restrain him. With his inner vision he sees the Jerusalem of the world radiating in dazzling beauty. As a son of the fire he wants to build the City of Peace. He wants to make an Aquarian world break through as a festival of light; but the walls restrain him and he hurts himself on their stony immovability.

So he struggles through the years of his youth until finally the doors are opened: Christian Rosycross is allowed to join a group that is travelling to the Holy Land. Through the intervention of the teacher who in the Fama is called brother P.A.L., he is delivered from the grasp of materiality. Through his life and work,

through the intense struggle with its dramatic tensions, the five-pointed star has developed to such a degree that his youth can be considered at an end and a higher turn of the spiral can be climbed.

Guided by the teacher, the journey leads first to the copper mines of Cyprus where a complete leave can be taken of the lower nature. It is here in Cyprus that the teacher leaves the pupil. After having received some necessary help, the new brother begins once more to walk the path of self-realisation, supported now by his own strength. Now no longer held back by the walls which were formerly so necessary, he journeys to his aim.

What *is* his aim? It is life-communion with the soul of the new Jerusalem, with the Christ, the bearer and builder of the Western mysteries. He yearns for lasting unity with this fulfiller of life. Right from the beginning of his endeavours, he experienced the touch of Christ as a holy breath that filled his being. And now that various hindrances preventing him from possessing the Christ continually have been removed, he hurries to the light to embrace it, in order to raise himself with this power to the deed of the true man.

And behold, when the pupil travels to the light in this way, the great wonder happens: faster than he travels the light itself comes to meet him. When he thinks he is half way, he meets Him, like many before him, on the road to Damascus, and He shows him the path to Damcar, Damcar in Arabia. Damcar is the City of the Lion, the Lion of Judah, the Christ, the mighty and all-embracing driving force of the Aquarius-attainment.

We are told that Christian Rosycross was only sixteen when he arrived at Damcar. And we understand: it is the path of glory and victory for the righteous. And woe

to him who tries to follow the sixteenth path in an unholy and defiled condition. There is an old occult symbol of the number sixteen: it shows a tower struck by lightning and a man tumbling from it. No-one can accomplish the journey to Damcar if he does not wish to follow the preparation and the method of Christian Rosycross.

It is in Damcar that he meets the hierophants of the Western mysteries. They speak to him of some of the secrets of his cloister; in other words, they acquaint him with some key powers of his material vehicle, his material manifestation. And with this new wisdom he will later be in a position to create a new healing method.

As the Fama tells us, his understanding of the Arabic tongue improves daily. He penetrates deeper and deeper into the essence of things, so that he is able to translate the Book M., the book of mankind, the *evangelium magnum* of the Rosicrucians, the gnostic gospel. It is also here that he assimilates the synthesis of other sciences, by which the world will later have much reason to be pleased.

When the pupil has in this way quenched his thirst at the source of the inexhaustible knowledge of Christ, he continues his journey, for before he can begin his proper task as a brother of the mysteries he must have sufficient experience of all the forces and things which express themselves in the various fields of matter and spirit.

So he sets out on the dangerous crossing of the *Sinus Arabicus* to Egypt, in order to further his studies, his preparation. Egypt in this sense is the symbol of those spiritual fields one can only penetrate if one feels inwardly strong and is fully equipped. That is why he travels to Egypt over the *Sinus Arabicus*; that is, pro-

vided with all the light-weapons of gnostic magic, taken from the Christ-source itself. No more obstacles exist for the pupil who is equipped in this way. He breaks through to Egypt, accomplishes his work there as we have already seen, and then immediately embarks on his journey to Fez in North Africa, where those in Damcar had advised him to go.

Students of the Fama may have noticed that the journey of Christian Rosycross describes a circle round the Mediterranean. He goes from the German cloister via Cyprus to Damascus, and from there to Arabia. Then he crosses over to Egypt and continues on to Fez in Morocco. From Fez he crosses over to Spain and finally returns to Germany. In the next chapter, in which we shall deal with the stay of Christian Rosycross in Spain, we shall try at the same time to explain the esoteric significance of this geographically delineated line of force. But for the moment we will concentrate on his sojourn in Fez.

In Fez he became acquainted with those who were commonly called the Original Inhabitants, who revealed to him many of their secrets, just as we, Germans, could likewise gather together many of our ideas, if we were willing to strive in earnest to do so and if there existed the same unity among us.

Of these inhabitants of Fez he often said that, though their magic was not pure, and their cabbala was affected by their religion, he nevertheless knew very well how to avail himself of them, and found a still better basis for his faith, which did now entirely agree with the whole cosmic harmony, and which was wonderfully embodied in all ages.

You have perhaps heard that there are seven mysteries,

seven systems, seven channels via which the pupil can climb to higher knowledge. These seven schools are 'the seven cords' let down into the dark dungeon of real life to do their liberating work there. Those who possess or develop the power, the faculty, to climb up one of the seven cords, are used immediately after their attainment to help pull up the cords from which hang the candidates for the mysteries, floundering and weighed down with chains. We are using here the symbolic language of the *Alchemical Wedding of C.R.C.*

So a mystery school is in fact a working community, a magic working community of advanced human beings, devoted to the service of humanity. Such a mystery school, as a manifestation of force, is dependent on the number of suitable pupils who are ready for such schooling and progress in it. The more force, the more power! This law is also valid in spiritual matters.

The seven mystery schools, the seven magic working communities, are spread out all over the world and they adapt themselves, according to their location, to the religion, customs and habits of particular races. They merge as soon as a certain race raises itself to a higher turn of the spiral. The seventh mystery school is the highest, the most powerful and the most elevated in manifestation, because it was built for the most evolved race, the Western race, and because it is founded on the most advanced religion, Christianity.

The system of the Western mysteries is in fact the crowning of the ancient mysteries. And since the history of the seventh mystery school's development is given in the Fama, Christian Rosycross makes contact here with the sixth mystery school, symbolically located in Fez in North Africa, to acquaint himself with its magical arts.

In view of the huge task awaiting him - that is, to

ignite the light of the Gnosis in the world - the pupil, the new brother, studies a working apparatus already proved in the struggle before he sets to work. There is no rivalry between the different mystery schools, but rather the closest co-operation, for their task is the service of mankind and their magical arts are adapted to it, although it is only natural that their systems differ much from each other.

Christian Rosycross therefore tells with great thankfulness of his stay in Fez, although he states that their magic was not pure and their secret doctrine was mixed with pre-Christian religion, which is quite understandable. Yet he knew very well how to avail himself of the wisdom employed in Fez and found a still better basis for his faith.

It may be that because of this explanation you have received a new stimulus to embark on a study of comparative religion. There would be much of value in such a study, but also extreme danger, as practice shows daily. If you want to reap genuine benefit from a study of comparative religion, you must study according to the only method at your disposal, the method shown in the *Fama Fraternitatis*, the method of Christian Rosycross, and certainly not according to the theosophical method. There is a cosmic law which states that one must first come to self-awareness (Aries), before one can come to self-sacrifice (Pisces). Western self-awareness makes it necessary that, having freed oneself from the stains of a church which has fallen totally into decay, one first directs oneself completely to the Western religion revealed to us by the Lords of Destiny - the original, pure Christianity.

Only when we have thus fathomed the basis of Chris-

tian knowledge are we in a position to enter the treasure-chambers of universal knowledge, the treasure-chambers of the ancients, and to find there the wisdom we need to fulfil our task in the West in the right manner. Only then can we understand the aims of ancient or other systems without becoming entangled in a labyrinth of values we do not understand, chained to a lower spiral.

The Fama rightly says that if we follow the wrong methods we will be stained by thousands of wrong opinions which are the cause of all worldly dissonance, blindness and stupidity, and we will not be able to accomplish any concrete work. Only for those who know how to penetrate to Damcar, the City of the Lion, are all things for the best. Only they are able to draw the right syntheses from everything that is revealed to them and everything they investigate. They always find a still better basis for their faith, which is entirely in accord with the whole cosmic harmony, and which is wonderfully embodied in all ages.

If you possess anything of this you will become more positive day by day and indeed, hour by hour. Your life will become a continuing series of revelations, marvellous in their radiant manifestation. You will proceed step by step on the shining bridge that stretches from time to eternity, from microcosm to macrocosm. This development is like a hymn of the spheres. It is the magic song of the Golden Rosycross.

After two years Brother C.R.C. left the city of Fez and sailed with many costly treasures to Spain, hoping that, as his travels had brought such wonderful results for himself, the learned in Europe would highly rejoice with him, and from now onwards base all their studies on the same secure fundamentals. To this end he explained to the learned in Spain what our arts are lacking, and how they might be helped; from what source one might derive the correct directives for the coming ages, and in what respects the coming times would correspond with the past, and how the imperfections of the Church and of the whole moral philosophy could be improved. He showed them new plants, new fruits and animals of which there was no mention in their old philosophy, and offered them new axioms, whereby everything might be fully restored.

But to them all this was laughable and, as it was new, they feared that their great names might be damaged if they were to have to study again and acknowledge their errors of many years. For they were accustomed to these errors which moreover ensured them of a good income. Whoever might think that he would be better off with disquiet, let him reform, so they said.

The same song was sung to him by other nations, too. This struck him all the more, as he had not

expected it in the least. On the contrary, he was quite willing to impart generously all his knowledge to the learned, if only they would exert themselves to ensure that all faculties, sciences, arts and the whole of nature were based on the true and infallible axioms which, he knew with certainty, would direct them, as in a sphere, to the one centre. As is customary among the Arabs, they would serve as directives only to the wise, so that there might be in Europe, too, a community which could have at its disposal gold and precious stones in plenty. These could then be bestowed on kings, with the respect due to them, with the proposal that the rulers should allow themselves to be educated by this community, so that they might know everything that God has permitted man to know. It would thus be possible, in times of need, to ask their counsel, just as the pagans ask their idols for counsel.

Fama Fraternitatis R.C.

The Journey to Spain

The Aquarius work, which is attracting ever increasing interest, is in fact extremely old. It has been thought that this work originated in the heads and hearts of certain politically orientated workers of the Rosycross - as if Rosicrucianism and politics did not completely exclude each other!

This idea is very old, indeed it reaches back into antiquity, although it always adapts its form to the situation of the moment. In fact, both the Aquarius work and its opposition have ancient origins, so ancient that we are forced to wonder why those who know and study the Rosycross have not discovered it. And the fact that otherwise good and honest men and women allow themselves to be used to impede our work with their insinuations, can only be attributed to their extreme ignorance of the true nature and essence of the Rosycross.

If one had a proper grasp of the situation, one would discover that the Rosycross extends far beyond the ordinary affairs of men, and that in fact the battle against it is rooted in the essence of evil that is trying, with all the means at its disposal, to hold back and destroy the development of the gnostic work of salvation. But as it is with all things, so it is here. The weapon directed against us has proved useless to its users and

extraordinarily successful for us; for since the days of suppression our work has grown, both inwardly and outwardly. We feel compassionate love and certainly no hatred for all those who have attacked us. As heralds of Christ we consider it a privilege to be attacked in a time like ours. We think it is wonderful to be permitted to stand like a rock amid the breakers of life, for the sake of Christ and His sublime servants.

The Rosycross has been persecuted, defamed and disgraced throughout all ages by black magic, the classical enemy. Throughout all the ages the black monster has raised its head to devour the work of the Elder Brothers. The fact that these attacks, so familiar in the history of Western philosophy, are manifesting themselves again in these times, fills us not only with daily concern, but also with profound joy, for they prove that we are on the right path. Our actions are not simply the results of habit. We are not amateur Rosicrucians; we want to follow in the footsteps of our Father, Brother Christian Rosycross. We do not wish to have anything to do with the political wrangling and fighting of the various exoteric groups. Our work stands above the present-day chaos of passions, and we do not wish to be dragged into it, either by the left or by the right.

Let us understand each other well: when we say that we stand above things, we mean that our work is based on a power that is not of this world, which enables us to work more dynamically and to see and spread the truth more effectively.

We do not say, on account of some higher consideration, that the new, liberating reality is on its way so that we only have to wait, for we are not indifferent to how and when this liberating reality will manifest itself

in mankind. We are labouring to bring about the genesis of the New Man along the lines of least resistance, and trying, as far as possible, to spare our brothers and sisters intense suffering. That is why, like the Elder Brothers, we are trying so ardently to enable the light of Christ to find entrance, but so far we have had the same experience, albeit partially, as the Elders had.

As the working apparatus of the Elder Brothers in this world, the Lectorium Rosicrucianum and the more inner aspects of the Young Gnostic Brotherhood exist and work out of the same force as that used by all preceding Brotherhoods. They form a subtle instrument for Goodness, Truth and Justice, in the ancient sense of the universal Gnosis. So those who wish to know exactly what our work aims to achieve would do well to examine the ancient scriptures of the Order. They have spoken their magic language for centuries and we do not want to deviate one step, either to the right or to the left, from the path they show.

Every government has our approval, provided it follows the paths of God. If it does not, then we do not conspire for its downfall, but we know that as soon as the right psychological moment comes it will be swept away by cosmic forces. We want to bring Goodness, Truth and Justice to mankind, in the gnostic sense, irrespective of persons, so that the light may obtain power over us and dwell among us. Governments, political parties and exoteric societies can have no lasting effect on this process, any more than they have had in the past.

So the Aquarius work is as old as the world itself and has remained unchangeably true to itself. We find proof of this in the *Fama Fraternitatis R.C.* As its title says, this Fama is directed to *all rulers and learned men of*

Europe. The Fama of living, gnostic Christianity does not seek to remain aloof either from science, or from religion, or from politics, for it is the intention of the Logos that the three expressions of true humanity - art, science and religion - will unite and co-operate in the deed, in the community of real life, so that together they might develop into a field of creation of realising and liberating power.

From time immemorial, the apostles of this field for the formation of true Christianity in the material world have been the Brothers of the Rosycross. These Brothers seek no compromise. They state God's requirements, they warn and they call unceasingly, day in and day out. They do not work at random, as if they were suddenly filled with enthusiasm and needed to give vent to the forces raging within them. No, they work according to a well-considered system based on the Christian mysteries. Every worker in this system is thoroughly prepared for his task. The nature of this preparation is described in the journey of Christian Rosycross and has already been analysed in two different ways in the preceding chapters. We would now like to analyse it in a third way.

This journey, with its tremendous depth of meaning, also has to do with the seven roses on the cross of genesis. The sojourn of Christian Rosycross in the monastery, his deep, powerful longing for Jerusalem and his arrival there, we call Christian realism, the Jupiter synthesis, the forces that, via the secretions of the two adrenal glands, enable us to work in the material world. His stay in Cyprus, the centre of the adoration of Venus, symbolises the transmutation of the lower desire nature which, via the secretions of the thymus gland, brings about such an important change in the body. His arrival

and stay in Damascus represent the mighty Mercury metal, the higher knowledge which is dependent for its development on the secretions of the thyroid gland. Then he travels to Damcar, the City of the Lion: the Christ within him awakens. The mighty Uranus forces which work together with the forces of the pituitary gland, are now set free.

When in this way, Christian Rosycross has obtained power over himself, he continues his journey via the *Sinus Arabicus* and Egypt - which represent the guardian on the threshold - to Fez, where he assimilates all the mysteries that have existed until that moment and really completes his preparation and development. All the spiritual values of the pineal gland, the seventh rose on the cross of genesis, are now at the disposal of the pupil on the path.

Two years (which means: when the time is ripe) after this harmonious preparation, he sets out on the journey to Spain. Spain in this sense can be compared with the human spirit, the Pluto aspect, which emerges from the King's Chamber as the silent guardian, to begin its great task for the world and mankind as an initiate and protector of the mysteries.

Thus the Fama, that age-old document of the Order of the Rosycross which is directed to all learned men in general and to the rulers of Europe in particular, gives the programme of Aquarius, the herald of Goodness, Truth and Justice:

After two years Brother C.R.C. left the city of Fez and sailed with many costly treasures to Spain, hoping that, as his travels had brought such wonderful results for himself, the learned in Europe would highly rejoice with him, and base all their studies on the same secure

fundamentals. To this end he explained to the learned in Spain what our arts are lacking, and how they might be helped; from what source one might derive the correct directives for the coming ages, and in what respects the coming times would correspond with the past, and how the imperfections of the Church and of the whole moral philosophy could be improved. He showed them new plants, new fruits and animals of which there was no mention in their old philosophy, and offered them new axioms, whereby everything might be fully restored.

But to them all this was laughable and, as it was new, they feared that their great names might be damaged if they were to have to study again and acknowledge their errors of many years. For they were accustomed to these errors which moreover ensured them of a good income. Whoever might think that he would be better off with disquiet, let him reform, so they said. The same song was sung to him by other nations, too.

Thus it is clear that the highest and best that the mysteries and Christianity have to offer us is given us daily. It is here, it urges itself upon us, but people do not want it. Christ says: 'Lo, I am with you unto the end of the world', but people do not want Him. For there is so much to their advantage in present conditions, and haven't many people made great names for themselves as learned men, or as God-dedicated theologians or great friends of mankind? Imagine how it would be if in the fierce light of truth people were obliged to give up as illusion and error all those things which give them prestige and authority. That is why people cling to the darkness rather than to the light, because of their urge for self-maintenance in the material world. So there are just two possibilities: either to accept the light or to

perish by it.

The history of the Golden Rosycross emphasises this in a dramatic way: the light is offered, it is given without asking any reward, but in self-maintenance people trample on it and fight it as if it were a danger. The Saviour of the world walks in the midst of His beloved ones and they spit on Him. They tear the clothing from His body and adorn themselves with a rag of piety to cover their inner nakedness.

However, you should understand that this absolute passivity of the Holy One is only apparent. He who strikes the light will perish in the darkness. Thus the higher element is protected and a mystery school becomes necessary in order to safeguard it. In this way the weapon of gnostic magic comes into being, and ever since the *Fama Fraternitatis* told of it, the Universal Gnostic Brotherhood has approached with this weapon all who are willing to listen.

We want nothing else than to show and offer the world and mankind the great treasures which are there for everyone. We want nothing else than to point out to the world and mankind the great dangers that will be released if people continue brutally to refuse and deny. We want nothing else than to protect and fulfil the great work that has been entrusted to us, right through the pool of darkness.

The term 'Spain' has yet another meaning, at which we only want to hint here. Spain and certain other places in Europe are gateways through which reincarnating egos from other races can enter Europe. And just as an advanced culture closely connected to the old Moorish one existed in Spain in the past, so there will arise a new Spanish culture in the future. The horrible fighting

in Spain that took place shortly before the outbreak of the Second World War, in which the blood of tens of thousands was shed was, alas, the unavoidable beginning of the new things which are to come, while at the same time the danger arose that these things would be temporarily held back by the powers of darkness. As we said at the time, the Spanish Civil War was not incidental as many believed, but symptomatic for the whole of Europe, as was experienced soon after.

So, following cosmic lines of force, a new idea tried to gain sway over Europe. It entered via Spain, just as Christian Rosycross came to Spain with the Christian philosophy, and after having been rejected, went on to Germany. That is why esotericists were expecting many important events to take place in Germany, well before they began to happen.

Well, our work in the service of Goodness, Truth and Justice goes on, so that in these times too, this ancient gospel may be passed on to a beaten and bewildered world. We aim to transmit to all who are willing to listen the true signs, values and events of the coming times. We put our finger on many sore points, and driven by the light that has power over us, we want to teach mankind how it must live in the service of Him, the Christ, the great guardian and fulfiller of life.

We must acknowledge that already in those days the world was pregnant with great commotions, and after having laboured to be delivered of them, it brought forth highly renowned and indefatigable heroes, who broke with all their might through darkness and barbarism and so enabled us, the weaker ones, to follow them. Assuredly they have become the apex of the fiery triangle, whose flames will from now on grow ever brighter and will undoubtedly ignite the last world conflagration.

Fama Fraternitatis R.C.

The Fiery Triangle

The *Fama Fraternitatis* speaks about the *Trigonum Igneum*, the fiery triangle. On arriving in Europe, in Spain, after his wonderful journey, Christian Rosycross offered all his treasures, all the mighty wisdom he had gathered, to all those who were willing to listen to him. But the answer was a crude rebuff. With lunar acuteness, the political, scientific, artistic and religious elite soon perceived that what Christian Rosycross offered them was diametrically opposed to their own primitive opinions and practices. Had they accepted the divine gifts freely offered them, their great names would have suffered, as the *Fama* tells us; it would have become clear that they did not know anything; then they would have had to start to learn anew; they would have had to recognise their mistakes committed over many years and would have seen their source of income dry up and their money-bags grow smaller.

After this bitter experience that probably sounds quite familiar, the *Fama* continues the story of the journey of Christian Rosycross with a profound esoteric-philosophical statement to make clear to its students the sharp contrast between the light which unceasingly offers itself, and the rejecting darkness. It explains how the Brotherhood of the Light has to struggle to produce, out of darkness and barbarism, people who will be

sufficiently worthy to clear a way for the rest of the human life-wave to the shining brightness on a higher turn of the spiral of development. With respect to this army of heroes the Fama says:

Assuredly they have become the apex of the fiery triangle, whose flames will from now on grow ever brighter and will undoubtedly ignite the last world conflagration.

When we consider these things, our deep admiration and respect, our intense gratitude goes out to all those who have built up the Brotherhood of the Light in the West, to the ennobled in spirit who have struggled out of the hellish whirlpools of the lower life, out of the pit of death, not to find liberation for themselves but to clear a way, to cut a path for all those who would come after them. A wave of love flows out to meet us. We see a small group of shining figures around the One, around the Christ, with Whom and for Whom they want to carry the Cross. They are the apex of the flaming, fiery triangle, and it is this shining, magical symbol we would now like to consider.

You should understand these words as a confession, a declaration. You will read who we are, what our intentions are, what work we are undertaking, and to what extent we are connected with the fiery triangle.

The magic triangle has many aspects. We discover this when we look at the geometrical structure of the triangle. We can see the triangle as an area enclosed by three lines, but it can take the form of a right-angled, obtuse-angled or acute-angled triangle, and in addition there are equilateral triangles.

In mystic freemasonry the triangle is the basic prin-

ciple and the final aim of all construction. In esoteric, gnostic Christianity, the triangle is represented by the three crosses on the hill of Golgotha. In the philosophy of the Rosycross it is represented by the three aspects of the ego: the divine Spirit, the life spirit and the human spirit.

In the magic of astrosophy we find the fiery triangle drawn by Aries, Leo and Sagittarius. In the gnostic planetarium we see the triangle radiate as Uranus, Neptune and Pluto, the three mighty signs in Serpentarius and Cygnus.

We know the cosmic triangle as the aspects of Father, Son and Holy Spirit, and the super-cosmic triangle as the three aspects of the Logos. In the work of the School of the Golden Rosycross, which is the direct continuation of mystic freemasonry, we see the same triangle appear in the Aquarius-requirements of Goodness, Truth and Justice.

There are many more aspects of triangles we have not mentioned and no doubt a whole book could be written about them. We must therefore limit ourselves amid these enormous riches to just one line of magic thinking, so as not to lose ourselves in the multitude of shining flames.

The triangle is the symbol of absolute harmony, a symbol of tri-unity. Three is the product of absolute unity, the number of perfection. This idea of absoluteness, of complete building, streaks like a fiery flame from the uppermost aspect of the Logos downwards through all the cosmic domains. Wherever it appears, this fiery flame of God ignites the cosmic root substance and chaos manifests itself as a powerful, tossing, swaying, undulating movement, an urge towards genesis.

In its mighty urge of love, the fiery flame of God

descends more deeply and shoots down on the dark earth as the light that shines in the darkness; as the light that causes chaos, turmoil, crisis and judgement. The fiery, razor-sharp apex of the inverted divine triangle pierces downwards like a sword into this world. It is the Christ-Spirit, which has not come to bring peace, but the sword.

The pupil who, in the night-watch of his life, scans the sky to discover the light of God, sees the fiery flames shooting downwards and touching his life. The triangle, the fiery triangle of his microcosmic being, is touched by the divine triangle. The human tri-unity is to be understood as the three aspects of the Spirit, which can be seen as three shining nuclei, three dimly glowing stars in the head: the radiations of the pituitary gland, the pineal gland and the space behind the frontal bone between the eyebrows.

As soon as this divine meeting takes place, as soon as the apexes of the two triangles touch, an intense, mighty conflict arises, a death of the lower nature and a resurrection; the two triangles intertwine and this has given rise to the image of the two interlocking triangles, the six-pointed star, the hexagram. This magic expression of the number six was considered by the ancient cabbalists to be the symbol of completeness, of perfection. All those who have studied *The Alchemical Wedding of Christian Rosycross* will understand why Christian Rosycross was pulled out of the dark pit by the sixth cord.

Only the initiate, the one who is united with God, who possesses Solomon's seal, can develop his fiery triangle into a mighty flame. This flame will become increasingly bright and will undoubtedly ignite the last world conflagration.

Now let us explore the way this process develops. It can only happen in one way, that is, along the path of Goodness, Truth and Justice. These three designations are the key-words for Uranus, Neptune and Pluto; for the three liberating qualities of the pituitary gland, the pineal gland and the silent guardian, the thyroid gland; these are the three aspects of the ego.

It means complete, self-sacrificing, loving service of others, complete Christianity, absolute freemasonry. It is the three crosses on the 'place of the skull', where the blood of reconciliation flows as a ransom for many. In short, this process concerns the deed of human heads, human hearts and human hands. It is the Aquarius-work, the magic work of the Brotherhood of the Rosy-cross in these times. The base of the triangle is Goodness, and from this base rise Truth and Justice as the other two sides. Initiation, the ever brightening flame, arises at the point where the two ascending forces meet.

What does *Goodness* mean? What is the significance of this Uranus-principle? It has to do with the highest form of true love, the Christ-aspect. But what have people made of it? A weak, flabby something; a being carried away by uncontrolled feelings; a culmination of passions and extreme self-love; a clinging with both hands to exoteric romanticism; a means to fill one's own emptiness and impotence. 'If I cannot do it myself, I will try to do it with someone else's help'. This love is the image of negativism. It is limited, it is finite.

The base of the triangle urges you in an altogether different direction. It demands self-sacrifice, impersonal devotion to mankind, compassion for those who walk in darkness. Only if you know something of this compassion for the cruel fate of those who, in nameless woe, are tossed about in the dark pit of this world, can you be

an Aquarius friend.

Only if you know this anguish of love can you call yourself a child of Him who carries the suffering of the world. Then you will be ready to leave father and mother, indeed everything, to serve the world and mankind. Then, like Christian Rosycross, the prototype of the true Self, you will go to Spain to offer your treasures to all. Then you too will be rebuffed and there will be insinuations and persecution; then you too will hear the 'crucify him'.

Slowly the cross of your sacrifice rises up on the place of the skull and the soldiers stand cursing around your bleeding heart. They cast lots over your spiritual possessions which have been manifested by deeds, as if they were just merchandise. So drop after drop of blood drips from your body; it is your love that is feeding the world; it soaks into the earth so that one day other fruits may sprout from its womb. In this way we lay the foundation principle of true love, of self-sacrifice in Christ, and out of it two other forces arise.

First, *Truth* rises out of Goodness. If you have not understood the true Goodness of the heart in its esoteric sense, you will not be able to see the Truth either; this Neptunian principle, the higher reason, awakens out of Goodness. It is the secret of all true knowledge. Goodness is like the symbolic staff of Moses. You strike the rock of universal knowledge with it and the water of life gushes out. You become clad with the Truth that will make you free. Your perception is intensified; you see the turmoil in the dark pit of this world and the guiding lines of liberation; and together with your love you bring wisdom.

But once again the prince of this world tries to kill you, and so the second cross is erected on the place of

the skull. He who wants to be the murderer of the lower life is nailed as a murderer to the beam of the cross. Head and heart hang together in nameless woe and the drops of blood are multiplied and ooze away in the desert sand.

And see: out of Goodness, *Justice* also arises. When your heart radiates full of true love and you have tapped the sources of eternal Truth, the whole of your being will rise up in full positivity and demand Justice. The call of Aquarius thunders over the world: Justice! You look into the guilt-shrouded faces of the evil horde and place yourself in their way. Even if they were wearing royal robes or a priestly garment to disguise their deadliness, you would still thunder into their ears the demand for Justice, the Pluto-demand of absolute humanity; for the demand of the triangle is the demand of God, the demand of the Logos, the demand of the flame of eternal fire that flashes down into time.

In this way, the third cross is erected on the place of the skull; the second murderer, the human spirit, allows itself to be nailed to the cross in self-sacrifice. The human spirit perishes in the lower nature, but the great heart of the world says to him: 'Truly, I say unto you, today you will be with Me in Paradise'.

Death becomes a victory. The apex of the *Trigonum Igneum* has been reached. The light that blinds the darkness shoots through this world like a flash of lightning, and in jubilation the thunderclap resounds, the call of freedom of the initiate: 'Consummatum est! It is accomplished!' Solomon's seal, the seal of the two interlocking triangles, is born in blood.

That is the Aquarius-work, the only path that leads to the liberation of the world and mankind. The fiery

triangle of Goodness, Truth and Justice places itself in your midst and asks you whether you are willing to be its companions in this grandiose divine work of construction. Do not think that this doctrine of the triangle is only intended for pupils of the School of the Golden Rosycross; it also places itself before the rest of mankind.

We see how some of them try to react to it, but because they do not understand occidental philosophy they react only partially and in this way contribute to the intense struggle that exists in the world. Only if one responds to all three aspects can one free oneself from one's chains.

We see that there are many in the world who try to respond to the demand of self-sacrificing love, but they do not possess the cosmic Truth and therefore propose a false or distorted justice. They do not know how to forge spears into sickles, according to the words of Isaiah, and so they seek and struggle with humanitarianism, but without success; the cries rise upwards out of the dark pit, but everything remains the same.

Still others, the pseudo-esotericists, the negative pedants, seek Truth - they seek occult knowledge, they study cosmology and become horoscope-factories. But they have no Goodness, no love, no urge towards self-sacrifice; their love is the love of the idea, of vague theoretical chatter, of make-believe; there is certainly no question of being moved profoundly by human suffering. And they don't want to know anything at all about Justice. They are not capable of realising it, because self-sacrificing love, the force on which it is founded, is lacking in them.

That is why they do not practice justice: 'That is God's business; you had better leave it to Him. It's not

our concern. You only need to preach the Gospel'. But Christ's second commandment, which is to heal the sick (or in other words to heal erring, blind mankind of its ignorance regarding the path of liberation of which the Gospel testifies, and to help it through the example of one's own way of life really to go this path), this second commandment knocks at their door in vain. Such people do not want Christian Rosycross; the knowledge, the insight is lacking, they themselves are still among the sick that need healing!

There are also those who are only seeking justice without love and without truth. The consequence is a horrible and bloodthirsty fight, the irrational hacking, burning and murdering which are the practices of revolution.

Furthermore, there are groups who represent only two aspects of the triangle. There are people who know Goodness and Truth but are too cowardly for justice and therefore remain passive. We see people who know Goodness and Justice but are insusceptible to cosmic Truth. As a result they make an enormous detour which aggravates the sufferings of mankind. Finally, there are those who love Truth and Justice but who lack Goodness. They too are powerless, for all genesis is impossible without Christ.

So we let that mysterious book, the *Fama Fraternitatis*, speak, and we urge you in the direction of the fiery triangle. Placing yourself in front of this holy symbol, we ask you to which aspects you feel related and which values you consciously reject because of cowardliness, lack of love or ignorance.

So now you know the aim of the Aquarius-work: it is the holiest work of the Brotherhood of the Rosycross,

but also the most dangerous work in a degenerate time like ours. Who has the courage to join the ranks of the world-heroes who have made the Brotherhood of the Light possible?

The time will come when you will say: 'If only I had responded to the calling voice of the Rosycross!' That will be when the light awakens in the glory of victory. But then it will no longer be possible for you to be a fellow-bearer of the light.

A wave of love comes to meet us. We see a small group of shining figures around the One, around the Christ, with Whom and for Whom they want to carry the threefold cross, the fiery, flaming triangle. And the song of the spheres vibrates over this dark earth:

*Break your bonds,
Enter the Light.
Take the veil
Away from your sight.*

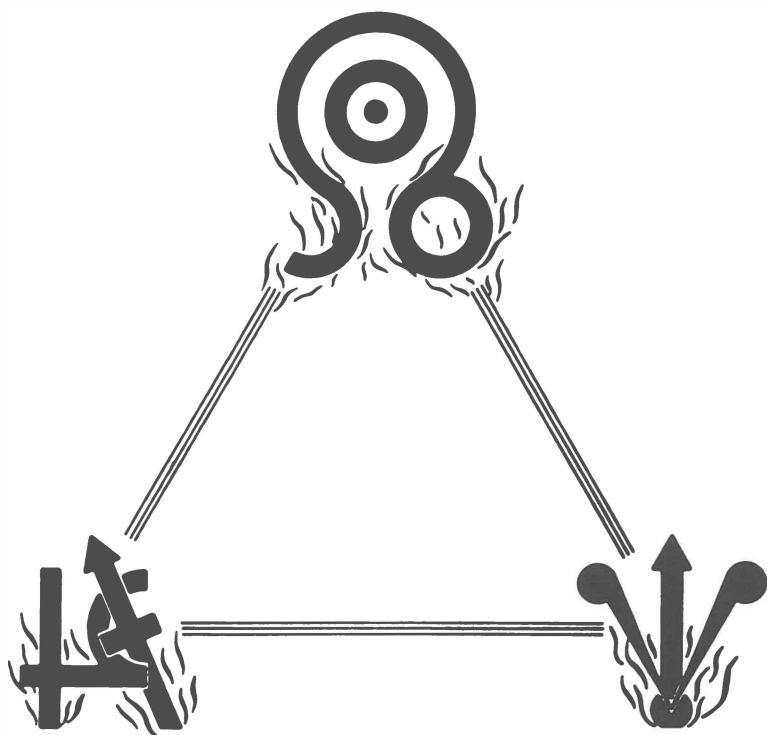
*Pass through the portals,
Now in this hour.
Take there the torch
From the holy fire.*

*Go forth from your houses,
Leave them behind.
Accept your calling,
Take up your cross!*

*Call to the people
Who wearily go,
Who weep as they walk
Their sorrowful road.*

*Rise up from your dreams!
Be watchful! Awake!
Become a true worker,
Take up your task!*

*Arise now in Goodness,
Fight for the Truth!
And with all the heroes,
Seek Justice!*



The fiery triangle

Theophrastus was such a hero, in accordance with his vocation. Although not a member of our Brotherhood, he had diligently read the Book M., whereby his sharp insight was exalted. But the presumption of the learned and the know-alls also hampered this man so much in his progress (for he was never able to speak peacefully with others about his conceptions regarding nature), that he ridiculed these opinionated men in his writings rather than express himself fully. Yet he had undoubtedly found the aforementioned harmony and would no doubt have imparted it to the learned if they had proved to be more worthy of a higher Art than of subtle derision. Thus he lost his time in a life outside the conventions and morals of his day, leaving to the world its foolish amusements.

Fama Fraternitatis R.C.

Theophrastus

Guided by the *Fama Fraternitatis*, we would now like to introduce you to the tragedy of the past by placing before you a figure whom the Fama calls Theophrastus. Theophrastus means, 'he who explains God'; but perhaps you know him better as Paracelsus, 'the exalted one'.

The Fama mentions this man in connection with the fiery triangle. A group of pioneers exists who use the fiery triangle as a flaming sign of true, mystic freemasonry - the sign of Goodness, Truth and Justice. Paracelsus belonged to this group of world servants, and possibly, you know of his fate. He was a very competent physician, who stood head and shoulders above the others of his time. In addition, he was a practitioner of higher magic and possessed such sublime knowledge that his jealous contemporaries could not understand his learned treatises. Rumours about him circulated throughout Europe; to the astonished public, his healings seemed like great miracles. He turned the whole basis of medical science upside down and introduced far-reaching innovations into all its aspects.

Had people listened to Paracelsus, many erratic lines in world history would have been drawn more harmoniously and we would not, for instance, have had to endure today's terrible degeneration and the conflicts between various groups. The teachings of Paracelsus would have

led to a world-reformation of immeasurable importance, so it is not without significance that the *Fama Fraternitatis* mentions him.

But this man, too, was hampered in his movements by the large number of so-called wise and learned men, so he was never able to talk peacefully with others about the understanding and knowledge he had of the nature of things. He was hated and shunned because he knew and did more than others who, in their own opinion and that of the general public, ought to have known and done more, but failed hopelessly.

It is because of this unmasking that they eagerly used the weapon of slander. In Paracelsus' time people were just as capable of this as they are today. There is nothing to which the ignorant masses react more readily than the perfidious weapon of slander. If one does not agree with a certain idea or line of conduct, one spreads a little slander; if one fights fearlessly and this action becomes bothersome to those with lower objectives, slander appears.

If you are still too unconscious and too negative to distinguish light from darkness, if you cannot yet see the truth and you nonetheless experience the suffering caused by a wrong way of living, you will immediately react to slander, for in your distress you long for an encounter with the one who is the cause; and lo and behold, slander provides you with a scapegoat. How much purity, how much sincere striving, how many important ideas have been ruined by defamation; history does not report it, but you can well imagine it. The 'Hosanna' changes into 'crucify Him' - through slander. If you want to join the ranks of the pioneers who strive for a different and better world order, if you raise the banner of Goodness, Truth and Justice, then you too

will be struck with slander.

The group of pioneers of the Rosycross is relatively small in number. One might ask how it is possible that those whose philosophy of life is different from ours pay any to us attention at all; and yet, how much defamation is poured out over our work by eminent people. Could it be possible that, in the lodgings of the giants, there is fear of a repetition of the classical David and Goliath affair? In any case, we shall not meet with the same fate as the French minister Salengro, who committed suicide when the black vials of slander were poured out over him. Pupils of the Rosycross do not commit suicide, nor are they afraid of the consequences of their words and deeds, for their words and deeds are attuned to Him Whom we call the Lord of all Life, to the Christ, Who realises everything in all.

Pupils of the Rosycross pursue just one aim, the aim of returning to the Kingdom of God. We do not speak of this Kingdom of God and its aim in abstract terminology, but in concrete language, and that is the reason why people are often so angry with us. We do not speculate on a future heavenly fatherland, but on the urgent necessity of building that Kingdom of God here, in the phenomenal world, through the genuine construction of heads, hearts and hands which are attuned to esoteric Christianity.

Slander therefore has no effect on us and with our David's slings we smite the 'distinctly visible' evil forces ('Goliath' means 'distinctly visible') in the certainty of victory.

Is it not premature to speak of victory? No. When Christian Rosycross, the prototype of the true Self, receives the invitation to the wedding feast, this invitation is marked with the sign of the cross, encircled

with the words: 'In this sign you will conquer'. You will surely understand this symbolism.

So, as we explained, Paracelsus was defamed, but he was not crushed by it. He fared as did many other apostles of Goodness, Truth and Justice; he was murdered, but he was not defeated. His knowledge, his love, the harmony he found, will conquer the world. The fire of the Spirit of God, of Theophrastus - the explainer of God - the fire of the flaming triangle will triumph.

The great tragedy of Paracelsus' life was that he was not in a position to show who he really was. He was not able to work as he so eagerly wanted. His life was one great struggle to protect his spiritual self from his slanderers, whilst still working for the benefit of suffering mankind. He carried on a constant dispute with the enemies of mankind and deliberately mutilated his works to prevent their misuse. In this way, time passed without his being allowed to become the builder he so dearly wanted to be. He departed from life without having accomplished all that he might have done.

It is possible that those who study Paracelsus will claim (as they have done) that he made great mistakes and that is why his life had such a tragic course and end. We deny this, because the *Fama Fraternitatis* proves that it is wrong, for the Testament of the Order of the Rosycross informs us that Theophrastus had dilligently read the Book M. and that consequently, as regards his call and inspiration, he belonged to the apex of the fiery triangle.

You know what the Book M. means. He who wishes to study it must penetrate to the mysterious city of Damcar in Arabia, the city of Beauty, Wisdom and Love, situated in the land of the Lion, the land of Christ -

the Lion of Judah. Those who know the Book M. are among the initiates of the Occidental Mysteries, the great spiritual leaders of mankind.

Those who want to know the Book M. must follow the path that is described in the Testament of the Order: the path of Christian Rosycross - the path of self-sacrifice - the path of self-purification - the path of Goodness, Truth and Justice - the path of the deed.

Therefore, Paracelsus was one of the great ones and we see in him a shining example for the true pupil of the Rosycross. The tragedy of Paracelsus' life is also our tragedy; his work is ours; his struggle is ours. That is why we now want to consider the essence of his struggle. We want to make this hero, Theophrastus, live for us, so that we can measure our reality against his reality, against his sacrifice, and can determine what should be the guidelines and vocation of the Rosicrucian work in our times.

We will base our thoughts on the statement of the Fama that Paracelsus was hindered so enormously by the large number of so-called wise and learned men, that *he was never able to speak peacefully with others about his conceptions regarding nature and therefore ridiculed these opinionated men in his writings rather than express himself fully.*

Imagine that you had studied the Book M. and had penetrated to Damcar in Arabia. Then you would understand the whole consequence of the Christian requirement in the phenomenal world; your being would burn with love for mankind and you would perceive distinctly everything that impedes the fulfilment of the law of Christ in this world. You too would be devoured by sorrow and affliction on account of the tremendous suffering, the misunderstanding and the wrong actions

of mankind, and finally, you would set to work in order to do everything that had to be done to make the light triumph.

There are students of spiritual sciences who do nothing but contemplate the final aim of the path. They practice meditation and concentrate on the Kingdom of Christ. They describe the contours of the new Jerusalem and write poems and speak of the love of God that was revealed in Christ: 'Love requires humanity, love is happiness and blessedness, love is peace and harmony, love is the rustling of palm branches and the blast of trumpets. Love requires friendliness and abstinence from judgement, for in every being there is a divine spark, so every being is a God in genesis. Love is non-violence.' So the sweet notes of their love poems tinkle in our ears. And we see the white tulips and the silent processions with white lanterns and the women's peace marches and the witness evenings, and we hear the protests against violence. And the pupil of the Rosycross (so some believe) has such an exquisite task among all those negative people; it is so neatly and subtly concocted! He has nothing else to do than to be a light in this world, a great light, and to talk a bit about Rosicrucian philosophy, and of course, also about love, but then esoterically, you see. He must stand above the movements of time; he must take care that he does not burn his fingers on the seething witches' cauldron of life. He stands outside, very far outside, safely outside; very far above, very high. He looks at everyone with a smile of understanding love; he is an arc-lamp with the illuminating power of fifteen candles. If he shakes hands with the one, he does the same with the other; for doesn't God make His sun rise over the wicked and the good? Didn't Christ sacrifice Himself for all? And do you think that

this man would do less?

So you give your hand to the white and you vigorously grip the black, and you take care that neither runs away. In this way, driven by the wrongly understood love of Christ, you maintain evil and increase the suffering in this world. Such an interpretation of love is one of the greatest dangers to mankind. It keeps people away from reality and from the true deed; it brings about an equilibrium between light and darkness; it is characterless; it is negative. Please understand what we mean by this. When we use the word 'characterless', we do not use it in the sense of ignorance but in the sense of unconsciousness, although wickedness, bad actions, can be the result of ignorance and unconsciousness. A character forms in conformity with the extent of soul-growth the person concerned possesses.

Those who are able to study the Book M. have broken through to Damcar by means of their deed. Their threefold soul has opened, and guided by the light of the star of Bethlehem, they penetrate through to Him who upholds the All, to the birth-cave of this world, and they offer the gold of their souls. When they are thus received by Joseph the Carpenter, they become fellow-builders; they join the ranks of the true masons.

And then they understand what love means. Then they feel the irresistible power of love, the secret of true love. It is not just a meditative tension, an emitting of loving thoughts without anything else. Such love may be valuable, but it is only the third part of the healing panacea. True love breaks away from doctrines; it is constantly intelligent; it fulfils the need of the moment. Love goes out, as does truth, to the unrighteous. It is like a flash of lightning that strikes the darkness. Love is truly protective and inflaming, explaining and

unmasking.

Innumerable thousands in this world are betrayed and sold through their unconsciousness, their negativism, and are thus kept away from the essence of true Christianity. When the beaten ones lift their heads, scream in distress and search for the culprits, they are sent in the wrong direction and in their ignorant delusion they clasp the vipers to their torn hearts. They turn against their friends and helpers and they hiss at Christ: 'Crucify Him!'

That is why true love requires that we distinguish light from darkness. Man is incited to fight against his brothers. Therefore, we say: 'There lurks betrayal! That is the one!' When man's sighs of sorrow reach us, we say: 'There is your murderer!' When various religious diversions are concocted and the sheep without shepherds ask in their agony of soul where the betrayal is actually lurking, we say: 'There they are! They smear scriptural texts on the heart's blood of the poor and desperate sons of men!' That is the truth that the law of love requires us to pronounce.

We write about these things because the shining figure of Theophrastus Paracelsus stands before us. He was a man who loved truth above all else and he directed this truth, this shining, loving truth, towards his presumptuous contemporaries. He was not the hater, but they were the haters who crumbled in the glorious light of his inescapable love and finally stoned him to death.

We write about these things because we want to say that the power of the Rosycross is irresistible. We write about these things because we want to tell you that the Elder Brothers have built an impregnable fortress in the midst of this world. We call this fortress the mystery

school.

Christian Rosycross accomplished his journey. He arrived in Spain and offered his treasures to all the rulers and wise men in Europe. But they scorned him; they did not want him; they drove him away. His most glorious gift was for all, but it was not accepted. The fiery triangle of beauty, wisdom and love stood shining in this world, but the world did not accept It.

Theophrastus came with his gifts; they refused him! Theophrastus came with his work; they hindered and slandered him! Theophrastus came with his truth, his protest, his unmasking; they murdered him! The world did not want to gaze at the wonderful brightness of the Book M.

And then? Then there was the mystery school, the impregnable fortress, the mystery school of the West. And we, the Young Gnostic Brotherhood, are the vanguard, the group of pioneers, those sent to tell you about this wonderful glory, about the victory that is already assured in advance.

But let us not forget our beloved Father, Brother C.R. who, after many difficult journeys and fruitless efforts to proclaim his valuable teachings, returned to his beloved Germany because of changes and inconceivably dangerous struggles soon to be expected. Although he could have bragged with his Art, and especially the transmutation of metals, he did esteem heaven and its citizens, Men, more highly than any splendour. He constructed a suitable and light dwelling where he pondered over his travels and his philosophy and wrote them down in his memorial book. In that house he devoted much time to mathematics, and constructed many beautiful instruments for the benefit of all fields of his Art; but only little of it is left to us, as we shall see hereafter.

Fama Fraternitatis R.C.

9

Back to Germany

We know the effect of a stone rolling into water. As soon as it touches the surface, a circular ripple is formed, which reproduces itself in ever wider circles until it finally disappears into the imperceptible. This movement, which we know so well, reveals a cosmic law. When two objects meet, the force which is liberated propagates itself in circles. The same phenomenon is to be found in all fields of matter and spirit. Light, sound, etheric vibrations, waves of thought-power and so on, propagate themselves in this way. In relation to this law we speak, esoterically, of circles of force. The force is emanated and extends continuously, until it finally dissolves in the All. We should learn from this that the force emanations producing the movement must be constantly repeated if they are to create permanent results. Here we refer to another cosmic law: the law of repetition.

Let us suppose that a given group of people must learn how to react to a specific vibration. The vibration or composition of sounds is produced and after some moments it fades away beyond the reach the faculty of assimilation. A new sound of the same pitch is necessary and must be repeated over and over again until finally the group shows signs of reaction, of fulfilment. As soon as this produces a result, another impulse is necessary

to initiate a new step in the intended direction. The character of such an impulse must always be attuned to time, reason and custom. Therefore, the workers in the vineyard of the Lord must, as some have rightly remarked, be constantly intelligent. Their methods must be continually adjusted to the circumstances. The worker who only talks of and lives according to what belongs to the previous circle of force, is not able to hear the new impulses of the intelligent and diligent Elder Brothers of the Rosycross.

Never think that the human life-wave is static. Many mighty forces influence it and each impulse is attuned to the need of the moment. This fact has far-reaching consequences. Think, for example of the church. The church, as a social phenomenon, displays two aspects. Firstly, we are familiar with its humanistic expressions with all their questionable consequences. That is why the modern Rosycross rejects the church. But secondly, the church also presents itself in mystical values that are derived from circles of force which have ceased to be active. The present-day pupil of the Rosycross deplors these characteristics of the church even more. Why? Well, a church which conforms with the world accelerates the crisis, the new genesis, the explosion, whereas the church which reflects itself in burnt-out values proves by this negativity that its time has passed.

In the Holy Scriptures it is said: 'There is joy in heaven over one sinner who repents'. There is profound joy in the heart of the esotericist when he discovers that a strong man who previously used his dynamic energy in an incorrect way, now begins to work in the right direction. He knows that a strong worker is being added to the group of pioneers.

But what must we say of those who think themselves

deeply religious, completely attuned to Him who upholds the All, while through their negative behaviour and their clinging to old values, they unknowingly spit daily in the face of Christ, with their prayers and their psalm singing, with their false mysticism. Such people cannot be brought to another insight; there is nothing that can be said about them; such cases are hopeless.

Imagine how it would be if the forces which animate the Rosycross were to come to you tomorrow with an urgent request to serve the great work in a certain way; if they were to come to you with a fervent prayer, imploring you to 'come and help us', and you refused to come on the grounds of some utterance of an esotericist, or a quotation from some text or doctrine.

Perhaps you can imagine how one could thus refuse Christ because of an utterance of Christ. It is the constant anxiety of the workers in the vineyard of the Lord that you may not hear the heart-beat of the times and the necessities arising from it; that you may not understand the rhythmically vibrating impulses of force and will cling to the past; that you may no longer want to join us on the path of world-construction; that you will ignore the heavenly sounds of Goodness, Truth and Justice, and will extinguish the flames of the *Trigonum Igneum*.

That is the constant uncertainty in which we live. When will it come, that ever recurring moment in the garden of Gethsemane: 'Could you not watch with Me one hour?' When will the moment come when you fall asleep on your God-devoted mystifications; when you reject the call while the heart of the world is bleeding. That is the holy anxiety, the holy anxiety of love, of all Christ's servants.

'When I was a child, I spoke as a child, I understood

as a child, I thought as a child; but now that I have become a man, I have put away childish things.' We see the harsh, drab reality of these times, and while we stretch out our hands in dismay and beg for the world to be redeemed, we hear the voice of the Redeemer: 'Behold I stand at the door and knock.'

And then we hear the first knock, we experience the first impulse of the magic circle of force. We see the shining Gospel, the image of the future, the prototype of the true Self, the society of the future, the mankind of the future, the necessity of the future. We understand what the divine love intends, and while we bask in this divine light, the ocean of sounds of the second knock on the chambers of our heart rushes around us: 'Work out your salvation in fear and trembling'. And we go on a journey; we take up the pilgrim's staff and gird our cloaks around us. We journey across the pool of evil to the land of golden dreams.

But like a thunderclap, the third knock falls on the windows of our souls: 'Love your neighbour as yourself!' Give yourself to all in self-sacrificing, loving service! The shepherd does not sleep or leave until he has found the one lost sheep.

So we do not leave for the land of golden dreams. We work here, in real life. We see how our brothers and sisters lie torn under the hellish power of the beast of evil. And as we wrote during the Second World War: 'We cannot sleep any more, because a child lies sobbing in the streets of a ravaged city, his legs torn off, crying for his mother.' Have you heard that sobbing? Do you hear the knocking at the chambers of your heart, of your whole being? Did you hear the sobbing of all those thousands who were tormented in the torture chambers during the war?

Can you sleep when you think of the total degeneration which has taken hold not only of the young, but also of an increasing number of adults, dragging them down with neck-breaking speed, back to the Lemurian starting point? Can you remain calm when you think of the future mankind has created for itself, a future without any prospects whatsoever? Can you remain calm when you think of mankind's fear, the despair of so many, of the alarming threat of violence which maintains the unstable state of balance on which the entire human structure is built?

That is why the true freemason starts building, here in our midst, an impregnable citadel of Truth, from below upwards. That is why we address ourselves to the downtrodden in this world, in order to seek that which is lost. We offer them the consolation of our deed, of our new reality. That is the path, and there is no other.

Those who work in this way will hear the divine sounds in which the method of attainment is imparted. And those who refuse? They will see and feel how the knock of the Lord will change into a blow, causing them to fall down into their broken reality. Their Dear Lord will turn into divine Justice, because they have desecrated the foundation of Goodness and denied Truth.

But let us not forget, as the Fama says, our beloved Father, Brother C.R. who, after many difficult journeys and fruitless efforts to proclaim his valuable teachings, returned to his beloved Germany, because of changes and inconceivably dangerous struggles soon to be expected. Although he could have bragged with his Art, and especially the transmutation of metals, he did esteem Heaven and its citizens, Men, more highly than all splendour.

So, in our discussions of the Fama we have now seen the results of a whole circle of force. The circle began in Germany and was closed in Germany. We have traced the entire circle and established the way in which Occidental philosophy came to Europe; we have established how positive, esoteric Christianity was transmitted to mankind, and how mankind reacted to it.

Christian Rosycross came with his treasures to all, but was rejected out of self-maintenance. The first knock on the door was made but the circle faded away without having made any impression on the heads and hearts of mankind. The first hammer-stroke fell on steel-hard armour-plating, without any perceptible success. So the requirements of time, reason and custom made a second hammer-stroke necessary.

You should realise that originally, it was never the intention to establish a mystery school in the West. The structure of Christianity, the aim of Christianity, requires that the supreme, the absolute, be imparted to mankind in a direct way. God reveals Himself in Christianity. He descends into your nadir to give Himself to you. Intermediaries, intermediate phases between Him and you, must be rejected in principle on Christian-esoteric grounds. It is possible for everyone to assimilate the values of Occidental philosophy. The *Fama Fraternitatis* says this with great emphasis, and we too confirm that the liberating factors are omnipresent, nearer than hands and feet. Those who have found them point this out to us, but they are rejected. Yet those who have found, those who have understood the knocking, do not leave us alone, they do not stop, they do not cease in their endeavours, because of their self-sacrificing, inexpressibly glorious love.

They do not just continue to use a method derived

from the initial impulse which has now faded away. They are very intelligent. They understand that the prince of this world must now be felled in a different way. That is why they erect a citadel in the midst of enemy territory - the mystery school, the seat of spiritual freemasonry. They do battle with the evil horde in a carefully deliberated manner, and they direct their impulses of power repeatedly into real life, so that the widely radiating waves of power will eventually have the desired effect. The citadel of the Brothers is impregnable, and from there the companions go out into the battlefield of this world to create the conditions for building.

Let us look out over the battlefield! We see a mighty group representing art, science and the church, who have made themselves totally subservient to the black beast. The great herd, the men of the masses, trust in their leaders. Art, science and the church direct the masses to those places where they can best be misused by the powers that stand behind them. The masses are kept ignorant and led astray, and any protests are diverted into humanitarian organisations. Humanitarian slogans and movements are the prostitutes that keep those who crave for the light away from the true Alchemical Wedding, from Goodness, Truth and Justice.

Suppose it were possible to bring the leading authorities of this world to a higher insight. Then through them one could obtain a hold on the masses. Then the Gospel of Love could be erected as a solid stronghold. Christian Rosycross tried to do it - they scoffed at him, for the existing state of affairs was so much more profitable to them. Theophrastus, the free spirit, tried to do it. He was stoned to death. And yet the light *must* triumph. Christ *must* be born in the heads and hearts

of mankind. That is why the path of rebirth out of what is downtrodden and abused in this world, is followed. Those who are in despair receive the seed of renewal. Irresistably, the magic of the fire goes on working in secret, until the blazing flame of the light rises to heaven. The urge among many to act in a spiritual way gives proof of its influence.

So Christian Rosycross returned to Germany to establish the mystery school of the West. Back to Germany! And since then this country has been a stronghold of the new idea, the growing new life. Many great minds were influenced in all kinds of ways. A new philosophy gained ground; thinkers and poets, inspired by the Order, knocked on the conscience of the world. The great reformation led by Luther, the formidable church revolution that encompassed the world, originated in Germany. Marx launched the social reformation which has also affected the whole world. An almost uncountable array of fellow-workers has flooded from Germany over the whole world, militant fighters for Goodness, Truth and Justice.

But equally, and understandably, nowhere else has the reaction been so powerful, nowhere else has the clutch of the iron heel been so crushing. The grasp of national socialism and fascism was the last attempt of the reaction to smother the swelling choirs of freedom. Before our very eyes, a titanic battle was fought in the bastion of freedom, was cruelly and horribly suffered, was fought between brother and brother. Before the eyes of the ignorant masses the vampire kept the reins in his hands, but those who listened could and still can hear the new and yet so old song, the song of liberation, born out of distress and suffering.

Christian Rosycross has returned to Germany! Let us not boast of our talents and squander them in vain. Heaven and its citizens, Men, should be our concern above all else. Let us be companions in the service of Him who upholds the All. Let us think of those who never give up and work unceasingly for the world and mankind. Hear with us the notes of God's sublime music: Christian Rosycross has returned to Germany!

After five years the desired Reformation came once more into his mind. As he expected little from the help and assistance of others, but as to himself was active, diligent and unwearisome, he resolved to undertake this work with only a few helpers and co-operators. For this purpose he requested from his first cloister three of his brethren, Brother G.V., Brother I.A. and Brother I.O., to whom he felt especially close and who, moreover, appreciated the Art more than was generally the case at that time. He bound these three men to the highest loyalty, diligence and secrecy towards him, and also to write down with the greatest care everything he would impart to them, in order that those who would come after them would not be led astray by the least syllable or word, should they be admitted into the Order through special revelation.

Fama Fraternitatis R.C.

The Modern Reformation in Germany

We want to try to fill each other with a profound, silent gladness; we want to thrill each other with the joy of knowing. The part of the Rosicrucian prayer which says: 'O Lord, give us the joy of knowing' contains a deep, hidden meaning, for it does not refer to intellectual enjoyment and neither does it direct our attention to the wondrous and excellent riches contained in art, science or mystical practices, but it leads us to the tower of magical knowledge.

A refined individual may know how to enjoy a clever literary work and may become intoxicated with the highest revelations of poetic art, and someone who has been introduced to Rosicrucian philosophy may know of its beauties, but even so, such persons do not yet know the profound joys of magical knowledge.

So what is the joy of knowledge? It is knowing something so positively, so irresistably, it is consciously experiencing something so absolutely, that nothing and nobody, neither hell nor heaven, nor grief nor trial, nor even the most terrible thing: a Nazi dungeon into which the blackest night of all times has entered, can carry us away from the divine splendence of that knowledge.

It is to know something so unassailable, so grandiose and powerful, that you have difficulty in suppressing a

laugh of joy, even in the darkest night on earth, in which all the devils seem to be celebrating their hellish sabbath.

This knowledge arouses a gladness that, to the astonished public, seems to border on insanity. It is a knowledge that creates heroes, of whom the symbolic stories of the old prophets speak, stories of those armies of heavenly legions, of those immeasurable forces set free through this higher knowledge. It is this knowledge of which the initiate Paul sings: 'Neither heights nor depths can separate us from the love of Christ Jesus'. This knowledge is like a rock that rises in the midst of the breakers of life, the rock upon which all waves are dashed.

Well, something of this knowledge has entered into us, and now we would like to testify of it. With profound, silent joy we want to inform you about the modern reformation in Germany, a reformation that cannot be struck down, a reformation that perseveres with power; and it is a fact that several aspects of the beast of evil are becoming conscious of the approaching danger so imminent to them. This danger lies in the work of the Universal Gnostic Brotherhood, the Brotherhood of the Light. It is a danger that cannot be withstood, as we hope to show you. Its unassailability is alluded to and formulated in the Biblical text and law: 'I can do all things through Christ Who gives me strength'.

The Brotherhood of the Light, the Brotherhood of the Rosycross, is not antisocial, or anti-nationalistic, or communistic, or anarchistic; it is not against one or another royal house; it does not oppose any particular form of government, and although it had everything to fear from fascist tendencies, we would like to state here that the rise of fascism in Europe could not have been avoided, for it accelerated the suicide of those things

that had to come to an end. It made mankind conscious through anguish. Evil always destroys itself; Goodness, Truth and Justice cannot be stopped, and the forces of Good cannot be forbidden, cannot be imprisoned, cannot be persecuted, cannot be exiled. That is why we are filled with a deep gladness that we may speak about the modern reformation that through Christ is gaining dominion over mankind.

In an earlier chapter we spoke about the return of Christian Rosycross to Germany, after the whole complex of his painful experiences. After he had freely offered his love, his treasures and his wisdom, he came up against the obstacle of egoistic, self-maintaining, materialistic and black-magic culture. This fact gave the impetus for a completely new work, the formation, the organisation of an army of valiant heroes. This fact gave rise to an entirely new method of working.

You should clearly distinguish this method from the first one, which Christian Rosycross used when he came to Spain. The first method was attuned more to Christ's first commandment, to 'preach the gospel', in the naive assumption that the second commandment, to 'heal the sick', would awaken automatically and harmoniously out of the fulfilment of the first commandment. Theoretically this is, of course, perfectly possible, but in practice the situation is quite different; you should keep this in mind. The barricade of evil culture cannot be broken by Christ's first commandment, to 'preach the gospel'. If this first commandment is not followed by a genuine: 'heal the sick', all work is nonsense, vexation of the spirit, and negative chatter. That is why the Rosicrucians always oppose evangelistic preaching movements. In these groups there are doubtless thousands of nice, well-

meaning people who watch with bleeding hearts the consequences of our culture. They all make thousands of heart-stirring appeals to Christianity, or at least to Christianity as they understand it. It is a 'preaching the gospel' in infinite gradation, with the classical result: an unashamed rejection, a diversion, a compromise, the Gospel clad in jester's clothing. And the jester's bells ring in the churches and on the 'witness evenings', in short, in the whole sham-Christian display of our times. With this alone the obstacles of negative culture could never be overthrown.

That is why the Rosicrucians long ago started to use the new method, and we urgently request all those who cannot understand this new method or do not want to apply it, not to hinder us, for we want to be true companions of our Father, Christian Rosycross.

We know that 'preaching the gospel' is inseparably connected with 'healing the sick'. This requirement of fulfilment is of great consequence. Some have thought that the Rosicrucian healing work only had to do with the healing of bodily infirmities. However, those who know something of the joy of knowledge, have discovered that the healing work of the Rosycross concerns all regions of matter and spirit; that it makes bodily pains disappear, but that it is primarily directed to the healing of the sunken state of humanity, which is the result of human ignorance; and that for exactly this reason, the primary demand of the Rosycross is the revivification of the Soul, which possesses the 'knowledge that is of and from the Father', the Gnosis. As soon as this soul is restored as the guiding force in a human life, all 'sicknesses', all human degradations disappear, and the general regeneration of man begins; only then can one speak of the return to the house of the Father; only then

can the journey home begin.

That is how the Rosycross understands the divine command to 'heal the sick'. When this healing process has been accomplished in mankind to a large extent, social sicknesses, disturbances in the development of mankind, will also be healed with unimaginable consequences.

When Max Heindel began his work in 1909, the time had not yet come to reveal these things completely. For centuries the Brothers of the Rosycross have known how to disguise their intentions, and Max Heindel too was bound in this respect to a mandate, even though it was he who began the great movement of modern Rosicrucianism. That he knew of the great calling of the Brotherhood for the twentieth century is revealed in the basic law: 'a sane mind, a soft heart, a sound body'. A sane mind - Truth; a soft heart - Goodness; a sound body - Justice. And it is part of our great joy that, following our calling, we have been able to build further on the foundations laid by Max Heindel and to further the Rosicrucian work in an ever increasing revelation. The great work appears before us in tremendous glory, in a glory never before suspected!

For their present world-work the Elder Brothers need a great number of helpers, trained companions who are well-orientated philosophically and gnostic-scientifically. If the aim of the Rosicrucian work had been announced from the beginning, the work would quickly have been destroyed by the familiar attacks of the evil forces. At that time it was regarded as a harmless movement, a 'gospel-preaching' movement, a movement of the old method. Such a group would fit marvellously within the framework of the old culture, for it would keep thousands of people pacified and quiet; a priceless

movement of diversion: 'Let them go ahead with playing Rosycross! It doesn't hamper anything and the evil forces will grow that much stronger!'

But owing to the great work of the Rosycross, thousands have been awakened. Heindel touched many in heart and head, and some were selected to be influenced in a special way. They were trained and tested for years, and experienced many difficulties; but at the moment when the black forces became aware of the danger and their vassals began penetrating this work that had grown dangerous to them, in order to undermine it, then out of the ashes of Heindel's sacrifice, out of his love, arose the reborn Rosycross, a new apparatus for the Brotherhood of the Light.

And now, at the psychological moment when the black shadow has declared itself and lies convulsed in powerless fury, we speak of the great reformation, of the new reformation, of a new dawn in these times. The Sun of Aquarius rises blood-red on its way to the zenith.

Even in 1909, the Brothers already knew of the great world events that we call the two world wars; even then they already knew of the fascist monster that would open its jaws to devour the unsuspecting masses. That is why Max Heindel came, so that through his publications he could raise a host of heroes who would be ripe at the right moment, skillful at the right moment, and ready to be used. And that is our joy - that this nucleus-group, now considerably increased and strengthened through the Rosycross in its newly emerged form, also participates in the mechanism of the new revelation, and that we are allowed to play a modest role in it; our joy is that we may testify to you of this new world-bearing activity and of the glory of victory, and that we may invite you to join us in the march to the New Land.

The key to the genesis of the new world lies in Germany. When Christian Rosycross had returned to Germany he built, as the Fama tells us, *a suitable and light dwelling, where he pondered over his travels and his philosophy and wrote them down in his memorial book. In that house he devoted much time to mathematics and constructed many beautiful instruments for the benefit of all fields of his Art.*

Perhaps you will understand what is meant by this. The impetus of the new method, of 'healing the sick', of the magical carrying out of the Gospel, is prepared here.

After five years the desired reformation came into his mind. As he expected little from the help and assistance of others, but as to himself was active, diligent and unwearisome, he resolved to undertake this work with only a few helpers and co-operators. For this purpose he requested from his first cloister three of his brethren. He made these three vow to him to be loyal and zealous and to keep his secrets. In this way the Brotherhood of the Rosycross began with only four persons.

Imagine how it would be if you were a true servant of God. Then, with a heart full of love, you would think of mankind's woe; then, when your love-nature was fully grown, you would, at the psychological moment, feel the longing, the intense desire to help suffering mankind and impel man to rebirth. You would do so after five years (the cabbalistic designation for the fully grown state, for the Whitsun event, the feast of Pentecost, the festival of the golden pentagon, the golden pentagram). After these five years, the desired reformation would enter into your thoughts, and then, in another way than by preaching alone, you would venture upon the attempt

to cast down the walls of the evil culture. Then you would free and activate dynamically the threefold soul qualities of the cloister of your interior development, and in this way you would begin the great work with your three brothers.

Well, we have seen that this impetus of the Order never was and never will be a phantom; but that the new forces, reforming forces, will always emerge from Germany. And once again we should like to remind you of the great reformation of the church, begun by Luther under the influence of the Rosycross. Through Luther the first finishing stroke was inflicted on the ultramontane domination and the way was opened to free spiritual exploration. Through Marx the path of social renovation was freed of its barricades. And the near future will demonstrate that the facts of the past will also prove true in the future.

Christian realism will urge the spirit that moved Luther and Marx to action, to a new revelation on a much higher level. Under the guidance of the Universal Chain of the Brotherhood of the Light, the course of the world will be irresistably subjected to intervention, so that in spite of the threatening general destruction of mankind, caused by man's own blind way of living, it will still be possible to realise the God-ordained reformation, and to give countless people, who in the clutch of their delusion still follow their authorities, the opportunity to find and go the path of regeneration, the path of return to the state of life of original mankind.

At the outbreak of the Second World War, the movements serving the black forces suppressed esoteric groups, including that of the Rosycross, as soon as they came into power, or at least they suppressed their outer forms. The true movement of the Rosycross, however,

is as intangible as the air, and the Brothers of the Light worked and still work with great power. Nothing and no one can prevent the triumphant march; nothing and no one can stop the reformation.

In the midst of the forces of dissolution that hold Europe and the entire world in their grasp, the victory is being prepared. The waves of reformation, the irresistible forces of the etheric body of Christian Rosycross are rising with divine majesty and surround and permeate our entire field of life, and only the evil culture needs fear this power of the Aquarius revolution.

What role does the Brotherhood of the Rosycross play in the development of mankind? It is a Christian role, Christ's building in this world; it is to ensure a liberating turn in the dramatic course of mankind's development, according to the requirement of the Logos. Who can restrain us?

Neither heights nor depths will be able to separate us from the love of Christ, that can only gain dominion over us through human heads, human hearts and human hands.

In this manner the Brotherhood of the Rosycross began with only four persons. Through them the magic language and the magic scripture were provided with a detailed glossary, which we use even today to the honour and praise of God, and in which we find great wisdom.

Fama Fraternitatis R.C.

The Secret Language from the Glossary of the Aquarius Revolution

In the life of the striving pupil of the Rosycross there comes a moment when he discovers that the Order of the Rosycross, the mystery school of the West, has arisen from antitheses and develops out of harsh reality. When the son of the light - the son of the fire - directs himself with his life-renewing wisdom to what is dark and broken in this world, but in self-maintenance it refuses him, he changes his tactics. If you want to understand the spiritual background of the Aquarius revolution, you will need to understand these tactics and their structure.

This relates directly to the heart of the problem we intend to discuss in this chapter. When the seeker comes into contact with Occidental Rosicrucian philosophy for the first time, and is inflamed by its magical lustre, then just as Christian Rosycross did when he came to Spain, he will feel the urge to pass on to the rest of mankind the wisdom he has received so lovingly and so unselfishly. He therefore begins to spread the doctrines of gnostic Christianity, and he naturally experiences the same lesson as Christian Rosycross: he experiences coarse, pitiless rejection. What he receives is hatred; he becomes

enmeshed in the net of lower forces; they try to manoeuvre him into the strait-jacket of habit.

When a worker reaches this point on the path, the Elder Brothers watch his further development with intense interest. This is a highly critical stage. Will he rise out of this crisis as the reborn firebird? After five years, will the desired reformation come again into his thoughts? Or will he remain here at this border? If he does he will be lost for the mystery school. He can no longer be a free builder. He has stumbled because of oppositions or has been powerless to overcome them. He then remains in the Ephesian state, as a border-dweller, and will never enter the living soul state as long as this condition continues.

There is an immeasurable difference between a Christian humanist and a Christian in the sense of a gnostic Spiritual School. The Christian humanist is a preacher, often very well-intentioned, and if he decides to take action, he does so by protesting, by submitting petitions; he tries to heal wounds with various forms of philanthropy, with humanistic work; but he is no healer! At best he is someone who flings his protest with fiery words into the face of decadence; he is the preacher of hell-fire and damnation.

But the gnostic Christian is no such preacher. Do not consider us as speakers of a violent language. We are much more dangerous! With God's help we create the Aquarius revolution and are immersed in quite different tactics. Indeed we are bound hand and foot to them. Do you want a biblical example of this? Then think of the man in the desert with the camel-hair coat, think of John the Baptist, the forerunner of Christ. He stands in the desert of this world and says: 'Prepare the ways of the Lord; make straight the paths for your God.' John

baptises with the water of the river Jordan, the water of reality, he scourges his listeners with reality and urges them to prepare themselves inwardly, by means of a consistently applied way of living, for the coming of the Christ.

Have *you* been baptised with reality? Do you already know the hell in which you live? Or have you only been baptised in a church? As soon as you feel immersed in reality, as soon as the reality of your existence oppresses you to the point of suffocation, and you are ready to let this reality of the separated I die so that the light of the Christ can reveal itself in you, you are baptised with the water of the Jordan. Then you will also understand the words of John the Baptist: 'He who comes after me was before me, the thong of whose sandals I am not worthy to unloose.' Then you will know of a new heaven and a new earth, a new reality. Then you will know of one who does not baptise with water, but with fire and who will destroy with fire the hellish reality.

When you have understood this, when you have struggled through those five years (*five*: the cabbalistic aspect of the higher reason, the new soul), then the new reformation will come into your mind. But then you will not remain testifying in the desert by the Jordan.

Behold, there He comes, the Jesus man, the true soul-man. He comes to the Jordan. He immerses himself in the water. He wants to be baptised in our reality. He plunges into the drab misery of this existence, completely, so that He almost suffocates in it. But He accepts this misery completely and utterly; all the sufferings of humanity have gone into Him. 'He must increase, and I must decrease,' says John. And how else could it be? And when Jesus rises out of the water, we see the Spirit of God descending on His head, like a

dove.

And then He goes on. He breaks through the desert. He cracks the shell of Saturn, and the sun rises. He ploughs through the mud of this existence, and the sun rises. He preaches the Gospel, of course, but at the same time He heals the sick. And the sun rises. He sacrifices himself totally. He chooses the cross...and the sun rises. And there, on the morning of the resurrection, the sun shines over a new world. Do you understand this call of the sun, this call of Christ?

You now know that the mystery school is born out of harsh reality. You now know that the mystery school cannot be the School of Water, but is the School of Fire. And you will perhaps now understand the consequences of this. In the Fama, these consequences are called the secret language, or the secret script, or the great glossary.

What are the consequences? Those who, with open mouths and full of interest or resentment, still listen only to John the Baptist, cannot as yet understand these things. They first need to understand the meaning of life and know its reality. That is why the Occidental philosophy is directed to them, so that they can measure their reality against this wisdom. And their reality is horrible! Therefore, we hasten onward with the Occidental philosophy and with it we call: 'Make straight the paths of the Lord!'

But the evil hordes which keep the world and mankind imprisoned in their clutches, refuse to do so. Agreement would mean their end. They will not choose this fate willingly. Therefore, the pupil who travels onward on the path of realisation, allows himself, just like Jesus, to be baptised in the water of the Jordan, and we now understand what this means. After his baptism, he

immediately changes his tactics, for after this baptism, he is admitted to the Order.

It is a special privilege for us to be permitted to pass on to your something of the secret language. It is possible that you now guess something of the way on which we are walking and that you now understand something of the Aquarius work.

Why do we attack the evil hordes so fiercely? Why do we urge you to go with us? Why do we describe reality so vividly to you? Don't you understand? It is because we want to inspire you to act. To act how? To plunge with us into the water of the Jordan, and submerge completely! If you do that, if you have that courage, if you accept that heroic work, you will be setting foot on the way that leads to the new soul state.

The mystery school has greatly expanded in recent times. It is preparing for a magnificent and decisive task. That is why you are experiencing disquiet, and why through this disquieting the gold is being tried and purified; that is why those who are suitable are being chosen in this way for the new work. Many have seized this chance. Through the demonstration of deeds of love, love has descended among you. The more you give yourself in I-demolition, the more you will receive in soul-growth.

When the young brother enters the Order, which has been born out of necessity, he begins to study the wisdom of the great glossary. He receives instruction in the tactics of the Order; as the basis of his new work he learns to understand that the light will not allow itself to be rejected; it seeks to conquer. If it cannot win with the friendly light of darkness-dispersing, liberating solar

rays, it will strike like a flash of lightning.

If you understand the magic of light you will know how, in an infinite number and variety of gradations and forms, light affects the things of nature. Astrosophy explains the rays of cosmic forces, and we also know the powerful effects of the invisible radiations of the elements.

There exists a sort of divine illegality: unseen by natural man, gross matter is hollowed out until it collapses. The process maintained by the evil hordes is applied against them. They perish due to their own lower nature, through the magical, revolutionary activity of the light, the fire.

Daily, so the Fama says, Brother R.C. uses the great glossary of this light revolution to God's glory and honour and finds great wisdom therein. In it he learns the tremendous difference between doctrines and their realisation. Doctrines are not liberating by themselves; only their realisation brings solutions to problems. You can compare doctrines with the element water, the fulfilment of doctrines with the element fire.

In natural life these two elements are inimical to each other. That is why people flinch at the task of Christianity. The religion of the West is buried under dogmatism, and there it stays. But the pupil of the Rosycross strives for the unity of water and fire, and he therefore establishes the Aquarius revolution in this world, the revolution that this unity must bring.

We meet each other by the river Jordan. There we see the figure of the Baptist who immerses us in the broken reality, broken by the lower nature. After our baptism we go through the desert with Him, the Lord of all life, to the Cana of renewal; there we break through to the new wedding, where the blood of the

Lord, the new wine, sparkles in the cup; there we build the new home for the human life-wave.

You need to learn this secret language: the mystery school does not aim for elevation out of the lower nature or for liberation from misery and degeneration, but it throws you down into the lower life, into reality, into the Jordan. The Christ-Spirit also descends into the water of the Jordan and goes before you to the Cana of renewal. So you must free yourself from the delusion that there could be any sort of 'deliverance' from this hellish reality. No, you yourself must extinguish this hellish blaze with the fire of your deed, until finally you see the new sun rising to its zenith. If you dare to undertake this work, if you accept this task, if you understand the secret language from the glossary of the Aquarius revolution, then all things will be 'given into your hands'.

'When Jesus knew that His hour had come to depart out of this world to the Father, having loved His own who were in the world, He loved them to the end. And during supper, when the devil had already put into the heart of Judas Iscariot, son of Simon, to betray Him, Jesus, knowing that the Father had given all things into His hands, and that He had come from God and was going to God, rose from supper, laid aside His garments, and girded Himself with a towel. Then He poured water into a basin, and began to wash the disciples' feet, and to wipe them with the towel with which He was girded. He came to Simon Peter; and Peter said to Him, 'Lord, do you wash my feet?' Jesus answered him, 'What I am doing you do not know now, but afterwards you will understand.' (John 13:1-7).

There will undoubtedly also be readers who do not

understand this holy symbolism of a tremendous truth. For them this part of the gospel of John speaks a secret language. They think of a ritual act that is imitated as a disturbing caricature by the Pope in his annual foot-washing ceremony in Rome. For countless numbers the whole of Christianity is a secret language and a horrible caricature.

But you will understand this secret language afterwards, when the iron-hard reality has you in its grip and has pummelled the last shred of egoism out of you; when it has become such a dreadful hell here that every step is an infinite sorrow to you. Then through sorrow your eyes will be opened and the secret language from the glossary of the Brotherhood of the Rosycross will radiate before you; then you will understand the secret of the foot-washing.

Then you will see the Glorious One, immersed in the water of the Jordan, rising in ineffable majesty. He is girded with a towel of white linen, the symbol of service carried out in impersonal love. There He comes as one who serves; and He is bowed down in this comfortless desert, bearing His cross for man and society in self-denial. That is the wonder of the Foot-washing, the symbol of Pisces, the sign of the cross.

And Peter, the vigorous and dynamic within us says: 'Why You, Lord? Must not this sacrifice be made by human heads, human hearts and human hands?' But God in the flesh answers: 'What I am doing you do not know now, but afterwards you will understand.'

When life is burning, when the psychological moment of the struggle comes, the cross is there and only in that sign will the dynamic man be able to conquer. Then everything will be given into our hands. Without Christ's sacrifice, all work is in vain. Without our sacrifice, all

work for redemption is an illusion.

Therefore, understand with us the secret language from the glossary of the Aquarius revolution, the secret language of the *Fama Fraternitatis*. If you do not yet understand, then you will understand later that there is only *one* sign, *one* symbol of the Aquarius revolution: the cross of Christ. Now that you have been thrown into reality, build in reality through the self-sacrificing deed of love; go right through the desert to the victory of the cross. That is Aquarius; that is Rosicrucianism. Those are our tactics! Who will be able to resist us?

They also compiled the first part of the Book M., but as the work became too extensive and because of the greatly increasing number of sick persons to be healed, and moreover because the new building, Sancti Spiritus, had been completed, they resolved to incorporate others in their community and Brotherhood. Hereto were chosen Brother R.C., son of the brother of his deceased father; Brother B., a capable painter; G.G. and P.D., their clerks, all of them Germans, but for Brother I.A. In total they were eight, all of them unmarried and sworn to chastity. They collected a compendium of everything man may wish, desire or hope.

Fama Fraternitatis R.C.

The New Building of the Holy Spirit

When the pupil of the mystery school of the Rosycross goes further along his laborious path in order to fulfil his task to the end, he finds all the strength he needs, because he knows that he is sustained by the fundamental law of the Western mysteries, the law expressed in the inscription found in the symbolic burial vault of Christian Rosycross: *Ex Deo nascimur, in Jesu morimur, per Spiritum Sanctum reviviscimus*, which means: 'We are born of God, in Jesus we die, through the Holy Spirit we are reborn'.

However, these words are not a devotional saying, not a frill hanging from some mystical garment, but they have a profound gnostic meaning. They are the prismatic seed-atom of the Occidental philosophy and when the pupil of the Rosycross declares himself one with this confession of faith, he knows what he is saying, and he knows what he is doing; he knows the wondrous power inherent in them.

Everyone who has been accepted into one of the magic circles of the mysteries should ask himself: 'Do I know what I am saying? Do I know what I am doing? Do I know anything of that wondrous power, when I repeat that fundamental law of the Western mysteries: 'I am born of God, in Christ I die, through the Holy Spirit I

am reborn?’

If you possess anything of this knowledge, you will also understand the *Fama Fraternitatis* when it speaks about the four persons with which the Brotherhood of the Rosycross began. We read in the Fama:

As the work became too extensive and because of the greatly increasing number of sick persons to be healed, and moreover because the new building, Sancti Spiritus, had been completed, they resolved to incorporate others in their community and Brotherhood. Hereto were chosen Brother R.C., son of the brother of his deceased father; Brother B., a capable painter; G.G. and P.D., their clerks, all of them Germans, but for Brother I.A. In total they were eight, all of them unmarried and sworn to chastity. They collected a compendium of everything man may wish, desire or hope.

When a preacher in church spreads his arms in blessing over his congregation and says his votum: ‘In the name of the Father, the Son and the Holy Spirit’, it is rather questionable whether he knows what he is doing, because as his teachings and his own attitude to life show, he generally fails to live according to the laws of the Father, Son and Holy Spirit. And if he were to do so, he would certainly no longer get on with the church.

Such preachers often follow their votum with all those richly variagated contradictions expressed in their prayers and sermons, and especially in their blocking out of reality.

‘I am born of God’. What does this mean? It is the statement of one who knows God, who fathoms something of the divine with head and heart. It is the statement of someone who perceives one will, one

wisdom and one power upholding the universe. It is no longer a belief in an untraceable higher leadership that is perceptible in various ways. It is no longer the pitiful stammering of the primitive individual who says: 'Well, there must be something', but rather the absolute knowledge, the higher knowledge of the gnostic.

It is the cosmically systematic, overwhelming organisation of the universe. Millions of solar systems are speeding through the immeasurable space of the seventh cosmic domain, and the innumerable constellations of the stars demonstrate the wondrous glory of the one force that governs everything. And just as a fast moving object produces a sound because of the resistance that it must overcome in space, so all these myriads of globes, so different in speed, volume and composition, produce their own sound on their guided path through the primordial matter of the cosmos. Together these sounds form the great choir of the representatives of God.

Have you ever heard this ocean of sound? Do you know anything about astrosophy? We do not mean that pitiful horoscopic quibbling over all kinds of banalities, but the language of God that comes to us by means of His august servants. Then you will have experienced the holy emotion that comes with the discovery that at His command all these exalted cosmic forces are active on our behalf; that the psalmist does not exaggerate when he sings: 'Behold, He knows them all by name'.

Then, with tears in your eyes and prayerful hands, you will have had a grandiose and sublime insight, a clear proof of something inexpressibly glorious, the insight that we, infinitely small micro-organisms in comparison with those majestic titans, are known; that we too are urged along in a process of genesis; that we are not merely accidental nuclei of consciousness on one of

the smallest of heavenly bodies, existing until finally we are smashed to pieces by a siderial catastrophe; but that rather we are part of a plan, the aim of which far transcends our present powers of comprehension.

‘I am born of God!’ The pupil repeats this with great positivity, for he knows; he has grasped this mighty saying in prayerful understanding. While the man of the masses, moved in a negative manner by the great secret, stammers: ‘There must be something’, the pupil, full of gratitude and love, lifts up his head to Him who thought the heavens - and they were. He knows himself to be one with Him, he knows himself to be standing at the beginning of a magnificent path, and when he hears the calling voice saying: ‘Be perfect, as your Father in heaven is perfect’, he prays: ‘O Lord, teach me to overcome fear’.

But who was it who told us of the perfection that we can attain? It was the great calling voice of Christ; Christ, who explains to us the holy method.

‘I am born of God’, out of the womb of the All I was sent down into time. In order to rise as a perfect entity out of this planned state with all its various aspects into that which is above it, and to be reborn through the Holy Spirit, I must die in Christ. All attainment is illusory, all attainment is nonsense, if you do not understand the holy method, if you are not ready to die in Jesus Christ.

Do not see this explanation as a sermon; we do not want you to think in terms of the superficial understanding of Christ of present-day orthodoxy, the caricatural Christianity of church A, B or C. As Rosicrucians, we like to be realistic. That is why, before we say: ‘In Jesus we die’, we remind ourselves that we are born of God, that we are His offspring.

And while we are filled in this way with quite justifiable pride that we belong to that great hierarchy of beings, that we have a place in the All-manifestation, we see at the same time the appalling phantom of reality. We see the world as a raging hell; we see the grim contrasts and we know that we are cast down into what lies below the divine plan, where the forces of the lower nature keep mankind imprisoned in their iron grasp. We see the blatant treason, the sinister embrace of the black beast. We see the masses, like demons dancing in a ring; the earth is drenched with tears; our sighs are many and our heart is faint.

The pupil, who sang so jubilantly: 'I am born of God', sees with deep despair that the masses do not know their origin, that the light is shining into a dismal darkness that cannot absorb it. That is why he states so resolutely: 'In Jesus I die'.

For him this is not mere dogmatic prattle, not death-bed romanticism or sweet whispering. For him it has nothing to do with pious bigotry, dripping with unctuous terminology. It is a formidable leap into reality; it is grasping the black phantoms in bitter earnest; it is a leap into the hellish reality in order to do battle with all evil powers and to liberate mankind, which is born of God, and on the verge of suffocating under the iron heel of all kinds of practices. It is diving into the cruel life in which millions starve in misery and wretchedness and a few live off the fat of the land. It is seeing the pious lies of the white-washed tombs. It is unmasking the misleading expectation of salvation on a horizontal level.

It is suffering, often inexpressibly, for the true heroes of God. It is and has always been, throughout all times, prison and concentration camp, persecution and banishment, and torture by hellish terror. It is hearing

the pneumatic hammerblows of the armaments factories. It is seeing the nuclear submarines and the smoke-plumes of warships. It is an ocean of blood.

And... it means to awaken the stricken and down-trodden, to lift up those who have fallen, in order to raise them into the Light, so that one day they can jubilate with the great choir of conscious ones: 'We are born of God!' It is building a new house, not as a delusive, nebulous image created by Christian meditation, but rather as a concrete building of a new house Sancti Spiritus, made with heads, hearts and hands. It is true freemasonry. That is what it means to die in Jesus Christ.

'We are born of God. In Jesus we die'. The way, the one way to attain liberation, is to accept the cross, to stand as a sacrifice in this world. This way shows a pure love of humanity, a radiant, glorious love of humanity, in which there is no trace of Christian egoism or Christian heathenism. It does not mean playing hide-and-seek behind the love of Christ. It means accepting Him as He wants to be accepted: following Him to calvary. Only plunging head first into real life, diving into this hellish reality which lies on a level below that of the divine plan, can save the world and ourselves.

Remember that Christ says: 'Many of the last shall be first'. We find these words confirmed daily. As Rosicrucians, we therefore have the greatest interest in the growing host of men and women who, though they do not know Christ, pave for themselves a way to Him through their self-sacrifice and I-denying struggle. They shall be the first, for by their great love of humanity they activate the great law, the law of Christ. The way, the only way to liberation, is to accept the cross: 'We are born of God, in Jesus we die, through the Holy

Spirit we are reborn'.

So victory comes and the new building *Sancti Spiritus* is constructed. Out of the depths of the black earth a vigorous new plant arises: the seed has been sown according to the plan of God; in Christ it was sunk deep into the earth and died; through the Holy Spirit the latent force is set free and breaks through into the light to bear fruit.

Now we will be able to understand the *Fama Fraternalitatis*. There are the four brothers of the Rosycross. In Christian Rosycross we have beheld the dawn of the new era, and in these four brothers, according to gnostic symbolism, we should understand the meridian. The spiritual Sun, Christ, is shining and has found a focus in human heads and human hearts; the light has pierced through the darkness; soon the flames will burst forth.

In this way the first part of the Book M. is written. Inwardly illumined by a radiant love of humanity, Christian Rosycross and his companions penetrate to reality: the cross is borne, for only on it can the Christ be known. The more we devote ourselves to life, the greater will be the multitude of the sick who want to be and can be helped by us. Those who suffer will pass by us in interminable lines, stretching out their arms to be saved. But alas, we feel our weakness. What can we do, in this ocean of human suffering?

But then the wonder happens. Through our sacrifice the seed in the dark earth bursts open, the latent forces are set free and the new building *Sancti Spiritus*, the building of the Holy Spirit, shoots upwards as a young God. And see, then the four brothers of the Rosycross find their four components, and from then on we see them appear as a Brotherhood of eight. Doubled in

number they form the Saturnian magic formula of metabolism: We are born of God - Spirit. In Jesus Christ we die - in matter. Through the Holy Spirit we are reborn to Spirit, on the path of spiritualisation.

That is the glorious process of metabolism, the process of transfiguration with which Christianity confronts you and which is carried out by the Brotherhood of the Rosycross. In this process, force is transformed into matter and matter into force. Through this process, the Kingdom not of this world is born. It rises up out of a religious, scientific and artistic process of metabolism, performed by human heads, human hearts and human hands. That is the change at which we aim.

Blessed is he who understands something of this. Blessed is he who joins the ranks of those who have founded the new building *Sancti Spiritus*. He received everything a human being could wish, desire or hope:

*Ex Deo nascimur,
In Jesu morimur,
Per Spiritum Sanctum reviviscimus.*

Although we admit that the world has improved considerably during the last hundred years, we are all the same convinced that our axioms will remain unchanged until Judgement Day; even in its last and highest age the world will not see anything of greater value than these. For our Rotae began on the day God pronounced His 'Let it be!', and will end when He pronounces His 'Let it perish!'. Yet God's clock strikes every minute while ours scarcely strikes whole hours. We are therefore firmly convinced that if our beloved Fathers and Brothers had lived in our present bright light, they would have dealt with the Pope, Mohammed, scribes, artists and sophists more firmly and would have proved their helpfulness more by deeds than only by sighs and yearning after completion.

Fama Fraternitatis R.C.

The Undeniable Basic Principles of the Rosicrucians

A deep sigh of longing goes up from uncounted millions! When will salvation come from the demonic powers which shackle mankind in such heavy chains? Hands reach upwards to heaven, and if we listen quietly we hear the inexpressible sorrow that floods over the earth like a tidal wave. Yes, the woe of mankind is like a sea, interminable, unimagineably deep and swirling fiercely. And there we see despair, and on it floats confusion, and to it come gloomy submission and the living dead. There the drowning struggle for their lives and scream out their death cries: 'We want to live!'

And see, on the shore stand some who seem to be rescuers. They symbolise the cries for liberation of negative people. Ideas of liberation come and go like lights that pass by in the night. They flash before our eyes and are swallowed up by the darkness. Ideas of liberation appear as distorted images of the abstractions of God. They cannot be projected into concrete thoughts in a pure way because the life of mankind has gone completely to pieces and has totally lost its wholeness. It is all caricature! It is a game of death, a 'danse macabre' in a jester's costume. Lower desire lurks and keeps man imprisoned with its countless polyp-arms. Like an octopus it spits on him the black saliva of hell.

Ideas of liberation come as poems in lovely forms, and when you try to grasp them, they change into phantoms that laugh sardonically in hellish delight. Ideas of liberation approach, but they give no handhold. They are derelict structures. They are not seaworthy. They evaporate in time or they grow obsolete.

That is why there is laughter and cursing; laughter born not of joy but of misery, that sinister, joyless laughter that pierces your soul. And the cursing is born not of hate but of sorrow, that makes you clench your fists and bend your back in a concentration of energy and which, when it finds no way out, breaks out in a cry that rends the heavens.

That is why we laugh at those old, powerless ideas, the ideas of liberation that are not capable of coming to reality. And we curse the decayed values behind which mankind is dragged along in endless rows. We no longer gaze at mirages, which only increase suffering. We no longer accept the hypotheses of a degenerate science on which traitors and demagogues speculate.

Aren't terms such as humaneness, goodness, truth and justice just like a game, a lugubrious game, with life's reality of blood and tears in the background? 'We want nothing more than to live, really live!' Like a great yell this cry gushes over the world. And with vigour, over and over again, solution-seeking mankind starts to walk the path of sorrows. And the deep sighs of longing for the end keep on rising upwards, the longing for deliverance from the grip of the demonic powers which bind mankind in heavy chains.

You should recognise the circular course of events in all this; the collapse of one circular course means the even more severe collapse of the following one. Where is there a spiral course of development? Isn't there such

a thing as progress? Or is it all a satanic delusion? Is the human lifewave perhaps just a horrible mystification in the cosmic order of things?

If only mankind would free itself from the phantom world of appearances, from delusion, and could really understand the right guiding principles, the cosmic ideas which have eternal worth! If only it could see something of that which, ultimately, is the most important thing!. If only it could see something of the divine order of things! If only it could see something of Him Who 'remains the same from eternity to eternity', as it says in the Bible. If only it could free itself from the philosophy of lies, from the bought poets and thinkers, the paid profaners of God. If only it could rend the whole complex of appearance and imagination, so that it could see the truth, the eternal, imperishable truth, radiating in the darkness of this world.

Well, mankind can do all this!. The eternal, undeniable basic principles of truth do exist. We possess them! They can be seen and known. They take form in the axioms of gnostic, Western philosophy.

An axiom is an undeniable principle that cannot be destroyed by time, a principle that spans eternity. And it is these fundamental ideas, these undeniable basic principles, with which the School of the Golden Rosycross wants to connect you. They are not 'ships that pass in the night', that would leave you behind to drown helplessly. What Christian Rosycross came to bring is not a mystification. The Fama says of this:

Although we admit that the world has improved considerably during the last hundred years, we are all the same convinced that our axioms will remain unchanged

until Judgement Day; even in its last and highest age the world will not see anything of greater value than these. For our Rotae began on the day God pronounced His 'Let it be!', and will end when He pronounces His 'Let it perish!'.

There is an eternal, universal philosophy, which can be known by all who wander and struggle in the nadir of matter. Do not think of books or of words, but of a Power that reveals itself to those who raise themselves out of suffering to the deed, according to the ordination of Christ Jesus.

If you knew these basic principles, you would win positivity and free yourself from negativity. You would no longer shrink from things, but would see through them and break through them. Then you would oppose more severely the demonic powers that keep the world enchained.

Continuing its revelation, the Fama says:

We are therefore firmly convinced that if our beloved Fathers and Brothers had lived in our present bright light, they would have dealt with the Pope, Mohammed, scribes, artists and sophists more firmly, and would have proved their helpfulness more by deeds than only by sighs and yearning after completion.

So we can state that the knowledge of this shining, imperishable truth will completely change your life. Let us consider the beginning pupil. There are so many, perhaps fine and dear souls who only show their willingness to help by sighing and longing for the end and destruction of the hellish values that keep the world and mankind enchained. This sighing and longing culminate in the expectation that ultimately, an external force

will intervene; that a Teacher or Older Brother will eventually take them by the hand; that Christ will eventually manifest Himself. And they expect that their devotion to, and indeed worship of the Christian doctrines will eventually bring regeneration. There are temple services where they meditate. But they do not yet know of that bright, clear light of the undeniable basic principles, for as soon as you know something of these you act with more rigour. Positivity takes the place of your sighing longing. You raise the banner of Goodness, Truth and Justice! You hear Christ's voice saying to you: 'Be perfect as your Father in heaven is perfect', and you are scourged by the divine whiplash: 'Work out your own salvation in fear and trembling'; and you understand these words not in terms of the I-consciousness but in terms of the 'we-consciousness', in terms of self-sacrificing loving service of others. You say farewell to the fatal weakness of 'what can we do out of our own strength?' because you know that the divine strength is made perfect in human weakness. You are able to do all this, if you see the cosmic directives. Indeed, you *will* do it when you have seen them. That is why the true Aquarius-man, the positive freemason, is such an incomprehensible person for those who still stand before the wall.

What qualities characterise the person who has understood something of the clear light of the undeniable basic principles? He acts with more rigour, more severity, against the 'Pope'. What does that mean?

In the context of the *Fama Fraternitatis*, the Pope is the symbol of negative, so-called christianity, which grasps stones instead of bread; he is the symbol of the guilt and blood-laden church, which blesses cannons, submarines and other murderous weapons; he is the

symbol of the host of black-clad priests who have sold the masses to the beast of evil.

With great resolution the pupil of the Gnosis opposes this horrible caricature of the eternal truth. With a loud voice he calls people to arm themselves against this danger. He unmasks the 'christian' lies and emphatically opposes the mask of death with true Christianity. He does not pipe in sweet, negative, loving tones, of his sighing longing for conversion and exaltation, but stands in this world as a force, as a rock on which lies are dashed and forced to declare themselves in their true form. He is rigorous for the sake of God, for the sake of the highest love, for the sake of mankind, which suffers so terribly.

The comprehending gnostic mason also opposes 'Mohammed' with great strictness. What does that mean in the language of the Fama? It means that the servant of the Occidental mystery school, the servant of the Occidental philosophy, the servant of Christ Jesus, will oppose with great strictness every negative current in the sense of an Oriental orientation. Those who know something of true Christianity and of the task of Occidental man, reject as great dangers every anti-christian philosophy, every spiritual current without Christ, and every philosophy of life whose original purity has been spoilt.

The Aquarius-man has great respect for every pure thought, for every system of thinking, but he wishes to place every thought and every system in the sphere where it belongs. Oriental religions are undoubtedly necessary for millions of Orientals and certainly fulfil a task. Other directives, however, apply for the Occidental. And a negation or clouding of these directives means increased suffering, deeper sorrow, decelerating factors

and greater degeneration. That is why persons of true, positive love will fiercely and rigorously oppose such things.

The comprehending pupil of the Rosycross also opposes what the Fama calls 'scribes'. These are the innumerable people who poison the minds and hearts of others with all that is negative and perverse, and you will realise that here too the candidate follows the path of rigorouslyness.

Then come what are called the 'artists'. These are the black magicians and the parasites, all those so-called initiates and charlatans, and as you know, we settle mercilessly with all such artists whenever they confront us on our way.

Finally, there are the 'sophists', the servants of imitation-science, which have sold themselves to the prince of this world. They are the misleaders of the people.

You will realise that the positive person should oppose all these groups rigorously. Why? Is it hate that drives him? Is it narrowmindedness, sectarian narrowmindedness? Why does he strike so forcefully against the wall of negativity? Why does he strike with the hammer of Goodness, Truth and Justice?

Because he has learned to understand the undeniable basic principles of the All; because he knows that only via these paths can the attainment be celebrated; because he has said farewell to negative, sighing longing; because only through the deed of human heads, human hearts and human hands, albeit in weakness, can the power of God be perfected and fulfilled, and because, through self-sacrificing, loving service he is born to the deed.

He becomes helpful, not like someone who gives a tip after he has been served, but genuinely and positively willing to help in the realisation of the great plan of

God for this world, that has to be carried out by mankind. That is why he is here.

Professor Adolf Keller, a well-known theologian, once said: 'What can I do in my own strength?' We say: 'We invite you to familiarise yourself with the undeniable basic principles of the gnostic Occidental philosophy; for we are convinced that in the clear light of these basic principles you will be able to realise the reversal of your life, and with the rigorousness and undeviating singleness of purpose which awaken out of knowledge and love, you will fight with the ever-growing host of the servants of mankind'.

When these eight Brothers had arranged everything accordingly and organised all things in such a manner that no specific work was necessary any longer, and also everyone understood perfectly both the secret and the revealed philosophy, they did not want to remain together any longer. As it was agreed upon in the beginning, they spread throughout all countries. In this way not only would it be possible, in secret, for their axioms to be examined more profoundly by the learned but also, if they perceived any error in some country, they might inform one another. Their agreement ran as follows:

- 1. None of them would practice any other profession than healing the sick, and that free of cost.*
- 2. None of them would be obliged on account of the Brotherhood to wear any distinct robe, but would follow the customs of the country.*
- 3. Every year on the day C. each Brother would appear at the House Sancti Spiritus, or report the reason for his absence.*
- 4. Every Brother would seek a worthy person to succeed him in due time.*

5. *The word R.C. would be their seal, their watchword and their distinguishing feature.*
6. *The Brotherhood would remain secret for a hundred years.*

Fama Fraternitatis R.C.

The Sixfold Agreement

When, in conformity with his talents and character, the pupil of the Western mystery school has assimilated the most important values of gnostic philosophy; when, as the *Fama Fraternitatis* puts it, he understands *perfectly both the secret and the revealed philosophy*, he is sent out as one of the prophets, one of the heralds of the Great Work. Just as Christ sent out His disciples as workers in the great vineyard, so the workers of the Rosycross can be found in all countries, performing their service in the great house of the human life wave in all possible ways.

We would now like to examine the rules under which this work is carried out. The Brothers of the Rosycross are bound to a sixfold, voluntarily taken vow. According to the *Fama Fraternitatis* this sixfold agreement reads:

1. *None of them would practice any other profession than healing the sick, and that free of cost.*
2. *None of them would be obliged on account of the Brotherhood to wear any distinct robe, but would follow the customs of the country.*
3. *Every year on the day C each Brother would appear at the House Sancti Spiritus, or report the reason for his absence.*

4. *Every Brother would seek a worthy person to succeed him in due time.*
5. *The word R.C. would be their seal, their watchword and their distinguishing feature.*
6. *The Brotherhood would remain secret for a hundred years.*

At first sight this sixfold agreement seems rather simple, even rather insignificant and disappointing. In fact, this sixfold law is often exposed to mockery, and has led to reproach of the author of the *Fama Fraternitatis*, Johann Valentin Andreae, for intending to write a satire, for wanting to make the Brotherhood of the Rosycross appear ridiculous. On the face of it this is quite understandable. If an order has to issue regulations regarding work without compensation, in order to curb greed; if it is preoccupied with whether or not to wear monastic garb, and if it considers it necessary to design certain insignia, then its spiritual status cannot be very high.

But many have stumbled through lack of knowledge and insight, and again we must say that the critics are wrong. This sixfold agreement does not arise from a violent debate on club colours, on the advantages and disadvantages of a certain fashion, or the like. No, this agreement is of a much higher calibre and more perfect conception than one might assume at first glance, and we would like to try and place it in its true light.

Let us consider the first rule: *None of them would practice any other profession than healing the sick, and that free of cost.*

We know that the Brothers of the Rosycross fulfil Christ's great law of preaching the gospel and healing

the sick, which requires, quite simply: speaking and acting. There can be no separation between these two although, according to the ecclesiastical method, the speaking - the gospel - must precede the act - healing.

This also happens in the essence of the mysteries. Christian Rosycross, as preacher, urges all to awaken, but as his call goes unheeded (for he is rejected everywhere), he sets up the mystery school on his return to Germany, as a stronghold, as a citadel of truth, in order to ensure the triumph of the light of truth. In other words: he draws the sword of the Universal Brotherhood to attack the evil forces. If, as every negative person is accustomed to doing in our times, he had just gone on preaching the gospel, preaching the truth, and nothing else, he would have been totally harmless to the evil forces. People would willingly have honoured him, made much of him, erected a statue of him, with the touching inscription: 'Here stands the great and alas still not understood world-reformer', but with the unspoken thought: 'May he not be understood for a long time yet!'

But Christian Rosycross did not fall into this trap. He wanted to be a doer of the word, and therefore we understand that when the Rosicrucian classics speak of 'practising no other profession than healing the sick', they mean struggling for Goodness, Truth and Justice. Then we discover that the knights of the Rosycross are described here; those who go out as valiant heroes to heal the sick among mankind. They are not concerned with a little headache or intestinal trouble caused by violating the elementary laws of nutrition. Of course, there is also a ministry of bodily healing but this is only a small part of the great work of healing that encompasses the whole of mankind; that will banish cancer from this society; that will raise the lost ones in

this world; that seeks to make mankind conscious of its calling, of its humanity. *That* is the healing work of the Brothers of the Rosycross!

And that they do free of cost. They do not do it for money or property; they do not perform this great work for fame or honour; they do not do it to be seen by men, or to gain various spiritual advantages for themselves. Their work concerns mankind that must be liberated - mankind that must be urged upwards to the light - mankind that must be torn loose from the clutches of evil. That is the work done by the Brothers of the Rosycross without charge!

That they do it without payment is in fact incorrect. Do you know what is earned? Slander, hatred, the mud of scandal and lies, narrow-minded hindrance at every turn, in a scene set by the moloch. That is their payment in material terms. In fact, that the work is done without payment is incorrect, for those who surrender themselves in impersonal service to mankind and take upon themselves the scorn of the cross, become unbelievably, incomparably, rich; rich in the power and love radiated by the light itself. It is a power that makes one unimaginably strong and that makes it even more certain that victory will be achieved.

The second rule states that: *None of the brothers would be obliged [...] to wear any distinct robe, but would follow the customs of the country.*

This rule deals with the method and efficiency of the great work, aspects which are referred to here as 'clothing'. Each worker, each group of workers possesses complete freedom of action. The workers of the Rosycross are not forced into a certain fixed form of work, but every outpost must act as circumstances require.

There is no authoritarian method that must be carried out internationally, but the work must adapt itself to the habits and customs of the country in which it is done. Any deviation in this respect must always be corrected, so that every instrument can work as flexibly as possible for the realisation of the great ideal.

None of the Brothers of the Rosycross will be obliged to wear any distinct 'robe'. They do not join any corporations or associations; they stand above or outside every movement, that they can the better fulfil their task. You should understand this well, however. It stands to reason that, as everything in the universe is systematic and orderly, organisational work, real methodical building is called into existence wherever it is useful and necessary. However, the structure of such a building must make impossible any attempt at crystallisation.

It will be clear to you that by obeying this law, the manifold work of the Order or the Rosycross is rendered untouchable. A group that reveals itself materially as a unity can be attacked, but an unknowable multiplicity of aspects and methods is as inviolable as the light itself. The light pours itself out over the world and mankind in the form of millions of radiations and it penetrates into the darkest places; and wherever the light appears, darkness must flee.

The method of the Brotherhood of the Rosycross can be imitated, of course, but not surpassed. And that is the joy of the gnostic magician: although the black magician imitates his method, the latter will never triumph because of the impurity of his motives.

So perhaps now you can also understand what is meant by the third rule: *Every year, on the Day C., each Brother would appear at the House of the Holy Spirit*

or report the reason for his absence.

Although the chosen group of spiritual pioneers is spread throughout the world, there is nevertheless daily contact between them all. There is a constant life communion that sweeps away borders and spans continents.

The day C. is the *Dies Crucis*, the day of the cross, the day of Christ; it is every day that God gives. We live every day in the hands of God: out of Him, through Him and for Him are all things. A meeting in material circumstances is not meant here, but rather a meeting in the House *Sancti Spiritus*, the building of the Holy Spirit. This House can be found by all who have gained soul quality, who have woven something of the golden wedding garment. It is beautiful and glorious to dwell in the Jupiter garment. It is the magic garment of the brothers; it is spiritualisation; it is the wondrous garden of the House *Sancti Spiritus*.

Those who cannot appear when the call is heard on the *Dies Crucis*, those who are bound to their work when the soul community of the brothers is celebrated in blessed joy and they give each other the love-power that surpasses all understanding, write a letter in which the reason for their absence is given. This means that no one may leave the work with which he is occupied; no one may leave his post before his work is finished. With his heart's blood, his soul's blood, the worker writes why he is prevented from coming. The daily soul-continuity of the brothers of the Rosycross is not one of dreams and mystic exaltations, while the world bleeds to death in misery. Your concrete deed, your unceasing sacrifice is your letter, written with the characters of love.

Each Brother would seek a worthy person to succeed

him in due time. That is the fourth rule.

You will understand that the work will never be finished, but neither may it be delayed. Perhaps you know of the magic circles of force that emanate from a central point and diffuse into the vast space of the manifestation of life. A new impulse is always necessary to awaken a new circle of force. That is why the brothers of the Rosycross always take care that their successors are ready to take their place. When a particular piece of work is begun, the younger workers are already there, ready to take over as soon as the hands of the elder masons become powerless. In exoteric work it frequently happens that creations disappear with their creators. In the mystery school, however, with a keen eye on the future, the successor is sought and found. Prepare yourself to be admitted to a new circle!

It is self-evident that, as the fifth rule states: *The word R.C., the word Rosycross, would be their seal, their watchword and their distinguishing feature.*

The cross, symbol of the body, in which there are the latent faculties that must develop; the cross, symbol of the personality, which must sacrifice itself in Goodness, Truth and Justice; the cross of Christ who made His sacrifice for the world and mankind; the cross of Christ who unlocked the Occidental path for us; the cross of sorrow borne by an unending line of heroes who work for the liberation of the body, soul and spirit of their brothers and sisters.

And the symbol of the rose? Why such sorrow and disdain? Why all that vanity and vexation of spirit? Why all those sacrifices and labours? Why that long path of self-sacrifice? Out of deeply felt love for man, love purified through fire. That is the sweet scent of the

rose. That is the symphony of love sung by the brothers of the Rosycross.

Finally there is the sixth rule of the magic agreement, and it is, in its ingenious veil, the most moving: *The Brotherhood would remain secret for a hundred years.*

‘Why?’ the critics have inquisitively asked. Why not a hundred and twenty-five or two hundred years? It is because the number one hundred is not meant to be understood literally, but rather as referring to the concept of ‘complete creation’.

‘The number one hundred is cabbalistically constructed’, it is said, ‘of twelve stairs. These twelve stairs open immeasurable vistas for us. They tell us of man’s rise out of material misery, out of the degeneration of his lower existence; they tell us of those who find the link between the immeasurable and the measurable, between the invisible and the visible, between form and contents, between God and man. They tell us of spiritual activities and of the understanding of the material worlds, of the path through matter and the victory over the moloch. It is the Sun that casts its rays, mingled with drops of flowing gold, on the positive and the negative, on the praying, the devoted, and those who act, it is the principle of the deed. It is purity, receptivity, sitting on a snow-white horse and carrying the red banner of bloodshed, of soul-sacrifice for one’s brothers and sisters.’

That is the secret of the Brotherhood of the Rosycross; that they do not call, pounding their breasts before the work is completed: ‘Look, here I am’. The Order of the Rosycross seeks to accomplish its work impersonally, unknown as regards its deepest being, until the work is crowned with a complete creation. What you observe of

the Order are its deeds, deeds of love; the overthrowing of the walls surrounding you. That is what is meant by the hundred years of secrecy.

God grant that you may understand this and that you may be able to realise something of it in your life.

They bound themselves one to another to keep to these six articles, after which five of the Brothers departed; only Brother B. and Brother D. remained with Father C. for one year. When these had also left, his nephew R.C. and Brother I.O. remained with him, so that he always had two of his Brothers with him during his lifetime.

Although the Church had not yet been purified, we nevertheless know what the Brothers thought of it, and what they were anxiously awaiting. Each year they assembled together with joy and reported in detail what they had performed. It must certainly have been a great pleasure to hear them speak in truth and unembroidered of all the miracles God had dispersed everywhere in the world. It can further be assumed with certainty that men like these, who had been joined together by God and all the heavenly powers, and had been chosen from among the wisest of all the men that lived in many ages, lived in the highest unity, the greatest secrecy and the utmost charity towards each other and towards others.

Fama Fraternitatis R.C.

The Magic Method of the Brothers of the Rosycross

You may often have wondered why one project succeeds and another does not; why an apparently strong piece of work is swept away while a weak one reveals incomprehensible strength; why an enterprise begun with much fervour does not flourish, while the smallest, the most despised, often prevails; in short, you may have wondered why things develop in an unexpected way. Over and over again it appears before the astonished eyes of the spectators that the stone which the builders rejected has become the cornerstone of the whole building. Time after time their expectations are proved wrong and they discover that their actions turn into their opposites.

The serious pupil will have understood long ago that all these disappointments, all this waste of energy, must have a deeper cause. He will know that there must be some kind of cosmic law, a law of nature that is unknown to the great majority of mankind, a law to which all work must conform if there is to be any question of success. Naturally, the candidate tries to discover this law; he ferrets and searches until he finds it, so that then he will be able to adjust his efforts and all the manifestations of his longing to Goodness, Truth and Justice, and in this way ensure their success.

We have to tell you that we have discovered this law and that we try to harmonise with it in all our work and striving. Indeed, much of the expansion of our work of the Rosycross can be attributed to the understanding we have gradually acquired of this law. If you knew this law, your faculty of discernment would be greatly improved. With it you would be able to gauge the importance of the things and phenomena around you, to determine your attitude and choose the right way in these violent and chaotic times.

Let us put this even more clearly. It is an urgent necessity that everyone who truly wants to be a freemason, a mighty builder of a new life community, everyone who is attuned to the demands of gnostic Christianity, becomes conversant with this law. Gnostic pupilship is impossible, is a delusion, without the possession of at least some elementary knowledge of the great cosmic law of construction.

It is our intention to discuss this law with you, in so far as we understand it. However, you must not read more into these words than there is. We can only help you towards what has already been at your disposal for a long time; for you will find the structure of this cosmic law described in the *Fama Fraternitatis*. It is there for the taking, wrapped in a veil that in its simple purity can only be described as magnificent.

The part of the Fama relating to the cosmic law of construction immediately follows the sixfold agreement of the Brothers of the Order of the Rosycross. We read:

They bound themselves one to another to keep to these six articles, after which five of the Brothers departed; only Brother B. and Brother D. remained with Father C. for one year. When these had also left, his nephew

R.C. and Brother I.O. remained with him, so that he always had two of his Brothers with him during his lifetime.

Here you have the entire cosmic law of construction, which the true work in the Kingdom of God continually takes into account. All work that is attuned to this law and keeps to it harmoniously, whether consciously or unconsciously, must inevitably succeed. You will therefore understand that the Aquarius-man, the companion of Goodness, Truth and Justice, must know this law.

The essence of the law of construction is contained in the numbers *one*, *two* and *five*. Father Christian Rosycross is the central point, the *one*. He is surrounded, accompanied daily, by *two* brothers. The other *five* brothers of the Order go out to perform the work. After a year the two brothers who are with the father are always replaced by two of the brothers who are traveling. Thus there is a constant interaction between the concepts of *one*, *two* and *five*. The five workers abroad are always in contact with the three in the House of the Order *Sancti Spiritus*. We would now like to consider what all this means.

We will first need to take a look at the Cabbala, the esoteric doctrine of numbers, for without this ancient secret doctrine our puzzle cannot be solved. We would like to show you the cabbalistic concepts of *one*, *two* and *five*, first from an individual and then from a collective point of view, which will lead you to an understanding of the essence of the cosmic law of construction.

The *one* in our being is the mighty unknown, the divine spark, out of which everything proceeds, out of which

everything breaks into a fiery blaze. It is that which was in the beginning; it is the prologue of all construction; it is the essence of creation in man, the great treasury of the latent mystery of God, with which He makes Himself known to man. It is the light, the hidden spirit, that scintillates through man's being. It is the number of the sun, the bringer of life, the source of all mystery, out of which all that is imperishable arises in ineffable glory.

Without the One, without this source of all things, without this divine spark in man, all genesis is an illusion, the entire human state insane, and life an intensely cruel, sinister joke. Without the One, the immortal that descends into man in order one day to be able to celebrate a resurrection, the creative Logos is a mystification, a phantom that comes to disturb him day and night.

This cabbalistic principle of the One is the principle of life and death. Why does man live, for what does man strive? For what does man die? What is that mysterious force that drives man through life? What is that yearning desire within him? What is the source of the idea of kingship that surges through his being? Why does he keep going when the black beast falls on his neck? Why? Because he is a sleeping god. Because he dreams his dreams. Because in his negativity he looks forward to other and better times. Like slothful, fat beasts men hang on the cross of this world; like inert dreamers.

You too, are hanging like an obese giant on the cross of this world, sleeping, snoozing away, while your behaviour exploits you in all possible ways. You dream of the One that was from the beginning, you are a titan of strength. You could liberate yourself from horror and deceit with one jerk, but you endure it because

subconsciously you know yourself to be a king, a ruler. And for the time being you are content to dream.

People have thought: 'There, on the cross of our mystical reflection, an emaciated ascetic must hang, a man marred and spiritualised through suffering, with the glow of the superterrestrial on his sorrowful features'. But that would be a lie, we want to break away from it. Your suffering, your unspeakable sorrow, your spiritual hunger grows because you refuse to understand that you are a giant, a titan of strength, because you refuse to use the majestic power of the One, the power of the beginning.

We no longer want the glorification of suffering. Suffering is made into a cardinal value in orthodox Christian churches. In mysticism, the one who is emaciated, mortally wounded, bleeding, stoned, is the one who goes to heaven. But we have other values. We know that every human being is a called one, one of God's offspring; that the One, the Universal, is implanted in us; that the divine bends down to us, sacrifices itself to us, in order to evolve with us and through us. That is why the number one is the 'father of numbers', as it is called in cabbalistic science.

The concept of *two* therefore proceeds from the concept of *one*. The One, the Universal, comes into manifestation in the number two. In the two, the germ of the form is manifested out of the formless, and the giant descends from the cross of the negative. He answers the call of the beginning. He accepts the essence of his calling and his struggle, and perhaps one day he will again be nailed to the cross; but then it will be the cross of sacrifice, the cross of victory, like the cross of the Christ. In this way the giant enters the door of the holy temple, with a

battle-cry. The process of fruition has begun.

The number two is the magic designation of the mystical marriage; the marriage of the formerly sleeping giant with the Christ, the heavenly bridegroom. It is the alchemical wedding from which mighty forces proceed. It is the latent divine principle that is transformed into power, into a coming victory, through the essence of the deed.

Wherever human beings gather to fulfil the divine plan of creation through the deed of heads, hearts and hands, the beginning of the alchemical wedding with the cosmic Christ takes place. Just as the number one is called the 'father of numbers', so the number two is called the 'mother of numbers'. The eternal birth-giving principle develops out of the deed in Christ, so that one day the new-born child might shine before us in the number 'five'.

The number *five* is the pentagram, the five-pointed star shining behind the Rosycross, the symbol of the advanced, developed human soul. The number five is the *Pentekoste* that flames above the heads of the disciples at Whitsuntide. It is the symbol of the Holy Spirit, the eternal birth-giving principle that has come to maturity.

He who possesses this soul quality is rich, for it acts as 'a talisman of protection and health', as the doctrine of numbers has it. It is a great magical power, for it means absolute liberation from the cross. It means placing matter, reality, completely in the service of the one creative principle, which is impregnated in the mother-number two. It is the perfectly equipped power that already possesses victory within itself.

If we connect these cabbalistic aspects with the Order of the Rosycross, we approach the essence of the law of

construction. The Head of the Brotherhood is accompanied by two brothers, while five brothers are labouring with all their might at the great work. You will now understand what this means. A fivefold stream of force is continuously sent out from the foci of spiritual power in this world. It is rendered dynamic and impelled to fruition because, prior to being emitted, it has been impregnated by the activity of the mother-number two. In other words, it is immersed in the synthesis of Christ.

In this way, amid a flood of tears, mankind must mount the ladder of Mercury and develop the five-pointed star. The masses must become conscious of their divine origin; they must see their calling, their future, their development, as it is shown in Christ, the prototype of our higher being. Following the path of Christ, fulfilling the demands of gnostic Christianity, man will one day construct the new earth, the community of the new life, as a concrete reality.

Before us stands the Order of the Rosycross, as revealed in the vision of the *Fama Fraternitatis*. We see that Christian Rosycross has constructed the mystery school out of the negativity and resistance of evil. There, in the mystery school, man is conscious of his divine calling and knows the law of universal love for one's neighbour. And in the mystery school, the one eternal principle is rendered positive in Christ and the priceless treasure of the alchemical wedding is celebrated.

So the brothers go out into foreign lands; they travel, as if laden with dynamic power, all over the world, to perform deeds of love in loving service - in Goodness, Truth and Justice. They are never exhausted; they are never defeated, for new waves of force are constantly sent to them in mighty fivefold streams. The songs of victory resound without pause. The brother freemasons

bring their stones together and build them into a mighty edifice that rises right up into the heavens.

If mankind were to understand this work, those who now hang like sleeping giants on the cross, as negative titans of strength, would wrench themselves free from the house of bondage with one jerk, and go forth to the Promised Land to which they are called by God.

The still secret method of the brothers of the Rosycross must one day become the method of the whole of mankind. This secret method is the application of the cosmic law of construction. This law requires that you recognise your divine origin and the purpose of your calling as a human being. It requires that you will understand what the Holy Book means when it says that 'you are God's offspring'. This law requires that you will not go on dreaming about possessing a divine spark, but will ignite this spark with the prototype of your higher self, with Christ, the Son of God and the Son of Man; that you will follow Christ on the path He will show you; and above all, that you will not fall back into Christian speculations.

The law of construction requires that you go out to accomplish your task. Then you will discover that you are invincible, that you are fighting together with the light, before which all darkness must give way.

The cabbalistic law of *one*, *two* and *five* is the law of the triune revelation of God. Just as the Logos, the macrocosm, works, so you too will have to work as microcosms:

Christian Rosycross - we are born of God.

The two brothers who accompany him - in Jesus Christ we die.

The five brothers who go out - through the Holy Spirit we are reborn.

In this praiseworthy manner they spent their lives, and although their bodies had been freed from all illnesses and pain, their souls could not continue beyond the point of their lawful dissolution.

The first of this Brotherhood who died (and that in England) was Brother I.O., as Brother C. had foretold him long before. He had been highly versed in the cabbala, and a great scholar, as his book H. witnesses. In England he was well known, especially because he cured a young Earl of Norfolk of leprosy.

Fama Fraternitatis R.C.

The Earl of Norfolk

Leprosy is one of the most horrible diseases that can afflict man's physical body. It causes such terrible and ghastly suffering, that even the thought of such an affliction fills people with dread. Over the ages leprosy has appealed to the imagination of mankind as the sinister symbol of the most hellish destruction, and man has sought with desperate longing for a cure.

Leprosy is among the oldest known diseases - a dubious honour indeed. It is known that this scourge of mankind was prevalent in Egypt centuries before the birth of Christ, and in the Middle Ages leprosy hit Europe as an endemic disease, just as tuberculosis was and cancer is now.

In the thirteenth century there were thirty thousand leper hospitals in Europe, in which patients were isolated and treated as pariahs, as living dead. The lepers were given rattles to hold in their hands so that they could make their presence known from afar. On hearing this sound, people fled from the approaching danger of infection, for the smallest wound, even a very slight scratch, was enough to transmit infection.

There are various forms of leprosy, but all of them result in an extremely slow degeneration, a wasting away of parts of the body, accompanied by excruciating pain. An abcess develops that breaks open and keeps on

expanding. The deterioration of the tissues goes on and on, causing, for example, fingers and toes to fall off. And so the process continues until, after years of unimaginable torture, the patient is finally released through death.

You will understand that this hellish malignant disease, this scourge of mankind, which is especially sinister because it progresses so slowly (it is said that ten years pass between infection and the visible manifestation of the disease) readily lends itself as a symbol for all other processes of deterioration in the lives of individuals and society as a whole.

Leprosy is the consequence of very serious sinning in a previous existence against the elementary laws of life, particularly against the holy creative function, against the Holy Spirit, which urges man towards a concrete and pure way of building in real life. So it is clear that leprosy can be understood as a warning against many things, for the fate of the leper, of what is leprous in this world, must eventually overtake you when you take the wrong course in life, and make you reflect upon its true meaning, as revealed by Christianity. Leprosy is therefore often used as a warning symbol in esoteric teachings. Consider, for instance, the healing of the leper, described in the first chapter of Mark:

‘A leper came to Him, beseeching Him, and kneeling said to Him: If you will, You can make me clean. And being moved with pity, Jesus stretched out His hand and touched him, and said to him: I will; be clean. Immediately the leprosy left him and he was made clean. And Jesus charged him sternly and sent him away, and said to him: See that you say nothing to any one but go at once, show yourself to the priest, and offer for your cleansing what Moses commanded, as a proof to the

people. But the man went out and began to talk freely about it and spread the news, so that Jesus could no longer openly enter into the town, but stayed outside in lonely places, and the people came to Him from every quarter.'

It is not possible at the moment to analyse in detail this exceptionally important extract from the Bible. We are only referring to it to illustrate our train of thought. However, on analysis, one can see how the whole Aquarius-work radiates and has its basis in this biblical extract.

The story takes place in or near Capernaum, which means: town of consolations. If our horribly leprous society were to unite itself consciously with the elementary laws of life, as they are embodied in Christianity, its purification, its healing, would be absolute and complete. That is the positive consolation that Christianity extends to us; with its values we can heal these wounds rapidly and directly.

With the help of the holy method, mankind could quickly be saved. The evil forces know that, and that is why they do everything possible to oppose its fulfilment. That is why the caricature of the holy method is used to crucify Christ daily. You can fight against good with the pretence of good. You can neutralise Christ with a sermon, particularly an orthodox one. You can smother Rosicrucian work to death with Rosicrucian philosophy.

Consciously, positively applied Christianity is a mortal danger to the forces of evil, as perhaps you know, or at least can imagine. That is why the true freemasons, the true Rosicrucians, have long since ceased to use the method of teaching alone, but now also use that of work and building, if necessary in silence. Too much talking about a force, about a potential which has been released,

weakens it and makes it vulnerable to attacks by the forces of darkness. That is why Christ tells the healed one not to talk, but rather to act, to face up to the fact that things are not as they should be and to fulfil the law of Moses in this respect. This advice is disregarded, and the result is that the conquering Light is driven back outside the town to barren places, to hidden places.

To the prince of this world, Christianity - that is, the absolute, applied Christianity - means high treason, crime. Think of national socialism that, in its time, made paganism the official state religion, with the explanation that, if the nazis were to succeed in their endeavours to conquer the world through war and destruction, Christianity would have to be destroyed.

A more candid confession, a more distinct proof of the truth of the gospel of Mark is hardly imaginable. Applied Christianity is able to heal leprosy. Your salvation and that of your neighbours is nearer than hands and feet: the light is shining in the darkness of this world. But until now it has been driven back into the barren places by the aggregate of evil. The Rosycross fights in a difficult position, under a multitude of suspicions. It is not yet possible to extend the chalice of consolation to afflicted humanity in the town itself. We will have to occupy that position step by step.

Let us now look at the *Fama Fraternitatis*. In it, we read of one of the working brothers of the Rosycross who made his sacrifice in England, where he died. The Fama reports that he was well-known in England, especially because he had healed a young Earl of Norfolk of leprosy.

We have already written about the growing, developing mystery school of the Rosycross. In this part

of the Fama we read about the proclamation of the Occidental doctrine of wisdom to the Anglo-Saxon race. That is why we are informed about England, where one of the Brothers accomplished his blessed task, a task which culminated in the healing of the Earl of Norfolk.

How should this be understood? In esoteric teachings, nobility is always used to indicate the flower of a nation, the spiritual essence of something; the positive, the already developed element in man. That is why the Fama tells about an Earl, a young Earl, a man who still has many possibilities for development on account of his youth, and who still has a long way to go before his task, his calling, is fulfilled. He is called the Earl of Norfolk. Since ancient times, Norfolk has been a cradle of high development. Norfolk is one of the spiritual foci of the Anglo-Saxon race, like the spiritual foci possessed by every race.

However, the concept 'Norfolk' can also be interpreted in another way in order to understand its esoteric meaning. A 'norfolk' is a kind of jacket, a covering. Perhaps you can now see what is meant here. The Anglo-Saxon race wrapped itself in spiritual values that belonged to a previous turn of the spiral of development. And when one clings to something that has become obsolete, that belongs to the past, difficulties always arise.

We are referring to the values that lay in the ancient mysteries of the Edda, the Druids, and the old Germanic cults which, as a natural necessity, had to be superseded by those of Christianity, if Western man were ever to be able to fulfil his task completely. Perhaps you can now understand the black magic intentions of the leading fascist figures who wanted to re-introduce the old Edda mysteries and the Druidic and Germanic cults, in order

to stifle the urge towards positive Christian experience. In fact it must be stated that fascism was a thousand times more serious than the most abominable leprosy; it was the most terrible attack ever manifested in the world.

You will now understand and feel intuitively the meaning of the young Earl of Norfolk's leprosy, and with great joy you will observe the progress of the mystery school of the Rosycross and discover the correctness of the method applied by our Father Christian Rosycross: after the bringing of the gospel, the healing of the sick.

Christian Rosycross came to Spain with his gifts. People did not want him. He placed his wisdom and powers freely at their disposal, but they rejected him. Then he changed his tactics. As people seemed unwilling to accept the liberating gospel, he decided to heal the sick, to heal the sick world. The work was set up under the sign of combat, the sign of gnostic freemasonry; the mystery school was erected in Germany, the heart of Europe.

The healing of the Earl of Norfolk is put forward as one of the most important results of the newly begun work. The new mysteries were established in the Anglo-Saxon race. What did not succeed in Spain with the help of the first approach succeeded in England with the help of the second. And from then on an extremely important work in the service of the great Occidental Brotherhood of the Light developed in England also.

If anything should speak to us it is this example, especially since we are certain that the Fama is more than a veiled historical description of the genesis of the Rosycross. The prophetic power of the Fama is enormous. Spain, Germany and England will play a

great role in coming events.

Our discussion would not be complete without an explanation in terms of gnostic science.

The deeper a pupil of the Gnosis penetrates into the essence of things and is able to see behind what goes on in the world, the clearer, the more positively will he be able to observe the struggle and discern the various forces at work behind it. You know that the gnostic chooses an accelerated method for his personal development; but you should understand that he also applies an accelerated method with respect to what goes on in the world, with respect to the unfoldment of the processes of reversal in the course of mankind's development. These two developments, the individual and the collective, are hermetically interwoven. The one is unthinkable without the other; the one gives to the other.

There are many people who understand nothing of true gnostic freemasonry, but who aspire after the accelerated development individually, and consider the collective development, the renewal of mankind, as a very slow process which they therefore reject. They do not want to understand that these two developments are inseparable. Such an attitude can be the result of a great lack of love for humanity, but it can also stem from a completely distorted mystical understanding. Such a distorted mystical comprehension is akin to parasitising on the Spirit of Christ, who suffers intolerably to this day.

In all his work the Rosicrucian is intent on releasing as soon as possible the Spirit of Christ who tolerates, suffers and bears everything for us. And as he knows the nature of the combatants, and knows how to tear the masks from their faces, he co-operates with

everything and everyone who strives after the accelerated process of renewal of mankind in conformity with the lines of force of applied Christianity. He influences these spirits, he stands in the front line of all world development because he loves, concretely loves, in complete self-sacrifice. He plants the knife in the wound because he loves, because he knows that the accelerated process hastens the salvation of man and the release of Him, the Lord of all life.

There is an immeasurable difference between the exoteric mystic, with his sometimes unmistakeable piety, and the gnostic with his occasional apparent hardness, which is in fact not hardness at all, but an objective attitude full of love in the midst of the commotion of things, incomprehensible for the non-perceiving person.

The forces of darkness in this world observe with fury that the true freemasons, the gnostics, have stood in the front line during all great turning points in world history. This fact fills us with joy. The slowly expanding evil, the leprosy of the world and mankind can be cleansed, can suddenly come to an end, as if by a miracle, by means of the accelerated process. You are able to do it if, guided by the higher knowledge of the mysteries and by inexpressible love, such love that you cannot wait one second longer to start the work of salvation, you say with the Lord of all life, with the Christ: 'I will; be clean.'

They had resolved that their graves should remain secret as far as possible, and even up to the present we do not know the whereabouts of all of them. Nevertheless, every place has been taken by a worthy successor.

However, we want to confess frankly, to the honour of God, that no matter what we might have learned through the secrets of the Book M. (although we can observe both the image and the counterpart of the world) neither our misfortunes nor our dying-hour are known to us. This knowledge is with God who thereby would have us always prepared for everything.

However, we will dwell more particularly on these things in our Confessio, where we also indicate thirty-seven reasons why we now make our Brotherhood known and offer such exalted mysteries voluntarily, without constraint and without any reward; and why we also promise more gold than the King of Spain could gather from both the Indies. For Europe is with child and will bear a strong child which will have need of a great godparent's gift.

After the death of Brother I.O., Brother C. did not rest, but assembled the others as soon as he could; and it seems certain to us that only then was his grave prepared.

Until that moment we, the younger ones, did not know where our beloved Father C.R. had died, and only had at our disposal the names of the founders and all their successors up to now. But we did remember one mystery which Brother A., the successor of Brother D.

(who, as the last one of the second succession, had lived at the same time as many of us), had confided in veiled language about the hundred and twenty years to us, who belong to the third succession.

We must confess that since the death of Brother A. none of us has known anything about Brother R.C. and his first Brothers, except what could be found about them in our philosophical library. Herein the Axiomata were considered by us as the most important, the Rotae Mundi as the most artistic, and Protheus as the most beneficial. Likewise we do not know for sure if those who belonged to the second succession possessed the same wisdom as those of the first, and if they were admitted to everything.

The gentle reader may, however, once again be reminded that not only what we have heard about Brother C.'s grave, but also everything we have openly publicised concerning it was equally provided, admitted and ordered by God. We always comply with Him faithfully and shall not hesitate - if anyone comes to us in a humble and Christian attitude - to publish in print our Christian and family names, our meetings and anything else that may be required of us.

Fama Fraternitatis R.C.

The Three Steps

The *Fama Fraternitatis* speaks of three steps, three circles or three ladders that can be distinguished in the Order of the Rosycross. However, the superficial student of the ancient books of the Order is led astray when he tries to understand their meaning, because various apparently contradictory factors cause him to miss the essence of things, so that although he reads these books, they nevertheless remain closed to him.

The pupil, however, knows that the ancient books of the Order are Hermetic texts that must be read in a certain manner, and that he will understand the language and the context when he has gained possession of these Hermetic keys. Barren data come to life before him like flowers in spring. He taps an inexhaustible source so amazing in its riches, so overwhelming, that he understands completely the correctness of the words of Johann Valentin Andreae: 'Nothing else will or can ever be revealed than what is written in the *Fama Fraternitatis*'.

The Spiritual Testament of the Order of the Rosycross is therefore the most incomparable gift, which the Elder Brothers freely extend to you; it is a love so great that you could hardly bear it. Its contents give you everything you need, and we are trying to help you to read this wonderful language so that you will be able to raise

your life's reality to the level of this wisdom.

So, urged by the inner desire to make you understand, we would like to place before you the three steps of the Rosycross. They rise before us to invisible heights. We want to climb them, guided by our inner vision.

The first step is called *Fama* or Mercury; the second is called *Confessio* or Jupiter and the third is called the *Alchemical Wedding* or, again, Mercury.

The first ladder or circle has five rungs or segments; the second has three and the third has five.

The first circle is of purest crystal; the second radiates as a carbuncle or turquoise while the third is composed of aquamarine.

Here you have the Hermetic key to the meaning of the three steps mentioned in the *Fama Fraternitatis*. If this book were only read by advanced pupils this statement would be sufficient, for a teacher can speak in symbols to the imaginative consciousness. For the pupil a symbol is what a thick book is for anyone else. However, in a general publication, which must direct itself to three groups of people, the topic dealt with must always be explained in three ways if it is to have any claim to completeness and conformity with the demands of the Brotherhood. In other words, we must write in the language of the mysteries and there has to be an esoteric explanation and an explanation in the language of Aquarius.

Why do we use this method? Why is it desirable to act in this way? If anything is written in the language of the mysteries, forces are released that are necessary to accomplish the work, and which are both edifying and reinforcing.

In the esoteric explanation, this force is extended to

all pupils who, no matter what stage they have reached in their pupilship, understand its great value and want to grasp it out of inner need.

In the language of Aquarius, the light of the mysteries is extended to mankind walking in darkness. In the language of Aquarius, the highest, most powerful, most absolute demand, the Christ of the scriptures, makes itself known to everyone, so that no one can pretend: 'Behold, I did not know You'. In the language of Aquarius, Christ radiates as the loving one who wants to extend the balm of help and consolation, and He is also the sword-bearer who opposes the unrighteous and insincere with His divine power. Aquarius is the hand extended to that which is lost, so that the lowest, the most degenerate and downtrodden can raise itself to the highest.

The Rosycross addresses itself to a variety of quite different types of people, and that is why one can discover a multiplicity of languages in this methodically spoken or written word, just like the languages of Pentecost: 'Each one heard them speaking in his own tongue'. It is for this reason that people call us too orthodox Christian, and turn away. In the eyes of many we are drunk, just as they thought of Peter on the day of Pentecost. People say we are too intellectual, too scientific, and go away. They also call us atheists, and flee. In the eyes of many we are indeed drunk. Rosicrucians, both ancient and modern, are 'counted among the transgressors', and people go away. In their eyes we are dangerously drunk. That is why many seek to destroy this work, and that is why they surround it with a wave of slander. That is why a wall of powerless rage arises, because we work with the holy method, with invincible forces which unmask evil and disquiet everyone, awak-

ening them out of their fatal sleep of egoism.

There are three steps, three ladders, three circles. You will have to ascend them all.

We would like to call the first step, with its fivefold aspect, wisdom or the human state. What is it that raises man above all the other kingdoms of nature on earth? What is it that distinguishes him from other living beings in our world? It is his thinking faculty, the greatest and most glorious treasure that is given to us all.

By means of his thinking faculty he raises himself above the animal. By means of his thinking faculty he becomes a rational being who can comprehend the works and wonders of God. By means of his thinking faculty he is enabled to fathom something of the inexhaustible love that is revealed to him in the Spirit of Christ. By means of his thinking faculty he is enabled to open the *mysterium magnum*, and verify his intuition. By means of his thinking faculty cultural history began; man started to build and experiment. With the help of his thinking faculty he begins to conceive his divine origin, he sees the way that leads to attainment, and hastens upwards to the foot of the second step.

It is with great hesitation that the pupil sets foot in the second circle, which has three aspects. He is now confronted with the need to apply known laws, to develop known latent values in order to bring about the birth of the inner Christ. He has to overcome antitheses, to overcome the negative with the positive, to strike a blow against black magic, to make a complete sacrifice on the path of service, to realise absolute self-denial, in order to construct the soul-body and establish eternity in time.

With jubilation, the true man will enter the second

circle, from which he goes on to the third ladder. After having passed through the crystal gate of wisdom, the pupil sees the sparkling carbuncle and the scintillating turquoise, as two blood-drops that symbolise blood-renewal, the demand of Jupiter, Christian realism, the way of the cross to Mount Golgotha, where the blood of sacrifice flows as a ransom for many.

And then, then there is the Jacob's ladder of aquamarine, the ladder of Mercury, the path of attainment, hewn in the rock of realisation. After the angel has put your hip, the hip of Sagittarius, out of joint during your struggle on the path of service (let those who read this take note), you climb the ladder that reaches up to heaven and you hear the voice that sounds like the rushing of many waters: 'Well done, you good and faithful servant, enter into the joy of your Lord'.

The first step, the *Fama*: knowledge of the path of service. The second step, the *Confessio*: the confession of faith - faith, knowledge, confession; which means action, fulfilment. Now you know what the pupil of the Rosycross understands by the confession of faith. He proceeds to suffer for it, to sacrifice himself for it. He reacts by acting and not just by talking. The third step, the *Alchemical Wedding*, is the unification with the All-Wise, the All-Good, with Christ; it is the attainment.

The first step is knowing the Brotherhood of the Rosycross, the teachings of Occidental wisdom. The second step is following and fulfilling its directives to the full. When you have come to the end of the second path you may say, with Johann Valentin Andreae, the author of the *Fama*, 'I belong to the third series'. Then you will find the tomb of Christian Rosycross, in which your true self lies in radiant glory, in full ornament and

attire, holding the book T in its hands.

Many have sought the burial vault of Christian Rosycross, and have written weighty treatises about that wondrous edifice described in the Fama, the real temple of the Rosycross. Investigators have told us: 'This temple stands in the neighbourhood of Berlin'. Some years ago a German friend assured us that it stood in Southern Germany. Do not believe those who violate the truth in this manner. The temple of the Rosycross and the tomb of the resurrection of Christian Rosycross are omnipresent; they are present within you yourself. The vault of this tomb takes shape to the extent to which you climb the first two steps. You will open the tomb as soon as the work is complete.

In the Fama, the first step is called the *Axioms*, the second the *Rotae Mundi*, and the third *Protheus*.

The *Axioms* are the undeniable basic principles of universal life and they must be known; the *Rotae Mundi* is the wheel of mankind that must be moved in the right direction in conformity with the *Axioms*; and *Protheus*, the sea-god, servant of Neptune, leads you from the human state to the superhuman state, from the superhuman state to divine perfection, according to Christ's demand: 'Be perfect, as your Father in heaven is perfect'.

It is out of these things that the work of the Rosycross arises. From time immemorial mankind has been walking the path of human genesis and for this it received the thinking faculty as a beacon, as a light on the path of self-realisation.

So the titanic struggle begins on the first step. Out of his incompleteness man must awaken to completeness; he must struggle to free himself from a complex of wrong deeds and attain renewal of life. Who will

accomplish this heroic deed? Who will attain this super-human state? It is a subject for dreams, a topic about which one can compose songs of longing.

But in reality things are quite different. When, in the remote past, mankind detached itself from authority, when it broke loose from its binding to follow the light of Mercury, then the hellish blaze of bondage to the self took the place of the cosmic binding, the state of Paradise. Just as a child escapes from the watchful eye of his mother and tumbles head over heels into danger, so infant-mankind danced out of the old law and placed itself under the new one. And on arrival in the foreign country dangers rushed upon him: the black forces and the prophets of lies, all those familiar fetters of liberation-seeking man.

How can mankind rise above this crisis? How can mankind free itself from all this misery? There is only one way: to climb the second step. You should understand this well: the aim is genesis, self-liberation, your destiny as a human being; to reach the state of the 'aquamarine gem'.

People are always telling you to become 'converted'. We say that this idea, although correct in principle, has been distorted and made anti-Christian in practice. We say that you must lose yourself in the service of all, give up your 'I' in the service of mankind. People run around with their I on an altar and demand worship, help, heavenly consolation, aid from God: help, cosmological and astrological help for king 'I'. People who do not talk about themselves, who do not ask anything for themselves, are extremely rare.

We neither talk about nor teach the abandonment of the I-consciousness as the Orientals do, who can sit in the midst of the greatest disorder, meditating and

dreaming into vacant space. Christianity teaches the loss of oneself in the service of all! 'Whoever loses his life for My sake, will find it'. That is the great secret of the Western mysteries, the great secret of Christianity, the secret of the second step.

If you wish to possess a pure body, you cannot content yourself with purity of food and behaviour, or with purity of thought. All this was taught by the old religions. Christianity goes a step further. Christianity teaches that you can only be pure if your surroundings are pure, if your country is pure, if the world is pure. Do recognise the inseparability of the individual in relation to the collectivity, of the one individual in relation to all mankind. All progress, all understanding of heaven, is impossible and a criminal mystification if we forget this.

All progress is impossible without world-renewal, without the salvation of the world by man and for man.

That is the second step, the self-sacrificing, blood-renewing love through which you save the world and mankind, following the example of Christ who said: 'Be my followers'.

In this way we approach the third step, the revelation, the attainment: a new Heaven and a new Earth.

The following is the true, original report of the discovery of the highly enlightened man of God, Brother C.R.C.:

After Brother A. had died in peace in Gallia Narbonensis, our beloved Brother N.N. took his place. He told us in confidence, when he had taken his place among us and taken the solemn oath of faith and secrecy, that Brother A. had assured him that this Brotherhood would not remain hidden much longer, but would in the near future be to the common fatherland of the people of Germany helpful, needful and commendable, of which he, in his present position, need not at all be ashamed.

In the following year, when he had accomplished his apprenticeship, and was minded to take up an opportunity which had arisen to go on a journey with an ample travelling allowance or purse of Fortune, he resolved as a good architect to change something of his building and equip it more practically.

During this work of renewal he found a brass memorial tablet, which contained the names of all who belonged to the Brotherhood, as well as some other data. He wished to place this memorial tablet in a more suitable vault, for at what time Brother C. had died and in which country he was buried was concealed by the Elder Ones and therefore unknown to us.

In this memorial tablet a large nail protruded somewhat so that, when it was drawn out with force, a rather large stone was pulled out of the thin wall or plaster-work. This unexpectedly revealed a door that was hidden behind it. With joy and full of expectations we broke down the rest of the wall and cleaned the door. High up was written: 'After a hundred and twenty years I shall open', with underneath the original date.

Fama Fraternitatis R.C.

The Mysterious Nail

The Fama speaks in detail of the romantic discovery of the burial vault of Christian Rosycross and what was found there. This subject is too broad to be dealt with in one chapter, so we shall first concentrate on the happenings directly preceding the discovery.

The story runs as follows: One of the Brothers, referred to as Brother A., came to Gallia Narbonensis²³ to die. Before he died, he chose a successor, who appeared anonymously as Brother N.N. This brother took the oath of loyalty and secrecy, and then told his fellow-brothers that Brother A. confided to him before his death that the Brotherhood would not work in secret for much longer, but would become to the common Fatherland a help, necessity and fame, of which in his present state he needed not at all to be ashamed.

The new Brother fulfilled his apprenticeship and then planned to go on a journey because he had sufficient means to do so. However, before he carried out his resolutions he decided, as he was an architect, to make some alterations to the house of the Brotherhood.

During this work he found a memorial tablet cast in brass on which were the names of all the Brothers. He

²³ A term dating from Roman times referring to a province in Southern France which extended approximately from the Pyrenees to Toulouse, Lyon, Geneva, Mont Blanc and Nice.

wanted to remove the tablet, which was set in the wall, in order to transfer it to another place. So he jerked out a large nail with which the tablet was fastened to the wall, and because of the force with which he pulled, he jerked part of the wall off together with the tablet, and to his great surprise a door appeared behind the wall. He called his fellow-brothers who were with him in the building, and full of joy at the discovery, they broke down the whole wall so that the door came free. On it was written: *'After a hundred and twenty years I shall open'*.

At first glance this story appears to be quite simple and any further explanation seems superfluous. One finds so many interesting things from former times when old buildings are altered. Are not the museums clear evidence of that? Things are surely no different now than they were in the past, and it is quite natural that Rosicrucian brothers of later generations would discover in old habitations things that were previously unknown to them. So let us leave aside these and other historical details we possess of the Order as having no further relevance and go on to more important things.

At the very most we could, if we wanted, take a look at the romantic aspects of the case, and describe the mysterious nail on which so much depended, or we could mention the rummaging in the old vaults and the sudden discovery of an old memorial tablet, a remembrance of the past, and the reverence which made the brothers want to transfer it to a more suitable place. Perhaps there is a designer or painter who would, with a little fantasy, depict this event in a suggestive manner, very much to the satisfaction of superficial students. So let

us just get on and discover what was hidden behind that door!

But no, we will not do that, because these historical details are of such extraordinary significance that if you were not to understand them you would be sure to misunderstand the rest and see them in a way quite devoid of reality. We need to know the entire background before we can penetrate to the essence of things. We must explore the path completely and purify it of things over which you might stumble later.

We would like to ask: what do people actually know about Christian Rosycross as a historical personality? The answer must be: nothing. The first person to report anything concrete about him was Johann Valentin Andreae, who announces in the Fama that he himself has never seen him. The way in which the authentic old books of the Rosicrucians speak about the sublime Head of the Brotherhood proves very clearly that the name of the man who was Christian Rosycross is used symbolically as a designation of the Occidental mystery school. It is the symbolic name for the nucleus, the essence of Christian philosophy.

This does not mean that we regard Christian Rosycross as any the less real; we fully recognise the mighty entity who came to the fore from the Universal Brotherhood of Christ many centuries ago under this name.

As such Christian Rosycross, who brought to reality Christ's doctrine of salvation, is the prototype of our true, deepest being, the spirit-soul man, the true Aquarius man. As such he is the unborn spirit within us, the spirit that must come to full maturity in accordance with the aim of all development; the spirit that must awaken as a self-creating entity, according to the words of the Christ: 'Be perfect, as your Father in heaven is

perfect'.

The above must suffice as an answer to the question: 'What do we know of Christian Rosycross as a historical figure?' However, our explanation of the esoteric aspect of Christian Rosycross will clearly be quite different.

A mysterious purpose lies behind our existence, a stupendous aim, so vast, so glorious, so mighty, that we cannot fathom it at the present stage of development of our thinking faculty. We do not call this aim heaven, as the orthodox Christians do. There has never been a single orthodox theologian who could not be compared to the greatest Wall Street speculator. The theologian speculates about a heaven of which he has never attained first-hand knowledge. There is no heaven in a theological sense; heaven is here and we have succeeded in making a hell out of it for the time being.

Since humanity has made things here so desolate, theologians speculate on a heavenly world where we cannot be devoured and to which we can flee from our self-made hell. People are not yet conscious, or not sufficiently conscious of the situation, not conscious of that mysterious and magnificent aim of their existence. If they were, they would cease to pay attention to human theology, which adapts itself to social circumstances.

Marx was perfectly right in saying that the consciousness of man is formed by his social circumstances. The means of production indeed determines in general our social, political and spiritual life as modern man understands it. This statement has angered many people, but it is perfectly Christian and scientifically correct. Goodness and truth, knowledge and insight, can only rise out of true justice. It is in matter, through the struggle in matter, that you must liberate Christian Rosycross from his tomb.

Well, if you free yourself for a moment from all prejudices, you will see before you a shining aim: you call that aim Christian Rosycross. What do you know about him? Everything! As a student of esotericism you know everything about him that is possible for you to conceive. He calls you to live up to him, to strive towards him, to carry out your work of building in order to become worthy of him. And he gives you the means to do so; the Lords of Wisdom provide you with them.

First of all, as already discussed, you have the *Axioms*, undeniable, basic principles proved by first-hand knowledge. An axiom is a rock of knowledge, a rock that defies the centuries; it is esoteric philosophy as it develops out of positive Christianity, out of the holy book, the Bible; in addition, the axioms are cosmological teachings, the knowledge of the path, of the true Man, and everything that has to do with it.

In addition you have at your disposal what the Fama calls *Rotae Mundi*, that is, the astro-sciences; the holy science of astrosophy, which has nothing to do with the astrological quibbling of the would-be esotericist. We will need to explain this in more detail, since before our brothers enter the vault of Christian Rosycross they first consult their *rotae*, that is, they first examine their personal astrosophical conditions. It is necessary to know how a brother of the Rosycross does and does not use astrology.

As a third gift on the path, the Fama mentions *Protheus*, about which we have already spoken. It is the Neptunian principle that indicates the self-creating qualities of the human spirit, the Neptunian path of self-initiation.

The Fama calls the *Axioms* the most important, for true philosophy is the basis of all science, all art, and

all religion. If you are insufficiently trained in philosophy, true art, science and religion will remain hidden values for you. The Fama refers to the *Rotae Mundi*, astro-science, as the most artistic, for this science of divine origin is the Royal Art with the help of which we direct our *Axioms* and utilise the values we have received at the psychologically right moment, which is the secret of all organisational skill. To learn the Royal Art, something entirely different is necessary than all the prattling about horoscopes and aspects that goes on today.

So how can one learn this Royal Art, the pivot of all esoteric attainment? It can be learned by going in search of the third element of the Fama, *Protheus*. The Fama calls this element the most beneficial. What good are the *Axioms* and the Royal Art to you if you do not walk the path with everything that is in you in self-denying service to others? If you do not make the true deed a part of your life and thus gain your true, eternal salvation? Those who follow *Protheus*, the sea-god, the servant of Neptune, delve deeper and deeper into the *Axioms* and the *Rotae Mundi*, the Royal Art.

So the true and original story of the discovery of the highly illuminated man of God, brother Christian Rosy-cross, is as follows:

There is a pupil who is sufficiently familiar with the mysteries to understand what is expected of him. And as he possesses sufficient soul-quality gained in the service of love, he decides to follow the path shown him by *Protheus*, the servant of Neptune. He leaves his house in order to gain true salvation; he goes on a journey in the service of Goodness, Truth and Justice.

Immediately the trials come, arduous trials. He must

learn to lose himself completely, to give himself utterly on the altar of service. He must completely transform his lower nature by purifying himself in the power of Christ, his Lord. He must understand that this purification in Christ does not mean accepting something on authority with a pious face, but a tremendous, heroic venture, an immense sorrow; a dying of what is lower, a dying as to nature. He must learn that this extinction is only apparent, just as Christ says of Lazarus: 'This illness is not unto death, but unto life', in order that God, the inner God, the true Self, Neptune, Christian Rosycross, might be glorified through Him and awakened to life.

This is what happens in our story also. The pupil, brother A., indicated as successor - that is, heir to salvation, the true salvation in Jesus Christ - dies. He perishes completely, he expires in *Gallia Narbonensis*, that is: the land of arduous trials.

Out of him, out of the grave of the lower nature, his successor arises, a new man. Just as Lazarus means: 'man without help', so this man could be called 'man with no name'. This man no longer wishes to be an 'I', although nobody has a more powerful personality than he. He is a servant, a servant of mankind, and he does not wish to be anything else.

This brother N.N., the impersonal one, the one who is reborn in the spirit, has heeded the admonition of Christ: 'He who does not want to lose his life, his insight, for My sake, cannot be my disciple.' That is the system of advancement on the path, which will help the whole world in its distress and lead it to life. Thus the reborn brother comes into the Order, and having completed his apprenticeship he makes plans to go on a journey.

Only when you are reborn in this way, risen out of

the lower nature and released from egoism by your death in *Gallia Narbonensis*, are you truly worthy to go on a journey to teach the gospel and heal the sick. Then you have also penetrated to a new profession; you are called an architect, that is, a builder, a freemason. All those who call themselves freemasons should bear this in mind: the true freemason is one who has died as to his lower nature in *Gallia Narbonensis*. Only such persons can be of service to mankind, since they know how to sacrifice their I voluntarily, in accordance with the demand of the Gospel.

Now you can also understand that only the pupil who has penetrated to this state can go further. Initiation without having passed through this procedure is a criminal delusion. There are thousands of such 'initiates' in our world; they make out they are prophets and very advanced, but the reality of their lives is diametrically opposed to the demand of construction. All these initiates speculate endlessly about mysticism and dogmatism, prattling about love, God and Christ.

So you can probably understand our holy indignation, our fiery protests and why we unmask so fiercely all these initiates, these betrayers of Goodness, Truth and Justice. Anyone who wants to help the world must be an architect, a true freemason who follows the method described in the Fama: dying, perishing in *Gallia Narbonensis*, in accordance with the demand of living, evangelical Christianity.

The path of initiation is now opened for the symbolic hero of our story. He is totally occupied with the alteration of his own building, in order to make it ever better and more suitable for the service it must perform. While he is engaged in this inner work of renewal, he finds the memorial tablet cast in brass, containing the names of

all the brothers, in addition to some other details.

Brass is an alloy of copper. In an esoteric sense it is the spiritual metal, the spiritual treasure that is developed out of Venus and Jupiter characteristics, that is, out of the emotional soul and the consciousness soul, out of the transformation of your love-nature through self-denying, loving service for mankind: Christian realism. This transformation, this alloy, purifies your thinking-faculty and composes a memorial tablet which is able to express more and more the *Axioms* and the Royal Art.

When, like our hero, you are engaged in the impersonal construction of the new soul, you will suddenly discover the brass memorial tablet: your thinking-faculty will suddenly be able to see and assimilate the omnipresent divine abstractions, and your being will be filled with a knowledge that surpasses all earthly understanding.

This holy knowledge, this divine gift, which fills the pupil with wordless joy, is grasped by him in order to transfer it to a better place. He wants to draw this wisdom into his heart; with tears of gratitude he wants to make it into an altar in his heart, in worship of God's unfathomable love, which imparts itself to him and seeks to engrave His mystery on the brass memorial tablet.

And then, then the miraculous takes place. When, in *Gallia Narbonensis*, the reborn one celebrates his union with the abstract thinking that reveals itself to him, and he grasps it for the renewal of his heart, then that one wondrous point, designated here as a nail, is vivified, pulled out. Esoterically this point is sometimes called the sixth cord with the help of which Christian Rosycross climbs up out of the pit. The five other points are to be identified with the five points of the pentagram, the five

points of the soul body.

In this way the door of the burial vault of Christian Rosycross, the burial vault of the inner Christ, comes free; the walls are broken down with jubilation, and the words 'knock and it shall be opened unto you' are fulfilled.

On the door is written, in large letters: '*After a hundred and twenty years I shall open*'. One hundred and twenty is the number of *Protheus*, the servant of Neptune, the number of true salvation that is resolved by following in the footsteps of Christ.

May we enter in this way into the burial vault of our Father Christian Rosycross.

We thanked God for this discovery and left everything else aside for the rest of the evening, as we wanted first to consult our Rotae.

Once again and for the third time we refer to the Confessio, since everything we reveal here will happen to those who are worthy of it; to the unworthy it will be, so God wills, of little profit. For just as our door opened in a wondrous way after so many years, so there will also open, as soon as the debris has cleared, a door for Europe that is already beginning to show itself and is expected by many with great longing.

Fama Fraternitatis R.C.

The Secret of the Rota

We have already begun to open the mysterious burial vault of Christian Rosycross, and now we shall continue our analysis of this wonderful story that, as you will see, is one of the most incomparable gifts imparted to us by the Elder Brothers of the Rosycross.

It will become clear to you that the part of the Fama dealing with the burial vault can truthfully be referred to as a 'revelation'. It is a revelation that, if you understand it, can be of the utmost importance for your personal development and the unfoldment of your work. And for those who may think that the unlocking of this revelation might entail danger, we refer to the remark that the author of the Fama made concerning this:

...since everything we reveal here will happen to those who are worthy of it; to the unworthy it will be, so God wills, of little profit. For just as our door opened in a wondrous way after so many years, so there will also open, as soon as the debris has cleared, a door for Europe that is already beginning to show itself and is expected by many with great longing.

And we would like to add that the veiling of the Fama story, which we have lifted to a certain extent - because the door to the mysteries is becoming visible and can soon be opened due to the united willing and working

of the pioneers of the West - will always prevent those who are incompetent or unworthy from crossing the threshold to higher attainment. So we are writing only for those who have ears to hear and eyes to see and who are able to grasp the intentions of the esoteric Gospel.

The rest of our readers will find our explanations either foolish or quite incomprehensible, while there may also be those who, although they do not understand the language of the mysteries, will be seized by such an intense interest that they can no longer leave them alone. We refer these to our other books and lectures, which are accessible to all.

So, when the pupil of the mystery school has reached the main purpose and has fulfilled the most important and difficult task of the esoteric Gospel, which is to sacrifice his I, his personality, his self-maintaining nature, in the service of Him who is nearer than hands and feet; when he has died as to his lower nature in *Gallia Narbonensis*, the land of arduous trials, then he becomes an architect by profession, a master of construction, a freemason. At that moment in his development he has to a large extent settled his accounts with the past, and now he prepares to start building.

In order to make this building as fruitful as possible, he first makes some alterations to the house in which he lives. The pupil has become a disciple of the mystery school. The disciple must make alterations to the vehicles in which he lives; that means that he must render dynamic the soul-body which has developed, and provide it with consciousness.

We would like to take the opportunity here to point out the essential difference between the mystic and the gnostic. Both build a soul-body; both extract from their behaviour the essence that causes the higher ethers to

develop. When that soul-body is mature, both possess an acute intuitive faculty and there exists a constant binding with the world of the spirit of life, the domain of the Christ-force. A constant influx of mighty forces takes place which enables those concerned to reach a certain maturity, a broad vision of all aspects of life, a daily communion with holy values that far surpasses the understanding of common man.

However, while the mystic is satisfied with this super-human state, the gnostic goes further. The cause of this cannot, at least not yet, be indicated with certainty. The assumption is sometimes made that the gnostic is endowed with more love of mankind than the mystic. Anyway, it is certain that the gnostic's love of mankind is much more dynamic than that of the mystic. While the mystic is ultimately content to produce and emit love in the service of the guiding powers, the gnostic wants to serve alongside the guiding powers; he wants to strengthen the magic order of service; he wants consciously to direct the flames of his love so that his forces may be applied as efficiently as possible. There is something in his being that urges him to do so, and in order to succeed he wants to, indeed he must, penetrate the mystery of his existence, of all existence. That is why he seeks the gnosis of things behind the veil. That is why he needs to scan consciously the invisible fields, so that he can trace the sources of things and can work in the service of God for the world and mankind, as a citizen of two worlds.

The difference between the mystic and the gnostic as regards their value to the great human work should now be quite clear to you. While the mystic folds his hands in worship and yearns for peace; while the mystic uses his intuitive faculty to point out the faults in this sick

society and calls men to reason, the gnostic sets to work; he launches his dynamic forces against the enemy; he sets his feet on the battlefield ready for direct action and he does so out of all fields of spirit and life, according to the law of the Gospel.

In order to obtain that first-hand knowledge, that consciousness in higher realms, it is necessary to free the soul-body that you yourself must develop, from material limitations, for it is the basis of consciousness in the world of the spirit; and the quality of the soul-body, the quality of this etheric vehicle, determines the nature of your supermaterial experiences.

Many black magic and negative methods are practised in order to become conscious in the beyond without the existence of a soul-body, but if such an undesirable state is attained, one's experiences are entirely in conformity with the methods used, as is known to many.

During the discipleship, in which the pupil begins his profession as an architect, he learns to provide the soul-body with lines of force. The soul-body is linked to the material organism in several places and as you know, in the language of the Fama one of these points is called the 'nail'.

In our story the nail is fastened to a brass plate, which symbolises a centre of soul-forces; this power-centre can be perceived clairvoyantly in the pupil at one of the points where the soul-body is linked to the rest of the organism. When through your own effort the nail can be pulled out, at the psychological moment, as a consequence of self-surrender and the new behaviour according to the requirements of the Sermon on the Mount, the soul-body also comes free at the other points and then begins the spiritual liberation described in all kinds of ways by the gnostic classics and in the evan-

gelical reports of initiation.

We remind you here of the story of the awakening of Lazarus, the man 'without help' who, as a pupil of the mystery school, rises out of the tomb of birth through the power of the inner Christ. When you read this story, you will immediately recognise its similarity with the story of the burial vault of Christian Rosycross, the burial vault of the true self, the grave of the inner Christ who is liberated by the architect who makes the necessary alterations to his house in order to be able to fulfil his vocation as a pupil.

So the nail is pulled out and the pupil finds the door that leads into the burial vault, but before this vault is entered, the Fama says:

We thanked God for this discovery and left everything else aside for the rest of the evening, as we wanted first to consult our Rotae.

Before the disciple can make the decisive step, he must be fully informed of his astrosophical conditions at this suprememoment, and must act in accordance with them. Do not think that consulting the *Rota* has anything to do with the sickening astrological fumbling of the dabbler in the occult. It is a most sacred work with which the disciple is occupied on the evening preceding his spiritual awakening. It is a magic experiment so stupendous, so tremendous that your imagination can only approximate it. It is a Neptunian, magic-astrosophical exercise of the *Rota* that can only be approached with first-hand knowledge.

Let us try to make this holy action clear to you. It is possible that it will keep you away from astro-banalities, from trifling with this divine science, this Royal Art.

You are certainly familiar with the sublime words of

the Bible: 'God is Light' - 'The heavens declare the glory of God' - 'The firmament is the work of His Hands' - and you know that these expressions are not poetic effusions, but are literally true. The Universe proclaims a super-cosmic order, a super-human coherence. The planetary and stellar systems are so interlinked, so interdependent, that it would be primitive not to recognise in them a complex of higher intentions, of higher laws, with which we should become fully conversant if we want to understand the requirements of the divine Master Builder. With the help of astrophysics we receive the key to the language of God which is written in the firmament.

Cosmology makes it clear that there is no such thing as dead matter. The whole universe is one ocean of living force, in which all the divine sparks express themselves in an almost infinite number of gradations. All these forces are interdependent, they exhibit a reciprocal interaction and impel each other to attainment. So it is logical and scientifically demonstrable that all these cosmic forces will also affect the human life wave and thus co-operate with the plan of God.

You will know that the science of astrology is based on these facts. However, there are two ways in which one can practise it and learn to understand the language of God. We would like to call these two methods the material and the spiritual. Of the material method, which is incomplete and gives the pupil only temporary satisfaction, you probably know something. The spiritual method, however, is referred to in the language of the Fama as consulting the *Rota*, and we would now like to tell you something about it.

The pupil who has chosen to become an architect by profession and has thus penetrated to spiritual discipline-

ship, knows that he has polarity with certain forces that also express themselves in our zodiac. He also knows a spiritual exercise with the help of which he can bring himself to the same vibration as these forces. This holy action that you can best compare with an act of prayer, but in fact reaches far beyond it, enables the pupil to perceive the nature and essence of various relationships and tensions, and positive and negative currents, in so far as they concern his own life.

This spiritual astrology goes far beyond the usual exoteric astro-science, and exercising this truly spiritual science is the aim of the true pupil of the Rosycross.

When he wants this (and he only wants it when it is justified through his holy striving in the service of mankind), the *Rota*, the wheel of birth and death, the wheel of things, revolves before his four-dimensional faculty of perception so that he can adapt himself wholly to the requirements of the cosmic life that he must learn to live. That is the secret of the *Rota*, which the pupil unveils when his time has come and he is ready to enter the path of higher attainment.

Why are we writing about these things? We are writing about them so that you may know that the spirit of the Rosycross is different from the spirit that speaks to you elsewhere. We are writing in this way so that you may understand that you possess a great privilege in being able to assimilate the wisdom which is there for everyone.

We know that all mankind, without exception, will have to walk the path of truth, the path indicated in the *Fama Fraternitatis*, the path on which the requirements of true life are met, the requirements of Goodness, Truth and Justice. Every human being will have to begin to

know the Christ-force with its multiplicity of aspects, because he too will have to liberate the inner Christ, the true self, from the grave of bondage. On the door of the grave is written: '*After a hundred and twenty years I shall open*'. The number one hundred and twenty is the cabbalistic designation of the sign of Jupiter, the sign of the work of Christ realised in this world, that celebrates its ascent in the number of perfection, the number three (=120).

Christ, as the divine Architect who gave us the example, said with reference to his own being: 'Behold, I shall destroy this temple and in three days I will raise it up again.' And we know about His resurrection on the third day. So the language of the Fama should now become clear to you. The path becomes like a shaft of light: '*After a hundred and twenty years I shall open*'; on the third day I shall rise out of the grave of bondage and celebrate liberation.

The disciple, the architect, knows the truth of this, and that is why he makes the necessary alterations to his own building, urged by Christian realism: 'Behold, I shall destroy this temple and in three days I will raise it up again.' He sees the final aim shining before him: the door comes free. But before he opens the door, he goes out into the night to consult his *Rota*. And over him sweeps the tremendous bliss of the cosmic being:

'The firmament proclaims the work of His Hands.'
'My son, enter into the joy of your Lord.'

The next morning we opened the door, behind which was a vault with seven sides and seven corners. Each side was five feet wide and eight feet high. Although this vault was never lighted by the sun, yet it was clearly illumined by the light of another Sun which had derived its ability to do so from the Sun, and which radiated from the highest point in the centre of the vault. In the middle, instead of a tombstone, was a round altar on which was a brass plate with the inscription:

A.C.R.C. WHILE LIVING, I MADE
THIS COMPENDIUM OF THE UNIVERSE MY TOMB.

Round the first circle or rim was written:

JESUS IS EVERYTHING TO ME.

In the middle were four figures enclosed in circles whose inscription was:

1. THERE IS NO EMPTY SPACE.
2. THE YOKE OF THE LAW.
3. THE FREEDOM OF THE GOSPEL.
4. THE GLORY OF GOD IS UNASSAILABLE.

All this is clear and distinct, as are the seven sides and the two times seven triangles. So we all knelt down together and gave thanks to the only wise, only mighty

and only eternal God who has taught us more than all human wit could have found out. Praised be His name.

Fama Fraternitatis R.C.

The Round Altar

We would like to descend again into the burial vault of Christian Rosycross to continue our investigations along the guidelines given us in the *Fama Fraternitatis*.

First, we would like to remind you that this burial vault symbolises the secret of our existence as individuals, the complex of wonderful forces and possibilities which, as a faithful reflection of the macrocosm, together form our microcosm and confirm the words: 'We are all created in God's image and after His likeness'. The Hermetic doctrine of the Rosycross seeks to unveil the secret of the microcosm and teach you how to awaken the prototype of the true self, Christian Rosycross, as a life from the Life, out of the grave of bondage in matter so that it can then ascend to higher possibilities.

Again the secret language of the Hermetic scriptures will be presented to you so that all who can see and have ears to hear may reflect on their calling as children of God and their task in the great hierarchy of human entities. That is why, in deep prayerfulness and banishing completely any common curiosity in our yearning for light and truth, we intend to penetrate again into the burial vault, the place of new birth; and restricting ourselves in the midst of the multitude of ideas that rush upon us, we would like to place you before the round altar:

In the middle, instead of a tombstone, was a round altar on which was a brass plate with the inscription: 'A.C.R.C. While living, I made this compendium of the universe my tomb.'

Round the first circle or rim was written: 'Jesus is everything to me.'

In the middle were four figures enclosed in circles whose inscription was:

- 1. There is no empty space.*
- 2. The yoke of the law.*
- 3. The freedom of the gospel.*
- 4. The glory of God is unassailable.*

All this is clear and distinct, as are the seven sides and the two times seven triangles. So we all knelt down together and gave thanks to the only wise, only mighty and only eternal God who has taught us more than all human wit could have found out. Praised be His name.

Before you, too, can say this prayer of thanksgiving and taste the overwhelming happiness that makes the pupil continue on his path with joy, you also need to know, you also need to understand. Yet why do you not? Why has this grave been considered as nothing more than a mortuary decorated with some freemasonic symbols?

Because people are still far from the outer circle or rim; because they do not know the *perpetuum mobile*, the eternal, dynamic impulsion of the *Jesus mihi omnia*; because they do not know anything of the Christ-principle that descends into the pinnacle of human attainment as Master Jesus.

Of course, the expression 'Jesus is everything to me' is well-known. It is smeared on plaques and plastered on church walls and people use these words in a sinister, blasphemous sense. When most people hear them, they

think of dear Jesus who will save them from the earthly hell and pilot them into eternity.

When he thinks of the concept of 'everything', egoistic man sees grasping claws which drag everything towards him. The highest attainment is to have everything, to grasp everything, even if it means bloodshed and death. The term 'everything' is the god of selfishness and the name of Jesus is linked with it as the sanctioning label. This Jesus will give us everything, and so the world dies, orthodox and liberal, fighting to the last moment over the prey, over the supposed 'everything', in a literal descent into hell.

We live in a world of death that lurks on all sides. Death has the last word in all the kingdoms of nature. With death the curtain falls: everywhere life is grasped by the tentacles of that black octopus. 'Let us eat, drink and be merry; for tomorrow we die'. Yet subconsciously everyone knows and indeed is convinced that in this order of things, death is something unnatural, something strange, something impossible, and vaguely the divine promises penetrate into their minds, the allusions to a period in which death will be swallowed up, in which the temporal will be dissolved in the eternal.

This subconscious awareness is diverted by the theologians who hold out the prospect of a future heaven after the earthly death: *here* there is death, the cruel agony, the dance of the demons, but *there* you will find heaven with its eternal rest. But others know that this is a mystification; that if one accepts death in all its aspects here, then the consciousness of the personality cannot be maintained in the beyond either. That is why the light must flash penetratingly into *this* world. That is why a wise man once talked about 'eternity that must break into time'. That is why Aquarius, with its fiery

triangle, scourges, blazes and burns so that God might be born among men and death might be conquered. That is why the Holy One of God, Christ, descends into our world of death to teach us immortality. That is why we place the grave of our own being before the spirit and call: 'Arise, come out of your grave and allow Christ to shine over you'.

Jesu mihi omnia. The pupil takes up this call because he knows! He knows that Christ, who took shape in this earthly death in the man Jesus, gives the lost forces back to him so that by applying them he can taste eternity in time. So for us, the phrase 'Jesus is everything to me' is not just a devotional saying or a pious expression in the terminology of the Rosycross, but the joyful acceptance of the divine plan of salvation. It concerns a law according to which you must learn to live. That is why Christ says: 'Without Me you can do nothing!' If your behaviour, no matter how and where, is not attuned to Him who is the Lord of all life, your efforts will be doomed to failure.

You have within you a deep, humane, cultivated yearning for peace. But peace is impossible if, as a pupil, you do not enter the first circle by accepting Christ Jesus as He wants to be accepted.

'But', one might say, 'surely the work that is done for peace in this world is entirely in accordance with the words of Christ?' Certainly, people try to accomplish a great deal of work with sparks of the truth; but it is a Sisyphean labour, a childish game, even if it is occasionally quite endearing.

People demand peace while preserving everything! Of course, in addition to your 'everything' you would also like to have peace. That is your natural instinct, to remain undisturbed and alone with your prey. But there

are those who do not have everything by a long chalk and who want more, and there are millions who have absolutely no goods of this nature at all. There are millions who live and die in the utmost poverty and privation. Do you think that peace alone would satisfy them under these circumstances? There will be no end to the instincts and demands of nature in any human being until he is reborn in Christ Jesus. Then he will really start to live, strive and work according to the requirements of His liberating law. Then he will begin to see what causes lack of peace and will begin to assail the causes themselves.

In the centre of the round altar there were four figures enclosed by circles, the first of which was inscribed with the words: *There is no empty space.*

This means that you must say farewell to the delusions of the personality consciousness, to the self-made obstacles of separated existence.

As Paracelsus explained so clearly, every human being possesses a universal consciousness and a personality consciousness, the I. The I is the visible manifestation of the universal consciousness, just as the material sun is the visible manifestation of the spiritual Sun. With respect to the personality consciousness we are separated entities, egos, foci with the help of which the universal consciousness must grow. With respect to the personality consciousness we are lonesome wanderers, pilgrims, toilers and worriers in this world, whereas with respect to the universal consciousness we are participants in the whole omni-revelation. As far as the personality-consciousness is concerned our planet is lost in immeasurable space, while for the universal consciousness, all worlds permeate each other in a glorious unity.

There is no empty space!

With the personality consciousness in its as yet imperfect state, you are jealous and egoistic, hating others and totally confounded if somebody else precedes you on the path of development. That is why Christ descends into your disabled condition, to show you the possibilities with the help of which you can adjust your personality consciousness to the requirements of the universal consciousness to which you belong. That is why, as the Bible says, 'there is joy in heaven over one sinner who repents'. Again, this is not a mystical saying but just as naturally necessary as the bread you eat to keep your body going.

Everything we have been discussing so far explains *the yoke of the law* under which you sigh; it explains your state of slavery and all the tensions in the nadir of materiality. When will you be able to remove this yoke? When, as the initiate Paul said, you have become a law unto yourself; when you have fulfilled the law and have developed your personality consciousness according to its requirements.

Then you will be liberated from the circular course of things, the monotonous and sorrowful succession of things of which the poets sing. Then you will be able to push the round altar away so that the true self, the universal consciousness, can rise into immeasurable glory.

So how should you begin this great work? How must you fulfil the law and follow Christ on the path He shows?

Here too, you are not left in darkness, because before you radiates *the freedom of the gospel*; there lies the

Book of Books, as the third figure on the brass tablet of realisation. The attainment shines before you in the gospel as a consolation from a higher world; immortality blazing through all fields of matter and spirit - and the song floods towards you: 'Death, where is your sting? Hell, where is your victory?'

In the burial vault of Christian Rosycross; that is, in your deepest self, you divest the gospel of the jester's clothing with which it has been disguised and accept this tremendous assistance extended to you by God with your deepest esoteric understanding. At first glance this gospel seems to be a heavy burden; it weighs heavily upon you because it breaks you up completely, in accordance with its demands; it cleaves through your lower nature like a sword; it begins to fight, it burns you with the fire of its love until you have no resistance left, until you perish in the land of the lower trials.

And then - then victory comes. With the power of a hurricane the choirs jubilate: *Dei Gloria Intacta*, the glory of God is unassailable. Beyond time and space, above all lower nature, above the battlefield of your genesis there stands as an eternal certainty: the glory of God, the plan of God for the world and mankind, which is unassailable. Neither heights nor depths nor lengths can separate you from Him who gives you the victory; who has placed the power of victory within you as a seed, as a latent creative possibility.

The seventh side and the two times seven triangles now begin to chisel their values into your consciousness with the utmost clarity. What is the seventh side of your being? It is the power of the Holy Spirit, the source of the sacral plexus, which is stored within you; it is the higher creative power latent in nature. And there are

the two times seven triangles, the twofold power of the Holy Spirit, the two-edged sword that cleaves your lower life so that you can ultimately celebrate the feast of Pentecost, the soul's coronation feast, with which you conquer the death of the personality consciousness.

All this will be quite clear to those who have ears to hear. Those who have ears to hear this voice and eyes to see the light that manifests itself in the darkness, kneel down to thank the only mighty, only wise and only eternal God for His inexpressible love. *Dei Gloria Intacta.*

And in deep devotion, founded on esoteric knowledge, we pray the ancient prayer of the Rosicrucians:

*O Lord, all blessing and mercy radiate from your being.
With your finger you have traced the character of
nature,
and none can read it without having learned in your
school.*

*Therefore we, who see everything in your divine hands,
lift up our eyes to you since you will support us.*

*Lord our God, we shall not glorify you,
we shall not praise you, O King of Honour,
for everything originates from you and belongs to you,
everything returns to you and is revealed again
by your love and your power.*

Nothing can fall from your hand.

Everything must serve to your honour and glory.

You alone are God and no one else.

You do what you will with your mighty arm.

No one can evade you.

O, you all in all;

*you glorious Creator of something out of nothing;
live in me, that I may live in you. Amen.*

This vault we divided into three parts: the dome or heaven; the walls or sides; the floor or base. As to the heaven you will hear nothing more from us at this time than that it was divided into triangles, following the outline of the seven sides in the luminous centre. But what was contained therein, you, desirous of salvation, will, if God wills, soon behold with your own eyes.

Each side was subdivided into ten squares, each with its own figures and inscriptions which are here added to our treatise, reproduced accurately and faithfully.

The floor was also divided into triangles, but as the rulership and might of the inferior ruler were described therein, it cannot be given over to the misuse that the presumptuous and godless world would make of it. However, he who lives in harmony with the heavenly doctrine may tread without fear of harm on the head of the old and evil serpent, for which our time is well fitted.

Fama Fraternitatis R.C.

The Three Parts of the Burial Vault of C.R.C.

We have now traced the path followed by the pupil in his efforts to gain access to the mystery of the tomb, and we have gathered together by the round altar in order to understand the meaning of the strange maxims engraved on it. Now the Fama invites you to analyse this apparently oracular language, to study the essence of your deepest self so that you might unveil the mystery of your existence and walk the paths of the Father as a child of God, in accordance with your calling.

So first of all we would like you to consider *the dome or heaven*, which in macrocosmic terms refers to the higher realms, the threefold Solar Logos: Father, Son and Spirit; and in microcosmic terms represents the threefold ego: the human spirit, life spirit and divine spirit, and their links with the material body.

We would also like you to consider the *walls or sides*, which represent the cosmic structure of the plan of development within which evolution takes place, and the essence of your personality as its individual aspect: your ego's mode of operation in the omni-realisation.

Finally, we would like you to consider the *floor or base*, which represents true life within the limitations of coarse matter, for mankind as a whole and individually.

Let us first concentrate on the uppermost part and begin

with the question: What do you know of the worlds that surround us? What do you know of this cosmic mystery? Many hands try to grasp it. Theologians speak about God and Christ, about higher forces and heaven and hell with university-bravado but without any first-hand knowledge. Priests try to connect you with a world of which they know nothing. Spiritualists and clairvoyants wallow in the black vapours of the earth-bound, which cause sickness in both body and soul. And then there are the parapsychologists, those who want to make an academic science of the extrasensory, with professorships, lectureships and doctorates; those who want to explore the plan of God, the essence of God, with their intellectual faculty. There are the astrologers who, because of their links with the Persian-Chaldean culture in former lives, see everything in terms of aspects, planets and lunations. There are the pyramid fanatics, who try to explain the essence of God from the stones without any inner renewal. And there are people without number who search and search, grasp and grab for the unfathomable mystery without any result.

Yet these things must be known! It lies within the purpose of things that one day you will understand the hidden counsel of God. But there is only one way to do so: *What was contained therein, you, desirous of salvation, will, if God wills, soon behold with your own eyes.*

The vacuum between you and the unfathomable mystery is like a gossamer veil; the essence of things is nearer than hands and feet because it lives within you, because the plan of God is implanted in you too. Yet nothing could be so far away if you do not want to attune your life to the requirement of things.

The aspirant to the higher life who understands something of this requirement and applies it in this world as conscious freemasonry, perceives something of the uppermost part of the cosmic vault and something of his own sepulchral vault, as a reflection of the world at large. Worlds open before him and step by step he penetrates behind the veil. With first-hand knowledge he sees and understands the reality of the shining triangle in the centre and he says, 'Born of God, died in Jesus, reborn through the Holy Spirit!' He knows himself to have been introduced by the Son into the being of the Father, so that the fire of the Spirit might emanate from him. He sees how the light of this shining triangle, this threefold revelation of God, radiates on all sides in a sevenfold way. He knows the seven seals of God, the seven forces of the omni-realisation that reveal themselves to him as Gabriel, the sevenfold force that stands before God, when like Zechariah the priest, he offers the incense of his realised soul-powers for the world and mankind.

The pupil learns to understand the wonder of his own threefold spiritual light that is ignited by the light of God. The 'Open Sesame!' must be spoken by the human spirit, which surrounds the seed atom of the thinking faculty in the king's chamber. The human spirit is the white rose, the figure of John, the forerunner of the Christ in us. And when, as a result of its deed in the desert of real life, the seed-atom, mirror of the thinking faculty, slowly becomes clarified, then at a psychological moment the human spirit will have access to the world of abstract thought where the divine plan shines as a luminous triangle that manifests itself in a sevenfold way. There arises a conscious continuity of the ego with the world of abstract thought; the child John will soon

be born. And in her old age (for the struggle has been long and arduous), Elizabeth (the inner certainty that God the Father has sworn not to forsake the works of His hands), announces this birth to Mary, the inner revolution, the rebellion which results when the Christ touches us.

It is said that Mary was full of joy when she heard this and that the babe in her womb leapt for joy. It is the coming liberation of the life spirit which, born of the Father - the Divine Spirit - will come to the fore in the personality as a bearer of might. All this will undoubtedly be hard to understand. It is the language of the uppermost side of the vault, the philosophy of the Rosicrucians. It concerns the divine work of construction in this world. If you want to take part in this work, you will have to make an effort to understand these words of God.

Progress in the mystery school of the Rosycross cannot be made without knowing the language of the uppermost side of the vault and understanding the task that the human spirit has to accomplish in the great process of understanding this language. That is why all the dark forces strive constantly to isolate this centre of our contemplation, to veil it and chain it to our desire-nature. Just as in ancient Atlantis the dark forces isolated the material body from the etheric body, so they now try to isolate the whole personality together with the link formed by the thinking-faculty, from the ego, the threefold spirit.

The aim of this attack is very simple and it could easily be warded off if there were sufficient knowledge of these things. But do not see this knowledge as intellectual understanding; intellectual satisfaction is what people always want. The knowledge meant here is spiritual

understanding, towards which one grows through real life. It is this knowledge that is important, and hence the lament: 'My people are lost through lack of knowledge'. However, the pupil who is able, via the paths of God, to link the human spirit with the world of abstract thought, obtains universal knowledge, all-encompassing knowledge, knowledge in comparison with which the intellectual faculty is a mere caricature.

This source of knowledge will enable you to understand what is meant by the wall or sides of the vault. An exoteric investigator of the Fama once said, 'If each wall were really five feet wide and eight feet high, then it would be impossible to divide them into ten squares. This presents one with the dilemma that either the measurements given are incorrect, or the statement that this area was divided into ten squares has been made with a certain intention'.

Indeed, there was such an intention. If the pupil is able to succeed in consciously entering the world of abstract thought, he will discover that not only does a divine plan exist, but also a divine force. In the aspirant who has reached this point in his development, there is an influx of cosmic forces which penetrates right into the minutest fibres of his personality, filling him with a new life, an eternity in time.

These forces have different aspects; they can be utilised in many ways; various figures can be drawn with them and various mantrams pronounced; figures and mantrams that are faithfully given in the publications of the Order.

So, the sevenfold light of the triangle in the vault shines on the seven walls and manifests itself in seven times ten squares. This is a cabbalistic indication which expresses the concept of completeness, a constant influx

of cosmic forces made possible by the liberation from impediments. These forces are indicated by the cabbalistic concept of 'ten', which has to do with the influx of Vulcan-energy, based on the magical foundation of the pyramid, the square. This explanation is absolutely evangelical. If we are not mistaken, it was Rudolf Steiner who drew attention to the fact that whenever the Gospel of John refers to 'the tenth hour', this always has to do with the influx of cosmic forces. When the Christ finds His first disciples it is said, 'and it was then about the tenth hour'.

The seven times ten squares, the seventy forces, are also found in the gospels as the seventy disciples who were sent out to try what they had learned. This raising and perfecting of the personality is the result of the magic miracle that the pupil performs; the seventy squares, the seventy disciples, the seventy forces, drive him to the third part of the vault so that, led by the luminous triangle with its sevenfold radiation, he might construct his own building with these figures and maxims.

The floor was also divided into triangles, but as the rulership and might of the inferior ruler were described therein, it cannot be given over to the misuse that the presumptuous and godless world would make of it. However, he who lives in harmony with the heavenly doctrine may tread without fear of harm on the head of the old and evil serpent, for which our time is well fitted.

These words bring the reader to the foundation of real life, with feet firmly planted in this region of death and destruction. The light of the triangle is reflected into this world: 'As above, so below'. With the help of this

light you will be able to transform the below into the above.

The initiate does this work with the aid of the seventy mighty forces that have grown within him, following a system that is totally attuned to the reality of things, the reality that the foundation from which your edifice must rise is entirely in the grip of the lower rulers, the forces of the abyss, negative values that by nature work against all genesis.

This holy method is unassailable, extremely dynamic and all-conquering. It is an heroic task to make use of it. It is the task of heads, hearts and hands. It is a struggle carried out with the fire of Goodness, Truth and Justice, with the seven flames emanating from the triangle.

With the help of this perspective we have placed before you the great work, the work of love. We pray that one day you too will be able to enter the burial vault of Christian Rosycross and behold its three parts in their radiance.

Nearer than hands and feet there is a power that goes out to you in longing; it is the heavenly antidote with the help of which you will be able to trample without fear or concern upon the head of the old and evil serpent. Then you will be able to join in the choir of the Vulcanids in the play *Perseus*: 'Gloria, gloria in excelsis Deo. In Him is the harmony of a million things.'

In each side there was a door which led to a chest containing divers things, including all the books we already possessed, as well as the vocabulary of Theophrastus Paracelsus von Hohenheim, and those works which are still used by us and from which we daily honestly inform others. We also found his traveller's guide and biography, from which the greater part of this treatise is taken.

In another chest were mirrors of various fine qualities, while elsewhere were little clocks, burning lamps and also some wonderful, ingenious songs. Everything was done to the end that, if the whole Order of the Brotherhood were to become extinct, it could be restored again through this one unique vault, even after many hundreds of years.

Fama Fraternitatis R.C.

The Dictionary, the Traveller's Guide and the Biography of Paracelsus

You will certainly be aware that the veil in the Temple of Jerusalem was torn in two when the Christ made His sacrifice for the world and mankind on the Place of the Skull. It is also to be hoped that you are aware of the deep esoteric significance of this event. At the moment when Christ's being was connected with all of us through His blood-sacrifice and the words later spoken by Paul, 'in Him we live and move and have our being' became fact, the exclusive position of the Levite priesthood was destroyed. Formerly, only the high priest could enter through the veil into the Holy of Holies, but through Christ's deed it was opened to every human being who wished to enter the temple of attainment. From then on there could no longer be an exclusively privileged priesthood acting as an intermediary between the invisible and the visible, as a connecting factor between God and man, but since that moment initiation, liberation, the sonship of God became possible for every human entity who wished to find unity with Christ. Through this divine act the old testamental priesthood was dethroned for good; all of us were given the high rank and courage of kings, and individual priesthood became

a fact.

With a flash of lightning the veil is torn in two, and we find ourselves back in the desert of this life, and we hear the voice of Christ: 'Without Me you can do nothing.' That is the language of Christianity.

Those who do not know Christ, who do not understand Christianity, look for an idol, calling it their church, their party, their bridge club, their sport, their child or their Rosicrucian Society or whatever else it may be, according to taste. And your idol makes you lie, deceiving yourself and others. You pretend to be a human being, but in fact you are an animal.

Many have reproached us over the years for deviating from the path of the Rosycross, saying that our gnosticism was of our own invention and that on certain important points it was in contradiction to what was taught elsewhere. Indeed, many people have spoken and written about the Rosycross, but it would have been better if they had not; just as so many people speak about Christianity and make a blasphemous caricature of it.

If you want to approach the *Fama Fraternitatis* then you have the right to hear the truth. That is why we have always felt this calling as a whiplash and never ceased saying that Rosicrucian philosophy never was and never will be anything else than the Christianity of reality; nothing else than *a grain of seed sown in the heart of Jesus*, as the Fama so beautifully puts it.

The task, the method, the aim of the mystery school has changed completely since the days of John the Baptist. The mystery school of the Rosycross does not want to be an intermediary between you and the divine mystery; indeed, this is not even possible any longer. Everything you may have been told about this is stu-

pidity and shows a lack of elementary knowledge of Christianity. You will find proof of the fact that our sole aim is to transmit to you the original intention and divine clarity of the primordial wisdom of the Rosicrucians in the following text from the Fama:

Everything was done to the end that, if the whole Order of the Brotherhood were to become extinct, it could be restored again through this one unique vault, even after many hundreds of years.

If all esoteric wisdom were somehow to disappear, it could be reborn out of our own being. The Rosycross therefore seeks only to help you, in infinite love, to see and know yourself as a child of God.

The wisdom of God expresses itself in His creation. Much has been taught to humanity about this divine wisdom, but no one has ever understood it until Christ began to shine in his life and he experienced His words: 'You shall love the Lord your God with all your heart (love), with all your soul (the deed), and with all your mind (higher knowledge).' 'No one has ever seen God but the Son who is in the eternal heart of the Father, who has declared Him to us.' In the Son you can experience the Father.

So the wisdom of the Rose and the Cross, as the synthesis of Christ, can never be perceived and understood even if you study all the literature, until regeneration has come about in your life. The fact of the matter is that all wisdom has disappeared for you; no trace of the Brotherhood of the Light remains for you, and yet it lies buried in your deepest self. It is this treasure that the Fama seeks to show you. It cannot explain it to you but is intended to indicate it to you so that, should you realise what wondrous riches lie within you, you might

set your hand to the plough and start working, willing to grasp the weapon that will conquer the 'kingdom within you'. We would now like to describe in more detail the treasure hidden within you, following the indications given in the Fama.

If in the manner described in the Fama, you could reach the point where the luminous triangle in your being (i.e. that within you which is conscious of the Father) began to reveal itself at the top of the burial vault (the summit of the mystery of your deepest self) as Goodness, Truth and Justice, you would experience a wonderful enlightenment. The lights of the triangle would manifest themselves in a sevenfold way; you would see your being shining like a seven-branched candelabrum in the sanctuary of God. The divine light within you would spread along the seven sides of the vault and unfold your sevenfold nature like a book. You would discover that each of your seven vehicles has a key with which you could fathom all its secrets:

In each side there was a door which led to a chest containing divers things, including all the books we already possessed, as well as the vocabulary of Theophrastus Paracelsus von Hohenheim, and those works which are still used by us and from which we daily honestly inform others. We also found his traveller's guide and biography, from which the greater part of this treatise is taken.

When we study man's wonderful constitution with the help of esoteric philosophy, we discover that we possess a treasury of knowledge concerning these things. Much has been revealed to us over the centuries and many remember the emotion that overcame them when they came across these pearls of wisdom for the first time.

The pupil has received an insight into his sevenfold constitution of the utmost value, and the deeper he delves and the more light he can develop in his triangle and send around the seven sides, the more he will discover of the mighty mystery of God that lies hidden in His creation and in His creature. Indeed, he possesses many spiritual revelations into which he is able to delve, and he discovers that many others also have them as positive possessions.

And yet, although this gives him profound happiness, something essential, the most important thing, is missing. What he lacks is the *Vocabularium* or dictionary, the *Itinerarium* or traveller's guide, and the *Vita* or biography of Theophrastus Paracelsus von Hohenheim. The dictionary, the traveller's guide, and the biography: these are the greatest treasures discovered by the brothers of the Rosycross in the vault of C.R.C. It is the treasure they use daily, in pure heart and mind, and from which most of the communications of the true brother R.C. are taken.

Undoubtedly you will already have realised what the dictionary, traveller's guide and biography contain, for after all it is amazingly simple. The key to this wisdom is preserved in the symbolic name: *Theophrastus Paracelsus von Hohenheim*. We receive the dictionary from *Theophrastus*, the interpreter of God; we receive the traveller's guide from *Paracelsus*, the exalted one; the true life is described for us by *von Hohenheim*, the man who dwells in the high house, the stronghold of Mont Salvat.

If you live 'the life' in conformity with God's demands; if you follow the path of Him who says: 'Be My followers', then a new being will grow within you: Theophrastus Paracelsus von Hohenheim, the interpreter

of God, the faithful executor of His will who, after completing his pilgrimage, arrives in Hohenheim, the city on the mountain.

You cannot buy this dictionary or discover it in old libraries; you cannot read this traveller's guide with your material eyes, you cannot reach the high place on Mont Salvat with any modern means of transportation. It is the threefold revelation of God that becomes a reality within you as an actual expression of the seven sides of the vault: Theophrastus - the plan of God implanted in you; Paracelsus - the journey accepted - dying in Christ; and then the regeneration by the holy fire on Mount Hohenheim.

So all the mysteriousness of those who pore over secret books falls away. God Himself breaks into the being of the weary pilgrim to lead him into the eternal sunshine. The modern initiates radiate something of this sunshine into the darkness of this earth; it is the light of the priesthood they have attained; it is Theophrastus Paracelsus von Hohenheim. This man, that one day you yourself will be able to make speak from your own being, is not an intermediary, not a priest of the old ordination, who promises to lead the layman into heaven. He is the light-bearer in the desert of this world, who gives evidence of the light, the light of God.

So before our eyes the miracle unfolds:

In another chest were mirrors of various fine qualities, while elsewhere were little clocks, burning lamps and also some wonderful, ingenious songs.

The doors glide back behind the walls and we see the polished mirrors of the virtues; in other places we hear the silver bells of soul-beauty chiming noble tunes; we

see the burning lamps of the *Virgo Lucifera* that border the path of attainment, and we read the wonderful, ingenious maxims that explain to us the things of eternity.

We see the seven doors of the divine microcosmic mystery rise upwards as a seven-branched candelabrum in the Temple of God. The first door connects us with material reality in which our construction must be founded. Through the second door we see how essential this work is for the path of spiritualisation, and how the principle of fruition is revealed. Through the third door we see richly filled sources of dynamic power. And the way leads through the fourth door to the life of Paracelsus: the sublime, full experience of life. Via the fifth door, the dictionary, higher reason comes to enlighten us. Via the sixth door, the traveller's guide, we become prophets in the house of God. Via the seventh door, the life itself is grasped: 'Holy Spirit, come over us!'

And when the great journey has come to an end and the *Consummatum est* is pronounced, the veil is torn in two with a clash of thunder, and in the burial vault of C.R.C. the temple of God radiates in full splendour; and the ark of His eternal covenant with His children becomes visible as an opened book: *Theophrastus Paracelsus von Hohenheim*.

We still had not yet found the dead body of our godly and wise Father. So we pushed the altar aside and were then able to lift a heavy brass plate. Beneath it we found a fair and noble body, intact and without any trace of decomposition, in full ornament and attire, depicted here as exactly as possible.

In his hands he held a little book called T., written in golden letters on parchment that is now, next to the Bible, our greatest treasure, and that to be sure may not thoughtlessly be delivered to the judgement of the world.

Fama Fraternitatis R.C.

The Book T

There are things in life, values in the material and immaterial worlds, that cannot and may not be exposed to the criticism of incomplete human beings. There are forms of criticism that are deadlier than the most poisonous venom and heavier than millstones. Just as the delicate spring flower unfolds its beauty in its pure and joyous urge for manifestation and is thereby endangered by the freakish temperature changes of early spring, so criticism can destroy the hymns of truth through sharp dissonance which tears the soul-vibrations and hampers the development of the growing soul-consciousness.

The world-builders with their pupils and companions, the workers in the forge of this world, all those guardians of the tender flames of the newly manifested light of wisdom, know how smouldering criticism can extinguish the growing life and paralyse all energy. That is why the way of a pioneer is the way of a hero, and his struggle is a hero's struggle. The work in the service of the Kingdom of the Light has hardly begun when it is pounced upon by the wolves of criticism; the criticism of ignorance, the criticism of those who are jealous, the criticism of those who hate and are arrogant; all of them come in their legions to suffocate the new revelation.

The older workers are familiar with this struggle

against the *lapis spitalauficus-makers* as they are called in *The Alchemical Wedding of Christian Rosycross*; those who penetrate into the mystery school with all kinds of motives except the essential one: the search for the light and the inner urge to use it to liberate mankind from darkness. When the Christ, God in the flesh, begins His work, one hears the voices of the 'elite' who with a smile of contempt and a shrug of their shoulders sneer: 'Can anything good come out of Nazareth?'

So if you are aware of anything concerning this heroic ministry and its dangers, you will understand that the revelation of the light in this world cannot just be poured out in a negative urge of love, to be defiled by the feet of the *lapis spitalauficus-makers*, but that the Brotherhood of the Light must follow a strategic plan that is expressed, for instance, by the familiar words: 'God's mills grind slowly, but they grind exceedingly fine,' and 'God does not forsake the works of His hands.'

You will have to understand that mankind really is encircled by the Christ-Hierophants and that, in accordance with cosmic laws, these forces will be employed to secure victory. Whenever truth reveals itself to mankind, it does so in a certain manner. It does not pour itself out completely, even though it is omnipresent; for the majority, it illumines only one part of the path, although the path can be known completely. The Bible says of this: 'In Him we live and move and have our being.' Do you know anything of this? Do you see anything of that Christ and His power? Do you realise that you are in Him?

You will know nothing of this and see nothing of this until you raise yourself to this truth, penetrate to it, experience something of it. This experience will then be a reality for you, and all the rest will be veiled; you must

leave it alone. If you were to receive anything without being ennobled to it, it would damage you, it would burn you. That is why, if you ask nevertheless, you are told: 'You will understand it later.'

People are not all at the same stage of spiritual development. One will have utilised the opportunities given him in the past more than another, and will therefore be in a position to reach that 'understanding' sooner than those coming after him. So there is a wisdom that is understood by some; there is a light that is seen by some, and there is a life that is known by some.

Those who stand outside see a wonderful progression in the lives of those few, a deed which they themselves are not able to carry out. This makes many of them mad; it makes them malicious, and they attack with their criticism and their other methods of combat. Then the pioneer must prove whether he is strong enough or whether he too is a *lapis spitalauficus-maker*, a vaunter; he must prove whether he can stand the trial of strength; whether he can remain strong in the storm of violence that descends upon him.

One part of the universal truth has been revealed to mankind, and that truth is being violated. The dark forces have grasped it, disguised it in jester's clothing and harnessed it to their carriage in order to camouflage their evil cargo. As the truth, imprisoned, cannot express itself fully, it has become a means to pinion the masses in the grip of ignorance. And yet this strategy, this sacrifice of the truth, this allowing itself to be taken prisoner even by the evil beast, is the victory, for the truth itself cannot speak and be anything else but the truth, and hence it gains the victory.

So we bring you good tidings of great joy which one day will come to all people: to those who are fulfilling

the already revealed truth as it shines in the Word of God and to those who cause the Gospel of Goodness, Truth and Justice to speak through them, not only with their mouths but simultaneously with their heads, hearts and hands, as hammer-strokes in the forge of this world. All these will be carried along into a new revelation. 'Behold, we bring you good tidings of great joy which one day will come to all people, for unto you is born this day the Saviour, Christ the Lord.' And He was wrapped in swaddling clothes and laid in a manger in the cave of birth, so that this 'God out of God' might lead us from the depths of the earth to Salvat's top.

This Christ manifests Himself to us in many forms of ineffable glory. In one of His expressions he stands in this world as Perseus, the valiant hero who speaks the fiery words: 'You will be broken by me.' In another form He is, for the pupil, the tender child wrapped in swaddling clothes, lying in the manger, protected by His mother's loving arms against the sinister attacks of criticism. The pupil who really wants to be a shepherd of the poor, beaten and trampled flock, folds his hands in speechless adoration and hears the song of the angels: 'Glory to God in the highest, and on earth peace to all men in whom He is well-pleased.'

Do you understand that this is something altogether different from all the prattling about the winter solstice? Do you understand that in this way you can celebrate your Christmas with Him Who is the life and the soul of everyone? Do you understand now that you have read something of the Book T., the Book Theos, the Book of God, which after the Bible, after the revealed truth, is our greatest treasure? And do you understand that such an individual possession, such a unity, cannot be exposed to the criticism of the world?

In his hands he held a little book called T., written in golden letters on parchment that is now, next to the Bible, our greatest treasure, and that to be sure may not thoughtlessly be delivered to the judgement of the world.

Who is the man who holds this parchment in his hands? He is the symbolic prototype of the pinnacle of human attainment who in the burial vault of the nadir of life is able to accomplish the work.

There is a death that involves no horror; there is a death that shines in a wonderful lucidity; there is a death that makes one overflow with jubilation; there is a death full of the majesty of the resurrection. You can celebrate this death, which is the victory itself, if you are able to push away the heavy bronze plate which is produced out of a synthesis of Venus and Jupiter. We would ask you not to understand this in terms of esoteric science, for you already know so much about Venus and Jupiter. You see these two bright lights of our solar system shining majestically in the star-filled night sky and you think of your astrological problems. But what you should actually experience of these two forces in your own being escapes you.

These two forces, which together form the heavy brass plate, are the ones that symbolise and dominate your blood. Your blood is your life; your blood is your natural instincts; your blood is your self-maintenance; your blood is the red delusion. Your blood is the basis of your existence, the seat of your soul. It is your whole self as it is manifested in the nadir of this life; it is the consciousness of your personality. You must know how to push away this heavy plate of self-maintenance; you must dare to sacrifice this precious fluid, drop by drop,

for the world and mankind. You must be willing to give everything you possess. And as for him who does not want to die this daily death: 'whoever is not willing to lose his life for My sake, cannot be My disciple', says the Christ.

In order to remove this heavy plate, you must first displace the round altar, you must fulfil its task, assimilate its wisdom. One of the maxims on the altar was: *Jesu mihi omnia*. You must be ready to follow the divine Christ who manifested Himself as the man Jesus, on the path that He seeks to show you: *Jesu mihi omnia!*

What is that path? It is the path of the cross; the daily sacrifice in the struggle for Goodness, Truth and Justice. This path leads us to the heavy brass plate; you creep on your knees through the mud of your existence; following the way of the cross, you mount the hill of Golgotha. The hammer-blows resound, forming a sinister accompaniment to the blood-sacrifice. The heart's-blood drips constantly on the thirsty hill.

And, O God, the plate gives way! Death becomes a jubilant song of radiant delight. The light of the resurrection shines like a sun, and we find a fair and noble body, undamaged and eternal, in all its beauty and with all its faculties. Ignited by the Spirit of God and having died in Christ, the true self stands before you, the image of His image, with the book T. in his right hand, reborn through the Holy Spirit. A grain of seed shown as a golden treasure in the heart of Jesus.

So here we have explained the deepest experience of the Brothers of the Rosycross. We have placed before you the facts of salvation, which are engraved as golden letters in the Book T., the Book Theos, the microcosm which has been vivified once more. We hear the joyful

sounds of the angels' song and the dramatic chorals of the hill of Golgotha; but we blend these with the majestic choruses of the morning of the resurrection: 'The Lord is truly risen!'

However, you have not yet come that far. Our inner vision has enabled us to show the future to you, but the temple-tomb of C.R.C. is still hermetically sealed for you. And on its doors is chiselled: *After a hundred and twenty years I shall open.*

What is the meaning of this? The meaning is that before you can enter, you will have to celebrate the feast of Pentecost, the Jupiter feast. You will have to make the fire of creation burn in this world as a concrete deed in Goodness, Truth and Justice. That is why we hear the cry of Salutaris from the play *Perseus* thundering at mankind: 'You will be broken by Me!'

At the end of this book stood the following Eulogium:

Christian Rosycross, a grain of seed sown in the heart of Jesus, was born to a noble and much respected German Rosicrucian family. As a great man of his century, he was called to divine revelations, endowed with an extremely sensitive imagination and indefatigable energy, and admitted to heavenly and human mysteries. On his journeys to Arabia and Africa he collected treasures surpassing those of kings and emperors, for which the time was not yet ripe, and which will have to be rediscovered by posterity. Having put these treasures in a place of safety, and having made his most faithful and close friends inheritors of his knowledge and also of his name, he formed a small world, the rotations of which were in harmony with those of the great world.

Finally he wrote this compendium of all past, present and future events. After having done so, and when he was more than one hundred years old, he returned his enlightened soul to God, his Creator, with the embraces and last kisses of his brothers. This he did, not because of any illness, which he had never experienced in his body and which he would never have allowed to disquiet others, but having been called thereto by the Spirit of God. He, our highly venerated Father, our loving Brother, our most faithful Predecessor and our most loyal Friend, is hidden here by his friends for one hundred and twenty years.

Underneath were the following signatures:

- 1. Father A., Brother R.C., elected as head of the Brotherhood;*
- 2. Father G.V.M.P.G.;*
- 3. Father R.C. the younger, heir of the House of the Holy Spirit;*
- 4. Father F.B.M.P.A., painter and architect;*
- 5. Father G.G.M.P.I., cabbalist.*

And of the second circle:

- 1. Father P.A., successor of Brother I.O., mathematician;*
- 2. Brother A., successor of Brother P.D.;*
- 3. Brother R., successor of Father C.R.C. with Christ triumphant.*

At the end was written:

*We are born of God,
in Jesus we die,
through the Holy Spirit we are reborn.*

Fama Fraternitatis R.C.

The Eulogy from the Book T

Within the walls of the forecourt temple of the modern Rosycross one finds a strikingly heterogeneous group of people. If we were able to divide them according to their creeds, convictions, ways of thinking and political views, we would discover an incredible variety. We would be amazed at how divergent the mentalities are of those who come together there as a group. If you have ever wondered whether the Rosycross exercises a particular influence on the general public, and whether it could induce people to detach themselves somewhat from some of their material and intellectual habits, then you will find your answer in the diversity of that group.

The forecourt of the Rosycross is such a varied community that you would not find it in any other group, church or society of any kind. Religiously, intellectually, socially and politically, nearly all groups and classifications known in modern life are represented there. If you think about it you will realise that there is no question of coincidence in this, but that it is the result of a consciously and intentionally invoked influence. The magic of the Rosycross has penetrated into all aspects of society to accomplish its regenerating work, and without ever realising it you will often come into contact with this influence, working with it and even serving it.

In this respect, all things work together for the good.

Do not think of a formidable, illegal organisation, for there is no movement that works as openly as the Rosycross; and when brothers of the Rosycross operating in very different fields meet and recognise each other, even they are often amazed at the simplicity and ingenuity of Occidental magic.

So we are directing ourselves to people of very different natures and spiritual needs, but who nevertheless form a group with the help of which we can accomplish a great task; the task of developing forces that will lead either to your fall or to your resurrection. And we are extremely glad that you are touched again and again by the magic of the Rosycross.

Do not think that we are just saying this for the sake of mystery-mongering. We are averse to any secretiveness, for we have to proclaim only one thing and that is: Jesus Christ in His true form.

We know you; we know you all! Friends, interested persons and enemies, we know you! We know you, reformed brothers and sisters who are tortured by exoteric theology because it is a food you are unable to digest. We know you, Calvinistic friends who have spiritually died through the crystallisation of your churches. We know the Roman Catholic friends who, freed from incense-delusions and right through all the priestly vestments and intoning of rituals, are beginning to perceive the mouldy skeleton of their mother church. We know all of you who, already free from your churches, feel loneliness and dissatisfaction gnawing at the gates of your soul. We know all of you who, wishing to confess and experience Jesus Christ, are seeking a group in which you can pour out your love for Him. We know you, humanists of various kinds, who with your purity, your love of mankind and your sacrificial nature, never-

theless feel as though you are drunkenly staggering through the world without security or positivity.

We also know the theologians who read this with repugnance in their hearts, because they learn with dismay about a lay-theology developed by the Rosycross, a knowledge of God, a Gnosis, in which they do not participate and in which they can never graduate, because it is a knowledge and a power intended for all. We know you, orthodox worshippers, who believe yourselves to be still so strongly bound to your churches and only want to examine whether our words conform with your own conceptions.

Whatever your qualities, you are all connected with us and we call you friends. We surround you with the magic of the Rosycross and bring you our message, and fulfil our task with regard to you. We bring you a Christ whom you do not know, or in any case do not want. We bring you this Holy One of God who is imprisoned by the forces of this world and brought to an earthly justice which is altogether in conformity with the mentality of the blood-thirsty horde, and with this horde you cry: 'His blood be on us and on our children'. And that is the magic of the Rosycross: to make you say, cry out or hiss the mantram: 'His blood be on us and on our children'.

Millions of our fellow-men go their way in ignorance. They have sunk so deeply into the nadir that our insane culture is accepted by them as a matter of course. They do not know the Christ in His true form; they do not know Him who descends into the being of the man Jesus. His being and his doctrine have been brought to them in a mutilated form; the groups that call themselves His church have betrayed Him. That is why thousands now pass through the temples of the Rosycross from all

spheres of life, so that they can be placed before His stupendous demand and His reality.

There are only two ways in which you can react: you can either accept him and His demand and reality, with all the consequences, or shout: 'Crucify Him!' If you try to remain neutral, you will be carried along in the maelstrom of things and inescapably you will come either to a fall or to a resurrection.

'His blood be on us and on our children!' And the only important thing now is to connect you consciously with this certainty. Esotericism makes it clear when and how the Christ-Spirit united itself with us all. The blood of the Christ vibrates in all mankind, no matter whether you react with a curse or with grateful acceptance; in total ignorance or with nauseating cowardice.

Christ's blood brings you to a dynamic experience of reality; the reality that there is only one way of saving the world and mankind: the way of blood-purification and blood-renewal in Christ; or, to express it in terms of gnostic science: through the Alchemical Wedding of Christian Rosycross, through the alchemy of the Rosicrucians, through the fire of the triangle, through the sevenfold power that is in the luminous centre.

Does that mean that Rosicrucianism consists entirely of consciously applied Christianity? Yes, it does! So does the whole of Rosicrucianism seek nothing other than to know Jesus Christ and Him crucified? That's right! Does the Rosicrucian movement regard itself as a sort of evolved church, cleansed of certain stains? No, a thousand times no! The philosophy of the Rosycross emphatically states that the confession of Christ to the full extent of the divine requirement is only possible if one knows the Gnosis of mankind's manifestation; if one understands the divine plan for the world and mankind.

In the language of the gospels this knowledge is connected with Peter, the one who knows the plan. That is why Christ says of him: 'Upon this *petra*, upon this rock, I will build my community.' With this help from God man will one day, as priest-king, proclaim the great works of God. So this knowledge of the plan is not an end in itself, but a means with which to carry out God's commandment: 'Be ye therefore perfect as your Father in heaven is perfect' and, 'Be ye followers of Me.'

We cannot help it that so much powerless and imitation Rosicrucian philosophy is propagated throughout the world. When we return to the source of the mysteries of the Rosycross, to the Spiritual Testament of the Brotherhood of the Rosycross, we discover the truth. Thanks be to God, this testament has come to us in a veiled form, veiled with great wisdom in order to prevent the dark forces from mutilating this language or rendering it powerless through the practices of theologians.

We would now like to place before you the eulogy from the book T., the song of praise at the end of the book, with its final words: *We are born of God; in Jesus we die; through the Holy Spirit we are reborn*, and its all-explaining beginning: *Christian Rosycross, a grain of seed sown in the heart of Jesus*.

When the pupil of the Rosycross has immersed himself in the divine plan and something of this invincible knowledge has been established within him as a rock, as a *petra*, then he knows, not only as a result of intellectual study, diploma knowledge or examination results, but with inner knowledge, all-encompassing knowledge, in and through his blood: We are born of God. From Him and through Him are all things and to Him all things return.

There is no question here of a refined, devout confession: 'God is great', but of the might of *that* which cannot be spoken but which reveals itself to the pupil in the majestic glory, the sublime wisdom, the rainbow colours of its plan of genesis. It is experiencing the divine love impersonally with the soul, with the heart, with the mind.

When the pupil of the Rosycross pronounces the mantram: *We are born of God*, he knows that the plan of God, of which he is enabled to understand something, gives him a task; the plan of God must proclaim itself through him; it must grow within him and come to maturity.

Therefore, he knows that he must follow Jesus in whom the Christ revealed Himself. He knows that he must lose himself in Jesus, must die in Jesus, that he must follow Him who, by taking on human form, humbled himself and became obedient unto death, yes, even to the death of the cross: 'in order that, at the name of Jesus, every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Christ Jesus is Lord, to the glory of God the Father'.

In this way the pupil unites himself with his way of the cross through the night of time in order to secure within himself the light of God, because he knows that only in this way, only through this sacrifice can the regeneration, the rebirth through the Holy Spirit, be manifested in the life of man and the world.

So man is a grain of seed, a principle of wonderful life, without beginning or end. We perceive the forces that are implanted in this grain of seed; we perceive its divine Creator, its calling and its divinity. It is a grain of seed that one day, after it has manifested itself, will be able to feed the hungry. We sow this grain of seed

in the heart's blood of Jesus Christ, and the great wonder of revelation begins:

Christian Rosycross, the follower of Christ, develops his dynamic faculties, the roses, on his way of the cross in the service of Goodness, Truth and Justice; Christian Rosycross, born to the noble and illustrious offspring of God and through indefatigable labour and divine revelation admitted to treasures surpassing those of kings and emperors, gathered on his travels through true life and transmitted to us as his heirs; Christian Rosycross who, at the age of more than a hundred years, completes the realisation of his sacrifice, and having been called by the Spirit of God, is kept hidden here for a hundred and twenty years and surrenders his soul's blood for everyone, to everyone.

The philosophy of the Rosycross: a grain of seed sown in the heart of Jesus, a soul power emanating from the plan of God, died in Christ Jesus, having become a dynamic power, an inheritance for all of us, in the regeneration of the Holy Spirit. May that blood come over us and over our children!

At that time Father O. and Father D. had already died. But where are their graves to be found? We have, however, no doubt that our eldest Brother has been buried in a special manner, or perhaps has been hidden as well. In addition, we hope that this our example will incite others to trace with more diligence their names, which we have made known for that reason, and also seek the place where they are buried. They are still remembered and renowned by the very old because of their knowledge of the healing arts. Thereby our Gaza may perhaps be enlarged or at least better explained.

Fama Fraternitatis R.C.

The Secret of Gaza

There is an old and profound story, the story of Samson as told in the book of Judges in the Old Testament. If you read it in the light of esoteric knowledge, the history of mankind unfolds before your eyes with all its tensions, its darkness and light, and with all its tragedies. We would like to entwine something of this history with your soul in order to immerse you anew in the beauties of the *Fama Fraternitatis*.

We see before us Samson, who was a Nazirite, a blessed one who had risen from the masses; a man whose marvellous strength lay hidden in his hair. He had seven braids symbolising the sevenfold power of the Holy Spirit, the full creative power, the power of epigenesis that lay spread around him like a cloak. This blessed man goes out to the city of Gaza, the city of the Philistines.

The city of Gaza is well known to you; it is the city in which you live, the world in which you live sunken in darkness. It is the city with hidden powers; the city in which one day, when you discover the powers hidden in Gaza and use them in the right manner, an enormous stronghold will be erected. Yes, the secrets of Gaza are great and profound; they are very difficult to unveil. You would encounter many obstacles if, as a blessed one like Samson, you were to go to Gaza to pass

judgement on the Philistines. You would perish just as he did, but in doing so you would also celebrate your ascent, thanks to the secrets of Gaza.

Gaza is a city in the land of the Philistines and you know this land; you know it very well. It is the land of black darkness, the land of lower bondage, of the monstrous life. These dark forces have overpowered Gaza so that its secrets cannot be discovered, except by the sacrificial deed of a hero, a Nazirite, a blessed one of God.

And behold, Samson goes out, full of the power of Christ, and adorned with his cloak of golden hair he arrives in Gaza. He whom the Philistines fear as they would a viper; he who has raged against them like a fury comes to meet them in their strongest place. For it is a fact of which you should be fully aware, that the most beautiful, the purest, the profoundest mystery is the first to be taken prisoner by the evil hordes, the one most fiercely entangled and the one most violated.

The city of Gaza, the city which is full of the mysteries of God and in which the most glorious spiritual riches are born and preserved, is the place where the Philistines rule, their strongest settlement. The Nazirite of God goes out to Gaza... and behold, he is inflamed by a great love for the Philistines, for all those who sought to kill him, full of hatred and with eyes aglow with their lower blood instincts.

‘And Samson went to Gaza, and saw there a harlot, and went in to her’. Please do not see this quotation as a perverse love story. This strong one of God seeks the eternal birth-giving principle in infant-mankind sunk in filthiness; he goes in to them in order to purify them with the love of Christ. He does not want to speak to them from above their level, as one consecrated to God,

and lash them with his power. No, he unites himself with them, as one of them.

And while Samson is showing his love, the guardians lie in wait for him at the gate of the city ready to kill him. But with his strength he breaks down the gates of the city and goes free. His declaration of love has so far been in vain.

With great intelligence he ventures upon a second attempt: 'After this he loved a woman in the valley of Sorek, whose name was Delilah.' 'Delilah' means the weak one, the tender one. Here again, in a heroic effort, Samson seeks out the most marked, the most sensitive side of those bound to the earth, and in the valley of Sorek tries, with all his love and intelligence, to fulfil his calling in the arms, the polyp arms, of Delilah.

But the receptive nature of this tender woman is like a pool of evil; the breath of death causes her breast to rise and betrayal gleams from the blurred mirror of her mind. The lords of the Philistines came to her and said: 'See wherein his great strength lies and by what means we may overpower him, that we may bind him to subdue him; and we will each give you eleven hundred pieces of silver.' And Delilah seeks out his strength in order to betray him. Three times she tries, and three times Samson drinks the bitter cup of betrayal.

But his love is stronger than his aversion. As he cannot win her sincere love in any other way, he decides on a sacrifice. Once again, do not see this as a cheap hysterical tale of a man who throws himself away on someone unworthy. Samson's behaviour should be seen as the pure sacrifice of the holy one of God, in the love of Christ Jesus: 'Samson told her all his mind and said to her: a razor has never come upon my head. If I be shaved, then my strength will leave me, and I shall

become weak and be like any other man. When Delilah saw that he had given her his whole heart, she made him sleep upon her knees; and she called a man and had him shave off the seven locks of his head, and his strength left him.'

In this way the holy one of God, the blessed servant of the Most High, sacrifices all his creative power, all his holy spiritual power, for the world and mankind. He empties himself into the unworthy so that one day this sacrifice of love may unveil the secrets of Gaza.

But the tale is not yet finished. In fact, only now is it really underway: 'Then the Philistines seized him and gouged out his eyes, and brought him down to Gaza, and bound him with two bronze fetters; and he ground at the mill in the prison'.

The scornful laughter resounds and the money tinkles in the lap of Delilah, the weak one. The strong one of God is mutilated and the clear gaze of victory taken from him. Bound to the Venus copper of the lower instincts he is driven into the treadmills of the prison of this world, in Gaza, in the midst of the great mystery. Goodness, Truth and Justice are chained in the hellish caverns of the evil horde.

But hardly has Samson's hair been shorn when it begins to grow again, and now Samson plans another sacrifice, the greatest sacrifice it is possible to make. He will no longer offer a love that asks to be loved in return; he will no longer pour out his love sacrifice on the perverse manifestation of Delilah, but will embark on a deed of love that will break what is unholy:

'When the hearts of the Philistines were merry, they said, 'Call Samson, that he may make sport for us'. So they called Samson out of the prison, and he made sport

before them. They made him stand between the pillars; and Samson said to the lad who held him by the hand, 'Let me feel the pillars on which the house rests, that I may lean against them'. Now the house was full of men and women; all the lords of the Philistines were there, and on the roof there were about three thousand men and women, who looked on while samson made sport.

'Then Samson called to the Lord and said, 'O Lord God, remember me, I pray thee, and strengthen me, I pray thee, only this once, O God, that I may wreak one vengeance on the Philistines for my two eyes'. And Samson grasped the two middle pillars upon which the house rested, and he leaned his weight upon them, his right hand on the one and his left hand on the other. And Samson cried, 'Let me die with the Philistines'. Then he bowed with all his might; and the house fell upon the lords and upon all the people that were in it. So the dead whom he slew at his death were more than those whom he had slain during his life' (Judges 16: 25-30).

May God grant that you understand this allegory; the holy one of God, the man gripped by God who, in a final deed of love pours out his soul's blood for everyone; the man who enters into the black magic temple of Gaza, seizes the two middle pillars, one with his right hand, full of dynamic invincibility and the other with his left, full of radiant, majestic love, and bows with all his might, as a giant of God, for the world and mankind.

The result of this sacrifice surpasses everything he did before; the house of unrighteousness collapses upon the lords of smouldering evil and all their servants. When the dust clouds settle and the death cries of the lying preachers cease, the secret of Gaza rises out of the grave

of penitence; the panacea for the sick and beaten world builders: Jesus Christ, the Lord of our lives, without Whom we can do nothing.

This brings us back to the *Fama Fraternitatis*, the call of the Brotherhood of the Light. When the eulogy from the Book T. has been sung and the magic *Ex Deo nascimur, in Jesu morimur, per Spiritum Sanctum reviviscimus*, has done its work, the Fama continues:

At that time Father O. and Father D. had already died. But where are their graves to be found? We have, however, no doubt that our eldest Brother has been buried in a special manner, or perhaps has been hidden as well. In addition, we hope that this our example will incite others to trace with more diligence their names, which we have made known for that reason, and also seek the place where they are buried. They are still remembered and renowned by the very old because of their knowledge of the healing arts. Thereby our Gaza may perhaps be enlarged or at least better explained.

We want you to understand this language. Lift yourself up by considering the esoteric meaning of the story of Samson, and see! See the shining representatives of mankind, working secretly or in the open, working as world-reforming genii or as simple dynamic labourers in the vineyard. See how they all loved mankind. See how they have exhausted themselves in order to bring the gifts of their love to you. See how completely they have emptied themselves and through the utmost effort have found Delilah in the valley of Sorek. See how they have been beaten and trampled upon, imprisoned and mutilated. And see how in the end they grasped the pillars of this temple of unrighteousness, one with the

right hand and one with the left, and how the house of the evil horde thundered to the ground. See how all of them gave their soul's blood for the world and mankind, for you and for us.

We emphasise that you must seek their graves, the essence of their sacrifice, and from this discover their spiritual testaments. Their profession is known; it was to be judges of mankind. Their outer garment is known; it is the garment of the enlightened soul who loves in deed and truth. Their fame is established; it is radiating as their prototype in the old annals of the Bible.

We emphasise that you must investigate these sacrifices, break open these golden burial vaults so that the secret of Gaza might become known and tower as a jewel of light in this dark world: the panacea for the deepest suffering of mankind, the 'Open Sesame!' of everything that was, is and will be. That is the secret of Gaza: Christ Jesus born among us, igniting His children to the deed, the deed of Goodness, Truth and Justice.

'Samson cried: let me die with the Philistines. Then he bowed with all his might.' 'It will be in the last days,' says God, 'that I shall pour out my Spirit upon all flesh.' It will be that the workers of the modern Rosycross will go out into the house of this world and, filled with love, seek those who are bound to the earth. They will seek to help them, to connect their own lives with what is sinful and unworthy in order to raise it up just like Christ who went to the harlots and sinners. They will be seized and persecuted, beaten and spat upon, but they will continue to sacrifice themselves. They will seek the most tender and receptive aspects of human nature in order to influence them for the good. But they will be seized and their eyes will be darkened, and they will grind in the treadmills amid the scornful laughter of the

haters.

But one day, at the turning point of time, the most glorious sacrifice will be celebrated, so that the secret of Gaza might declare itself. And when they sacrifice themselves, they will say, 'Let us die with the Philistines', and their groping fingers will seek the pillars of the temple of the house of this world, and they will bow with all their might. It is in this way that our Gaza will be enlarged or at least better explained.

As regards the minutus mundus, we found it preserved in another small altar and it was finer than even one gifted with insight could imagine. But we shall not depict it until people have responded in faith to this our upright Fama.

Thereafter we returned the plate to the grave, replaced the altar on it, locked the door and sealed it with the seal of us all. Upon the order and indication of our Rotae, we made known some books, among them the M. hoh., which has been composed in verses by the gentle M.P., despite many household duties.

Finally we took leave of each other, according to our custom, leaving the natural heirs in possession of our jewels. Now we are waiting for the answer and the judgement we shall receive from the learned and the unlearned.

Fama Fraternitatis R.C.

Minutus Mundus

In the First Letter to the Corinthians Paul speaks about a great mystery that mankind will one day discover, know and experience, a mystery that will one day make the words: 'Death is swallowed up in victory,' into reality, and will make mankind cry out in jubilation: 'Death, where is your sting? Hell, where is your victory?'

This mystery concerns a change that will gain sway over man, a power that will develop within him. This mystery will be manifested at a point of time, in a twinkling of an eye, at the last trumpet; the dead will then be raised imperishable and we shall be entirely changed. In that much spoken of period of time, 'the perishable will put on the imperishable and the mortal will put on immortality.'

You probably know these words from the Epistle to the Corinthians, and perhaps you have often thought and spoken about them, and if you have approached them without esoteric knowledge you will no doubt have shaken your head over the incomprehensible things connected with them. Indeed the initiate Paul certainly did speak of a mystery, but he did not unveil it. And that was just as he intended, because these things cannot be understood through intellectual explanation, with intellectual comprehension. They can only be experienced; there is no other way.

You may think you possess wisdom, but your possession is still very poor. All you have are some guidelines; the rest you must learn by experience. It is not possible to give you perfect wisdom by saying: 'Just read this, study it, and then proceed to action.' You can only understand universal wisdom, in so far as you are ennobled to it; all the rest manifests itself to you as a heavy veil. If you were to approach it without being inwardly ennobled to it, you would either make nonsense of it or else reject it.

In Rosicrucian philosophy, Paul's mystery is called *minutus mundus*. The Fama speaks about it as follows:

As regards the minutus mundus, we found it preserved in another small altar and it was finer than even one gifted with insight could imagine. But we shall not depict it until people have responded in faith to this our upright Fama.

You know that inner nobility is the result of true life in the service of the Christ: 'Without Him we can do nothing.' You should also know what we mean by true life. It must be based on our threefold principle: Goodness, Truth and Justice, practised in the finest details of your existence. True life means willingness to be impersonal, not seeking to maintain oneself and knowing self-denial.

Self-maintenance gives rise, for instance, to the great sin of jealousy. A jealous person is someone who finds his self-maintenance thwarted. Someone else precedes him on the path to fame and honour. Someone else stands in the place where he would have liked to stand. And just like foxes, you come with your pious speech, your chosen words and your eyes glowing with emotion and with tears if it suits you, to commit your attacks,

to win your way.

You cannot serve Christ in self-maintenance. Self-maintenance makes you brutal and cunning; it gives rise to all that is shameless in this world. A jealous person tells us in his very first sentence: 'Do not think that I am jealous!' The worker is then immediately on the alert, for from that moment on the work he seeks to serve impersonally is in danger. The fox's tricks will soon come to light.

Even if you know the revealed philosophy of the Rosycross by heart, even if you have encyclopaedic knowledge of the Bible, even if you have graduated in no matter what science, it is of no significance if you are not willing to destroy your self-maintenance. That is why, in the forecourt of the mystery school of the Rosycross, the Lectorium Rosicrucianum, everything possible is done to hunt down your self-maintenance and chase it out of you. If you examine yourself honestly you will discover that almost everything in you is self-maintenance. You arrange your hair, you use make-up, you put on various facial expressions out of self-maintenance. You purchase and arrange your suit and tie out of self-maintenance. But those who know you see right through you.

Others do exactly the opposite. They dress as untidily and distastefully as possible - out of self-maintenance! 'Don't you see how non-attached I am?' Such people have fled into a reaction against the 'big shot', the V.I.P. who does the same in another way, but the V.I.P. method costs money and most people do not have it. If one cannot stand out by being well-groomed, one must do it in another way.

After this little glimpse of daily life, a life that to advanced entities stinks of insincerity and falsehood,

you will understand that inner nobility is difficult to acquire. You will understand that many things must happen in your life before you are ready to give up your self-maintenance; that you will have to wade through an ocean of misery before you can understand anything of Paul's mystery.

True life is the prerequisite of all genesis. It is a mystery, *minutus mundus*, so fair, so delightful, more beautiful than anyone could imagine; but this beauty cannot be given to you until we have received your answer to our Fama, to the Call of the Brotherhood of the Light to come to true life.

All your knowledge, all your piety, all your artistic abilities, do not mean a thing if you cannot give up your I. Self-satisfaction drips from people's faces. Through this behaviour they surround each other with lies and treachery; they are imprisoned in the cobweb. It is all posing, false, sham-life. It is all worry, strife and vampirism. Hence the words: 'Go and sell what you have and follow Me.' 'Whoever will not lose his life for My sake, cannot be My disciple.' It is on this basis, proclaimed by Christ, that the new life opens to you and you are able to go on from strength to strength until death is swallowed up in victory. Both the mystery of the initiate Paul and *minutus mundus* have to do with this new life that will come forth from you and through you.

Let us examine this more closely in the light of these two extracts from the Epistle to the Corinthians and the *Fama Fraternitatis*.

A complex of hidden forces lie hidden in man, forces that make possible a complete creation. This collection of wonderful powers and their qualities in relation to

man in manifestation are called *minutus mundus* or small world, *microcosm*. When through a true life man brings these qualities, these forces, to development, this gives rise to a great change in his vehicles which in our philosophy we describe as glorification or spiritualisation. These concepts are approached in another way by scientists such as Einstein, who demonstrate scientifically how these great changes can take place in the macrocosm, the great world.

You will understand that a change in the small world, in *minutus mundus*, must be accompanied by a change in the world at large. When these two processes, which in fact merge together, have reached a certain point of development, then in the twinkling of an eye, at a psychological moment, at the last trumpet, the dead will be raised imperishable and we shall be changed.

If you are among those who have undergone the afflictions of orthodox exegesis, you cannot help but shudder when hearing all this about trumpets. The biblical poetry about trumpets of many of our orthodox brothers and sisters is terribly sad. To them, the trumpets and the palm branches are heavenly attributes given to all who enjoy the special privilege of entry into heaven. They will have to blow these trumpets and wave these palm branches for all eternity while everlastingly crying 'peace, peace,' and 'hallelujah!' And that perspective is more than many people can bear.

Indeed, this is how spiritual things are made to appear ridiculous, and when we were young we often pondered over what blessedness there could possibly be in all that tooting, and over the faculty of endurance of Him who sits on the throne. This heavenly boredom and disharmony are the scandalous results when the attempt is made to grasp the mystery of God with unholy hands.

When the gradually merging, progressive developments of the macrocosm and microcosm have reached a certain critical phase, the vibration of our field of manifestation in space will produce an entirely different sound. Imagine that you are pressing down an organ key with a heavy object, and that you then blow the bellows slowly, very slowly. At a certain moment, when the air-pressure permits, the sound of the key pressed down will become audible and swell to fortissimo; at first hardly noticeable, the sound will eventually reach your consciousness and touch your being.

That is the essence of the heavenly trumpet blasts. When the forces of good combine with all their regenerating faculties, they will produce a sound in space, a revolving and spiritualising vibration. At first this vibration is barely audible, not noticeable to those bowed down in matter. But when through the liberation of new powers the vibration is repeated and intensified, the sound of the last trumpet will eventually become perceptible. The result will be a regeneration of the various fields of matter and spirit; the boundaries between the four-dimensional and the three-dimensional, between this side and the beyond will disappear, for death, the three-dimensional, will be completely swallowed up by the perceptible four-dimensional forces developed in Christ. In this way, the palm branch of true peace that passes all understanding will be extended to all who are worthy of it.

You will understand that this dissolution of the boundaries between the third and fourth dimensions will transform life totally. Death as man has to experience it now will no longer be known. Matter will no longer be the basis of his consciousness, but through the influence of pure ethers it will be transformed into a refined etheric

substance. At the moment when these things take place (Paul says that they will happen 'in a moment, in the twinkling of an eye'), those present in the realm of the dead will associate freely with those in incarnation in the old material circumstances. As such there will be a stage of transition.

For those living the three-dimensional life, the dead will be raised imperishable, through the change of vibration that will gain sway over them. The perishable, the three-dimensional, must put on the imperishable, the four-dimensional, as a result of the last trumpet, the perceptible raising of the vibration of our field of development, produced by those who know the true life.

However, you will understand that these things also entail a judgement, for this new state will at the same time be extremely catastrophic. Only those who possess sufficient soul quality, soul nobility, only those who have developed the immortal soul garment sufficiently, will be able to adapt themselves. The phenomenal world will show itself in luminous clarity as a fire, just like the northern light of the Christ vibrations, which disquiets one person during the night while another undergoes this sign of the coming trumpet in joyful longing.

The Rosicrucian philosophy, the mystery school of the Rosycross, invites you to co-operate consciously with this process. It wishes to transmit to you the secrets of *minutus mundus*, providing you have answered the call of the Brotherhood to come to true life, to the deed of Goodness, Truth and Justice. These secrets are preserved for you and that is why the Fama says:

Thereafter we returned the plate to the grave, replaced the altar on it, locked the door and sealed it with the seal of us all. [...] Now we are waiting for the answer

and the judgement we shall receive from the learned and the unlearned.

It can happen that through true life the last trumpet sounds for the pupil in the azure field of his *minutus mundus*. From that moment on he is raised to new possibilities. In principle he has conquered death, although his immortality must wait until the processes of the world at large have progressed to such an extent that for it, too, the voice of the trumpet resounds like a storm.

The pupil has built a bridge, a golden bridge over the things not yet fulfilled; he joins the ranks of all his kindred souls in the host of those who in all the spheres are working on the great alchemical process of regeneration in Christ Jesus our Lord. There, in the wide halls of the unseen, they compose the glorious credo: 'Death, where is your sting? Hell, where is your victory?'

Although we now know that it will still be a long time before, according to our desires or the expectations of others, a general reformation both of divine and human things takes place to a full extent, it is not unreasonable to expect that, just before the Sun rises, it will light up the heavens. In the meantime those few who apply themselves will come together, enlarge our Brotherhood and in this way, through their number and their prestige, joyfully begin to realise some of the philosophical Canons desired and prescribed by Father C. Yes, they will even rejoice with us, in humility and love, in our treasures (which we will never lose anymore) and ease the burdens of this world, and surely not wander as blind ones in God's wondrous works.

Fama Fraternitatis R.C.

The General Reformation

The School of the Rosycross has placed itself in the service of a divine construction which the Fama calls the 'general reformation'. This reformation or revolution, or more precisely, this Aquarius-revolution, will be exceptionally far-reaching. It concerns not only human things and conditions but also the divine, heavenly ones with which they are indissolubly linked. The Aquarius-reformation is a cosmic urge, a universal occurrence that spans all fields of matter and spirit. It will involve a manifestation of forces that rise far above the primitive natural instincts of the masses. You should consider this well before forming any judgement of the Aquarius-work of the modern Rosycross.

The Aquarius-reformation is a divine bringing about new interrelationships in all dimensions of the macrocosm, and in accordance with the laws of nature, *minutus mundus*, the small world - to be understood here as our human society - will have to submit to it. We consider it our duty to warn you of this change, to warn you against holding on to values and situations which are diametrically opposed to this cosmic inevitability.

Until now this warning, which has been directed to mankind with great dynamic power, with holy enthusiasm, has been comprehended only by a few and

rejected vigorously and with hate by the vast majority. We are not speculating about some kind of human revolt; we do not want to deviate one step from the path that leads to the things that are of the Father. And although we speak the truth plainly, no matter how it is received, our warning nevertheless concerns the whole of mankind, from the extreme left to the extreme right.

[For] we know that it will still be a long time before, according to our desires or the expectations of others, a general reformation both of divine and human things takes place to a full extent.

We do not mean a reformation indicated by one or another international organisation, but one that is required and carried out by Jesus Christ. And now, after our warning which gnostic science showed to be necessary, we wait, as the Fama puts it, 'for the answer and the judgement of the learned and unlearned'.

Always, throughout the whole of world history, mortality has rejected the true life and has nailed the bearers of Goodness, Truth and Justice to the cross. Throughout the ages, people have tried to make use of the light-bearers for all kinds of perfidious ends. People have sought, for instance, to make them serve nationalistic tendencies: 'Lord, will you at this time restore the kingdom to Israel?' But the Lord sought a kingdom not of *this* world. Then: 'Away with Him, crucify Him!' Such is the course of things: the Aquarius-message is abused and reviled.

So why do the forces that want to serve the Christ always follow this path? Because it is the path of victory, the path of sacrifice: 'The stone that the builders rejected has become the chief cornerstone', upon which all that is false will be dashed to pieces. We now no longer warn,

because through the work of the pioneers, the essence of these forces is entwined with your being. By leaping downwards, the path upwards is unlocked. Through the blood that was shed on Golgotha, through the agony borne in loving sacrifice for mankind, a beam of light rises out of the black earth: the stairway to the White Temple.

‘But alas,’ the afflicted complain, ‘this sacrifice is certainly beautiful, this heroic course shows courage and strength, but what good is it that the pure white marble stairs of the White Temple reach down into this world of death? No one will climb up! What good is that sacrifice?’

The epic of Jesus Christ and His servants is but an illusion, a hazy vision. Look, the image is already fading away and we wake up with a scream! And we hear the death cries and the vainglorious speeches of the dictators. My God, what madness!

‘Yet have courage, though your heart bleeds!’ We know that after a time a general reformation will take place, both of divine and of human things, totally in conformity with our desires and the expectations of others. Do you too possess any of this knowledge? Do you have any of that irresistible, liberating knowledge of the Aquarius-reformation? We know! Why do you not perceive these divine vistas? Because you measure matter in terms of your urge for self-maintenance and you are too cowardly to raise your bowed head that is looking straight down at the black clods of the earth.

If only you would straighten yourself and shake off some of the dust you would discover something wonderful, for the Fama is right when it says that before the Sun rises it will light up the heavens. That light *has* appeared! It is Aurora, the goddess of dawn; Aurora,

the light of the morning hour; Aurora, the promise of the rising light.

Do you know this dawn as a magical experience? Have the lips of this goddess already touched your forehead with a holy kiss? Has she come to meet you in the King's chamber? Have you perhaps joined in Hiawatha's song to this goddess, a song that resounds in the Song of Solomon: 'Behold, you are beautiful, my friend!'

See, the pale clouds part and take on the colours of a wonderful garment, the garment of dawn. Do you know the ecstasy that one experiences when for the first time the light of a new dawn touches you and causes inexpressible emotion to vibrate through your being? Then, like Hiawatha, you stretch your hands towards this goddess, this messenger of Helios, the sun god, and you stammer: 'O god out of God, out of Whom and through Whom are all things, and to Whom all things return, we praise and glorify Your name.'

Have you experienced what happens when the dawn of abstract thought comes to enlighten your darkness? Then you will know that behind you the darkness must flee. Then you will know that the wind rises, and sometimes it touches the trees and leaves but once. It is the kiss of Aurora, the goddess of dawn, the messenger of Helios, the sun god.

We know that a general reformation of divine and human things will take place, and we know that before this sun rises, Aurora will appear, the goddess of dawn.

And Aurora *has* appeared! You can see her if only you will lift up your head. You will experience how the darkness trembles at the sight of her beautiful form. You will experience the last grip of the fleeing black hordes that want to drag you with them into the

unfathomable depths. You will experience the terror of those who hate the light.

That is the great drama of these times! Who will be able to resist the light? Who will be able to prevent the sunrise? See, there is the goddess of the dawn: behold her shining garments. Isn't it absurd to imagine that this dawn could be turned back? And the more clouds you pile up on the horizon of man's liberation, the deeper and more fiery the red of dawn will be, the more intensely the approaching light will take hold of the darkness. That light is connected and united with all on earth who, in the slow passage of the ages, have made the sacrifice of the light-birth by shedding their soul's blood in the darkest places. That is how the darkness is bound to you. By grasping it you chain it, through your soul's sacrifice, to the light that is approaching as a divine judgement, for where the light appears, darkness is swallowed up.

We are placing before you this dawn which announces the approach of the light. And now you can do only two things: either hate this goddess or love her. Indifference or ignorance, or going about with your head bowed, will drive you inescapably into the camp of evil. If you love Aurora, the dawn of the conquering light of Christ, we call you to a deed that will require all your energy, all your intelligence, all your self-sacrifice. For, in the words of the Fama, a few, urged by the kiss of Aurora:

...will come together, enlarge our Brotherhood and in this way, through their number and their prestige, joyfully begin to realise some of the philosophical Canons desired and prescribed by Father C. Yes, they will even rejoice with us, in humility and love, in our treasures (which we will never lose anymore) and ease

the burdens of this world, and surely not wander as blind ones in God's wondrous works.

We consider it a great thing and a divine privilege that we may connect you with this Brotherhood; that we may make it possible for you to ascend the steps of the White Temple; that we may extend to you something of the philosophical canons, something of the treasures of neognosticism, something of the treasures that have nothing to do with traditional wisdom, but that sparkle like diamonds and scintillate with ever more intense beauty.

But do not think that these values will be extended to you in pomp and splendour, with a tremendous display of importance and in mathematical formulae. The hallmark of this work is simplicity and humility. The true pupil of the Rosycross is characterised by these attributes. He goes his way in simplicity and humility. He does not want to assert himself. In great love he gives the treasures that have been disclosed to him by the kiss of dawn and seeks ways of great simplicity to extend these gifts to all who want them.

In this way we build the group of pioneers who have awakened 'at dawn, as the light begins to appear', and so there are many who see receding from them all those everyday difficulties of which they were so mortally afraid. There are many among us who are wonderfully enlightened; many who, while formerly harassed to death by their complexes, are now reborn in Christ and lift up their heads again with the joyful laughter that anticipates victory.

Indeed, there are many among us who have become new men and no longer go their way as blind ones. They have understood the language of Aurora, the language that whispers like the morning wind through shrub and

tree: 'Wake up, behold, your salvation comes!' There are many among us who, as if drunk with profound inner happiness, walk in the knowledge of the wonderful works of God; who understand the plan of God for the world and mankind.

So we place before you the pioneer-group of the dawn, and ask: will you journey with us to meet the rising light? Will you join us in preparing its coming and its victory? Will you join us in awakening all those who are willing to lift up their heads, so that they can enter into the joy of knowledge?

There is a great joy that surges through our being, the knowledge that a general reformation will take place both of divine and human things, entirely in conformity with our holiest desires and with the statements of Christ Jesus our Lord. We have felt the burning kiss of dawn on our forehead: it was given to us in the King's chamber, at the inner Whitsuntide, and we stammer: 'Behold, how beautiful you are, my friend!'

O God out of God, out of Whom and through Whom are all things and to Whom all things return: we praise and glorify Your name.

So that every Christian may know in whom we believe and in whom we trust, we confess our belief in Jesus Christ, as it is clearly proclaimed in recent times, especially in Germany, and is also in the present received, acquired and preached in certain known countries, except by fanatics, heretics and false prophets.

Fama Fraternitatis R.C.

The Religion of the Rosicrucians

In chapter one of the First Letter to the Corinthians we read:

‘I appeal to you, brethren, in the name of our Lord Jesus Christ, that all of you agree that there be no dissensions among you, but that you be united in the same mind and the same judgement. Is Christ divided into parts? Christ did not send me to baptise but to preach the gospel, and not with the wisdom of words, lest the cross of Christ be robbed of its power. For the word of the cross is folly to them who are perishing, but to us who are being saved it is the power of God. It pleased God through the folly of what we preach to save those who believe. For Jews demand signs and Greeks seek wisdom, but we preach Christ crucified.’

In the *Fama Fraternitatis*, the testament of the Brotherhood of the Rosycross, attention is drawn to Aurora, the shining goddess of the dawn of the new spiritual revelation, so that everyone might see this messenger of Helios, the Sun God, and draw nearer to the White Temple, to participate in the rich treasures of the Brotherhood. The Fama then goes on to say:

So that every Christian may know in whom we believe and in whom we trust, we confess our belief in Jesus

Christ, as it is clearly proclaimed in recent times, especially in Germany, and is also in the present received, acquired and preached in certain known countries, except by fanatics, heretics and false prophets.

On hearing this brief confession, you might be inclined to accept it simply as information and continue your search for magical depths elsewhere in the doctrines of the ancient Rosicrucians; for surely, you know Christianity already! If we were to ask ninety percent of the world's population if they know Christianity, the answer would be: 'How could you ask such a question?' The many millions of members of the various churches would be most indignant if asked that question. 'How ridiculous', they would say, 'to suggest that we might not know Christianity! What an insult!'

The theologians, who claim to have graduated in the revelation of Christian salvation, would look at us and say: 'Brother, you must come from some very remote heathen country, for all those who live here have us to thank for their Christian insights.' And suppose we were to ask all our readers: 'Do you know Christianity?', not to obtain data for statistics, but as a question with all its cogent, dynamic force. Probably they would all answer: 'Yes, we know Christianity'.

We take the liberty to declare that you know nothing about it, at least nothing with regard to its glorious revelation and the tremendous vistas it offers. We maintain that you only talk about Christianity and that the true essence of this revelation of wisdom is among the most hidden mysteries of your being.

Undoubtedly many will feel offended. Aren't there many who believe that they have covered themselves so well with Christian ointment that they are immune to

extraneous blemishes? Certainly, the ointment is greasy enough, but it covers much that is false. Your ointment is external; it is whitewash on the tombs. What is at stake is the internal state of your soul! Christianity is inner culture, inner reformation, inner revolution, the possession of an inner light. So you must wash away your varnish, your ointment, and approach what is holy in the awareness of not knowing, of not having, just like Christian Rosycross who finally, even in the temple of attainment, said: 'The sum of all knowledge is that we know nothing'.

If you can place yourself in this spiritual state, our beings will unite in one spiritual community, regardless of distances. All so-called knowledge and cultivation of the passions of the I will fall away. The possibility now exists that you will hear the soft whispering of Aurora, the goddess of dawn. She promises you the golden treasure of the light, which comes after her. It is a light that cannot be given but must be won. It is a light that can only descend into prepared hearts, into those who are completely empty in the state of not knowing and not having, and who have thrown all ballast overboard.

This spiritual state is nothing to cheer about, but a fierce god-forsakenness. It is a state of anguish. Do you know the magic of anguish? We know the magic of anguish, and we pray to God that you may know it also. It is the state we just tried to describe, the state of not knowing and not having.

Is it the whirl of anguish caused by dying illusions and broken ideals? Is it anguish on account of future needs and tensions? No, the magic of anguish is the apprehension, the tormenting anguish of the Jesus-man who, in the loneliness of the Garden of Gethsemane,

finds his supporters sleeping like tired animals. It is the state of the living soul who, on his Patmos of loneliness, in utmost need, with a sigh that rends the heavens, calls for his God, the Spirit whom he expects. It is the fire of regeneration, the valley of the shadow of death in which you must immerse yourself, quite alone, while your best friends lie sleeping; while your words are torn apart like tattered rags; while god-forsakenness takes hold of you and the heavens are like copper. This magic of anguish that one day you will know, is the folly of the cross.

Only when you have experienced this folly and have thus crept through the garden, completely conscious, after a mature decision, may you speak of Christianity; only then will you understand a little of the Christianity of the Rosicrucians.

As long as you have not yet undergone this folly, your Christianity is child's play; experimental, humanistic fumbling, Christian heathenism. And *now* you can no longer pass disinterestedly by the words of the Fama:

So that every Christian may know in whom we believe and in whom we trust, we confess our belief in Jesus Christ, as it is clearly proclaimed in recent times.

In this respect there is harmony of confessing in the Temple of the Light, born out of the magic of anguish which raises one to the folly of the cross. There is a firmly united whole, a unity of sense and meaning, for Christ is not divided into parts! Christian values cannot develop independently as autonomous wholes. The Occidental doctrine of wisdom derives its power from being firmly united, from being a concentration of ideas and opinions, and from its dynamic immovability, its breaking power.

If this glorious unity, based on Goodness, Truth and

Justice and arising from the folly of the consciously desired cross, is not present, discord develops in the multitude who are influenced by Christianity; then they lose themselves in innumerable ideas; then the truth is shattered in pieces and they value only the fragments that appear here and there, cherished by human hands. And do not think that we value the shards of this smashed grail: we want to confess Jesus Christ in completeness.

That is why we appeal to you in the name of Jesus Christ our Lord to be in harmony in your confession, to have no dissensions among you, and to form on the contrary a perfectly united whole by being at one as regards your understanding and opinions. Christianity cannot be fragmented. Christ sent us to proclaim the gospel, not with verbal eloquence but as a living reality, lest the cross of Christ be defeated and deprived of its power.

That cross is the completeness of the true sacrifice, total self-negation and self-denial; it is not knowing and not willing. To those who go their way without understanding these words are folly, economically unjustifiable, too fantastic, not flexible enough; but to those who know these words are power, a mantram.

And now we would like to trace the meaning of all this in scientific terms; in terms of esoteric science, because to the normal scientific understanding of the general public our message is folly: 'It pleased God through the folly of what we preach to save those who believe.'

There are those who ask for signs, for proof, for first-hand knowledge, before they are willing to strive for individual regeneration. There are those who, driven by lower desires, ask for signs because they wish to maintain

their I on the other side of the veil. There are those who ask for signs in spiritualist experiments, because they are driven by fear for their lives. There are those who pursue wisdom, science and occult-scientific explanations, definitely not in a mystical way, but very intellectually. There are those who say: 'I will take the way of the intellect; the line of the intellect is the line I have to follow; afterwards there will be time for the heart.'

'But as for ourselves, we preach Christ crucified', Paul very emphatically says. *And we*, say the brothers of the Rosycross,

confess our belief in Jesus Christ, as it is clearly proclaimed in recent times, especially in Germany, and is also in the present received, acquired and preached in certain known countries, except by fanatics, heretics and false prophets.

And we do the same. We too preach Christ crucified, right through the cave of anguish of Gethsemane and the 'My God, my God, why have you forsaken me.'

What is the magic meaning of all this? What is the significance in esoteric science of this way of life? What is the place in all this of the mystery school of the Rosycross with its doctrines of higher magic and its dynamic striving?

The esoteric-scientific meaning can only be understood by those who know the magic of anguish or who are willing to know it in the future. They know that when we seek all our strength in a living preaching, or in other words, in an actual radiating of Christ crucified within us, we shall break and destroy the three-dimensional world as regards its lower nature; that in this way we shall impel the material world to regeneration, to spiritualisation.

It is those who know this who form the group of pioneers who practise this holy magic according to Paul's words. They radiate a light into this dark night. Here and there fragments of this light are intercepted and people play with them; they play at going to church or university. The psalms roar through the air and prayers are sent upwards.

But when you play with fragments, with scraps of the light, then discord, untruthfulness and lack of courage and determination follow. The flock is torn asunder, driven by the unscrupulous whose deity is earthly gold, and by the dark powers that shun the cross of victory as they would a pestilence.

And for years and years, right above all the psalms and Gregorian chants, above all the prayers and whining sermons, it has still been possible to hear the screams of the wounded and dying, afflicted by the bombs of the evil hordes. All this is the result of discord turned into bestiality, but fundamentally it is caused by the trembling before and hatred of the folly of the cross. As soon as the light shines in the darkness, untruthfulness and fragmented mysticism flock together, stumbling over the truth and committing suicide. In this way, untruthfulness brings about its own destruction through the steely relentlessness and dynamic persistence of the light of the cross.

See, in the name of the mystery school of the Rosy-cross we preach Jesus Christ crucified. Through the holy one of God you will be broken, so that one day you may know the anguish of god-forsakenness, when in radiant love you want to save mankind, which is attempting suicide.

We rejoice at being allowed to use two sacraments, as they were instituted with all formulae and ceremonies by the first renewed Church.

Fama Fraternitatis R.C.

The Two Sacraments of the Rosicrucians

The Fama tells us that the Brothers of the Rosycross administer two sacraments with the same formulae and ceremonies as were instituted by the first renewed Church. The sacraments meant here are those of baptism and the Holy Supper, both of which the Western mystery school considers very important. We would now like to examine the gnostic-scientific values, forces and magic on which these two sacraments are based, for you will understand that gnostic science is more profound than theological concepts, which have given rise to the almost powerless and uncomprehended practices of the church.

If we ask what sacraments are, the answer must be: a sacrament is a means of grace, a means through which a holy power is introduced into our being. The Heidelberg catechism explained it as follows: 'Sacraments are holy, visible signs and seals, established by God so that, through their application, He might seal the promise of the Gospel in us and make it more understandable for us'. So, sacraments are a method with the help of which a certain power can be imparted to man, creating permanent and sealed results within him.

To the pupil of the Spiritual School these things do

not sound at all strange, for he knows from his studies that the doctrine of mantrams, the doctrine of formulae of power, has the same foundation. However, we should never make the mistake of thinking a simple or more complicated mantram would have the same value as a sacrament. The fact that these two sacraments - baptism and the Holy Supper - were instituted by Christ, is more than sufficient proof of this.

The practice of the doctrine of mantrams is interwoven with daily life. Under certain conditions, particular sounds or words affect us and give rise to certain results. The doctrine of mantrams is based on this and once a person's vibration and polarisation key has been found it is possible to build a complete system of mantrams around him. Magic has always made use of this method.

The pupil should understand that there are two cosmic streams, one leading downwards, the stream of involution - baptism - and a second stream leading upwards, the stream of evolution - the Holy Supper. Baptism is therefore the sacrament, the means of grace, the magic, that leads us *in*; while the Holy Supper is the sacrament, the means of grace, the magic, that leads us *out* after the process of involution has achieved its aims.

So the baptism of children must be accepted as something quite understandable, logical and necessary, providing it is performed with the complete co-operation of both parents. When the cosmic dual-unity of man and woman conceive the child and their love-deed has taken shape, the parents know that their child, who at first is totally unconscious of real life, must one day break through to it, accept his task and accomplish his work.

Parents who understand the meaning of life and know

that it is man's task to build a new world in Goodness, Truth and Justice through the power of heads, hearts and hands, can connect their child with the downward current of the Christ essence through the mantramistic power of baptism. In this way, sealed with this power, their child is enabled to grow up to his task as a hero.

However, you ought to know how, in orthodox ecclesiastical circles, the meaning of baptism is misunderstood, and how this holy sacrament is abused. When the child is baptised the hearts of primitive parents and priest are at ease. They imagine that the child is safe thanks to the sacramental marvel. However, the child has in fact become very unsafe, and a great disharmony, an intense inner dividedness leads the child into the chaos of the imperfect. Why? Well, through the magic of baptism the child is taken hold of by the descending Christ-essence so that, as the Heidelberg Catechism teaches, he may understand the promise and demand of the Gospel so that they can be sealed within him. So, in this way baptism connects the child with a task that is laid down in the Gospel.

But what actually happens? People bring up their children to live in a way that is diametrically opposed to the demands of the Gospel. So here, too, things turn into their opposites: the magic of baptism, intended as a permanent source of strength for the true deed of heads, hearts and hands, becomes a power of destruction. The descending current causes a short circuit and fire breaks out on all sides in spite of and in fact precisely because of the droning psalms and hymns and misuse of the sacraments. And the result is the gradual suicide of the church.

It should also be noted that the sacrament of baptism is administered with water. Water has a great crystall-

ising power; just as the Aryan continents came forth out of the waters, so the symbolic living water of the Christ also has a crystallising influence. With this living water man must build a true world, a world of order in our chaos, the city with the crystal gates. The broken reality, the broken natural order, must be restored through the power of Christ, in accordance with the aim of the descending, involutinary current. If this task is ignored, another process of crystallisation comes into effect - the petrification of all cultural values, a stagnation of art, science and religion.

So in this light let us look at the wise words spoken by the initiate Paul: 'It is not the spiritual which is first, but the natural, and then the spiritual.' First comes the natural, the restoration of the broken reality in man and society through the power of Christ, through the magic of baptism, seized by the essence of the divine life which descends into your state of death. And then....then comes the spiritual, the genesis of the Christ within you through the magic of the Holy Supper, in which you participate in His being and His blood and are connected with the ascending current of cosmic forces which bring about evolution and spiritualise everything in existence through transmutation.

Imagine someone who, taken hold of by the true baptism, goes out to work in the power of Christ, dedicating to it his whole life. Such a person is a true world-builder, a freemason who painstakingly procures stone after stone and adds them to the wall of the new citadel of Truth. In this way, through the magic of baptism, he transmutes chaos into the rationality of Theos, and when one of his constructions is complete he can gradually spiritualise it through the magic of the Holy Supper. So

you can easily understand what the result must be of participating unworthily in the magic of the Lord's Supper. The chaos of petrification due to false baptism is, in fact, thwarted by the magic of the Holy Supper that must now spiritualise values which do not exist.

In this lies the cause, in gnostic terms, of all cancerous diseases which, for instance, so often affect the reproductive organs, because man uses his creative powers in the wrong way. You should remember that to drink the wine of the Lord's Supper, as an aspect of the blood, entails the spiritualisation, the purification of the blood and its transformation into soul-blood or fire-soul ethers. The bread, as the bodily aspect of the Christ, symbolises the transformation and spiritualisation of the atomic structure of the personality. So it is scientifically certain that anyone who eats of that body and drinks of that blood unworthily, in other words anyone who, whether consciously or unconsciously, invokes the magic of this sacrament and is not worthy of it, brings about the fermentation, the poisoning of his blood as well as metabolic illnesses. That is why Paul, when he discussed these dangers, warned the Corinthians 'not to come together to bring judgement on themselves.'

The Western mystery school, the Brotherhood of the Rosycross, administers these two sacraments as indicated in the *Fama Fraternitatis*, but it is necessary for you to understand the true meaning of this. All magic used by the Brotherhood of the Light is connected with these two sacraments. There is a magic intended to urge the world and mankind to action, and once this action has been carried out there is a magic intended to make the world and mankind harvest its fruits through the essence of spiritualisation.

Black magic is the distorted reflection of this. The

black powers apply the first sacrament negatively in order to crystallise mankind more permanently and thus make their own existence more lasting, and they also have their magic of the Holy Supper which is intended to extend their radius of action into the invisible realms through the degeneration of the causes of death, as a result of spiritualisation without spiritual values. So for us there can be no question of any kind of priestly ministry, even though there is sometimes reason for pupils of the Rosycross to come together to perform certain sacramental rites. In accordance with the institutions laid down by Jesus Christ our Lord everyone must be his own priest, and in this respect the cosmic dual-unity of man and woman must also accept the responsibility of their being linked together.

The baptism of the Rosycross is an impersonal baptism in the reality of things, which takes place so that, having been ignited by the Spirit of God, you might immerse yourself in Christ. The Holy Supper of the Rosycross is an impersonal ministry, a call to transmutation through the alchemical unification with the Lord of all life so that, out of the perishing in Christ, the rebirth through the Holy Spirit may be celebrated.

Every true sacramental impulse must initially plunge into the reality of this earthly hell in order to establish in it the fiery deed in Goodness, Truth and Justice so that the passion flower of true love might be dug out of this night to unfold one day in a new and joyful world. That is why the living water of Christ drips into your state of death, so that, by baptising yourself in it, you might construct the crystal gate. That is the reason for the existence of the blood and flesh of Him who is nearer than hands and feet. This blood and flesh are there so that, by nourishing yourself with them you may step

through the crystal gate to liberation. Only then will
the song of the initiates arise:

‘This is the gate, the gate of the Lord!
Through it the liberated nation shall walk.’

In politics we acknowledge the Roman Empire, but we acknowledge Quarta Monarchia as our head and that of the Christians.

Fama Fraternitatis R.C.

The Political Confession of the Rosicrucians

The political confession of the Rosicrucians is also given in the Fama. It is a confession from which no true pupil of the Rosycross has ever deviated nor ever will, God willing. It is not without reason that in our discussions of the Fama we take a political direction that follows the example of the Order, for in the midst of all the tensions which are so prevalent in our turbulent times, it is important to state clearly our point of view and express our confession. We do this all the more readily because many wrong ideas about this confession are being expressed among the various factions likely to be disturbed by the activities of the Rosycross. The Fama says:

In politics we acknowledge the Roman Empire, but we acknowledge Quarta Monarchia as our head and that of the Christians.

To give our explanation a firm footing, we would like you to consider alongside this veiled declaration the following words of Jesus Christ, which will no doubt be very familiar to you: 'Render unto Caesar the things that are Caesar's and to God the things that are God's'.

In some circles these words of the Christ are considered as a masterful attempt to evade involvement in

political intricacies, but we say that there was no question of evasion, but of a direct reference to the only political attitude it is possible for a Christian to take.

‘Render unto Caesar the things that are Caesar’s’. With these words, the pupil of esoteric Christianity acknowledges an actual state that has come into being as a result of natural laws and that is directly related to the level of spiritual and material development attained by a particular nation or race. To deny this fact and not accept it as useful and necessary would mean a lack of insight into esoteric science. As pupils of the Rosycross we know through esoteric research that there is a logical order in the course of things and that the causes of the present-day ascent or descent of any given nation were laid down in the remote past by that nation itself. We know that the painful experiences of the collectivity as well as those of the individual have a past history from which current diseased conditions can be explained.

When you are ill, you can hate or curse your illness, but it nevertheless exists and you have to take it into account. The pupil must accept it, not as a fatalist but as Job did, accepting both the good and the affliction because he recognised them as scientifically justified: ‘Render unto Caesar the things that are Caesar’s’. Just as in the Bible, the laws of divorce are given by Moses in the Old Testament and by Paul in the New, whilst at the same time the sanctity of marriage is upheld as a cosmic law, so one acknowledges reality and accepts the way things are due to the operation of natural laws, and one complies with these laws because they are inevitable.

However, even if one does all this, no human being will ever have any peace, and the world and mankind

will be afflicted by one catastrophe after another as long as the conditions that have developed as a result of natural laws are not brought into conformity with the divine requirements by human heads, human hearts and human hands. That is why, in the political declaration of Jesus Christ, the command to 'render unto Caesar the things that are Caesar's' is tempered by the fiery words 'and to God the things that are God's'. There is no question here of dividing your attention between one thing and another; of serving two masters - God and mammon; of following your natural instincts for six days of the week and going to early mass or church on Sundays; or of playing at sharing things out between the divine requirements and your desires. No, the words 'and to God the things that are God's' concerns a true piercing, a true crossing through of actual reality by the sword of the Spirit. They concern an attack by the divine requirements on the caricature of human society; a clear and open statement of what has developed badly, wrongly and unjustly; a clear and open statement of Goodness, Truth and Justice in the sense of the divine manifestation; in the sense of the divine plan for the world and mankind, which is explained to us by the Son, the Christ.

In this way a struggle, an interplay of forces develops between our nature-order and the spiritual order of Christ Jesus, so that through it the new life may awaken in time. That is why there is uneasiness, deep loathing and fear among mankind. The hordes clamber onto the merry-go-rounds with their clanging bells, the dance halls fill with writhing couples and the big wheels lift their load towards heaven, only to sink back down again to earth; and the orgies roar like the beast from the abyss of the sacral plexus. Man moans like a wounded

animal and tries to hide the deep suffering he experiences owing to the impulsion of the divine spark within him.

He hides his suffering behind the mask of tinselled pleasures and the torturing reality of things is repressed behind a boundless effrontery. Someone once said that 'masks leer at you', and it is masks that we now hear singing their nationalistic songs, but they too are marching to their doom, whether they know it or not. The sword of Jesus Christ is thrust into the body of the nations, which is swollen with injustice and trembling with fever in spite of the so-called affluence of much of mankind.

Not for a second does the Logos leave you alone. Your nerves are strained to the utmost, cancer looms ever nearer and a homesick longing tears at your throat. Certainly, there are still many who go on gorging themselves on the fleshpots of the lower things; their masks also leer at us with obscene laughter, but one day their laughter too will turn into screams.

Are you aware of the grief of this earth, in all its so dismal aspects? Are you aware of the inexpressible woe of those earth-bound souls who scream out their suffering with a cry that rends the heavens, and in powerless rage attack everything that comes within range? If you know anything of this actual state of affairs, you will be able to understand the reveille call to 'render to God the things that are God's!' And then the meaning of the political confession of the Rosicrucians will be clear to you:

In politics we acknowledge the Roman Empire, but we acknowledge Quarta Monarchia as our head and that of the Christians.

This confession is derived from Christ's words: 'Render

to Caesar the things that are Caesar's but to God the things that are God's'. With these words, the Rosicrucians acknowledge the fact that almost the whole world is in the grip of the centuries-old Roman culture, a culture that was indeed affected and influenced by the Reformation (in which the Rosicrucians initially co-operated), but that is nevertheless still extremely powerful. This Roman Empire, the Roman hierarchy that even in the most puritanical countries makes its conquering might felt through various cultural expressions, and that has developed a form of civilisation that deviates from the path laid down for mankind by cosmic law, is now contrasted with *Quarta Monarchia*, the fourth monarchy or fourth kingdom.

Quarta Monarchia is the cabbalistic term for the realm of Jesus Christ. It is a symbol of the completeness and manifestation of the light which, according to the prologue of the Gospel of John, shines in this world while the darkness is not able to recognise it. The term *Quarta Monarchia* refers to the absolute separation between the essence of light and the essence of darkness. In magic it is symbolised by a crown, by an emperor holding in his left hand the terrestrial globe surmounted by a cross and in his right hand a sceptre in the form of a trident, while on his breast are embroidered the signs of sun and moon.

You will understand this symbolism. It refers to the second aspect of the Logos, the Christ-Spirit which, by means of the power that gives form to things, the power of the Holy Spirit, sets the Neptunian trident of spiritual revelation in this world and will come to reign as king. And you will know that the fourfold power, the square, represents the density of matter and the state of cleavage of our nature order. It is the sword, *Quarta Monarchia*

of Jesus Christ, that takes up the struggle with the world and mankind. So that is why, in accordance with the requirements of cosmic law, we do not speak in weak, mystical ecstasy about a dear Lord who is so sweet and kind, but of the Christ-force that comes to attack you by day and by night and to cleave your false state like a sword. And as a fourfold power this force will lead you into tensions that can only be resolved in one of two ways: either through a fall or through regeneration.

So you see, that is our politics, our political confession - that whilst acknowledging reality, we affect it by means of the task set out in the gospels, and measure each phenomenon against the holy law of Jesus Christ: *In politics we acknowledge the Roman Empire, but we acknowledge Quarta Monarchia as our head and that of the Christians.*

With all the power that is in us we say that there is only one path, one way to impel your reality to a higher turn of the spiral, namely *Quarta Monarchia*, the God-man who said, 'I have not come to bring peace but the sword'. We say this to all who, out of a longing to save mankind, follow an experimental path of humanism or a path with revolutionary tendencies. There is only one solution: *Quarta Monarchia*, with which the Rosicrucians pierce through the world and mankind so that the roses of Goodness, Truth and Justice might one day rise through the true deed of heads, hearts and hands, ignited in the pentecostal fire of construction. The world is drifting in an ocean of blood that will continue to flow until the last man has understood the criminal misdeeds of his hands.

Peace cannot be brought about by political jugglers, unless they are driven by the mighty breath of the divine Triunity:

the goodness of the Father,
the obedience of the loving Son,
and the salutation of the purity of the Holy Spirit, by
Quarta Monarchia.

Although we know what changes are to be expected and are with all our hearts willing to impart the same to other God-taught men, no one will be able to take possession of the manuscript we now hold in our hands or deliver it to the unworthy without the will of the one God. We shall, however, secretly help the good cause as God will permit or prevent us, for our God is not blind like the heathens' Fortuna, but He is the ornament of the Church and the honour of the Temple.

Fama Fraternitatis R.C.

The Secret Help of the Rosicrucians

In the previous chapter we explained that we always recognise things as being the inevitable result of natural laws. Even though this state is diametrically opposed to God's will and laws, the Rosicrucian will nevertheless accept it because he sees it as the natural product of the nation to which he was born and the country in which he lives. He accepts courageously the consequences of the collective sins that come to expression in the nation as a whole and complies completely with the laws of the land. He shows respect for the government, without however falling into exaggerated worship of the racial spirit. So the pupil of the Rosycross is never under any circumstances a revolutionary in the social, political or scientific sense of the word.

However, you should not think that our recognition that the present state of affairs has come about as the result of natural laws means that we will lose ourselves in habit and negativity. Do not think that our participation in the life of our nation, our sharing of its sorrows, sins and shortcomings means that we do not strive and act for the reformation of the nature order to which we all belong.

We also told you that we acknowledge *Quarta*

Monarchia as our head and that of all Christians. We told you that this cabbalistic designation refers to the essence of the Christ and that with the spiritual Order of Jesus Christ we cut through the natural order of things like a sword, not as preachers but as doers of the Word. All the magic of the Rosycross, all the magic of the West, is aimed at realising this spiritual order of the Christ. With it we affect present-day conditions from below upwards and from above downwards. This great work can be performed whilst still conforming to the laws of the land. This work is so absolute, so direct, so dynamic and so irresistible, and is able to span the entire world with such all-embracing love that if you knew anything of it as earnest seekers of Goodness, Truth and Justice, you would no longer trouble yourselves with any political strivings and other social ambitions that you possibly still cherish.

There is a secret help that the Rosycross gives to everything that will further the great aim; it is a help given to all who can truly be called workers in the vineyard. In this chapter we would like to inform you about this secret help.

As a pupil of the Rosycross you know that the requirements of the Christ can only be applied and realised if sufficient people can be found who are able to realise these requirements within themselves and assimilate them with soul, heart and mind. If enough people could be found who were ready to explore without any selfish motive what the macrocosm intends with regard to the microcosm, what the plan of God is for the world and mankind, and were ready to penetrate to the essence of the universal doctrine which spans eternities, then a new power would develop within them that would enable them to bring about a new creation by means of its

radiating and breaking faculty. In the ancient annals of the Rosicrucians, this power is called 'the secret help'.

There is a divine power that from hour to hour and from second to second seeks to descend into us, to dwell among us, in order to attune the earth and its inhabitants with the harmony of the spheres and to raise and urge them to the fulfilment of their destiny as children of the Father. This divine power is not able to do these things without your knowledge. It has to flow through you and cause you to awaken as consciously co-operating participants in the unfoldment of all Creation. That is why someone once said: 'God's creation lies sunken in man. We are parts of His creation, little cogs in the great wheel of the realisation of the All. That is why His unfoldment, the crowning of His creation, is dependent on the conscious co-operation, the conscious devotion of human heads, human hearts and human hands'.

From the very beginning, in unfathomable love, this divine being, which could destroy us all in a fraction of a second and wipe us out of existence, has intended to raise us up as co-operators in the execution of His plan. However, a co-operator can only serve his purpose, can only carry out his part of the work in the right way, if he freely reciprocates the love he has been given and has an intelligent understanding of the plan.

That is why, from the dawn of time, such effort has been made to enable God's will and wisdom to find entrance in you, as a result of a voluntary, personal decision. That is why the Bible says that God so loves you that He has sent His only son, so that all who believe in Him might not perish but have eternal life. The best, the holiest and the greatest thing that God can give you, comes to you in the Christ, to awaken you

to your kingly vocation: 'Work out your own salvation in fear and trembling'.

You should understand this task not only in a personal but also in a more universal sense. We are all dependent on each other. The hierarchy of the human life wave is one body. As one of us, Christ said: 'Without Me you can do nothing', and in a figurative sense we say the same to you and you to us. If, as a conscious member of this great body, you refuse to accept your kingly vocation, the Christ will have to depart temporarily from our midst, because owing to your refusal He cannot make His power manifest.

Picture someone who is following the path of initiation in the Western mystery school and who consciously and intelligently links himself with the divine power, which can only manifest itself through man, as the focus of God, and only via man can set the whole world aglow with its fire. The threefold divine power cleaves through him like a sword of fire, from the head to the sacral plexus via the channel of the serpent fire, the spinal column.

From that moment on, an organ of inner perception is awakened in him, which in *the alchemical wedding of Christian Rosycross* is symbolically represented as the virgin who taps Christian Rosycross on the back while he is in the grip of the storm of the spirit. This organ of inner perception enables the pupil to see the purpose for which the divine power has been imparted to him. Just like John on Patmos, he is shown what must soon take place and how he can help to fulfil the kingly vocation of mankind, for which Christ has suffered until this day with inexpressible sighs.

There is no question here of being carried away by

mystical ecstasy with its dubious results, but of an encounter with Him in the house on the hill, from which the pupil sees vast areas of countryside unfolding as a panorama below him, and from which he is able to examine with clear vision what lies in the distance - the distance of what must soon come to pass. When, like a flash of lightning, the threefold fire of God has touched the sacral plexus, then the human response to the call of the Father wells up out of this source, and he speaks as did the prophets of former times: 'Yes Lord, your servant hears.'

Then the living water, the fire of the Holy Spirit, surges upwards and flows out of the pupil in order to make known its threefold response in the world. The thymus bleeds like an open wound from which the soul-synthesis streams into all hearts; the Saturnian fire of chastising justice flashes like lightning from the high tower of the king's chamber into the darkness of this world; and the magical sound produced by the spiritualised larynx is revealed and the creative fiat is sung as a clarion call.

This threefold power, ignited by the threefold light of God, is the secret help that the Rosicrucians render to all who are worthy. With this secret help the Rosicrucians fight their fight from hour to hour and from second to second amid the turmoil of the nations. With this power they take hold of everything that does not conform to the requirement of things.

So with the *Fama Fraternitatis* we say to you: *We know what changes are to be expected.* And because of our mission we are prepared with all our heart to impart them to other God-taught men, so that we might co-operate as consciously as possible in the unfoldment of what must soon take place.

The language we speak can only be understood by those who are ennobled to it; no one will be able to make it common property, nor will anyone unworthy be able to rob us of it. Here the Fama refers to the practices of those who are used by the dark forces who, although ignited via the solar plexus in a similar process, lack the inner vision possessed by the pupil who has awakened in God, and who want to obtain this sublime vision for the furtherance of their own perfidious ends.

In this way, with the secret power of the Rosicrucians, which can neither be transmitted to outsiders nor taken away, the Sons of the Light will influence everything positive in this world, demolish what is unholy and impel what is unworthy to regeneration. This will not take place as the result of a human three-dimensional process of revolution, but will be permitted, or prevented, by the divine impulses which continually illumine the pupil on the path of the Spirit, *for our God is not blind like the heathens' Fortuna, but He is the ornament of the Church and the honour of the Temple.*

The heathens' Fortuna is the speculative element with which someone who is bound to his natural urges gambles on his future. Fortuna is the blind goddess who stands on a globe with the earthly cornucopia in her arms, for the benefit of those who in the most audacious selfishness reach out their coarse, clawing hands, entirely negating the interests of everyone else.

But our God 'who thought the heavens and they were', is *the ornament of the Church and the honour of the Temple.* He is the central guiding principle of the community of the holy ones and the regenerating principle of the inner temple of the personality devoted to God. This power out of power, this God out of God, this almighty Creator, who so greatly loved the world and

mankind that He sent His only begotten Son so that we might break through to the eternal, imperishable glory of the super-human state, does not wish to lead us along the path of negative, automatic attainment in a state of blindness, but He ignites us as conscious torch-bearers of His wisdom, His will and His activity, so that we might extend His love, as a vital force transformed in His children, to all who are God-taught, to all who yearn for the Spirit.

‘That which was from the beginning,
which we have heard,
which we have seen with our eyes,
which we have looked upon
and touched with our hands,
concerning the word of life,
yes, the life has been made manifest.
And we saw it, and testify to it,
and proclaim to you the eternal life
which was with the Father
and was made manifest to us;
that which we have seen and heard
we proclaim also to you,
so that you may have fellowship with us.
Our fellowship is with the Father
and with His Son Jesus Christ,
in the fellowship of the flaming fire
of the Holy Spirit.’

Our philosophy is nothing new, but is just as Adam received it after his fall, and Moses and Solomon practised it. Thus it does not need to be doubted or refuted by other opinions. But as the truth is unique, brief and always true to itself (and is particularly in complete conformity with Jesus ex omni parte (and with all His members), just as He is the Image of the Father and truth, therefore, is His likeness), it should not be said: 'This is true for philosophy, but untrue for theology'. For what Plato, Aristotle, Pythagoras and others have recognised to be correct, and in which Enoch, Abraham, Moses and Solomon have turned the scale, especially when it is in conformity with the great miracle book, the Bible, all comes together and forms a sphere or globe of which all parts are equidistant from the centre. Further and more detailed particulars will be given in Christian parables.'

Fama Fraternitatis R.C.

Jesus Ex Omni Parte

When, after tireless struggle, the pupil has managed to penetrate to a certain extent into the essence of Rosicrucian philosophy, he becomes deeply aware of the seemingly fatalistic and pessimistic words of the wise Ecclesiast: 'The thing that has been is that which shall be, and that which is done is that which shall be done; and there is nothing new under the sun. Is there anything of which it may be said: See, this is new? It has been already of old time, which was before us.' And as the Ecclesiast trudges with his invisible listeners through the greyness of life in this world, he discovers that there is only one reality, one beginning and one end: the Logos, God. He discovers that everything rotates within the confines of that one requirement: the genesis of the divine man in heaven and on earth.

The pupil of the Western mystery school who begins to observe something of the light of magic on the horizons of the fields of spiritual rebirth, discovers that truth is one, indivisible and always true to itself, and that with its loving arms it embraces the delusion of time unto all eternity. So when in the same way the Rosycross introduces itself to you, when it makes its voice resound as a clarion call to awaken you to the light and drag you out of your torn lives, it does not do so because it has something new to tell you, but with

the tremendous aim of linking you with the truth that spans eternities; the truth of which the pioneers have testified since the foundation of the world and for which they have shed their blood; the truth of which the prophets spoke; the truth of which all religions have sung in accordance with their calling.

The work of the Rosycross is concerned with the divine requirement, which always remains true to itself in iron unchangeability: the fulfilment of the plan of God through human heads, human hearts and human hands.

This divine requirement surrounds us like a wall, and in front of it lies an immeasurable woe, the woe caused by ignorance and negation. This wall of God's will, wisdom and activity has become a wailing wall; like the wailing wall in Jerusalem where the Jewish pilgrims pour out their passionate longings in rhythmic sounds, beseeching God to relent and abandon His requirement.

Do you understand that the words of the wise Ecclesiast were not directed against the universal truth but rather to you? That he was not saying: 'Why don't you just give up your seeking and groping', but that he was fulminating against your playing about with so-called new things and systems in which you take an interest, just to pass the time. He was assailing your patchwork; he was stating that there is only one way to be liberated from your woe, one way to free yourself from your grief, one way to be liberated from your immeasurable suffering, the inexpressible sorrow of God and man, and that is to experience, to fulfil the universal truth, whose existence extends from the remotest past to the furthest future.

Everything here hustles and bustles in a state of turmoil; it is one grey weariness, and around us rise the

walls of God's requirement. And now, now that mankind has made thousands of experiments, now that the blood of countless human beings has flowed and will continue to flow, the Rosycross comes to you and says: 'Our philosophy is not a new invention; it has not sprouted from the brains of some philosopher.' When we speak of 'our' philosophy we do not emphasise the word 'our', for nothing is ours. There is nothing you can call your own, even your furniture and your money, if you really think about it. What the Rosycross presents to you is a doctrine, a system for becoming a God-man, entirely in conformity with the teachings that Adam received after his fall.

This probably does not mean anything to you. Adam is just a name to you, a character in a rhyme, or you see him as artists have depicted him. We once saw a painting of Adam in which he was shown as a cave man, a hairy monster from whom even King Kong would run away. And Eve was frightfully ugly. But apparently the artist had seen them in their original state as divine human beings, for both were still naked.

The author of the *Fama Fraternitatis* certainly did not have this picture in mind when he spoke about the doctrines that Adam received after the fall. He used the word 'Adam' in the sense in which it is used in the Bible. He saw Adam as mankind, which is connected with the divine requirement through the inexpressible love of the second aspect of the Logos, the eternally mediating and explaining love of Christ, in such a way that man is enabled to fathom its meaning by means of his exploring thinking faculty, and then to fulfil it in the power of the Holy Spirit. So you need not look in bookshops for the teachings Adam received, for you yourself are Adam and these teachings are with you and around you. You

are able to apply them just as Moses and Solomon did: Moses, the doer, the power of realisation; Solomon, the wise one, the subtle visionary of the unknown.

This wisdom, which is not human but divine, can neither be doubted nor contested. Of course, people try to do so because it conflicts with their natural urges and their self-maintenance. This wisdom is like a sword that pierces through mankind, and that is why it is fought against.

When a person is confronted by the Rosycross with God's requirement, he raises all kinds of objections. The requirement is not sufficiently intellectual, or mystically satisfying, or too drastic, or it shows too little respect for one's personal convictions; it attacks the ideas one holds most dear. And that is when people begin to put up a fight. Initially they present their objections politely and correctly. But the meaning of the universal wisdom, which the Rosycross is called to transmit, cannot be altered. It is the people themselves who must be altered, to conform with the requirements of this wisdom.

So then they become aggressive and try to kill the Saviour of their souls, and if necessary sell Him for thirty pieces of silver. But wisdom cannot be killed. After every attack it radiates even more gloriously as a vision of ethereal beauty. The Rosycross cannot be destroyed.

This truth, which always remains true to itself, corresponds entirely with *Jesus ex omni parte*. We would like to translate this, or rather to describe it as 'Jesus Christ in His absolute manifestation'. The philosophy of the Rosycross is entirely in harmony with *Jesus ex omni parte*. And as this God in the flesh is the faithful image of His Father, it cannot possibly be said that something is true in philosophical and scientific terms,

but not in terms of religion and theology. Do not think of the word 'theology' as it is understood nowadays, but as the true knowledge of God, the true explanation of God, which is absolutely in harmony with true science.

How can one prove this hypothesis of the Fama and reach some understanding of it? How, within the framework of one's three-dimensional imprisonment, can one find proof of the unity of religion and science, the close intertwinement of these two pillars of all human development?

Is such a thing possible? Yes! A grandiose harmony exists between that miraculous book, the Bible, and what was understood by truly enlightened philosophers such as Plato, Aristotle and Pythagoras, and by outstanding figures from the religious history of mankind, such as Enoch, Abraham, Moses and Solomon.

The Bible has been given to us by the Lords of Destiny, who are beyond error. In the Bible we can find everything necessary for our spiritual development. In this miraculous book we find the unity of religion and science. The Rosycross therefore does its utmost to explain the true nature of what is said in the Bible, freed from all falsification and exoteric nonsense, and to transmit it to yearning souls.

And all this comes together and forms a sphere or globe of which all parts are equidistant from the centre.

In *The Alchemical Wedding of Christian Rosycross*, the candidates, the knights of the Golden Fleece - all of whom are equipped with an inner faculty called a 'page' - are sent out to explore the castle of initiation.

While on this quest, Christian Rosycross comes across a sphere, a large globe. To his great surprise, he discovers that on this globe are marked the places of residence of

all the knights of the Golden Fleece, and that this golden globe can be opened so that one can penetrate to its centre.

Christian Rosycross enters and goes right into the heart of the globe, and finds that it is as if he is inside a planetarium. He sees the heavenly bodies revolving through space; he perceives the grand composition of God's plan; with the eyes of the soul he perceives the unity of all that exists. Everything that we and others have said or ever will say on the subject of Christ, or that you might one day read in the great Book of Life, together forms a globe, a universal form.

And now we invite you to follow with us in the footsteps of Christian Rosycross, and enter the heart of that globe. We see there the warming and purifying light of the world, *Jesus ex omni parte*, Jesus entire and pure, Jesus Christ, the Lord of all Life.

And we, who as true freemasons are building a strong citadel in our places of work, in which the truth will be able to dwell among us, know that we and all our brothers and sisters of the human life-wave are equidistant from that gleaming, radiating and loving centre, which sends out to us a universal knowledge and a merciful message that takes shape in the Gospel. And while we bask in the golden solar heart of the Father, we see the stars in their courses and the planets revolving through the cosmic primordial substance: the Universe proclaims the work of His hands.

Truly, our philosophy is not a new invention. It is God's voice, which urges us to follow the path He wants to show us. Therefore, let us not remain standing at our self-constructed wailing walls, sobbing out our sorrows and desires. Let us set to work, in the holy certainty that no matter how and where we are, we are all

equidistant from the divine, radiating centre.

*Whoever you are, whatever your pain,
Christ has pierced through all the clouds for us.
And in His Love we see freedom's gate.*

But now concerning the ungodly and accursed gold-making: it has reached such huge proportions in our age that many degenerate rascals, being ripe for the gallows, play knavish tricks with it, leading to the misuse of the credulity of many. Even men of discretion are of the opinion that the transmutation of metals is the pinnacle and crown of philosophy, and that God esteems most highly those who can make large amounts of gold; while with their unpremeditated prayers and their smug faces they hope to persuade God, the Almighty, who searches all hearts.

We therefore do herewith testify publicly that this is a deceit and that, to the true philosophers, gold-making is a mere trifle and only incidental; in comparison therewith they have a thousand better things to do! And we declare, with our beloved Father C.R.C.: 'Away with all gold, if it is nothing else than gold'. For he to whom the whole of nature is revealed does not rejoice in the fact that he can make gold or that, as Christ said: 'To him the devils are obedient'. But, rather, he rejoices that he sees the heavens opening and the angels of God ascending and descending, and that his name is written in the Book of Life.

Fama Fraternitatis R.C.

Gold-Making throughout the Ages

In their studies of Western philosophy, pupils of the Rosycross may well have come across publications dealing with the alchemy of the classical Rosicrucians, that so very mysterious science of the mediaeval esotericists, the transmutation of base metals into gold. Undoubtedly, you will also have seen those prints from old books that show venerable old men in smocks, bent over their retorts, while weird threads of smoke twist their way into dark yawning fireplaces. According to these stories, the alchemists preferred to practise their profession at night to reduce the risk of being discovered.

It is true that the laboratories of mediaeval alchemists have held the attention of thousands of people, and countless numbers have eagerly studied their books in an effort to discover their methods.

Following the example of the *Fama Fraternitatis*, we too would now like to consider that so eagerly sought magical art of gold-making, and we hope and pray that it will be given to us to find the method that will lead us to immeasurable riches. For let us tell you this beforehand: the ancient alchemists did not hide behind heavily bolted and barred gates, working under cover of darkness, but laboured and suffered for your sake; they

wanted to make you rich, so rich that this world could not possibly contain your treasures.

The process of gold-making is threefold. It consists firstly of the gold-making of the I-consciousness; secondly, of the gold-making of the soul-consciousness, and thirdly, of the gold-making of the spirit-consciousness. The gold of the I is characterised by the red glow of desire; the gold of the soul is characterised by the power of compassion, and the gold of the spirit manifests itself in the dazzling splendour of a new creation.

Who does not know the red flames of desire? Who is not almost constantly in the grip of that consuming fire? Who does not know the inexpressible woe caused by desire? You are dragged along in a world-encompassing longing. Your eyes scan the horizon, measuring the distance between what you have now and what you might attain. Your muscles strain and your nervous tension makes you shiver with the cold of the world. You yearn for warmth, but there is none. You yearn for love, but there is none. You yearn for rest, for peace at last, but, O God, there is none.

We see your thoughts of astonishment and protest, for some think they have found their fairyland at the side of a loved one or wherever, or possibly with some material possession at which they gnaw like dogs. There you have found rest, and a measure of tranquility has settled on your inner turmoil. Your eyes gaze into those of the other, or with a greedy laugh you embrace your chunk of the so-called good of this earth.

But you are like a child. Soon the red flames will flare up even higher and the Mars hierarchies will affect you more violently than ever before. You will be chased out of your imagined fairyland. Life itself will attack you.

Those with whom your happiness was interwoven die; they slip away behind the veils of yonder side, not amid the glorious harmony of the stars, on the revolving wheel of time, but they are cut off from you with a death cry. A dull pain remains in your heart and a new desire, a desire for reunification grips you with a mighty force. Your children thwart your desires for their well-being. They tear your illusions to pieces and disappointed hopes lacerate your heart. Desires rise like a storm until finally, weary with the struggle, you drown with all your chariots in the red sea of unappeased and broken longings.

Yet what is desire, that unappeased longing of the ages? What is that violent urge in your blood, that at one moment makes you pant with exertion and at the next makes you hold your breath, waiting to see if you might be able to understand its meaning. What is the origin of those red whirlpools that never come to rest?

The answer of the ancient alchemists is bewildering. They say that desire is a power sent to you by the Christ-Hierophants; with it, the Lord of your life comes to meet you on the path of mankind.

A great fear takes hold of people when they hear this. How can it be? Didn't the mystics warn us against the searing flames of desire? Didn't the gnostics teach desirelessness and try to arouse it within us? Haven't we, too, spoken of detachment from the whirlpools of desire? So now why would the Brothers of the Rosycross speak to us of a gift of Christ, that via the Mars hierarchies submerges us in the red sea that separates continents?

The new esoteric philosophy has discovered amid these apparent contradictions the liberating truth that can awaken Goodness and Justice in this world. Admittance to this path can be bought with the red gold of

desire. It is a scientific certainty that the power of desire is ineradicably rooted in man. Right from the very beginning, all human beings have been inflamed with an unbridled longing; not so as to bring about their destruction in this conflagration, but so that with the help of this gold they might ultimately celebrate victory. In ancient times, the Christ-Hierophants caused us to sink into the nadir by means of desire, and the deeper we sank, the stronger became its grip and sucking power.

Desire is the steel-hard iron fermentation in your blood, dynamic energy, a divine gift with the help of which you are incessantly stirred, disquieted and impelled to a new dawn. It is the power with which you try to maintain yourselves so that your I might triumph. But you discover that this power extends beyond the I-consciousness and breaks your self-maintenance. The walls you build around you collapse and your loved ones die, and your material possessions are continually attacked.

Desire arouses a hunger in you that cannot be satisfied, even if you are rolling in money. Through desire you become entangled in all kinds of difficulties and you turn to material things. In your delusion you sink into a morass of sins. But there too the hunger of lower desires cannot be satisfied - until you discover the aim of this divine driving force: to make you decide to seek the promised land with all your might, and carried along by the force of your longing for salvation.

And then what happens? Now that you flee from the things with which you formerly tried to silence your desires, the red flames separate and allow you to pass. You enter the desert of a new land, where a new struggle awaits you, which again will be etched in you by the Christ-Hierophants. Alongside desire, the gold of the I-

consciousness, the gold of the soul must now be mined from the desert sand of this world. The gold of the I now impels you to conscious self-denial, so that the gold of the soul might be awakened. The new Christ-force that disquiets you, dashes you continually against the rocks of your self-maintenance, and in great anguish you journey for the symbolic forty years through the desert. In the retorts and receptacles of your inner laboratory, the gold of the soul now begins to separate; the gold of true love of mankind, of our fellow-men, the gold of compassion.

However, just as the struggle with the lower desires awakens another desire through the agony it causes, so the gold of compassion will also increase your suffering. To the extent that the longing for salvation is present in you and your love for your fellow-men has developed, the urge for self-maintenance in your own being and in man and society as a whole will open abysses that make you wring your hands in despair.

People try to build bridges and find compromises; they try to intoxicate themselves with arts, science and religion; they seek a refined soul-beauty. They make beautiful poems and scatter them in the desert. They sing and recite songs swinging with rhythm. They are able to move each other with their preaching and romanticism. But they are just simulators. They try to render the divine impulse powerless with their unreality. They wind their soul powers around the corpse of their culture in the desert of this world. They plaster Bible texts and humanistic slogans on the walls of our night. But that won't help you drive away your sorrow. The deep red flames of your desire and the choking grip of your soul still remain.

A third step - the step of fulfilment - must therefore

be placed on the path, to enable the gold of the Spirit to break through. However, those who wish to make this step must do so in deep seriousness and with great strength. That is why someone with whom we feel closely linked said, 'heroes and heroines are needed here'.

Only on this step does one truly become a Christian, for only then does one really live up to the requirements of Christianity. On this step one pours out one's desire and one's soul power in the power of the Holy Spirit. One genuinely fulfils man's destiny. One becomes a builder, a freemason; one is no longer seeking and experimenting with one's own self-serving will, but attuning oneself to the requirements of Him who is the soul of everyone. On this step stands the alchemist, the Magus who, in absolute self-denial, extracts from his magic retorts the solid gold of the Spirit, unto an entirely new creation.

That is the secret of the threefold process of gold-making, which is unalterable and has remained the same throughout the ages. The threefold gold is thus designated because it is derived from the eternal solar heart of Jesus Christ, the intermediary factor between the plan of God and creation through the Holy Spirit.

This divine force that brings about salvation comes to meet you first through the Mars hierarchies, so that through the grip of desire the longing for salvation might awaken. And it was in order to help this longing to develop and radiate God's requirement, that the Old Testament placed alongside this divine gift the law which, with reference to the lower desires, states: 'Thou shalt not covet'.

Then the Lords of Venus transmit to you the second Christ-impulse: the intermediary factor Itself descends into our midst as one of us, so that, walking in Its Light,

you might produce the second gold, the gold of the soul. So now the driving force of desire is present and the immaterial gold of the soul has been placed in your possession as a new gift, to enable you to triumph in Christ over death and life.

And now the hierarchies of Uranus, as the third Christ-impulse, come to ignite you to the personal decision to use the gifts obtained in the filled retorts of your deepest being for a new creation, a new birth that encompasses all domains of matter and spirit.

Having heard all this, let us now consider the complaint of the *Fama Fraternitatis*, that the efforts of the Brothers of the Rosycross to teach this method to everyone magically, in Christ, are being interpreted and used for material gain and that, in the guise of the Rosycross, *many degenerate rascals, being ripe for the gallows, play knavish tricks, leading to the misuse of the credibility of many.*

Contrast the threefold magic of the Rosicrucian Brotherhood with the efforts of countless people to misuse the holy magic for all kinds of things - to satisfy their curiosity, to enrich themselves, or to earn a living - for no one dares to put their trust in those fiery words: 'Seek first the kingdom of God and His righteousness, and all other things will be added unto you.'

So we must take up arms, for the maggots gnaw unceasingly at the golden grain. Take up arms, to maintain the purity of your motives in the service of the Elder Brothers of the Rosycross. That is why we say, in the words of the Fama, the words of our beloved Father, Christian Rosycross: *Away with all gold, if it is nothing else than gold.* But he rejoices that he sees the heavens open and the angels of God ascending and descending

and his name written in the Book of Life.

And remember the words of the first epistle to the Corinthians:

‘It is sown in perishability;
it is raised in imperishability.
It is sown in dishonour;
it is raised in glory.
It is sown in weakness;
it is raised in power.
It is sown a soul body;
it is raised a spiritual body.
Just as there is a soul body,
so there is also a spiritual body’.

In this context it is also written: ‘The first man Adam was made a living soul being; the last Adam is made a life-giving spiritual being’ - through the threefold process of gold-making.

He who has ears to hear, let him hear. We hope and pray that you may understand this language.

We also declare that under the name of 'Alchemy' books and pictures are being published that are an offence to the glory of God. We shall name them in due time and issue a list to the pure in heart. We ask all learned men to be on their guard against such books, for the enemy does not cease to sow tares, until one stronger than he prevents it.

Fama Fraternitatis R.C.

The Forbidden Index

An immense struggle is fought in this world between the forces of good and evil, a struggle between two kinds of Saturnian consciousness, one which is in conformity with the divine plan and is born in Christ out of a longing for salvation, and one which is born out of the negation of God's plan, a satanism that once begun perpetuates itself. The consciousness of present-day mankind is a mixture of these two states; the intense struggle going on outside him also rages in his own being. Dynamic energy is an awe-inspiring force transmitted by the Christ-Hierophants into our system of development, and it forms the basis of all self-creating activity of the human spirit. This energy is what brings the human consciousness to development through its interaction with the form in which we live, thereby confirming the words of the Bible: 'Behold, this is given for a fall or a resurrection of many'.

If you want to understand the way things are you will need to know that all phenomena in this world emanate from one power; both satanism and the nascent divine consciousness come from the same source. Because of the plan of free unfoldment that underlies the development of the human life wave, man can use the living water that flows from the fount of all things in two ways: to bring about either a fall or a resurrection. Such are

the laws of nature that apply in all the domains of matter and spirit. One can use one's tongue to praise and glorify God, or one can use the same organ to curse Him. With one's larynx one can articulate sounds: words of compassion and love, but also words of whirling and hissing hatred. With one's hands one can be helpful and carry out God's requirements, but one can also cause devastation and determine the direction of a bomb. If you think about it, you will realise that every organ you have can be used to support or perform works of good or evil, driven by the dynamic urge of desire.

However, the outcome of these actions, both of which arise from the same source, is completely different. Both actions bring about an expansion of consciousness; they give rise to an abundance of experience, but he who chooses good grows in the direction of the light, while he who chooses evil grows in the direction of darkness. On innumerable occasions, in the past as well as in the present, mankind has chosen evil, and that is why its present manifestation is such a dramatic interplay between light and darkness, with very much darkness and very little light.

If you have been trained in philosophical methods, you will undoubtedly discover that something is lacking in this argument, for there must be a reason why one chooses evil rather than good, as a result of which the consciousness becomes blurred.

Can this first cause be found? Yes it can. It lies in the essence and the characteristics of the material world through which our pilgrimage currently leads us. The world order of the nadir can only be maintained through the essence of death. This is evident for instance from the fact that one kingdom of nature can only maintain itself by killing and devouring another. From the

moment of the fall when we entered the nadir of materiality, we became subject to death, in order to bring about the development of the I-consciousness. In this connection, the *Fama Fraternitatis* states that at the time of his fall, Adam - that is, mankind - was given universal teachings so that he would know how to carry out his pilgrimage in the land of death and how to attain victory over the essence of death in the shortest possible time.

However, man can only put these teachings, this universal wisdom, into practice when he has had sufficient experience and gained sufficient maturity. This involves a great danger. In the experimental stage the human being takes the path of least resistance and follows the urge of his self-maintaining nature, and in this way he develops a consciousness that is turned away from God; a powerful satanism develops in him before he is even aware of it.

Isn't there still something lacking in this reasoning? Yes, indeed. Man sins many, many times before he becomes aware that he does so. He sometimes chooses darkness with the very best of intentions. Is it logical, that is, is it in conformity with the perfection of the Logos, that man is victimised before he is aware of being a victim? Is that divine love, divine law? Is it not a situation unforeseen by the divine plan, a black stain on the divine perfection?

Do not judge too hastily, for at the moment when the results of these dangers threatened the free development of mankind so seriously that there was actually a possibility of things coming to an end, God Himself came to mankind. The descent into the nadir, 'so terribly fearful', had been made a necessity by the fall of man, but at the crucial moment God Himself came to mankind. And

we speak in the language of the holy book: 'God so loved the world that he sent his only begotten Son, that whoever believes in Him, whoever walks in His power, might not perish but have eternal life'. Of those who sin unknowingly, this Holy One of God, this power out of power, says the liberating mantram: 'Father, forgive them, for they know not what they do'.

So by philosophical argument we have shown you that you have come to a structural and spiritual crisis in your life in which, if you are willing to walk the path of salvation, you will not be able to take one step without Jesus Christ, who ignites our natural order with His spiritual order so that we might be saved. We have tried to demonstrate in terms of esoteric science the absolute truth of the words He spoke: 'Without Me you can do nothing'. We have tried to show you why the Rosicrucians choose the cross of Christ as the only possible solution for the deepest suffering of mankind, so that the roses of ultimate attainment might one day bloom. Christ places Himself on the path of every child of man with His call: 'Come unto Me all you who are weary and heavy-laden and I will give you rest' - weary with your struggle against your lower desire nature, against the satanism within you, which is the accumulated growth of ages.

We could say more about this text, but at the moment our aim is to connect you with your task in the light of the Rosycross. Christ wants to save us from the impasse which has arisen as a result of the tensions which have been aroused in our nature order, but we will nevertheless have to fulfil God's task in this world through the power of heads, hearts and hands, in Goodness, Truth and Justice. Christ will not save us from our

unfulfilled task, from this broken reality. He will save us so that we can fulfil our task, so that this broken reality can be restored through the liberation of the divine forces latent within us.

This point of view is really the greatest difference between the Gnosis of the Rosicrucians and orthodox theology. That is why we now want to confront you with the following words from the *Fama Fraternitatis*:

We also declare that under the name of 'Alchemy' books and pictures are being published that are an offence to the glory of God. We shall name them in due time and issue a list to the pure in heart. We ask all learned men to be on their guard against such books, for the enemy does not cease to sow tares, until one stronger than he prevents it.

A tremendous struggle is being fought in this world between the forces of good and evil. When a human being rediscovers himself as a conscious creative unit, he knows that he has in his possession dynamic energy and the universal doctrine, which has been manifested to him in numerous forms in accordance with his state of development. Man walked the path of experience in the midst of death, and because of experience not yet gained, satanism, the consciousness turned away from God, developed in him through the impulsion of earthly forces. However, if man becomes conscious of the misery of this lower nature, he will be able to be reborn in Christ to his true task as a human being.

But you can also reject God's rescuing hand because you are unwilling to accept the requirement of Christianity, the requirement of self-denial, because you see the reformation of your life that would be the result of the realisation in Christ as inimical to your natural

urges, and are therefore unwilling to make the sacrifice through which you would be able to ascend the mount of purification. If you are such a person we will foretell your future:

Christ, who wants your resurrection, will then turn into a power manifesting itself in nature unto your fall. From day to day, through its interaction with the vehicles in which you live, dynamic energy - the call to genesis - will strengthen your consciousness which is turned away from God. Such a consciousness grows much faster than the consciousness of a seeker of liberation and you will discover that your satanic consciousness will quickly become much more powerful than that of other people.

You will soon obtain great power over many through your gestures, your gaze, your eloquence, your great intellectual faculty. Your great consciousness will bring you into contact with the hidden forces of nature and with people who have preceded you on this path. Having arrived at this point, you will be confronted with a choice for the last time: either to go back or to carry on along the path you have begun.

If you choose to go on, you will be admitted to the ranks of the dark brothers and there will no longer be any possibility of return. From that moment on your consciousness, which is turned away from God, will be cut off from the divine plan. This terrible fall can have only one outcome: final destruction, being cast into the outer darkness.

So that is the struggle: the struggle against those forces that seek to thwart the divine plan and that, seeing their immanent destruction, fight desperately with the forces that possess the divine consciousness. This conflict is not direct, because any direct encounter

would immediately be settled in favour of the Brothers of the Light. No, this struggle is a very complicated and agonising fight over a great, inert prey: the masses, man as a herd animal. The dark forces are fighting a life and death struggle to maintain themselves, with the utmost exertion of all their powers, and their self-maintenance depends on their power over the masses and the stupidity of the masses; on their ability to prevent the development of the masses and bring about the self-destruction of the developing free individual.

The evil within you can only maintain itself as long as you provide it with a habitation; as long as you allow it to do so. If you banish it or drive it out in Christ, all is lost for the kingdom of darkness within you. So you will understand that evil can only maintain itself in this world if it finds a dwelling here, and if this dwelling is not granted voluntarily, it will take it through authoritarian and totalitarian manifestations of power, through suppression, through slavery.

But these things are only the more crude effects, born out of fear, out of the self-preservation of the curse of evil. For the most part, the fight is being fought on an extremely subtle level, making use of a very highly developed intellect: the human spirit in manifestation is led into the labyrinth of things and chained in the multiplicity of ideas with the help of materialistic science, the decadent arts and present-day religiosity, which diametrically opposes the growth of the divine man within us.

We affirm that under various alchemical names - that is, names purporting to aim at regeneration - great deceit is practised in the fields of art, science and religion, to the advantage of those who belong to the order of darkness, who squirm in their hellish anxiety.

The young gnostic Brotherhood, which has placed itself in the service of Jesus Christ, is not able to follow the same methods. It is useless to force you to join the hosts of those who belong to the light. The powers of the light are simply not able to use authoritarian methods, even if you were to beg them to do so in your homesick longing. The radiations of the light cannot brighten the sky if the sun has not risen above the horizon.

That is why we come to you with an urgent appeal to what is higher in you, to that within you which has been realised through Christ, to join our ranks in the service of Goodness, Truth and Justice. We can only triumph through the light with the methods of the light. As a pupil, he who makes this choice will be very well instructed so that when the time comes he will be able to carry out his task in the right way. 'The forbidden index', the immoral and evil methods of the dark horde, will be revealed to the pupil who is pure in heart so that, as a called apostle, he may be able to join us in attacking the enemy and weeding out the tares.

We appeal to all those who are taught by God's love to be on their guard against such books, such tares, for the enemy never rests. We call you to the task of head, heart and hands, linked with the Lord of Love, to become a fiery sign in this dark world.

With the eyes of the soul, we have seen the face of Him who will one day triumph; it is your face in its deified manifestation.

Thus, according to the intention of our Father C.R.C. we, his Brothers, again request all learned men in Europe who shall read this our Fama, (which is set forth in five languages) as well as the Latin Confessio, to consider this our offer; to investigate our Art as exactly and carefully as possible; to examine the present time with all diligence and, after having done so, to make their way of thinking known to us, either as a common conclusion or as an individual one, in writing or in print. Although we make no mention either of ourselves or of our meetings, yet nevertheless everyone's conclusion will assuredly reach us, no matter in what language it may be. In addition, everyone who gives us his name can be sure that he will come into contact with one of us, either verbally or, if there be some difficulty, in writing.

Fama Fraternitatis R.C.

A Meeting with the Elder Brothers of the Rosycross

The hierophants of the Rosicrucian mysteries speak to the pupil quite impersonally in five languages. These languages contain all their wisdom, all their dynamic willing and all their activity. The pupil is urged to practise this linguistic science, and the *Fama Fraternitatis* of the Rosycross exists to indicate to you its elementary conditions.

The first language spoken by the hierophants of the Western mysteries is the language of Christ Jesus our Lord. The beautiful characters of this language do not present themselves via the well-trodden paths of theology and there is no esoteric tract society; they can only be read and understood by those who have been taught by God. This language is living and of fundamental importance. Its sentences are not composed of mutilated concepts and false notions, but of a great magic that radiates in dazzling glory; to read this language, to be able to read it, means to live it, to experience its magic.

You cannot disregard this language; you must learn it. There are many who think it too hard to understand. The grammar is so complicated, so subtly difficult. The linguistic requirements are so unnatural. Isn't one of the requirements of this language: 'He who loves father or mother more than Me is not worthy of Me'? And doesn't

another rule say: 'Go, sell all that you have and follow Me'? And: 'Work out your own salvation in fear and trembling'.

Who is able to learn such a language? Who would be so foolish as to introduce it into colloquial speech? Wouldn't that be impossible, considering the way things are these days?

That is why a secondary language has been made, with many simplifications and in which various things have been modified for the sake of convenience. Many compromises have been made through which the idiom of the language has been hopelessly mutilated and its beauty turned into a caricature. But no one can bypass that first language, the language of Christ Jesus our Lord. Many seekers have tried to do so and many will go on trying, but in vain. All will be tossed about in the chaos of lower values, disquieted by the hellish symphony of satanism, until the pupil, the pioneer, is prepared to study the characters of the miraculous language of Christ and to accept all the consequences.

Then he will be led to the second language of the Christ-hierophants. This has to do with a higher phase of the path. In the first phase you placed yourself before the stupendous requirement of the gospel, fully prepared to accept it wherever the path might lead you. In the second phase you are led into the halls of the faculty of imagination. As the last days of your former self-maintenance draw to a close and with a last gasp you hasten towards the Christ, the Spirit of God is poured out over you and as a new man renewed in spirit, like the disciples in Acts, you begin to see 'visions', visions of new possibilities, new revelations, and of true human life, freed from the power of the lower senses, unbound so that you can enter a new world order. You are ignited

with a new ideality of which you speak and testify, if necessary as a flash of fire attacking what is unholy and weak in your fellow men, in order to bring about their regeneration and turn them into torch-bearers.

But the pupil's youthful zeal quickly turns into the maturity and soberness of adulthood, the maturity of reflection, and he is led to the third language of the Rosycross. He begins to dream dreams. The many-coloured lines of ideality beheld with the eyes of the soul are now judged and weighed against the fundamental requirements of the gospel. This is an alchemical process in which the dream of fulfilment develops, woven, felt and thought through down to the minutest details.

In the eyes of the brothers and sisters who have reached this phase of development we perceive a deep light, a wonderful clarity, a tremendous homesick longing, for their eyes have beheld the mystery, which they themselves have reconstructed in accordance with the requirements of the Christ-hierophants. They cannot tell you what they have seen in their waking dreams, neither in poetry nor song. You would not understand. They must build, they must become freemasons, they must demonstrate their dream-language in the form of an edifice, constructed through the dynamism of their heads, hearts and hands.

That is the fourth language of the pupils of the Rosycross, the dynamism of construction, the fiery, burning characters of the gospel hewn out by deeds, to which one is enabled by Him who *is* through all eternity.

And see, in this way the fifth step on the path of the pentagram arises. The White Temple shines and radiates as the forecourt of everything that was, is and shall be; no longer as an evangelical requirement that disquiets you, no longer as an ideal lit up like a neon sign,

no longer as an elaborate vision of a seeker sunk in contemplation, no longer as the building under construction of the mason who zealously wields his tools in the workshop of this world, but as a glorious demonstration of the already accomplished aim.

The White Temple - what is that? Alas, it is difficult to write about. Does the attainment or construction of the White Temple give personal satisfaction to the seeker? Does it mean that he is raised out of this hellish reality of death? No, the White Temple is a force, built and developed by the hierophants of the Christ-mysteries, who are enabled to do so by the love of God. Every pupil who breaks through to this force in the way we have described, will strengthen it and make it more dynamic and magical. And to the extent that more pupils strengthen this force, it will descend into the regions of death, ever more deeply, ever more brightly, right down into the realms of hell, in order to break what is unholy.

The White Temple is constructed with the mortar of Love; its stones are of living material, formed in self-sacrifice and self-denial by the human hands, human heads and human hearts of those who have discovered that they can do all things through Christ who gives them strength. Of this Temple-power it is said that to the extent that its volume and possibilities increase, the days of oppression of the chosen ones will be shortened, for where the light appears the darkness must flee. That is the central aim of the magic of the Rosycross to which these words most heartily invite you.

If you were willing to consider carefully this offer, this invitation, and to examine closely all the magic art connected with it, you would experience the depth and the wonder of this great work. And to experience some-

thing of it means to want to become a worker, to participate in the fulfilment of this tremendous labour.

That is why a call goes out via the *Fama Fraternitatis* to all who are God-taught, to inspire them to do the work and to make their way of thinking known by means of a visible manifestation of working power, whether as part of a group or individually. For only through practical labour in the service of the great work is it possible to penetrate to a personal experience, a personal meeting with the hierophants of the Rosycross. In the Fama these hierophants tell us that:

although we make no mention either of ourselves or of our meetings, yet nevertheless everyone's conclusion will assuredly reach us, no matter in what language it may be. In addition, everyone who gives his name can be sure that he will come into contact with one of us, either verbally, or, if there be some difficulty, in writing.

We would like to look at the following aspects of this pronouncement in more detail:

1. the Brothers of the Rosycross do not make their names known;
2. everyone's innermost value will be completely known to the Brothers of the Rosycross;
3. this innermost value - the rational-moral soul principle out of which we live - must be present if one is to come into contact with them;
4. this contact can be verbal - face to face - or
5. it can be in writing.

The disciple of the Rosycross knows that the hierophants of the mysteries shroud themselves in absolute anon-

ymity. In this way, all possibility of I-delusion is excluded. The Christian principles of self-sacrifice and self-denial require the surrender of the I, the giving up of the maintenance of the personality: 'He who is willing to lose his life for My sake will keep it', says Christ. The old consciousness is replaced by a completely different one that does not need to maintain itself in this nature of death or to fight for a place in the sun. This consciousness is one that has triumphed and that has been reborn in the Holy Spirit, fully conscious of its creative task in all domains of matter and spirit. It is a consciousness that does not come to take, but to raise what is fallen and save what is lost.

However, you should understand well that this anonymity is certainly not a kind of coquetry; nor is it motivated by spiritual self-aggrandisement, but it is the result of a natural necessity. People make their names known in order to recognise each other, to be able to work with each other in society. However, those who possess the consciousness renewed in Christ make known their power, their love, their knowledge. They know only too well that this power would be violated and not assimilated in the right way if it were to be linked with a particular person in the manifested world. Moreover, satanism would defile such a known person all too soon with the blackest slander.

So this anonymity is not the result of modesty, but is necessary in order to be able to work in the correct way. When, in certain stages of the work, the worker of the Rosycross has to abandon his anonymity, he encounters doubled resistance. So preserving one's anonymity is a matter of following the paths of least resistance.

We once published some works under a pseudonym, and now we know that many of those who hated us, not

knowing the author, read and reread these books with much pleasure and even passed them on to others. In this way we overcame their hatred through our impersonal love. If you understand anything about magic, you will know what this means. That is why the hierophants do not make their names known even though they are among us.

However, you need not be afraid that amid the multiplicity of things, the unity will not be recognised if this method is followed. Every pupil makes himself known by means of his innermost value, his rational-moral soul principle. Like always attracts like, and if this innermost value has reached a sufficient intensity, there immediately arises a profound link with the hierophant.

How is this innermost spiritual value, this unity amid the multiplicity, recognised? By means of the light! Just as the light enables us to know God and His glory in all domains of matter and spirit, so man is also known through the light that he himself has developed in his microcosmic universe. The soul-quality he embodies emanates a colour, a sound that, because it is multidimensional, brings into being all the factors necessary for it to be recognised.

In addition, you should also bear in mind that the pupil who has reached this state finds his highest happiness in his work. For him, it is not of primary importance to be recognised by the hierophants, the less so because as a self-creating entity, as a complete divine principle, he cannot be obstructed in his work. Just as God, Who is the light itself, speaks and it is so, so can the pupil who is ignited in God's light fulfil his creative task independently of any hierophant. So, as we shall see, the value of meeting the Elder Brothers lies in entirely different factors.

The pupil in this state has a great tranquility. He has no gnawing desire for recognition, for he holds the magic of recognition in his own hands. He knows that everything depends on the growth of the rational-moral soul principle within him, which cannot be given as a gift but must be developed in one's own being. All those who strive for recognition of their greatness should become aware of this. The gift of the widow's mite was of infinite importance, but needed no recognition. The widow felt ashamed among all those so-called 'important' people, but the Christ discovered her in her sincere simplicity.

So at the psychologically right moment, contact is made with the hierophants of the mysteries. What is that? Is it some weird, occult experiment with guardians on the threshold and breathing exercises?

It is what mystics, gnostics and the Heidelberg Catechism call 'the communion of the saints', the daily continuity with those sanctified in and through life, the daily communion with the power of the White Temple.

Those who live in this communion of the saints tell us of the intense inner happiness it gives them. It is like experiencing eternity in time; knowing yourself to be one with all those white roses that have quenched their thirst in the heart's blood of Jesus Christ. It is the great bond of brotherhood that exists between the servants of God, whose only condition is the presence of that innermost value, which unfolds in the service of Goodness, Truth and Justice. Can you imagine the inexpressible joy of those who are permitted to pass through the crystal gate of this divine fellowship for the first time?

This union with the hierophants is either verbal or in writing. There are two forms of first-hand knowledge, which are referred to in the Fama as verbal and written

contact, the latter taking place if there is some difficulty. The verbal form has to do with the ability to know personally, with the esoteric sensorial faculty of spiritual perception. The written form concerns the meeting with the hierophants via the spinal spirit-fire.

The latter method is followed if the pupil is so bound to his work as a freemason in this world, that he cannot apply the methods necessary to bring his vehicles into the state required for verbal contact without abandoning his work. You will understand, of course, that he has no choice in this. The work comes first, and it is on that basis that sanctification develops, in accordance with the possibilities built up in preceding lives.

So now, may we call you to this community of saints, in conformity with the Heidelberg Catechism:

I believe in God the Father, the almighty Creator of heaven and earth, out of Whom and through Whom are all things, and to Whom all things return. I believe in Jesus Christ, His only begotten Son, Who has broken through to mankind in order to ignite the light of God in man; Who was conceived of the Holy Spirit, the power of realisation; born of the virgin Mary, the human principle that corresponds thereto; Who suffered under Pontius Pilate, the earthly law of the three-dimensional, separated nature-order; Who died and was buried, and descended into hell, filling the etheric sphere of the material world, thereby completing his sacrifice of love and restoring this broken nature-order; Who rose again from the dead on the third day, ascending into heaven and sitting on the right hand of God the Father Almighty; Who glorifies in all domains of matter and spirit, from whence he will come to judge the living and the dead, and from whence, through the power of all

His children, he will ignite evil unto renewal.

Therefore I believe in the Holy Spirit which gives form to the divine Idea. Therefore I believe in a holy, universal, Christian church, which will be the result of Goodness, Truth and Justice and which will guide me to the communion of the saints, the communion with the hierophants of the mysteries. I believe in the forgiveness of sins - the transformation of lower values into an inner spiritual value; and in the resurrection of the flesh - victory over the law of death - and thereby the true, everlasting life.

‘I hasten after it, that I might apprehend it, since I am apprehended by the Christ.’

And this we can declare with certainty that whosoever will go with us earnestly and whole-heartedly will enjoy the fruits thereof as to matter, body and soul. But he who is false-hearted or only greedy for our treasures, can in no way cause us harm, but will bring himself to utter ruin and destruction. Thus our Building, even if thousands were to see it from nearby, will forever remain untouched, indestructible, invisible and totally hidden from the wicked world.

*UNDER THE SHADOW OF THY WINGS,
O JEHOVA!*

Fama Fraternitatis R.C.

The Invisible Building

‘Ignited by the Spirit of God,
we die in Jesus the Lord
and are reborn through the Holy Spirit.’

You will know this magic invocation of the Rosycross; it forms the closing words of the Book T., which was found in the burial vault of Christian Rosycross: *Ex Deo Nascimur, in Jesu morimur, per Spiritum Sanctum reviviscimus.*

You will often have heard or read these words, or possibly even spoken them, but you do not understand them. Perhaps they have moved you, or given you a feeling of silent awe, but you have not really grasped their magic power. If you had we would surely have noticed, for behind these words lies a tremendous mystery. So we can only conclude that you hear but do not understand; that you see but do not fathom; that you feel but do not experience.

There are spiritual goods that continually offer themselves to you; they are given freely and could make you very rich. There are forces that accompany you on the path as if with outstretched hands; they could make you very dynamic. But all this passes you by without you noticing it.

'Ignited by the Spirit of God, we perish in Jesus the Lord and are reborn through the fire of the Holy Spirit.'

Behind this magic, the invisible building radiates. The Christ-hierophants radiate a threefold manifestation into this world, which we refer to as desire, sacrifice and creation, or as consciousness of self, blood renewal and spiritual consciousness. Desire awakens in man the urge to life, the urge to manifestation. It is the fundamental force that impels all the kingdoms of nature to fulfil themselves, to mate, to maintain themselves and to unfold. This hot, fiery desire illumines the darkness on this earth, and led by its red flames we discover ourselves and our neighbours. We wake up in the desert of this world. We, Adam, the breath of God, are ignited in His Spirit until we become a fire that cannot be extinguished. And then we give names to what we see around us; we orientate ourselves in the paradise of our first days. There is a tremendous, unbridled longing, an inexpressible need for fulfilment that is stirred up by the fiery whirlpools of desire until it becomes a roaring volcano. There is a nostalgic yearning for the aim; one hunts and chases it, longing to grasp it. But where is the aim, and what is it?

We are driven on through the desert, never allowed to rest for one moment by that desire which begs fulfilment. It is out of this red fire that consciousness arises. We begin to see things more clearly and we perceive the same urges in the eyes of our neighbours; the same fire has ignited them too. The whole of mankind has been thrown into this crucible and, hour by hour, consciousness of self must grow through this intense process of purification.

However, this process also causes hate to develop, born out of self-preservation and the fear that goes with

it. And then our consciousness becomes the armour in which we go out to meet our enemies of this nature with a keenly observing gaze. The flames of desire drive us into battle, the battle of self-maintenance. We trample on our fellow men to achieve our aims. The strongest feet win, for they kick the hardest. That is why people say, with awe in their voices, 'He has gone far'.

But those who have gone so far are still not at peace, they are still not satisfied. The struggle intensifies and the intellect takes on tremendous proportions. And when they can no longer kick and shove with the crude paw or claw of primitive man, they do it with modern implements of war, contrived by the most brilliant brains. And then come guile and betrayal, not to mention psalm-singing and prayer books. But still no one is satisfied. Desire drives them on, over corpses and through cities, on and on. Only the old, those tired of murdering, those who barely have strength enough to drag their booty with them, remain on their dung heaps, consumed by desire until death comes to free them.

There are others who will now ask: 'Where does desire come from - that red passion that sets me on fire?', and the answer they give themselves is: 'Desire is a sexual urge'. So they seek another person in order to kill their desire - another person who will be their cosmic reflection, with reversed sexual polarisation. But desire cannot be killed! When the intoxication has worn off, the flames of desire blaze even higher than before, like the mythical thousand-headed dragon. Desire is a force not of this world, and this force can only be fulfilled in a Kingdom not of this world.

That is why you will remain an enslaved soul as long as you keep on playing that old game, which will always inevitably lead to the same results. Humanity struggles

in this nadir like a horde of savages, with fists battering at the Invisible Building, and those who break in with the aid of negative methods are driven away with a draught of oblivion, to find themselves back once more in the fiery whirlpools of desire:

Ignited by the Spirit of God. That is not a text for pious study but a fire, a power that permeates your blood and drives you on by day and by night, until you reach a state of total inner deadlock.

Then you will seek the secret of salvation. You will seek a solution. You have sought and you will go on seeking. Your desires have driven you into no-man's land, and since all your previous experiments only resulted in a worsening of your plight, you now start asking for proper motives for human desires.

You become very humane and you say to those filled with blood-lust, 'Please, no blood - it isn't right'; and to the stranglers, 'Don't squeeze so hard - it hurts too much'; and to the vandals, 'Don't make so much noise - it's not well-bred'. We form societies, unions and associations, and we write books, very beautiful and sublime, but neither books, nor societies, nor unions, nor associations are left alone by the licking flames of the caverns of desire, and they all dance together in that hellish blaze. Then out of the flames, the fiery salamanders come to draw you into the danse macabre, where you will remain until, whether with a laugh or a sigh, a yell of despair or of rage, the death-cry sounds. Until finally, the seeker discovers the words:

In Jesu morimur, in Jesus we die. There is only one way to understand the purpose of desire and escape being burned in its fiery blaze; that one way is Jesus Christ, in Whose being the essence of self-sacrifice and self-denial is revealed. When, in the course of things,

the fire of desire awakens death, Christ says, 'Whoever is willing to lose his life for My sake, will save it', and 'Come unto Me all who are weary and heavy-laden and I will give you rest'.

That does not mean, as the theologians would have you believe, that when you are so tired of the orgies of desire that you are reduced to a crumpled heap, just deposit what remains with our dear Lord, and He will give you rest - as if it was some kind of spiritual old-age pension.

You should understand it as follows: through Christ, you are shown the way and given the power to direct the dynamics of desire in the right way, so that desire will no longer lead to your fall, but to a transcendental resurrection. And should you only attain this divine rationality when you have already spoiled so much in your life that one could rightly speak of a crumpled heap, then in the love of Christ you will find the possibility to progress further on the path that you will inevitably have to walk.

So there is no question here of a spiritual old-age pension, but of a new task, a divine mystery that is entrusted to you and that will transform your desire into the desire for salvation. Then you will need to walk the path of the Cross, the path of Golgotha, the path of self-sacrificing, loving service, until the spiritual heart unfolds as a white rose at the point where the horizontal and vertical lines intersect. Only when you have received this white rose will you hear the magic music from the Wood of Attainment, the choirs of the Invisible Building:

Per Spiritum Sanctum reviviscimus - reborn through the Holy Spirit.

There is a divine plan for the world and mankind. This

plan must be fulfilled through human hands, human heads and human hearts. When the pupil of the Rosycross is willing and able to die to his primary desire by passing away in Christ, a magic miracle will be performed as soon as this process is sufficiently advanced: he will be reborn through the Holy Spirit. The plan of God will have been accomplished within him and he will construct the Invisible Building in this world, while everything attained by all those who have been glorified in the Holy Spirit, radiates in splendour as the White Temple.

The White Temple is not a dream, not some lovely mystical image thought up to console those who are weary with the struggle. The White Temple, that magnificent, invisible cathedral, can be measured in all dimensions, for its power, its beauty and its dynamic indestructibility live and prove themselves through human entities.

The White Temple is one of the manifestations of the community of the Holy Ones. It is a power, invisible, but nevertheless a power; a building, invisible, indestructible; a power that is irresistibly drawn into our hellish world: the power of the Rosycross, with which the hierophants of the mysteries affect the world.

The more pupils follow the path we have described, the more majestic and powerful the White Temple will become, so that one day, in Its fire, the darkness will flee. That is the method of the Christ-Hierophants. This method is not spectacular, but it forms an impregnable citadel. That is why the *Fama Fraternitatis* ends with the words:

Thus our Building, even if thousands were to see it from nearby, will forever remain untouched, indestructible,

invisible and totally hidden from the wicked world.

*UNDER THE SHADOW OF THY WINGS,
O JEHOVA!*

That is our joy:

The glory of God is unassailable.
Behold, He sends His angel to us:
Ignited by the Spirit of God,
died in Jesus the Lord,
reborn through the fire of the Holy Spirit.

Amen

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PUBLICATIONS OF OTHER AUTHORS

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