

THE MYSTERY OF LIFE AND DEATH

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The Mystery of the Fall

If one were to take the time to investigate what present-day humanity understands about the mystery of life and death, one would discover either the presence of conflicting and vague concepts, or the absence of any knowledge whatsoever. The cause of this must be sought in the wave of very divergent doctrines poured out over mankind since remote antiquity, traces of which are anchored in the blood-being of us all.

However, the way to insight, the first step on the path of the fivefold, universal Gnosis, is not a path of study, of intellectual comprehension. The insight humanity needs must be won, after a period of much adversity during which countless obstacles, gathered in one's inner being like a dense jungle, are cleared out of the way.

These obstacles weigh heaviest and are at their most burdensome when the light is in the process of breaking through in the individual. Shifting shadow-giants then form, giving him such a distorted view of reality that he needs to be doubly careful. Then it becomes apparent how conservative he is, how little courage he has, and how meagre his power to abandon the shadows of illusion in the light of truth and reality.

We would like to look more closely at the mystery of life and death. And in doing so, we intend to repudiate the ancient occult doctrine of reincarnation as being contrary to reality.

For many seekers of liberation, reincarnation will have been the last straw to which they can cling. Many think: 'If I am unable to attain rebirth in the liberating sense, then, at least I still have the possibility of rebirth in the horizontal sense. I will return to this vale of tears, and see what happens next.'

For many people, this serves as a kind of life-insurance. 'Suppose everything I have learned about the doctrine of liberation turns out to be wrong,' they say to themselves. 'Never mind! At least I can be sure that I *exist*. Look at the number of people there are who remember their incarnations.' Tomes have been written about all this.

'At the moment I am here; before long I will be on vacation in the heavenly spheres, and when it is time for me to return, I shall take good care to choose the right cradle.'

'I am getting on in years, and my time will not last much longer. Soon I will be going to my summer resort. In the meantime, let those in the material sphere destroy each other with hydrogen bombs. When the storm is over I will come back and bask beneath the palms.'

'The wheel of birth and death may turn in dialectics, but still, it goes on turning and so, in essence, does not affect the existence of my I-being.'

Those who have been accustomed to consoling themselves with the apparent comfort of the reincarnation process will be filled with amazement, protestation and secret fear as they read this chapter, for their final certainty in life will be under attack.

Are there philosophical grounds for what we are saying? Can this standpoint be verified experimentally? Can proof be presented from the history of the transfiguristic brotherhoods? How is this standpoint to be reconciled with divine justice? In taking this view, surely the School of the Rosycross is bringing itself down to the level of the insight-less insight of orthodox

religious communities, with their threats of only one life, after which one comes before the divine judgement-seat?

These, and many other questions will arise, and we would not be the School of the Rosycross if we did not answer them, if necessary with such a barrage of scientific facts that in the end everyone will be able to understand what we mean.

To begin with, then, here is an outline of the standpoint in question.

- You live only once.
- After death your life's flame is gradually extinguished after a longer or a shorter time.
- Not a glimmer of it will ever be found again.
- At this moment you are a living soul; not in the eternal sense, however, but only in the sense of space and time.
- The personality made use of by the soul is to be accounted for by that soul-state.
- Your personality dies, and so does your soul. The Bible, the Universal Doctrine and the facts leave no room for doubt in this respect.
- This leads to the conclusion that it is in *this* life that you must decide about life and death.
- If *you* don't do so now, another soul vivified in your microcosm will have to do so, perhaps in a few thousand years' time, but that other soul will certainly not be you.
- New-born souls do not come from the invisible planes of life and neither are they one with, or to be explained from, a microcosm; they are the purely material product of two material parents.
- Your soul-existence is generative. The collective of earthly

souls is infinitely divisible. One soul goes and another one comes, and everything remains as it is.

- In the domain of dialectics there are countless soul-waves just like our one, each differing in vibration, as a result of which there are countless variations of form and consciousness.
- Soul-life has nothing to do with the life of the spirit, and the attempt to see a spirit in a soul is like saying that opposites are the same.
- So, either the ancient doctrines of reincarnation have another meaning altogether, or they are a delusion.

That is the problem, broadly speaking, and we would now like to try to unravel it for you, guided by the insights of the Spiritual School of the Golden Rosycross. So let us first take you to the nirvanic realm, which forms the basis for any genuinely divine human development.

The terms 'Nirvana', or 'being dissolved', or 'the world of not-being' are, of course, only approximations. Nirvana is attained by beings who have transcended all dialectical laws and hence all dialectical soul-life. Beings in whom all obstructing aspects have been dissolved return to Nirvana.

So the term 'Nirvana' conveys nothing about the primary world in which divine-human genesis takes place. The only thing it says with respect to us is that those who wish to enter the primary world must have attained the state of 'not-being'. Taken superficially, it is of course silly to think that one can 'not-be' and at the same time enter somewhere. That is why the word 'Nirvana' is translated as 'being dissolved', like a drop of water returning to the sea and becoming one with it. Nirvana is the eternal, unchangeable divine totality. The class

of entities to which mortal souls belong departed from this realm in the remote past, and must return to it if there is to be any question of genuinely divine, eternal freedom.

What do we mean by the word 'entities'? We mean microcosms. A microcosm is a complex life-system, a unity composed of many parts. One of these parts is, temporarily, the mortal soul with its personality. A microcosm is a miniature replica of a cosmos. Since concepts like 'small' and 'large' are very relative, we can justifiably compare a microcosm with an atom.

A microcosm possesses the structure of an atom. Natural science has shown that there are many different kinds of atoms. So we must now describe to you the atom that is the microcosm.

This atom has three nuclei. Two of them rotate very rapidly around each other at the centre of the atom, while the third describes a wide orbit around the other two. These three nuclei can be referred to as three souls. So one can say that the microcosm possesses three souls. The two souls rotating in the centre are positive and negative, or male-female, with respect to each other. The third soul is genderless, neutral; the providing, cohesive factor in the atom.

In every atom there are other particles rotating around the nucleus to form a coherent whole, and so it is with the microcosm, also. A system, a manifestation, a realm comes into being. From the positive-negative, the personality is formed. So it can rightly be said to the microcosm as a whole: 'Behold, the kingdom is within you'.

In the Bible, this realm, this manifestation is called 'the Kingdom of God'. This is not meant to infer that every microcosm is a God, a separate whole. No, it means that such a micro-atomic realm belongs to a greater whole, to a Gnosis,

in the same way as a cosmos does not exist by itself, but belongs to a macrocosm, to a group of cosmoi.

The orientation of the tri-une (three-souled) atomic beings we have described must therefore be centrifugal and not centripetal; every atom must lose itself in the all-manifestation, turning towards and surrendering itself to the greater whole, in total service. And it is in this way, through impersonal service, that the microcosm must manifest itself. Thus, by *not-being*, these tri-une beings live in a state of absolute *being* in the primary realm of nirvana. Through centrifugal and thus self-forgetting activity, all limitations fall away; spaces cease to exist, so that there are no longer any boundaries; there is only infinity, eternity. However, the moment such a tri-une atomic being turns its gaze inwards, beholding itself and thus acting centripetally, the divine law at the foundation of that particular type of atom is disturbed. The magnetic proportions are then put out of balance and a great heat, a mighty fire arises.

When this catastrophe took place, the atom was split by the heat of it, to such an extent that one of the two soul-nuclei orbiting around each other in the centre of the microcosm was ejected from the system and perished in space. In some microcosms it was the positive nucleus that was ejected, while in others it was the negative one. That is the truth about the separation of the sexes. The microcosms struck by this catastrophe were, from that moment on, no longer tri-une but di-une.

The results were terrible. Through centripetal endeavours, no longer serving the Kingdom of God, but willing and seeking the microcosm's own kingdom, boundaries were automatically drawn and the microcosms concerned found themselves in a spatial world according to natural laws.

And where boundaries are delineated, time holds sway. One sinks into the world of time and space, governed by the alter-

nations of light and darkness, day and night. One is cast into dialectics.

As a result of the ejection of one of the atomic nuclei, through the tremendous heat of the fire, the inner kingdom was bound to collapse. In this way, death penetrated for the first time. The microcosm that had become di-une could not keep its kingdom, which it had sought to maintain. The kingdom died. By seeking to maintain it, the microcosm lost everything! And having been emptied, the microcosm wandered in the night of the world, dragged along by the magnetic currents of the order of space and time.

Who could save this system, driven out of Nirvana, out of Paradise? The microcosm was living-dead, and suffering purposeless, intolerable woes. How could it make a new start? How could it return?

In theory, the solution was obvious: the ejected soul-nucleus should return to the system, linking itself in total surrender to the other, remaining soul-nucleus, so that the original kingdom would become possible again.

But where was the ejected soul-nucleus to come from? Surely it had died, vanished into space, returned as power to the neutral sources of energy? Could a new spark be sent out from the radiance of eternity into the lustreless spaces of the night, to complete the di-une system, making it tri-une once again so that its majesty could be restored?

It is clear that this would have to be the solution. But without further precautions another disaster would be caused. The entire microcosm would explode and dissolve into neutral energy because of the tremendous power and explosiveness of such a divine spark, and the difference between its vibration and that of the nature of death.

So before God could send his Son, his spark, into the fallen system, a large number of advance preparations would have

to be made. That was the immense problem with which the Universal Brotherhood was faced.

II

The Doctrine of Reincarnation

In Chapter One we approached the mystery of the Fall and saw that the original microcosms lost their tri-une nature and became di-une. We compared the microcosm with an atom and discovered that originally it had three nuclei, three souls. With the aid of this system, the microcosm could create and manifest itself autonomously.

Just as an atom belongs to a larger system, to a group of atoms, so a microcosm ought not manifest its self-creating faculty in a centripetal way, but centrifugally. Enormous energies were accumulated in the microcosmic atom and by manifesting them centrifugally the microcosm could make a joyful contribution to the manifestation and preservation of the universal body, the universal Kingdom of God, without doing its own system any harm.

However, if the radiating energies were to be turned inward, the heat and power generated would prove to great for the microcosmic system. The result would be burning and denaturation. Something resembling this actually did happen, as we explained in the last chapter. One of the three atomic nuclei was ejected from the system and lost in space, leaving behind an atom with two nuclei. As a result of its denaturation, this atom was obviously no longer able to express itself and could no longer be used in the original realm. All the micro-

cosms that became di-une in the way we have explained were therefore ejected from the Divine Realm on purely natural, scientific grounds, to wander aimlessly in the domain corresponding to their own state of being.

The Universal Doctrine calls this domain 'chaos'. People are in the habit of understanding this 'chaos' as 'disorder', but they are mistaken. One should interpret 'chaos' as 'the absence of order', or 'a completely unformed state'. So the fallen systems entered the welter of a totally unformed space. As a result of their denaturation it was impossible for them to return to the primordial state.

What had in fact developed was a new type of microcosm, not foreseen by the Logos, but which was the product of the counternature, the result of the misuse of freedom. Thus the new type no longer had any purpose in the gnostic sense; it did not fit into the all-manifestation, it was a dissonance in the harmony of the spheres. That is why we drew your attention to the enormous problem this new variety of microcosms must have formed for the Universal Brotherhood, the problem of how to rescue this fallen multitude.

You may know that Jacob Boehme also tackled this problem in his philosophical discourses. In his own way, he explained how the Universal Brotherhood solved this gigantic problem for the benefit of the fallen microcosms. He said that the Gnosis closed off the divine totality from the fallen microcosms (and we know why, scientifically, this could not have been otherwise) and that as a result an emergency order was created in the space occupied by the fallen microcosms. He also explained that Christ has taken hold of the very heart of this emergency order, so that it might be saved.

You must understand clearly that a microcosm is immortal. Although death gnaws at it and has become lodged within its system, in essence its existence remains unaffected. Even so,

it is burdened with the results of countless errors and further denatured by them. Perhaps you can imagine something of this situation. Picture a microcosm that has been ejected from the divine order into chaos for the reasons we have been explaining. Such a system has no purpose; it has become useless and inactive, for there is no plan behind it, no universal energy. And if such energy were present, it would only be swallowed up by the centripetal nature of the new microcosmic type. Since such a system is equipped with a certain measure of consciousness, you can imagine the suffering to which these systems were subjected in their chaos.

So, in chaos, a cosmic emergency order was created for the countless fallen microcosms, a universe of time and space, a universe of death. This universe was subject to the laws of dialectics, to rising, shining and fading, to alternate expansion and contraction; it was a totally relative universe. Thus we can speak of a divine plan to help our fallen state, and so it would be foolish to confuse the divine plan of salvation with the original divine realm itself. We need to emphasise this to prevent you from falling victim to confusion or, if you have already done so, to enable you to free yourself from it.

We would now like to consider the essence of the divine plan of salvation, but first we need to familiarise ourselves with the structure of the microcosm as it is found on our plane of existence.

A microcosm is spherical in shape. Around the sphere is a complex magnetic field. If we view this sphere from a distance, our attention is attracted, first of all, by the auric being. This surface layer is sevenfold in composition and within it we find a magnetic system, a combination of magnetic points. The auric being also possesses an atomic nucleus with which the system of magnetic points forms a unity which is to a greater or lesser extent conscious. When we speak of this conscious

unity we use the term 'auric self' or 'auric soul'.

The interior of the microcosmic sphere forms a void called the 'field of manifestation' and precisely in its heart a second atomic nucleus is to be found. This nucleus is known as 'the rose of the heart', or 'the miraculous jewel', or 'the unknown, latent soul'. On closer examination we discover that the auric soul has not one single connection, not one single contact, with the rose-heart. Although there are magnetic lines of force running inwards from the auric self, and although the field of manifestation is a space continually criss-crossed with powerful vibrations, the rose-heart does not react to them; it is asleep. So we see that we can only speak of genuine life when we look at the auric self; within the sphere's field of manifestation we only see a 'void' as far as life is concerned.

When we speak of the auric self as living, you need to understand clearly what we mean, for the life inhabiting it is very strange and not at all like the life-forms we know. The life of the auric self is neither mineral, nor vegetable, nor animal, and it certainly cannot be thought of as superhuman.

We can best approach the auric self's state of consciousness by comparing it with the consciousness of an elemental, a consciousness which is the result of the combined activity of magnetic forces, and will be clear or dull, strong or weak, good or bad in conformity with the effects of the processes going on within and around the sphere. Such a consciousness will therefore be without any deep, inner psychological reactions of its own; it will be a completely automatic, neutral consciousness.

If the consciousness is automatic, then it is clear that the microcosm must be in possession of a governing soul-being if it is to live in the highest sense of the word. However, in the condition we have been describing, such a soul-being is not present at all. There is only the latent life in the rose-heart, and

life in the auric soul which is life in name only. Apart from that, there is nothing! It is hardly possible to say that such a microcosm lives, any more than one can say that it is dead.

That, then, is the condition of an emptied microcosm in our domain of life. Such was the fate of all microcosms after the third soul in the system had died. Remember that the third soul-nucleus, in cooperation with the rose-soul, had originally caused a glorious personality to exist in the microcosm's field of manifestation. But this personality disappeared and evaporated from the field of manifestation at the moment when, through centripetal activity, the arrangement of the system was disrupted.

What could be done about this situation? Well, the third soul-nucleus would need to be brought back into the system. It would need to realise unity with the rose-soul and in this way restore the original state of being. But where should the third soul-nucleus come from? For the third aspect of the soul had vanished; it had dissolved into energy in the heat of the fire.

This was the tremendous problem with which the Logos was faced, a problem still in the process of being solved, since not all microcosms have yet been rescued and brought back to the original kingdom.

As we explained, a cosmic emergency-order was established. Its aim was to create a being, a living being that would be able temporarily to inhabit the place formerly occupied by the soul and the original personality that had vanished. If this surrogate-being were able to act as a substitute in a microcosm's field of manifestation, this would enable a magnificent process of transfiguration and hence of return.

It may be difficult for you to accept that you are the transitory end-product of an emergency-order plan. At birth, you represent the vanished third soul-nucleus, and your newly born

body represents the glorified figure of old. Both this soul-nucleus and this young body are introduced into an emptied microcosm. This is, as it were, an operation, a transplantation: an organ originating in the emergency-order is implanted in a being from quite another order. And now it must be proved whether the transplanted organ is willing and able to 'take'; whether the plan to return – the aim of the operation – will be achieved.

By following a path of transfiguration it is possible to make you conscious of your state, to make you conscious of the great aim. If you are able to link harmoniously with the rose-atom, the neutral auric self will immediately react. The great process of salvation will then begin. With regard to you, as a product of the emergency-order, a great and intense wonder will then unfold. When an organ is transplanted into the body and it begins to react, this enables the whole body to live, so that the transplanted organ can share in its life. In the same way, by following the fivefold gnostic procedure – the method of transplantation – you can be taken up into the life of the original order. You will then leave the emergency-order to which you formerly belonged and enter a higher order, along with the system into which you were introduced. In this way, you will be incarnated, transplanted, in a divine being and, with that eternal being, you will live eternally. You can then justly be called a 'twice-born one', born once as to what is of the earth, earthly, and once as to the heavenly being.

If this ascent, this second birth, is not successful, you will know yourself what the end must be. You will die the death of your earthly state ('you are dust, and to dust you shall return'), and your microcosm, one delusion richer and often in a severely wounded state, will have to wait for another chance.

So now we have set the scene for examining more closely the

doctrine of reincarnation as it is accepted by so many, but which we reject.

Your consciousness, as an emergency-order being, has been brought to a high level of perfection. This was necessary in order to be able to carry out the plan of salvation. To be able to walk the path of the twice-born, one must have a being with a high level of intelligence and a refined personality-vehicle at one's disposal; a being capable of becoming a true image-bearer of the original, third soul-nucleus with its resultant personality.

If such an image-bearer is available, there is hope that it can be brought successfully into connection with the other being, the emptied microcosm, so that the two can become one and this new unity can return to the Immovable Kingdom. This, in short, is the great plan.

This plan must now become 'flesh'; it must become reality. Throughout mankind's past there have been many entities who have demonstrated this 'becoming flesh'. The Word, the plan of God, has often become flesh and dwelt among us, and many have beheld its glory, a glory which, for all those who know the plan and its background, calls to mind the original glory of the only-begotten ones of the Father, full of grace and truth.

We can, we may and we must accomplish this glorification with respect to ourselves. We are the image-bearers of the lost third soul-being. It is in that precise form that we have been modelled from the substance of this world-order, and as such we are able to act in the fallen microcosmic system, becoming one with it and returning it to its lost glory, in which we may share eternally. However, in our state as image-bearers there lies a grave danger. For the image-bearing emergency-being, developed through evolution and called to the high, liberating state we have described, might begin to imagine itself to be

separate and complete in itself and, in its delusion, might seize a power through which the emergency-order would be turned into disorder.

III

The Eightfold Armour

In the previous chapter we described two widely differing entities that together, in a general sense, currently constitute the being we are accustomed to calling 'man'. One is the emptied microcosm originating from the nirvanic domain, from which it has fallen because of its centripetal activity and the resultant loss of its third soul-nucleus; the other is the entity that says 'I', that experiences itself as 'I', the earthly, material, mortal soul-being with its personality.

One being, the emptied microcosm, is eternal, although subject to countless changes. The other, the earthly I-soul, leads a temporal existence: a part of this material being dies in the material sphere, while the other part evaporates in the reflection sphere. The being that says 'I' perishes utterly; nothing remains of it.

In practice, with the majority of living entities, a mortal soul is connected at birth with an emptied microcosm. The mortal and the immortal then become a unity. This unity may be temporary, or it may be eternal, depending on experience and the extent to which the two entities understand each other.

If it is temporary, the moment will come when the unity is dissolved again; the mortal part will fall away like a dry leaf and will go the way of all matter; the immortal part, emptied out and often heavily damaged yet again, will be left behind, stranded.

If the unity becomes everlasting, the mortal soul-being gives itself, sacrifices itself, unites itself to the soul-being latent in the centre of the microcosm, the rose-heart, the wondrous jewel. These two, having become one, are then forged into a tri-unity with the third soul-nucleus present in the auric being of the microcosm. The resultant entity, united as to soul-state and as to its entire state of being, then proceeds to transfiguration, to return to the nirvanic domain, to the original glory. That is the only way in which the mortal soul and its personality can be made into a being of eternity; the only way of leading the fallen microcosm back to the House of the Father. That is the path of salvation.

Perhaps you can understand how this works. It is not so much the fact that you, as a mortal soul, dedicate yourself to the rose-heart of the microcosm; it is the fact that you are capable of doing so, the fact that you have the ability – that is the great, saving grace of the Logos. That is the great mystery of the emergency order from which the human being has sprung.

In the divine sense, this emergency order ought to be the workshop in which the process of restoring fallen microcosms can begin. Who, then, are mortal souls, that they are used for this purpose?

They are image-bearers of the Gnosis. You should understand what this means. They are not bearers of God's image in the sense that they actually are God, or divine, in the literal sense, as people are so often inclined to think. No, they are 'imaginings' of the Gnosis, the end products of a gigantic divine plan set in motion by the Universal Brotherhood. They bear the likeness of the microcosm's lost third soul-atom. And as such they are called to the restoration of the divine totality.

As a mortal soul, you are of high and noble lineage, but do understand this well: you have been created as a means, and never as an end. You have been created as a means of bringing

the great hierarchy of fallen microcosms to the restoration of the divine, universal all-manifestation.

You are, however, not an instrument that must be sacrificed to this divine plan of restoration. You are not an intelligent being that has been created only to disappear after it has been used. Such a thing could rightly be called cruelty. No, when you devote yourself to the divine goal for which you were created, then – even though you are by nature finite, mortal – you will win eternity for yourself also. Then, as Paul jubilates, 'Death will be swallowed up in victory.'

The Christian revelation of salvation is not some inhuman tragedy, but is intended to be a joyful drama of almost in conceivable blessedness. The Christian revelation of salvation is the happy ending of the divine idea that has taken form in the human being, provided he fulfils the consequences of that idea.

The last chapter must now be written, the last prophecy must now be fulfilled – by you, with respect to you, and in you. As a mortal soul, you follow a path of the cross. A path of the cross is a path of sacrifice. The path of the cross has an aim. You can make this path of the cross into a useless path, a path from the cradle to the grave. Such a path is immeasurably cruel, cruel because of its uselessness, because of its delusion, because of its experience. But it will be quite otherwise if you follow your calling. Then the rose will be attached to the cross, literally. As the replica of the original being's third soul-nucleus, you will dedicate yourself entirely to the rose. You will pluck this rose from the rose-garden; you will tend this rosebud, so that it may bloom.

Your path of the cross will then become a path of liberation for, through the acceptance of your rose-task, the neutral auric self will become a higher self. It will call forth the divine salvation in great torrents, that surge over you in ineffable

mercy. Your rose-path will be tinged with the wondrous gold of the nirvanic paradise. It is to *that*, that you are called, because you are capable of it. It is for *that*, that you exist. To all mortal souls who accept the rose-goal, 'He gives the power to become children of God.'

Have you ever heard a more optimistic, more glorious and at the same time more scientifically verifiable gospel? Why, then, do you cling so tightly to nature's path of the cross, as if to a stake of death? Why do you cling to the delusory hope that you will come back for yet another life of sorrows, just like this one? Is the passion for existence all you have? Or are you the soul-being of an emergency order, the soul-being of a divine idea, the means to a liberating end?

You can recognise all these negative reactions in yourself and others. On the face of it they may seem incomprehensible, casting doubt on your right to call yourself a 'bearer of God's likeness'. But there is more to them than that. You are beset with dangers, whose results play you false.

There exists a gigantic, many-faceted, organised delusion, which perpetually thrusts itself between you and the rose-goal, between you and the one path. You are constantly being victimised by it. The dangers have been introduced into your blood, into that of the entire race of human souls. The bearer of God's likeness is being violated. And we see fully developed entities degenerating again as a result of these dangers. The lines of growth then curve downwards once more; the values formerly gained are lost, and terrible confusion arises. The world of dialectics, the emergency order, solely intended as a field of genesis in time and space, has been turned by these dangers into an order of evil, infected with an awful brewing and raging iniquity. This iniquity has infected your being, too. That is why you, as an image-bearer, are soiled with the filth of age-long evil. That is why Paul wrote, in Ephesians 6: 'We

have to wrestle not only against flesh and blood, but against principalities and powers, against the rulers of this world, against the darkness of this age and against spiritual wickedness in high places.'

Alas, it is no longer so that all you have to do is to prepare your soul-being, your flesh and blood state, for the path; it is no longer so that the only struggle you have to wage is the struggle of adjusting yourself to the path. No, throughout the material world and reflection sphere organised forces are present, and those forces chain you. But first we need to consider whether all those obstructions could prove too great for you to break through because, for you, this is a question of the highest and most immediate importance.

You are called, as the bearer of God's image, to the glorious task of the golden rose-path. You are obstructed from without by the radiation-field of evil, and from within, because the seed of evil has taken root in you, because you have been infected by it from the womb. So what are you to do? Paul's answer, again from Ephesians 6, is as follows:

'Put on the whole armour of God, that you may be able to withstand in the day of evil, and having done all, to stand:

1. Gird your loins with truth;
2. Put on the breastplate of righteousness;
3. Shoe your feet with the preparedness of the gospel of peace;
4. Take up the shield of faith, with which you will be able to quench all the fiery darts of evil;
5. Put on the helmet of salvation;
6. and the sword of the spirit, which is the word of God;
7. praying always in the spirit, with all prayer and supplication;
8. and taking care to remain praying, with great perseverance, for all the holy ones.'

So this is an eightfold armour, an eightfold path. It calls to mind the eightfold path of Buddhism. In the *Buddhist Catechism**, question and answer 125 and 126, it says:

How can we win victory? By walking the noble, eightfold path. What do you mean by these words? What is the noble, eightfold path? The eight parts of this path are:

1. right faith,
2. right thought,
3. right speech,
4. right action,
5. right livelihood,
6. right effort,
7. right mindfulness and self-discipline,
8. right concentration.'

Paul's classification differs slightly from the Buddha's, but in essence the contents are the same. The classification has to vary from time to time, because the racial body and soul-nature of mortal souls are continually subject to change and crystallisation owing to the contamination spread by evil. So the way in which the eightfold path is divided must always change, in order to adapt to changing times.

For both Paul and the Buddha the path begins with insight. But then Paul goes on to list righteousness, while the Buddha mentions right thought. This is understandable. When, having attained a certain measure of insight, a Westerner proceeds to think with his crystallised cognitive faculty, countless mental convolutions arise, and the result is one confusing mass of contradictions. That is why Paul confronts one directly with action on the basis of insight, for in this way one brings about the purification of the blood. The thick, sluggish, materialised

* See H. Steel Olcott, *The Buddhist Catechism*, London, Madras, 1897.

blood, whose sole aim lies in matter, is immediately assailed by such action and only much later can the helmet of salvation, the new cognitive faculty, become a fact.

IV

The Shedding of the Blood

In the previous chapter we saw that, as the bearer of God's image called to the glorious task of the golden rose-path, you are obstructed: from without by the radiation-field of evil, and from within by the blood of your birth, because the seed of evil has taken root in you.

To pass through these obstructions, to stand and remain unharmed in your divine calling, you are advised by Paul to put on an eightfold suit of armour. We would now like to explain further this eightfold armour.

The eightfold path begins with 'girding your loins with truth'. In a superficial sense this might relate to getting dressed, to putting on clothes and preparing oneself for a journey. But the clear symbolism Paul employs here obliges us to look more deeply.

His words concern the liver-spleen system with its centre in the solar plexus. This system is the primary blood production and control centre. It is located in the region of the loins. So in this sense, 'girding' oneself means proceeding from a certainty etched in the blood. All a person's actions, the invisible activity of his thoughts and feelings as well as his outward actions, originate from or are controlled by the blood.

If one has girded oneself with a certain blood-certainty, if such a blood-certainty is emanating from the liver-spleen

system; if, in the liver, the blood is continually replenished with such a certainty, so that the person actually lives out of such a state of the liver, then the inevitable result will be a life of corresponding actions. So if you want to experience and walk the rose-path in reality, then its aim, its essence, its absolute truth must be present in your blood.

It is easy to imagine how it is with those who do not possess this fundamental blood-state and yet seek to walk the rose-path. Their condition is always forced, to a greater or lesser extent. If the blood-certainty we have described is not present, difficulties always develop in one's pupilship, or with respect to the School of the Rosycross, or both. Generally speaking, those who possess the necessary blood-signature have gained it within and through the School of the Rosycross, which means to say that the outcome of the struggle being fought has been decided within this School. This conflict is constantly being waged by each individual within the framework of a spiritual field that is being built up, and if it is to be resolved, then the blood-certainty is a necessary basis.

How can one achieve such a blood-certainty? To understand this, we will need to consider the five fluids of the soul.

First, there is an *astral fluid*. This fluid enters the human system via the magnetic faculty of the brain, filling the seven cerebral cavities, the seven-branched candelabrum, with its fire. This fluid is the ego-fire, the nucleus of consciousness from which the four other fluids are to be explained.

The astral fluid brings to life the twelve pairs of cranial nerves. With the aid of the *nerve fluid*, the second soul fluid, twelve faculties, twelve attributes are called into being. These twelve faculties can rightly be called the twelve disciples, the twelve aeons of the human being. They condition the human being's organic life.

The third soul fluid is the *serpent fire*, situated in the inner-

most canal of the spinal column. It connects the seven-branched candelabrum in the head with the sacral plexus, situated at the lower end of the spinal column. These two points, the candelabrum in the head and the sacral plexus, form the two magnetic poles of the personality; thus the sacral plexus performs the same function as the south pole of our planet.

In the axis of the personality, the serpent fire, the astral fire comes to expression, mixed with all the magnetic, karmic impulses from the microcosm's past. So you should see the serpent fire as a co-mingling of past and present. Via the central nervous system, this essence too is transmitted throughout the system, so that the system will behave in keeping with the electromagnetic totality. However, this preparation is not sufficient to achieve such an aim.

That is why a fourth soul fluid exists, the *hormonal fluid*, originating in the ductless glands. We can see these organs as transforming stations of electromagnetic fluid, each laden with magnetic fire, each with a special task, each producing a different hormone which is transmitted to the fifth soul fluid, the end product of the soul's activities, the *blood*.

The whole being speaks, testifies and works in the blood. The entire soul is manifested in the blood. As the blood is, so is the human being. Thus it is in the blood, through the blood, that the state of consciousness becomes a state of life. So it is clear that, if a truth is to live in us, if it is truly to be made free in us, it must be present in us as a state of the blood, as a blood-certainty, since it is the blood that actualises the totality of the fivefold soul. That is why the blood is, as someone once said, 'a very special fluid indeed'.

No-one can gird himself with a truth that does not issue from the blood. At most one can force it for a certain length of time, but there is no human being who can keep it up

indefinitely. So one can only walk the rose-path to the full if one does so on the basis of a blood-certainty; on the basis of 'girding the loins with truth'. For the pupil of a Spiritual School, then, the first concern must be to ensure that he really is capable of 'girding himself' with truth. He who possesses the truth in the blood can bear it out by means of this blood-impetus. He or she can work through, and on the basis of, the blood. The activities of the blood render such a person capable of reaching his goal.

When we perform our task on the basis of the blood, we are making use of a power – blood power. In this way we shed our blood. That is why it is said that Jesus the Lord and other great ones of the Gnosis shed their blood for mankind. They used, they spent their blood power in which the divine truth was living and vibrating. They spent this power for a sinful, hostile mankind.

So the cause of this bloodshed, of this most profound manifestation of the soul, must be sought in man himself. To the extent that a human being lives outside the truth, others who possess the truth from within will have to shed their blood power for him. The shedding of their blood then becomes a blessing for him, a saving grace. Their soul-wounds become healing for him. He nails them to the cross of bloodshed, on which they willingly sacrifice themselves. And by this sacrificial death they conquer the world. We are trying to make clear to you the truth about the divine revelation of salvation, to explain facts of salvation about which dogmatists and theologians can only babble, because they derive their knowledge from documents and historical data.

We are trying to make you see how right the seventeenth century poet* was when he sang:

* Paul Gerhardt.

A great burden of afflictions
thou hast borne, Lord, in my name,
yet 'tis I, O Lord, 'tis I
who am to blame.

Behold then, Lord, this sinner
who now stands before your face,
and give him, in compassion,
of your grace.

He who possesses the truth in the blood, is bound to shed his
blood for entities who do not yet live in such a blood-state.

V

Gird Yourself with Truth

A radiation, a light, a vibration emanates from the human soul. The soul corresponds to a magnetic formula. The soul power of the dialectical human being, the soul power of the image-bearer of God, is of a certain quality. We are created as bearers of God's image; we are not divine beings, but representations of them. We are wonderfully formed imitations of the lost third soul-being. And because of our wonderful structure we are called, and we are able, to assimilate into our systems the original divine truth, present everywhere as a radiation-power, to allow it to work in us, to prepare us for taking the place of the lost soul-being.

Suppose you do not do this, because you do not understand it, or because you are not willing to take this course owing to various aberrations and obstructions in your fivefold soul-state. Then you will be neglecting the task to which you are called. You have been called, created, to become a bearer of God's image, to follow a path for the sake of the divine. The moment you forsake this calling, the moment you deny it for whatever reason, your soul will produce its own counter-nature. And at that same moment it will enter the pool of suffering and sorrow.

If a being, created for a certain task and equipped with the necessary abilities, does not take up that task, a reversal of

values will arise; dialectics will take on a different character – the character we all know so well. The image-bearer of God must either die in the Other One, to be resurrected in the original state, or he must eventually die the once-only death of destruction. He must either die in order to win eternity, or he must undergo the death of finality and annihilation.

If you do not accept your divine calling, one does not need to be a prophet to predict with certainty that you will have chosen a path of trouble and sorrow, of endless and useless misery. And then, battered and bruised to exhaustion by life, after very many bitternesses, and perhaps many long years have passed by, you will eventually choose to follow your calling anyway. But it is certainly not beyond the realms of possibility that by then you will be so damaged that you can no longer achieve what is necessary, and you will go the way of all flesh.

When we say this, we do not mean to appeal to your religious instincts, to arouse your fear, for an animal, too, is god-fearing in its way. No, we are making an appeal to your brains, to your rational-moral insight. You need to gird yourself with the truth, which is of the Gnosis. You can do this by opening your heart to it in the way we have described, the way of the golden rose-path. Anyone who subjects himself to this rose-path will be able to absorb the truth, which is of God, into his blood and anchor it there. Anyone who delays will find that such a transformation will become increasingly difficult to achieve.

Now you must be careful that you too, in your turn, do not content yourself with parroting gnostic sentences and gaping at the requirements of renewal rather than participating in them. You must take an active part in the drama of the great transformation. That is why we return once more to the fundamentals of reality and ask ourselves: Is it possible to explain the touch of the gnostic truth scientifically?

Yes, it is. We are appealing to your mind, in order to stir your intellectual insight. If you can be struck rationally, you will at the same time be touched morally. That is why we always speak of 'rational-moral' insight, which means that, alongside rational consideration, an inner stirring takes place. The rational awareness assails your soul-equilibrium; it upsets your habitual, dialectical soul-balance. This stirring opens your sternum for the touch of a quite different nature, for the touch of an electromagnetic fluid which emanates from us. And if you possess sufficient openness, we touch you in the rose. Only those who are servants of the Brotherhood of the Gnosis are able to touch you in the heart and open the primordial atom. So you are completely safe; there can be no question of your being overpowered in a magical way.

Suppose we are able to stir you rationally and morally, and the rose in your heart is touched. Then, at that moment, the truth is nearer to you than hands and feet. It has broken into you. You are connected with the truth, as it lives in the Spiritual School. And that is a beginning. We who transmit these words to you are only the navvies, breaking up the road with jack-hammers, so that others may get to the precision instruments hidden in the ground. Behind us stands the Brotherhood, the Christ-Hierarchy, waiting to perform its work in you, in the prepared ground.

The pioneering work we intend to do, and that we have undertaken, is necessary because there is a tremendous difference in vibration between the electromagnetic radiation-field of the Gnosis and that of the average seeker and beginner. What can be freed as a result of our efforts can be grasped by you, because its vibration can be approached by you. So it will be easy for you to gird yourself with this truth which has been transplanted in you and thus is connected with your blood, provided a working basis is present in your five soul fluids.

So now you can understand what Christ's bloodshed really is. When the truth has touched you and has been connected with your blood, you are no longer simply an image-bearer, for then you will have received the inheritance promised to you. From that moment on you will have become a child of God. Then the 'representation' will have begun to turn into a reality. Then something will have been manifested within you, so that you can say: 'Abba-Father', as Paul does in the Epistle to the Romans. These words mean that there is a new power present in you that connects you with the original life, a power you are now able to serve, because it is present in you.

That is why the second aspect of the eightfold path is: 'Put on the breastplate of righteousness'. For when a human being has been exalted in his blood by the Father, a new soul-light emanates from him with which he can, and indeed must, serve. From that moment onwards, he propagates divine justice in the world.

VI

The Breastplate of Righteousness

We have talked at some length about Paul's words in Ephesians 6: 'Gird your loins with truth'. We have discovered that the magnetic radiation-field of the Gnosis brings about a twofold touch in the human being.

Firstly, there is a *rational* touch of the centre of consciousness in the head sanctuary. We speak of a rational touch because the philosophy we transmit to you and the explanations we give about our aims act as a carrier-wave for this radiation-power.

The second touch affects the sternum and the rose of the heart situated behind it, the second nuclear principle of the microcosm. In between these two touches lies the *moral* stirring, the reaction of the soul-state to the rational touch. If this moral stirring does not arise, the second touch cannot take place and the rosebud will not open. Then the Gnosis will not be able to make 'true' its primary goal in the human being.

So it is important to know why a seeking human being turns to the Lectorium Rosicrucianum. In most cases this is caused by an inner, seeking element, sometimes resulting from a maturity of experience in the nature of death, and a positive certainty that this world order offers no solution.

When such a person is confronted with the rational touch his soul is bound to be affected. And whenever the soul is stirred,

this means at the same time a special activity in the serpent fire, in the nerve fluid, in the hormone fluid and in the blood. The moving of the soul, then, also means a movement, a 'turning around', of all the soul fluids. This 'conversion' renders the sternum sensitive to the second touch, which opens the rose and unlocks the entire soul for the primary work of the Gnosis.

After a rational touch, the soul may remain entirely unmoved, but there is also the possibility of a negative stirring of the soul. Suppose you visit a temple service of the *Lecturium Rosicrucianum* and for one reason or another you do not agree at all with what is being said; it irritates you and arouses your opposition, so that a powerful wave of criticism surges up in you.

This, too, is a soul-stirring, but not the kind intended by the Gnosis; it is to be explained solely from your own state of being. Naturally, such a negative stirring is not able to make the sternum sensitive to the second touch but, on the contrary, is liable to make it more closed than ever before. The Bible calls this 'the hardening of the heart'. Those who suffer from it would do better to distance themselves from the Rosycross than to go on coming to temple services, for the soul process they are undergoing would otherwise make them more and more insensitive, endangering themselves and others.

So, after a relatively short time, one can distinguish three groups among those who have experienced an encounter with the Rosycross:

- the group that reacts positively,
- the group of those totally unaffected by the touch,
- the few who harden their hearts.

When, after the first touch via the centre of consciousness, the soul is moved in the normal way and the sternum and the rose thus become receptive to the next stage in the process, the

person concerned can 'gird himself' in the truth. This means that the first magnetic touch of the Gnosis can be brought into connection with the blood-producing organs, with the basic soul fluid. Then the truth has become a property of the blood, a blood-certainty. Once this has happened, this fundamental soul-conversion can no longer be neutralised or turned into a hardening of the soul-state against the light of the Gnosis. The first step on the eightfold path has then been taken and the pupil can put on the breastplate of righteousness, the second aspect of the eightfold path.

The sternum, or breastbone, is a magnetic field. It has three attributes: a radiative faculty, a power of attraction, and a neutral, observing faculty. The sternum is also made up of three pieces of bone. As a result of the first attribute, the sternum radiates what the person is. His actual state of being can be read and observed in his heart, and from there it radiates outwards. On this basis, and with the aid of the second faculty, the human being attracts magnetic forces with which his system can be nourished. The third faculty reveals those matters, influences and forces to which the person is entirely indifferent and to which he is therefore insusceptible.

If the third faculty clearly demonstrates that a person is indifferent to the world of dialectics, or to a certain aspect of it, it is quite impossible to attract magnetic forces from that world with the second faculty. Hence it is impossible for such forces to enter the system. So the third faculty of the sternum can rightly be called a breastplate, decisive for the other two faculties.

It follows that the process of 'hardening the heart', mentioned just now, also has to do with the third faculty of the sternum. The increasing 'hardness' of your heart would mean your increasing indifference to the Gnosis, as a result of which

you would no longer be able to inhale the Gnosis via the sternum as a form of magnetic nourishment. All that would remain would be the ability of the consciousness to perceive, via the head sanctuary. Then the only assimilation that could occur would be intellectual, so that in essence, you would really have understood nothing. You would see, but not perceive; you would hear, and yet remain deaf, for the true knowledge, the right understanding can only arise from the moral stirring which is the result of the rational touch. You must reach understanding via the experience which goes hand in hand with the moral stirring.

So it is important to determine the condition of your threefold sternum activity, and in particular the condition of your breastplate, the third faculty. And it can hardly be otherwise than that you will observe a number of uncertainties with respect to yourself. For however familiar you are with the doctrine of the Rosycross, you are often still largely involved in the processes of the moral stirring. Just like Christian Rosycross, you oscillate between hope and fear, for the most part observing nothing but unworthiness and wrong reactions. And this whole process of rational-moral stirring, this intense storm, is reflected in the activities of your sternum.

It is out of the question that tranquillity will descend into the heart of one who becomes acquainted with the teachings of the Rosycross for the first time. As long as there is no blood-certainty and the person concerned cannot therefore gird himself in the truth, whatever seems best to the person at that moment will be attracted or repelled by the sternum on purely speculative and uncertain grounds.

You are exposed to many alternating voices owing to the conflict being fought out within you, the conflict between the state of nature and the state of the spirit. Just as Christian Rosycross at one moment praised God, and the next moment

cursed his own fate and his own situation, without possessing a grain of certainty, so it is for you amid the flashing, magnetic interplay of the heart. As long as this continues, one cannot speak of a genuine breastplate of righteousness.

You know how it is with human norms of right and wrong. They are subject to dialectics. They alternate – day and night, heat and cold, good and bad – and it is endless. What one person considers to be right and proper, another person vehemently rejects.

Every human being is dragged along in the current of events, in the interplay of opposites, and the breastplate, the third faculty of the sternum, proves this. You constantly have to make adjustments to the neutral status present in you. Just like the biblical figure who asked, 'What is truth?', so you can ask, 'What is righteousness?' You ask other people, while confining yourself as far as possible to the minimum necessary to explain your voluntary presence at temple services of the Rosycross. But people cannot tell each other what divine justice is; they cannot speak about the essence of righteousness as it lives in the Gnosis. They will never understand each other and never achieve likemindedness.

The true, divine righteousness can only be approached via the process, after very long and sometimes extraordinarily difficult experiences. Of course one can approach divine righteousness philosophically to a certain extent. For instance, one can speak about the direction in which one ought to seek. You can say, 'This aim necessitates a certain way of life, a life of absolute action.' A pure life of action is required of the person who is following the rose-path. Well then, if such a person were to understand gnostic righteousness completely from within, he would be able to perform this action. His inner knowledge would enable him to forge the breastplate of inviolability.

But how and with what must he begin? He must begin by overthrowing his feelings of superiority. He must say farewell to the delusion that, 'I know it, I see it all quite clearly, I am doing it so well!' He must realise with absolute certainty how opposites are constantly interchanging within him, and experience to the full the resulting inner distress, just as Christian Rosycross did. And once he has dethroned his imaginary I-assurance, finding in himself nothing but uncertainties, no alternative will remain for him – at least if the cry of the blood drives him to it – than to thirst intensely, to hunger for divine righteousness. He will then have begun to gird himself with the truth.

Let us assume for the moment that you have done this. You will then know that the Gnosis and the path are the only solution for you. This truth of salvation resides in your blood. But now, alongside this truth, righteousness impinges upon you. You ask for the method; you want to follow the most joyful way to the Gnosis.

But this righteousness cannot be spoken. Or if it is, it cannot be understood. Or even if it is understood, it cannot be applied because of a thousand and one obstacles. That is why yearning is the beginning. You have the truth, but the truth is not yet a reality in you. The actual practice of righteousness, and thus the possession of righteousness, at the same time converts the truth into reality.

So begin to yearn for it, to seek for it with your whole soul. Then you will unlock a magic door. The Sermon on the Mount says of this: 'Seek first the Kingdom of God and its righteousness and all things will be added unto you', all the things you are seeking. Think, here, of the fourth beatitude: 'Blessed are those who hunger and thirst for righteousness, for they shall be filled.'

Of course this does not mean some kind of earthly right-

eousness. If you yearn for that, you will have to wait a long time! Earthly righteousness is a scientific impossibility. The kind of yearning we mean, arising from an actuality in the blood, the yearning for the pure, divine righteousness that will attune your whole life to the right key, will give rise to a sternum-radiation, and this in turn will invoke a response that will enter your system via the attracting magnetic pole.

Yearning, hungering, is followed by being filled. The response is poured out in your prepared blood and your entire soul is filled with it. Only then do you know, from within, something of divine righteousness, and only then can you take your first firm step on the path that leads to the forging of the breastplate. For, to the extent that you react spontaneously, and thus in your way of life, to what becomes your share as a result of your yearning for righteousness, you will be attuning the neutral, third faculty of the sternum to the process. You will attain a neutral stance with respect to all the states of being of dialectical nature. You will become inwardly free of them. Dialectical nature will then no longer be able to reach you via the heart sanctuary and its magnetic system.

The radiative faculty of the sternum will orientate itself towards the Gnosis, the inhaling faculty will receive the blessedness of the Gnosis, and the neutral, observing faculty will have closed the door to ordinary nature. The heart will have been purified – the breastplate of righteousness will have been forged.

Cosmology, Anthropology, Gospel

In the previous chapters we explained that the microcosm's original, threefold state of being vanished millions of years ago. First, there used to be an auric being imbued with the tremendous wisdom and immeasurable happiness of the Immovable Kingdom. This auric self spoke throughout the microcosmic system by means of a complex of magnetic principles. But these lights were extinguished, these fires were darkened and, since then, an auric network of other magnetic points has formed a different auric self, which is adapted to the nature of death and transforms the experiences undergone there into a magnetic impulsion, entering the system via the sacral plexus.

In addition, there used to be a second being that corresponded with what we call 'the rose of the heart'. This rose did not belong to the personality, as you know, but was the central point of the microcosm. When the firmament of the original auric being was extinguished, this centre, too, was forced into latency. From then on it became the rosebud, which had to bloom once more in the divine light.

There was also a third being in the original microcosm. This was the original, immortal personality that existed in the microcosm's field of manifestation. At the dawning of the microcosmic fall, however, this original personality was des-

troyed. It was disintegrated into atoms and thus died a needless death. The overwhelming grandiosity of the present creation and the immeasurable love underlying it, were expressed in the fact that in this 'order', the emptied microcosms were given the opportunity to regain their original glory.

For this purpose, a mortal personality was created as an image-bearer of the original personality. This image-bearer was called to bring his microcosm back to the Immovable Kingdom with the aid of the powers hidden in the rose. In this way, by following the path of transfiguration, he would gain eternity for himself.

We are telling you this to remind you again about the image-bearer of the lost, third soul-being. It was so that you could become such an image-bearer that you were modelled from the matter of this world and are able to be active in the fallen microcosmic system. You are meant to become one with it so that you can bring it back to its former glory and share eternally, immortally, in that glory by reconstructing the original personality. It goes without saying that all gnostic work, based on this possibility, starts out from this point. All the philosophy, all the working methods of the Gnostic Brotherhood, begin with your presence in the current All-Manifestation and your vocation with respect to it.

However, your appearance in this domain of life as image-bearer of a lost reality is accompanied by so many problematic situations and developments, such an overwhelming number of influences which for the most part hold you entirely in their thrall; there is so much visible and invisible evil in your domain of life and you have to battle so fiercely in order to follow your calling as an image-bearer to any extent whatever, that you are constantly enmeshed in a wild tangle of forces and contrasts. That is why you need to be shown how to find the answers to various cardinal questions. For instance, you need

to know how you came into being and how the evil that hinders you came into the world.

If you knew the truth about the origin and development of the present human race, from the beginning of time until this moment, you would begin to see the accompanying circumstances and obstructing factors in the proper light, in the right perspective. From such a foundation, it would be possible for you to take up the calling innate in the human race, and to carry it out as practically as possible. It is not enough to say, 'As the bearer of God's image I am the end product of an emergency order, of an emergency plan intended to re-activate the stagnated development of a true, divine entity.' True, this is a correct definition of the present state, but it does not constitute a sufficient basis on which to do anything about it.

Suppose you were put in a totally unfamiliar environment, without any means of orientation, and were told you had to 'return with your microcosm to the House of the Father!' That is approximately the situation in which most people find themselves. It would perhaps be possible to find a solution if every mortal were entirely alone. But we find ourselves with several hundred million others in precisely the same predicament.

And now the misery begins. All those people, with the primordial principle of their vocation sunk deep within them, and finding themselves in a totally unfamiliar region, begin to seek in all sorts of directions. Those who find the right road disappear. That is the problem. And all the others shout and clamour, they point in all directions, generating an impenetrable delusion, like an atmosphere kilometres thick.

And now a newcomer appears on the scene. He, too, has the primordial principle of his vocation sunk deep within him. He is bombarded with ideas directing him to virtually every point on the compass. What is the poor wretch supposed to do now?

Thank God, there are many reliable guides, given to us by the Gnosis, but there are even more speculative and unreliable ones. Indeed, the scene described by Johann Valentin Andreae in his book *The Alchemical Wedding*, the picture of the writhing, struggling mass at the bottom of the pit, fits the facts completely.

If a philosophy of salvation is to be complete, if it is to be able to fulfil its task properly, then its path of salvation and liberation must be supported by and based on a cosmology and an anthropology. A threefold philosophy can offer insight to people who, wading through bitter experiences, have finally reached a deadlock.

The three elements of this philosophy, then, can be referred to as cosmology, anthropology and gospel. From his own experience, a seeker who has reached a deadlock will recognise and acknowledge as truth many aspects contained in the third aspect of the philosophy. He will come to trust the beacons it contains and to accept the fivefold path of salvation as the one he has to follow. On that path he will be faced with a thousand and one problems resulting from his natural state and his natural environment. Only then will he begin to realise the enormous value of the two other aspects of the philosophy.

If you are not yet walking the path, cosmology and anthropology will only be of theoretical value to you, but as soon as you really take action, these two aspects will enable you to recognise and solve every problem that arises on your path. So the tidings of salvation, the gospel, the philosophy of liberation, come first. Then follow the two other aspects of the philosophy, as a practical support for the tidings of liberation. This method has been used by all transfiguristic brotherhoods the world has ever known.

One can discern the same thing in the life of Jesus the Lord. He revealed the gospel of salvation to the multitude, but to his

disciples, to those who wanted to make salvation a reality, He brought all the knowledge of the mysteries and all the information necessary for them at their individual stage of development.

So you should view all our explanations about the mystery of life and death as a necessary element on your path to the new life-field.

VIII

A New Magnetic Field

We would like to begin this chapter by focusing on the moment when the countless emptied microcosms were ejected into chaos, into the abyss of space. And we would like to remind you that a microcosm, if it is to radiate and manifest life, must contain three nuclei: one in the auric being, one in the rose-heart, the absolute centre of the microcosm, and one rotating around this centre, in the microcosmic field of manifestation. The latter nucleus leads to the development of a personality-state, a manifestation of the microcosmic totality.

A microcosm, however, does not exist of itself; it is not autonomous, but belongs to an enormous mass of microcosms, to a tremendous all-unity. That is why every activity, every manifestation of *one* microcosm needs to be totally subvenient to this all-unity, and thus is centrifugal. So the state of service, of absorption in the all-unity, in not-being, is the necessary basis for being.

The moment a microcosm's activity becomes centripetal, a catastrophe must arise, contact with the all-unity will be lost and the resultant heat will cause the atom to split. The microcosmic manifestation will be lost, the third nuclear principle will be ejected and dissolved into particles of energy. The microcosm itself will then have become an atom of an entirely

different kind and will find itself again in chaos, along with others of the same nature.

After this brief sketch of what we have been explaining in the previous chapters, we can say that the microcosm is born of God, which means that it once came forth from the Logos for a certain purpose, and hence is immortal. The original, third nucleus in the microcosm springs from that microcosm born of God and thus shares in the latter's glory.

For convenience, we can use the word 'spirit' to refer to the microcosm born of God, for it is the pneumatic principle from which the microcosmic manifestation emanates. It can also be called 'spirit-soul'. The rose-heart can be referred to as the soul, the centre of the microcosm or the nuclear soul. The third principle, present in the microcosmic field of manifestation, in which the spirit-soul and nuclear soul can unite and reveal themselves, can be referred to as the body or the personal soul.

These three souls need to behave in keeping with certain laws. If the regularity of these laws is disturbed, the manifestation is ruined. The product is lost or changed, and the system is damaged by the violence of an atomic fission. But if there is atomic fission, there can also be atomic restoration. The path of salvation has no other aim than to restore the emptied microcosms to their original state.

This is a very complicated affair, for one a microcosm cannot begin anything on its own, since every microcosm is part of a unity, a universality, as we have already explained. That is why many fallen entities, with many image-bearers, must unite. When their numbers are sufficient they can form – from the foundation upwards – *one* system, *one* magnetic body, *one* new-magnetic cosmos, that will be able to serve as a field of development.

So there must be a clearly conscious, positively willed, wholeheartedly desired and concretely applied group unity, a

joining together of image-bearers who know and understand the plan. It is a figment of the imagination, cheerless and negative, to think that one can follow the path in isolation. You need to understand clearly the scientific grounds for this statement.

There are a number of image-bearers who possess insight. All of them desire to follow the path. All of them are influencing their microcosms in keeping with this desire. In this way, a collective of microcosms is formed. All are heavily laden with the taints of the past. So there is a lot of opposition to be overcome. That is why there needs to be a great deal of insight and very much yearning for salvation. And the number of those who wish to follow the path must be sufficiently strong – or in other words, 'complete' – if it is to be able to generate enough power. There needs to be a combining of spiritual energies, of pure, auric, microcosmic power, in order to be ignited by the spirit of God, which is proof that their collectivity, their calling, has attained connection with the original field of the spirit. There needs to be sufficient nuclear power, exuding the pure fragrance of the rose, to be able to perish in Jesus the Lord and thereby celebrate the alchemical wedding. And there needs to be 'personality power', which means that the image-bearers who together form the new collective must be sufficiently purified and aligned as to their aim to carry out the work of free masonry.

The moment these prerequisites are present, a magnetic field will quite certainly develop. It cannot be otherwise. This magnetic field, this sphere, constitutes a 'new earth' for this group, in which a new material field is manifested and a 'new heaven' arises as a field of nourishment. Within this magnetic sphere, a completely new and different developmental process will unfold.

The new earth and the new heaven descend for the group, gathering it up, and all the old passes away. Anyone who understands this and lives from it will experience the words of the Apocalypse: 'I saw a new heaven and a new earth coming down from God, and the old heaven and the old earth were passed away.' The new magnetic field will then have taken up the group. And then the mighty fire contained in it will begin to burn. In its heat, the fundamental radiation will be split and all the values and forces freed by this will bring to reality the new human being, who once was the original human being.

IX

The World-Mother and the Elohim

If you want to consider the tremendous anthropological and cosmological problem of how we have become bearers of God's image, you will need to begin by making a clear distinction between manifestations of spirit and manifestations of life, although there is a connection between the two.

One can say that life is generated and maintained *by* the spirit. However, life is never spiritual life in the literal sense. A soul-being can have no conception of what the spirit contains and is. Spiritual 'being' is something quite different from, quite contrary to, the highest form of life a human being could imagine.

In the philosophy of the Rosycross we say that a fallen microcosm, having completed its pilgrimage, will return through transfiguration to the realm of the spirit. If you were to take this literally, you would be making a serious mistake. These words are only intended to express the idea that there exists a life-manifestation which is in harmony with the highest norms of the spirit.

A spiritual realm is a realm of life that exists in harmony with the spirit. There is no philosophy, no revelation of salvation, past or present, and certainly not in the future, that could give a human being knowledge of the spirit. One can only indicate, and be aware that the essence of the spirit is there. One can feel

its touch. One can live out of it in various ways. But one can never *be* it. The fiction that man possesses a spirit must be consigned to the realms of impossibility.

This fable has found its way into the world because the human being, as an image-bearer, possesses a cognitive faculty, which he experiences as being subject to continual expansion. The cognitive faculty is a tremendous thing, and with it you are able to understand this subject, too. But do not think that by doing so you will be fathoming, with your spirit, the depths of God. The spirit can, however, impel you to understand with your faculties something of the great mystery of life. To bring about such an understanding is an extremely difficult undertaking, and that is why we choose the simplest method to reach our goal, a method which is in no way above or beyond your powers of imagination.

Picture yourself, then, in a universal space, a space that is immeasurable, seemingly unlimited. If you gaze up at the stars at night, and if you read about astronomical observations, which are expressed in terms of light years, you will have a conception of universal space. Now imagine this space as empty, without stars, suns or planets, and you will have an idea of what chaos, or vacant space in repose, is like.

However, such emptiness is only apparent, for there can be no truly empty space: 'There is no empty space', as the Rosicrucians say. In space there is primordial substance; the whole of space consists of primordial substance. And every universal manifestation in space is brought forth from or with the aid of primordial substance.

So primordial substance is not dead matter, but potentially contains all the forces known to man, and still more that are unknown. Indeed, it contains the seeds of everything we think of as 'life'. Primordial substance is the mother of everything, the *mater* or *matrix* of mineral, plant, animal and human being.

One has to conclude that all life is to be explained from this Mother. So the fact that people revere and worship this World Mother, this All-Matrix is scientifically acceptable and understandable in every way.

But such reverence and worship is not without its less acceptable side. If all life is manifested from the All-Mater, from the primordial substance, and we live and move in this Mother, then this implies limitation; it implies a certain measure of confinement and restriction. And this knowledge of the All-Mater has enabled the perpetration throughout the ages of powerful magical practices.

Think, for instance, of the veneration of the Virgin Mary. By worshipping and venerating the Virgin Mary in accordance with a certain rhythm, corresponding to pre-established vibrational laws, a huge group of several million faithful linked together by various means in dialectical group unity will liberate primordial substance into the magnetic body of this group. In this way, a personality state will arise that is in keeping with the intentions of the leaders of the faithful. Use is made, here, of knowledge withheld from the masses. And obviously, utilising knowledge with respect to others who do not possess it can easily lead to misuse. The distance between use and misuse is sometimes very small.

It is impossible to follow the path of the Rosycross without invoking and liberating the forces of the Primordial Mother in a certain way. What, on the one hand, can deteriorate into mystical and dangerous folly and highly objectionable magic, must become a high, very holy and exceptionally valuable exact science for those who seriously intend to walk the path of the Rosycross. If you go down into the sacred caves of France, where the last of the Cathar brothers and sisters took refuge and where they performed their rites and services, you will see on the walls there many symbols of their tremendous

knowledge. You will also discover one of the aims of these rites, for you will see one of the symbols of true gnostic Christianity: the cross surmounted by an M, the symbol of the World-Mother, the Matrix.

This had nothing to do with the popular veneration of the Virgin Mary with its magical effects, for the transfiguristic brotherhoods of all times stood autonomously in a collectively created, new group unity, in their own magnetic body. And it was from within this that, with the help of their rites and services, they liberated from the primordial substance whatever forces they needed to follow their way of the cross. In this way, new properties were imparted to their bodies, while other properties faded, since by applying the laws of holy liberation they compelled the primordial substance to serve them, as in a chain reaction. By applying these laws, the users are endowed with immeasurable power, majesty and glory.

Now you will understand that gospel legend so often garbled and criminally misapplied, which tells how the Jesus-being is born of the Virgin Mary. This story is about the new human being, the new race that must come forth from the primordial substance, a race capable of leading the fallen microcosms back to the Immovable Kingdom.

Now picture again the empty space, the chaos in repose which, as Matrix, possesses such a tremendous multiplicity of faculties. This chaos is surrounded and interpenetrated by the universal field of the spirit. These words are to be understood as an indication rather than an explanation, because in fact it is not possible to explain these things; one can only indicate their presence.

Outside the primordial substance, the Matrix, and driving it, is the spirit. And owing to its interpenetrative capacity, its omnipresence, the spirit is very close to us; it really is nearer than hands and feet. Yet nevertheless, it is quite definitely

transcendent with respect to us.

In the beginning, twelve currents of primordial substance were aroused in chaos by the activities of the spirit. These could also be referred to as twelve fiery forces, twelve explosions, twelve aeons, twelve great powers, twelve enormous chain reactions that arose within empty space. Think here of the ancient tale of the mother and her twelve sons. Now each of these twelve aeons was a distinct matrix-activity, a current of primordial substance whose function was to awaken the 'space in repose' with its immeasurable potential for life. The twelve aeons were not all of the same nature. On the contrary, although they formed a unity and worked together, they were very different from each other. They awakened twelve phenomena in the All-Mother:

1. the phenomenon we would call 'consciousness';
2. the phenomenon of will;
3. the phenomenon of cooperation;
4. the phenomenon of attachment to environment;
5. the phenomenon of attachment to equals;
6. the phenomenon of preservation in a general sense;
7. the phenomenon of coordination and preservation of the whole;
8. the phenomenon of reproduction and death;
9. the phenomenon of aspiration;
10. the phenomenon of collective manifestation;
11. the phenomenon of collective mindedness;
12. the phenomenon of collective readiness for self-sacrifice.

The emergency plan was that, through the cooperation of these twelve currents, a living being would eventually arise in whom all these twelve phenomena existed in harmony. This being would be the image bearer who would be able to lead the

emptied microcosm back to the lost House of the Father.

It will be clear that when, in a vacant space, twelve natural forces are ignited, each one corresponding to a certain life-awakening principle, considerably more will be necessary before the idea underlying everything can achieve concrete results in a harmonious way. Therefore, try to see at the same time how the twelve aeons were awakened in the primordial substance, an immeasurably large hierarchy of sublime beings entered the space of chaos in order to serve the universal manifestation that had begun. In the Bible, these beings are referred to as the Elohim. This hierarchy filled chaos and reacted to the twelve currents of the aeons. As a result of this cooperation between the Elohim and the forces of the aeons, what we call the dialectical universe came into being, a tremendous system of stellar and solar systems, the vast nature of death. For it was not the intention of the Elohim to create an eternally existing universe, but only a finite one, an expanding and contracting universe that would always serve the great aim we have been explaining to you.

So the Elohim acted as planetary spirits, as ensoulers of the stellar systems. In cooperation with the forces of the aeons, they caused spheres, spherical systems, concentrations of primordial substance, to be manifested in chaos. Thus, what we know as the Earth is also the expression of one of the sublime Elohim. So when, in the book of Genesis, we read the Mosaic story of creation, we will understand why the description of each phase of manifestation is followed by the words: 'And the Elohim saw that it was good.'

So our cosmological and anthropological deliberations must take into account the transcendent spirit, the matrix of nature with its twelve aeons, and the Elohim. The Elohim are also known to us as the Holy Spirit, the enabling, healing spirit of universal manifestation in the nature of death. The Elohim

created the various fields of life, of development. The Elohim maintained and animated all these various fields, and have continued to do so until this day. From the nature-aeons they systematically created all living beings until, finally, the crown of their creation, the image-bearer, Man, awakened in the course of time.

And the Elohim saw that it was good. And on every sphere in the universal manifestation a song was sung:

*Go forth and multiply and fill the whole earth,
for the hour of fulfilment has come -
the hour in which men can become like gods,
if they fulfil their calling.*

X

The New Consciousness

As you know, the state of consciousness in which mankind lives is the state of ego-consciousness. The ego's state of consciousness is its state of life. That is why we say that 'state of consciousness is state of life.'

It is important for us to define the terms 'consciousness' and 'life' more precisely. By 'consciousness' we mean the principle of life, with its nature, value and limitations. By 'life' we mean the form of life, with its nature, value and limitations. The form of life is always to be explained by the principle of life. That is why, 'state of consciousness is state of life.'

Both the consciousness and the form of an entity are to be explained and caused by the activities of magnetic radiations. These include:

1. fundamental radiation;
2. sidereal radiation;
3. four etheric radiations.

As a result of these radiations, various biological processes develop within the manifestation-field of a microcosm or monad.

Now wherever there is a microcosm, there must also be a macrocosm, so all life-processes must be viewed in an ever-widening context. In this chapter, though, we would like to

confine ourselves to the biological processes going on in the microcosms of dialectical humanity.

There was a time right at the beginning of the development of dialectical human beings when their microcosms had no state of life at all. Had we looked within their fields of manifestation for any evidence of a biological form, we would have seen total emptiness. Even so, there was still a biological process going on there, for all these monads were connected to a macrocosm by means of a fundamental radiation. Held fast magnetically, they existed within the sphere of what we would call a planet or, at least, a celestial body. The biological process working in, on and around these monads only involved attuning them to the nature of the planetary spheres concerned.

When this process was complete, a second one began. The monads or microcosms were then influenced by an ideomotoric force. The great idea, the aim underlying the planet concerned, was now etched into the monads or microcosms. So first came attunement to a particular sphere of life. Then came the etching-in of the idea, the plan underlying that sphere.

These two aspects form the two poles of the fundamental radiation. In the Universal Doctrine, they are referred to as the mineral and vegetable phases of mankind.

Any ideation-power will give rise to tension, heat, so one can conceive how the monads, captive within their planetary sphere, would have been subjected to heat as the result of an evident, biological process. As a result of this heating, a force arose within the monadic field of development, a state resembling a whirlpool of energies. This state corresponded to a second cosmic radiation, sidereal radiation.

In the third process, what we would call 'desire' was liberated within the monads as a result of the idea, which included

the processes of natural life (manifestation). And desire for that life arose as a result of the heating process instigated by the idea. Desire, too, arouses a heat, and it is much more intense, much more powerful, much more consuming, than the heat of the idea. The Universal Doctrine calls this third process the animal stage of development, or the Moon Period. However, at that time there was still no question of any life-form in the present sense of the word.

Through the heat of the desire for life, the sidereal force active on the planet was split into four aspects, four etheric radiations. It goes without saying that the way in which the monads interacted with their planet was of equal importance to both. So one can say that the monads make and maintain their planet.

When the ethers were differentiated, the time for form-manifestation began; the Earth Period was inaugurated. Before that time, only energies were manifested. The fundamental radiation caused attraction to the macrocosm (bonding with the planet). Next it gave rise to the idea. And as a result of this, the sidereal radiation developed the desire for fulfillment of the idea.

It was then actually possible for the idea to be carried out by means of the four etheric radiations in four immense periods of time.

First, the densest and most inert ether became active, and with its help extremely unwieldy, monstrous forms composed of etheric substance were brought into being. These could not yet be described as life-forms. They were powerful, clumsy reactions to the activity of the first pole of the fundamental radiation. Often they were the result of participation by not only one monad but many, so that there was a kind of group unity.

These efforts in turn caused the heat to intensify and the

vibrations to increase in rapidity. The second etheric force then became active. New etheric forms arose, attempts to react to the ideation-current of the fundamental radiation. The effort was made to create and model the form in keeping with the planetary idea. It was then that the forms became somewhat more human in the sense we attach to this word nowadays.

As a result of the intensification of heat and the increasing rate of vibration caused by these efforts, it was possible for the third ether to be vivified. It is impossible to describe the extreme horror that resulted, at least if one approaches this period with the present-day range of emotions. But what happened then was only the result of the consequent continuation of a biological process in etheric form.

It was in the period we are trying to describe that evolving life developed desires. However, these were so gigantic, so expansive, so massive that they could be described as unlimited, unbounded. And the reason for this unlimitedness was that these expressions of desire were related to the planetary state and the currents it contained.

The modelled but inert forms of the preceding period came to life, in the sense of blind desire. They fell upon one another with monstrous embraces; they lacerated and murdered one another; they battered one another in a blind passion for life.

At the same time, fear developed, a terror so appalling and so measureless that even now people bear the traces of it in the unconscious activities of the sacral plexus. This fear gave rise to individual feelings, and in this way individualisation came about. Things were brought to life and murdered again in a frenzied whirl; antitheses made their appearance.

The heat became so intense that light burst forth. The terror became materially visible and form-manifestations became increasingly solid. So it was on this foundation of terror that the fourth ether was released, the reflecting ether, as a result

of which it would be possible for animal-man to become a thinking being, an individual.

After inexpressibly long periods of time, after countless phases of biological development, it was finally possible for a human being to arise who would be able to assimilate the idea by means of thought; who could love it and impel it to activity by means of his will. In this way, a state of consciousness and a state of life came into being in the manifestation-field of the monads.

In this refined, living form there was a centre in which all the six radiations we have been describing converged to a focus. This centre was called the soul, which in fact was already present when the first biological development began. For there has to be a focus, a starting point, a basis for development, before the development itself can begin.

But once the human being had been fully formed, so that the monad could manifest itself in and through him and he had become a rationally and morally conscious being, had the ultimate goal of biological evolution been reached?

Man had acquired an I-consciousness. Man had become the image-bearer of an idea, a cosmic idea with which he could work by means of self-realising action. From that moment onwards, human creation was complete in the earthly sense, and the Bible could rightly say of it: 'And God, the Elohim, saw that it was good.'

From that moment on man ought to have progressed from the ego or I-consciousness to a higher good, to a subsequent course of development in which the monads would celebrate their ultimate return to their original state.

However, in prehistoric times there was a large portion of mankind that did not do this. And that is the tragedy of present-day mankind: it has let go of the original idea, the original ideation-power of the emergency order.

But surely *you* are not to blame for that? However, if you are taking part in a process of genesis that is unfolding in various stages, and during one of those stages you acquire a certain ability, and you use that ability to disturb and thwart the process of genesis, you must realise that the idea will then let go of *you*. Disharmony will then arise in the macrocosm, not only with respect to yourself, but also with respect to the cosmic radiation. And that is what we understand by 'The Fall'.

Having become human in the full sense of the word, so that the Elohim could 'see that it was good', our forefathers disrupted the biological process of evolution in the holy emergency order, by misusing their possibilities. As a result, they and all their descendants are denatured and wander within their I-consciousness, burdened with the legacy of a heavy monadic karma.

They try to cultivate the I-consciousness into a higher state. But it cannot be done, because the I-consciousness was not intended to be the crowning of the original process of genesis, but only a passing phase. That is why clinging to the I-consciousness can only lead backwards, back to the past.

So giving up the I-consciousness does not mean adopting a certain cultural attitude, doing what is agreeable and being modest and quiet. No, it means a total reversal in which: firstly, one grasps the original, pure, fundamental radiation once again, and

secondly, one enters into a state of consciousness that rises far above any form of I-consciousness: the soul-consciousness.

To guide you into that soul-state is the aim of the Spiritual School of the Golden Rosycross.

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