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

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

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

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

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

J. van Bijkenenborgh

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

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

THERE IS NO VACANT SPACE (IX)

As we all know, in the development of events of the world of time and space, we live in a period which is called 'the last days'.

By this designation the Universal Doctrine wants to express that a prevailing period is changing into an entirely different period, during which other conditions of life, other forces and quite different situations will come into existence.

In such a turn of the times, countless people see their castles in the air crumbling.

They are being disillusioned, their eyes are being opened, and thus there is a possibility that, from their experiences, they will acquire a certain openness to new impulses.

The changing of the period of human manifestation is always attended with the appearance of new electro-magnetic radiations. Everyone of us can understand that, in such times, all mankind will become exceedingly sensitive, nervous and irritable, and capable of the strangest behavior.
Therefore, after some consideration, one can fully understand that, precisely in such times, the Gnosis, in Her redeeming intervention with mankind, will make Her activities very strongly felt. This for the simple reason that a self-confident person who has been disillusioned will be sooner willing and able to listen to the Voice of the Gnosis than a person who, quite undisturbed, is still engrossed in his natural strivings.

Therefore, it is said in the Holy Language 'and it shall come to pass in the last days, saith God, I will pour out of My Spirit upon all flesh. And your young men shall see visions, and your old men shall dream dreams, and My servants and My handmaidens shall prophesy.'

This is attended with a strong endeavor of the mysteries to make known all that which theretofore was hidden, in the hope that many will see, recognize and listen to these hidden things being revealed.

For he who sees and recognizes and hears, can also react. Our sensory organism is entirely dependent upon the five soul fluids as regards its potentialities and its activity. This explains why we all see and hear in a very individual way, because the state of our soul differs from any other and has a very personal signature.

Our right eye is in very direct relation with the pineal gland and the corresponding part of the brain, whereas our left eye entirely springs forth from, and is connected with, the ordinary mental brain-activity, with the natural intellect. In connection with this, we must bear in mind that our intellectual instrument must be entirely explained from, and is ruled and controlled by, the desire life, the desire body of man.

Therefore, it can be said that the left eye is ruled by the liver. We write this in order to make it clear to you that a person who has not yet been 'kindled by the Spirit of God' and, therefore, has not yet opened his soul to the Light of the Gnosis, is actually one-eyed. As a matter of fact, in that case the right eye cannot yet be used for inner perception, because the access to the pineal part of the brain follows a path going from the pituitary gland, which is located in the soul-center, to the pineal gland.

In the human embryo, the eyes grow from the depth of the cerebral matter outwards. Therefore, when the pineal gland is not opened to the Gnostic Light, the right eye cannot perceive that light and cannot either kindle light. Seen from a mystic and Gnostic viewpoint, the eye serves as a lamplighter or as a stimulant for light which is already burning. That which we possess innerly is sought and attracted by the eye, is breathed in as a spiritual oxygen for specific needs for light.

With most people, the right eye serves as an auxiliary which is subordinate to the left eye.

And so, by virtue of its true function, it is blind, inactive.

In that state, we look at the world and mankind exclusively with and through our desire nature, and the mental thinking which is subjected to it.

Consequently, our visual functions are completely centered upon the self, upon maintaining the self.

In whatever direction we look, it is always in and from a desire: what will satisfy me? what can serve to feed the 'I'? what will serve my human bliss?

So, in the same manner, one can approach the Gnosis and Her Mysteries. Because there is not a mortal, not an animal on this earth who does not seek his bliss. The bliss of passion, the bliss of food, the bliss after death, the bliss of the warm den to lie in.

And likewise the masses using the left eyesight, when they are in a tight place, will, in their own fashion, palpate the Gnosis and Her revelation, in an effort to maintain their state.
It is from pure natural research, exploration of unknown realms, passion for self-maintenance, that certain persons try to approach the Gnosis.

You will realize that such people, not really seeing the Light, cannot either understand.

And if they do eventually approach the Gnosis, and grasp Her revelation, they will come to the most foolish interpretations, explanations and conclusions.

This kind of behavior has always been a great danger for the Gnostic Servants and their Schools.

The manifestation of the Spirit is poured out upon all flesh but, alas, all flesh is not able to see as they should necessarily see. Then the sensory reactions will often cause impossible situations.

The same thing applies to our hearing. The right ear works in combination with the right eye, in the same way as the left ear does with the left eye.

What the eye sees, the ear hears.

Now we know that light has a higher, intenser vibration than sound. Therefore, light determines the sound.

In ordinary nature, we first see the light of the lightning, and only after that do we hear the sound of the thunder.

The reverse is often true when it concerns the Gnostic intervention with mankind.

Man being inaccessible to the Light, the Voice touches him.

However, not yet the Voice of the Light itself, but the Voice of the Spiritual School and its servants.

When the right ear is not sufficiently receptive to understand, even in a slight degree, everything is received through the left ear, then translated to the left eye, that is to say, to the natural self.

Seeing the general biological state of man, you will realize how necessary it is that the method of sending out servants is applied by the Gnosis.

The Voice and the Name, that is, the Power and the Purpose of the Light, must be translated and brought to all human beings, although this method is a way of suffering and grief for all those who have to apply it.

The word that is brought, and the key to real sensory perception which is offered with it, are contradicted and reviled.

The labor of the servants arouses hatred and antagonism.

As always happens, when those who are of the right path contact those who, by their nature, cling to the left path.

Therefore, you must visualize the intervention of the Spiritual School and its increased activity in this period of human manifestation as an intense effort to make it possible for the Spirit, poured out upon all flesh, to enter, and for a truly fundamental sensory change to gain power over mankind; to make the right eye and the right ear respond to their calling.

The sacrifices which are being made to this end by the servants of the Gnosis will, for the great majority, have a negative effect, and opposition and hatred, persecution and revilement in all possible and impossible manners will result.

All those who serve the Light know that in advance.

However, they accept this thorn in the flesh wholeheartedly when, on the other hand, their offer of the Light is accepted by those who truly seek the Light.

And those who are able to accept the offer of the Light and do accept it in a positive way, will give proof of their state-of-being by a clearly evident behavior, by a new attitude of life.

When a man receives ears to hear and eyes to see, this means, in the sense of the Holy Language, that his right eye and his right ear become sensitive to the Gnostic vibrations, as a result of the new soul activities.

Both sense organs of the right path will then exercise their influence upon those of the left path. That is to say, the mental
faculty is being adapted, the inveterate thinking habits are being attacked, the entire emotional and desire life is rooted up by the revealing Light.
The great demolition of the whole dialectic natural state is being taken in hand, and this only and alone by the fact that a person begins to hear and see something of the Spirit poured out upon mankind.
In short, the entire sensory state of a man is being totally reversed, which has incalculable consequences.
The left-handed man will be going to stand firmly, straight, square upon the path. You have undoubtedly often heard of 'conversion'. Well, true conversion is, before all, a sensory change.
And if the Modern Spiritual School should succeed in bringing about in you nothing more than a little of such a conversion, its Labor towards you might be called successful. Because the sensory change as it is meant here goes hand in hand with a corresponding change in the aural being of your microcosm. It opens the sepulchre in which the Very Ancient One, to which we referred in our previous article, is entombed.

J. van Rijckenborgh

THE GNOSIS AND HER SERVANTS THROUGHOUT THE AGES

The Gnostic Light was carried by Esclarmonde to Montségur, leaving Pamiers behind as a dead town, in whose heart the lion of Montfort had found a seat.
Carcassonne, the fortress of Simon de Montfort, still sheltered its former lord, Ramon-Roger of Carcassonne, within its walls, and only reluctantly would Simon leave the town, for he was afraid to depart from this much beloved knight, leaving him in a place where the rancor and hatred against him (Simon) was still secretly brewing.
Only for the sake of battle, for conquest, would he leave Carcassonne, and he always hastened to return, fearfully anticipating possible eventualities.
Never would he leave his noble and precious captive without having him watched by a trusted guardian. Thus, during the skirmishes around Pamiers, the bishop of Citeaux was Ramon-Roger's jailer.
Unaware of the upheavals transpiring in the outer world, the
latter was groaning in the dark subterranean cell of the castle
dungeon, and his depleted system had changed this strong,
young man into an emaciated, sickly weakling.
He had, nevertheless, maintained an undaunted will and an
unshakable confidence in the ultimate victory of his friends,
the nobles.
Finally, however, death struck him, and the news spread in
Carcassonne that Ramon-Roger had died of dysentery. But the
populace did not believe that this had been the cause of his
death. 'Simon de Montfort is the assassin of our burggrave', they
said. 'He poisoned him.' This rumor persisted. Five years later,
reports about the murder of Ramon-Roger still reached pope
Innocent III. But he approved of Simon's act and kept silent.
Ramon-Roger, his face covered with a cloth, was placed upon
a bier in the church of Saint-Nazaire. He was laid in state on
a beautiful raised platform, and from everywhere the people
came to pray for the peace of his soul.
However, this veneration and the hidden threatening emanating
from this enormous multitude of people inspired Simon with
such great fear that he had the body hastily removed, and
nothing of it was ever found again.
At that same time, old Gaucéli, the Cathare patriarch, also died
and was succeeded by Guilhabert de Castres.
With a show of munificence, Simon de Montfort gradually donated
the conquered castles to his generals, his relatives or his
friends. In this way there were friendly lords in all the castles
to warn him in case of threatening danger.
Prouille, a small, insignificant borough with a castle which
was none too strong, gained the prestige of becoming the
residence of Dominic. Originally, the castle had belonged to
the house of Armenis, a family springing from the Bulgarian
Paulicians of the 9th century. Driven by the gnostic blood of
their ancestors, the Armenis had now embraced the Cathare faith.

Their property had become a Cathare focus. Every evening there
were gatherings, where Dona Turca, a daughter of the Armenis's,
preached.
The castle of Prouille, at one time inhabited by Auda de
Prouille, now became the property of Dominic and without delay
he turned it into a monastery for his monks.
When motoring through this section of France, one notices the
name on road-signs directing attention to Prouille, the sanctuary
of the Dominicans, and the gigantic monastery, ostentatious
and majestic, raises its towers far above the surrounding trees
and the high walls which protect it.
Passing by Fanjeaux, where the holiday-resort of the Dominicans
lies, a road leads up to the monastery of Prouille. The entire
environs breathe the dominican atmosphere: the people come to
the monastery and take a few moments of repose on the benches
placed in front of the imposing building, while meditating,
chatting or knitting. Thus, they find themselves time and again
within the vibration of Dominic, the great destroyer; thus, day
day after day, they breathe the etheric clouds emanating from this
magically maintained fortress.
A dead silence reigned all round the monastery; its white walls,
lit up by the summer sun, all but blind the eye, and seemingly
even the trees scarcely rustle their leaves; a hurrying friar
bustles through the opened doors, behind which the hall heavy
with the smell of incense and herbs, unobtrusively dreams its
dreams. No unholy foot shall tread it; no loud voice shall break
the silence. It is cool and unearthly there. Behind the somber
doors leading off from the front hall, lies the secret, the secret
of a magic incessantly applied.
The monastery stands just behind the ancient hill on which the
castle stood formerly. This hill has been converted into a
Golgotha. Between the trees one sees a gigantic shimmering
crucifix, and the garden surrounding it is a place of worship for
Thus, all Prunille has become a bulwark of the Dominicans. Thus, the powerfield once built up by the Arrens family is being battered day in day out by prayer-meetings and uninterrupted meditating. But, still, this powerfield is not dead. Still it speaks to those in whom the Gnostic vibration is alive.

A Gnostic powerfield can never be destroyed, however much it is being filled with outer forms of a powerful religion; however much these are intended to captivate visitors by peremptory demonstrations of outer godliness.

A Gnostic powerfield is. It is without form and without dialectic show. The powerfield is and stands before those who participate in a Gnostic Brotherhood.

Therefore, it is impossible to destroy a focus once it has been established; and it is also for this reason that the Gnostic Brotherhoods confront events in the dialectic field, each time anew, with great joy and courage. No hand can undo their Works, because it is the Gnosis Herself who protects them!

All the smaller localities fell into the hands of the lion of Montfort. It was impossible to defend the weaker castles against such outnumbering forces.

The castle of Saisiac was donated to Bourchard Marli, a cousin of Simon's. So, Saisiac was struck off the map as a meeting-place of the Cathare communities in that vicinity. Bernard de Saisiac, a prominent wise man and teacher of many children of the nobility, had been a refuge for the Cathares from all over France, and his castle was open to rich and poor alike. Night by night he imparted to them the wisdom coming directly from the Source, the Gnostic Fire, which inspired him. There they held their services, their meditations; there they searched their hearts. Is it then surprising that, to this day, Saisiac has retained the untaught purity that once characterized the Cathares? It is a quaint little place.

What strikes the visitor is the ancient small streets, all of which still carry the familiar historical names; the little gates, beyond which ever new surprises are hidden, and the waterfalls suddenly appearing in the middle of the village. Saisiac is still in dreams. It is a village which is as yet wrapped in a historical slumber, untouched by the cruelties of the world.

The people's faces are different here, more modest, more serene, wiser. One comes across personalities who stand out due to their distinguished bearing, the radiance of their faces and their extreme friendliness. Of course, everyone knows the story of the castle. The castle is Saisiac.

Around the castle are the gardens of the neighbors of the village community; diligent hands have now transformed the castle-garden into a network of flower- and vegetable-gardens.

In crossing the bubbling brook on a small romantic bridge, one can roam far into the old castle-garden by a narrow pathway which mounts gradually, offering a splendid panoramic view of the surroundings, overshadowed by the castle.

The unlawful owner of the castle, Bourchard de Marli had no eye for the purity, the beauty of this environment. His heart was filled with ambition, vindictiveness and thirst for possession. Ranged as he was on the side of Montfort, he thought that nothing and nobody would dare resist him, and he cast a greedy eye upon the strong towers of Cap-Aret. But old Pierre-Roger of Cap-Aret, a capable and brave general, was an adversary to be feared. He set a trap for the vainglorious Bourchard, who fell into the hands of the knights and was cast into prison.

The glad tidings spread rapidly, and everywhere the knights felt fortified by this victory of Pierre-Roger, and a general resistance against Montfort arose. Améric de Montréal deserted Montfort, and he was followed first by Lombers, and then by Castres. The entire South slipped from the hands of Montfort, and only a few weak castle-towers were left to him.
As to Montfort himself, tied up as he was by disturbances going on within the walls of Carcassonne, he could only note regretfully how one castle after another was lost to him. At his wits' end, he invoked the help of Gui, abbot of Vaux-Cernay, who later was to put on record for posterity, as an eye-witness, all of Montfort's expeditions. Gui was a second Almaric. Filled with enthusiasm, he threw himself into his task, all the while invoking God and all the saints, and announced another crusade. But he was not able to prevent over forty more castle-towers repudiating Montfort. All Montfort could do was to wait for two things to happen: the arrival of his wife Alix at the head of a large army of crusaders from the north, and the return of his envoy to Rome, Robert de Mauvoisin.

In the meantime, the king of Aragon also appeared on the scene, prompted thereto by the death of his cousin, the burgrave of Carcassonne. This young king, a distinguished and noble-minded knight, was very well-known in the courts of the South by reason of his musical talents.

At the time Simon de Montfort lost his power, the troubadours also did their part. They went from court to court, singing of the holy combat, encouraging the nobles and inspiring them.

Thus, France anxiously awaited the coming events. The crusading army, pushing forward along the river Rhône, advanced but slowly. Upon these thousands of vagabonds, hungering after bread and games, the lives of many innocents and saints would depend. In the French castles preparations were made for the battle, in the knowledge that the last battle cry had not yet sounded and in hope for relief for the many hundreds of Cathare preachers who went their way fearlessly. Animated by the call 'Save the thirsting souls, and save them at all times', these saintly Catharees went their own way, doing whatever their hands, their hearts and their minds found to be done. M.L.

WHAT ONE MAY LEARN FROM THE BIBLE

A few months ago, there appeared in the New York Times a sizeable advertisement, the writer of which promised 'cows with golden horns' to all readers if only they would apply for a booklet written by him under the title Get rich in spite of yourself.

This certainly is a fascinating title for a writing in which the author seeks to expose an entirely new method to become wealthy, a method based upon the Bible at that! termed 'The simple mystic law of acquiring wealth', as drawn from the Holy Scripture. In this as the author claims that, personally, he had already gathered two fortunes by his scheme, one for his employer and one for himself.

We couldn't help staking a dollar and sent for the booklet. To be frank, we found we couldn't possibly read it to the end, at least not at one stretch, because it is very hard to digest for anyone who can only understand a little bit of the tremendous riches contained in the Holy Language.

In the short, clipped sentences, which the masters of earthly success so very expertly use to express themselves dynamically, a method is offered for everyone who proceeds along the proper lines, whereby he will surely become rich (speculating is denounced as being unproductive).

For the first Mystic Rule for Success the author refers to Matthew 20: 26-27: 'Whosoever will be great among you, let him minister unto you. And whosoever will be chief among you, let him be your servant.'

'I had been reading these passages for years', the author states, 'before I realized the correct meaning of these words. Finally, it began to dawn upon me, and it was brought home to me, that these words did not signify that I must give up my present job in order to become a man-servant somewhere, or a parson, for
after all I had not been so trained. I would probably have been a very bad servant or person. I realized that I must read the quotation this way: 'Whosoever among you wants to be great, let him serve the needs of men, and whosoever among you wants to be first, it is for him to give service in the field in which he is most proficient.'

This rule, of course, is not the only one leading to success. A complete method is laid down in the booklet under review. To give you some more of a glimpse, we further quote as follows: 'Love thy neighbor as thyself' has been changed by the author into 'Give your neighbor the same service as you would give yourself.' Romans 12: 11: 'Be not slothful in business', has become 'be not slothful in doing business', etc.

According to this booklet, the parable of the ten talents ends like this: 'For unto every one who is efficient in his work, an abundance shall be given and possessed, but from him who does not know how to act efficiently all the talents and all the money he possesses shall be taken away.'

Would there be sense in continuing to quote?

The 'increase your earnings' pamphlets are also known in this country. And all too often has the Bible been tampered with in strange ways.

Mind that the author of the booklet is in full earnest about it. To him his method is practical Christianity, in accordance from A to Z with the New Testament. Is this not typically American? Maybe ....

For we can also look at it from this angle:

This American, of course, knows the struggle for life, which undoubtedly is no less fierce in his country than anywhere else in the world. He knows that there is no place for the weak in society. He knows that he has to be strong to be able to hold his own. And money is power. So, having much money means being on the safe side in the struggle for his daily bread. He wants to safeguard himself by means of money. But ... like very many other Americans, he probably has been raised from childhood with the Bible. And earning much money is so difficult to reconcile with the current Christian precepts!

Consequently, our friend takes to 'independent study' of the Bible. He reads and reads, until in the end there looms before his mind's eye a concept of biblical laws which directs one to earthly success. And, from that moment on, this individual is, in his own eyes, a happy mortal, for he has money, he has a bank account, and he is perfectly justified in keeping what he possesses. He has managed to reconcile his passion for self-preservation with his Christian education ....

Another 'I' has been successful in bringing about balance, at least temporarily and in appearance. Another 'I' has worked it out to entrench himself behind theories based upon the Bible. And this is really not the first time this has happened in the history of mankind!

How do we ourselves stand? Do we not likewise have an 'I' that is constantly in arms against all the other I-beings in this world? Are we ourselves not equally ready to pervert the Holy Language, if it is expedient to serve our special interests? Does this passion for self-preservation not run in the blood of everyone and all of us?

The parable of the rich young man is applicable to every one of us ....

Therefore, let this booklet be to us as the handwriting on the wall -- not 'typically American', but 'typically ME'!
Like a mighty tempest roaring
Through the woods and open space,
Crystal spheric songs are soaring,
They record God's wondrous Trace.
The hills, the vales, the rocks so bare,
All what the earth may span.
It radiates th'Eternal Air,
Awakening every man.

Sometimes like a rustling zephyr
Weaves this song a mystic sphere.
Sparkling dreams of glorious freedom
Are sent up where God is near.
Like golden domes of heavens wide,
Which countless prayers span,
The Magic Chant, this truthful Guide,
Awakens every man.

Then, resound in waves of rhythm
Mighty Tunes in full accord.
Quiv'ring powers urge us onward,
Towards the Deed, which proves the Lord.
And evermore the new earth's hymn,
To zenith will it pledge,
The path that straightly leads to Him,
We view its golden edge.

Earth's rejuvenated concord
Cleaves our being like a blade.
And in this grim hour of dying,
Evil night will swiftly fade.
The Cross adorned with Roses pure,
Suffused by morning light,
Resembles radiant stronghold sure:
The Gate towards Kingdom's Might.