

The New Sign

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Bible quotations vary in their source.
Some are translated from the Dutch Bible.

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THE NEW SIGN

I

In the New Sign

The moment is rapidly approaching when a part of the world will recognise and understand the truth about the Rosycross. From the web of slander, falsity and mystification that the centuries have spun around this holy and sublime Order, a monument of incomparable and unblemished beauty will arise, namely the universal Christianity of the Rosicrucians; a Christianity that in the tiring course of time is still understood by very few. A day approaches when many, who, like Saul, filled with aversion, persecution and murder towards the Rosycross, will accept the light and the love of this cross with great ardour and joy, and, like Paul, awaken from their blindness with new eyes.

This Order, beaten bloody and dying throughout all times but never defeated, will fulfil its assignment until the victory is gained and then celebrate the festival of light and love with all those who are well-disposed in the white temple of the one, holy, Universal Brotherhood of the Divine Hierophants.

Ever and again, a new work of the Universal Brotherhood is set in motion, like trumpet blasts. As soon as the vibrations of the one sound have spread in a wide circle over the whole earth, a new pure sound is brought forth in the focal points of the Order to spread its never-failing effect into the darkest corners of our planet.

The modern Spiritual School now stands in the sign of such a new, commencing work. The eternal Rosycross will prove its power with great tenacity, and we find the basis, the compendium of this activity in, among other things, the classical and most significant testament of the order as far as its appearance in the western hemisphere is concerned: *The Alchemical Wedding of Christian Rosycross Anno 1459*.

The time has come when a part of this testament will be unveiled and the chapters in this book too will make known the eternal truth contained in it. Up to this moment, the majority of humanity has seen blind and heard deaf but is now led to a nadir as if at a furious pace. Therefore, it may be assumed that countless people who have been led astray by mystifications and false guidelines, and misled by the spirits of the abyss, will finally discover the truth in its pure and unadulterated form.

We invite you to enter with us the Initiation Temple of the Brotherhood, under the shadow of the wings of the Holy Spirit. We offer these chapters to whoever wishes to serve the holy Rosycross with hands, head, and heart, with the prayer in the heart that they too may one day find the way to the blessed wedding with our Lord and Saviour.

The fact that the *Alchemical Wedding of Christian Rosycross* was published in print for the first time in the year 1616 in the west may serve as proof that the time has come for a closer look at this testament of the Brotherhood. Since then exactly 333 years have passed and the year 1949* has the same magical key as the year 1616. If you are somewhat familiar with the magic of numbers, you will know just how ripe the moment is for a new trumpet blast over the wide lands.

*The address in which this was mentioned dates from 1949

The author of the work is reputed to have been the then well-known clergyman Johann Valentin Andreae, having written the story at the age of sixteen, but this record is of course based upon a mystification, for the content of the *Alchemical Wedding* is universal and contains a knowledge that is as old as humanity. Although both Andreae's authorship and youthful age were never directly denied, it is known that he always expressed himself about it with a fine humour, which is why the bourgeois intellectual circles presumed with increasing authority that Andreae wanted to contribute his Alchemical Wedding to a series of comic romances; that it was something like a students' jest.

Then through the centuries, a great struggle ensued between malevolent and hostile opponents - and Andreae's naive and barely understanding advocates. Was it a matter of mockery or truth? Should one regard his work as the fantastic nonsensical jest of a comic youth or the real experience of a Christian Rosycross?

Andreae himself never gave a direct answer when asked this question. Both the persecutors and those interested were sent home unsatisfied. Yet the initial axiom of the Alchemical Wedding could have jolted anyone out of their dreams.

For instance, in the introduction it states 'Do not cast pearls before swine, or roses before asses.'

This saying could not be clearer. Whoever does not recognize the content of the *Alchemical Wedding* as a sublime key to the path does not yet *need* to know. The contents are not meant for those who do not understand. Not one single true pupil of the School of the Rosycross will talk about his Order when there is no real interest and no basis for understanding.

Andreae never was the author of the Alchemical Wedding. This work existed in manuscript far before his time. The ancient manuscripts reach back to the remotest past, to the dawn of dialectical humanity's history. The Alchemical Wedding of the symbolic Christian Rosycross has always accompanied humanity as a sublime share of the Universal Doctrine which God gave to Adam at the fall, just as the *Fama Fraternitatis Roseae Crucis* says. Andreae has done none other than to publicise in his own way, on the 'day shown him', the eternal truth that has its ground in the development of the work of the Universal Brotherhood. We give our attention to this publication to execute this same truth in the modern Spiritual School.

Both the indication of the wedding date 'Anno 1459' and Andreae's age of sixteen years when he authored the work have to be interpreted according to the hidden meaning of the cabbalistic mysteries. The date 1459 explains to us the light from the hand of God in its connecting synthesis, which in Christ touches humanity anew in its deepest need. The age of sixteen years means 'to be found hallowed' in order to carry this light amidst humanity.

The Alchemical Wedding shows us the Christian-hierophantic path to unity with the original life through transfiguration. In seven days, Christian Rosycross, the prototype of the human being in Christ seized by the Holy Spirit, experiences various ceremonies, tests and experiences to finally reach 'the great Light'. The work is as rich as a goldmine. So let us descend into the shafts in order to learn to understand the 'royal art of building' by means of the recovered treasures.

To derive the concept 'alchemical wedding' from it without error it is first necessary to completely grasp what the name 'Christian Rosycross' means. In the course of world history, many suppositions have been fabricated concerning the name 'Christian Rosycross'. The most widespread view is that a certain person once bore the family name of Christian Rosycross.

There is also the supposition that one must derive from it a symbol of very deep meaning. One says that the name derives from two Latin words: *ros*, which means dew and *crux* or cross, in which, however, one can also read the word 'light'. In ancient alchemy, dew was considered the most powerful solvent for gold. So, a Rosicrucian would be someone who searches for light with the help of dew. There have undoubtedly been people who avidly gathered the morning dew to experiment with it, but you will understand that one has to comprehend this as the 'heavenly dew' that the Bible uses to indicate the original pranic Light. There were also many who connected the symbol of the Brotherhood directly with the ordinary rose and the familiar cross, or with the blood of Christ that was spilled on the cross.

So it becomes clear to us to what extent the most diversely oriented outsiders have ventured the most diverse speculations without being able to grasp the essential. It has to be added, however, that it is not made easy for anyone to penetrate to the core of the Rosycross; firstly, because the Brotherhood is veiled in silence to the outside and secondly, because the rose as well as the cross are such universal and aeons-old symbols that one can use them for almost anything. This too has happened throughout all times.

There is for example a silver rose in the paradise of the Brahmins, a heavenly garden like those we know from many religious legends. In the paradise of the Brahmins God resides amidst the silver rose. Something like the Tree of Life in the paradise of Adam and Eve. It is said that Buddha was crucified because he stole a flower from this garden.

Furthermore, one of the Gnostic gospels recounts that Jesus was crucified in the highest heaven. One will understand this when one considers that Jesus came from Nazareth, which is situated on a slope of Mount Carmel. 'Nazareth' means 'flower' and 'Mount Carmel', 'the garden or vineyard of God'. Jesus is thus the human being who, like a flower, lives in the garden of God.

A medieval poem tells of a garden in which a rose is found. The walls of the garden are richly decorated with pictures that symbolically represent hate, betrayal, malice, greed, envy, grief, old age, hypocrisy and poverty, thus all the suffering and sins of dialectical humanity. Whoever desires the rose, so the poem concludes, must break through suffering and sin and if successful will possess the rose as love's most beautiful reward.

We could keep each other busy for hours on an excursion through all the stories and legends about the rose and the cross, but we shall mention just one more: the rose and the cross of paradise in Dante's *Divine Comedy*. In Dante's *Paradiso* we see the Rosycross as the modern Spiritual School represents it. Dante speaks of this mighty Rosycross as of a mighty ocean of light:

*When the smallest step already,
Such a mighty light does span,
How widely then at the farthest petals,
Must be the roses' light expanse!*

*No up or down there, no near or far,
For where God's will instructs the way
There natures' laws do hold no sway.*

'twas into the gold of this rose's life eternal,

*Which blooms and spreads its fragrance by degree,
That Beatrice drew me...*
[Paradiso Canto XXX free translation]

We have to learn to understand that fundamentally and structurally the rose and the cross form a unity. By the rose, the Brotherhood intends us to understand the human aura or respiration field. The personality, the cross stands within the rose, inseparably bound to it.

The aura is an intrinsic part of the entire essential human reality and is anatomically just as complex as every other part.

The rose that blooms on the cross of the dialectical human being has the inherent task of assimilating the result of human willing, thinking, feeling, and desiring and consequently of attracting forces and substances that correspond to the general human state and repelling what is not in equilibrium with it. The aura is the karmic organ par excellence, specifically because it does not perish between each life and thus preserves the essence of the entire aeons-long human existence.

The aura is the flower garden of the legend, neglected by its master and overrun with weeds. Its walls radiate outwardly and inwardly the forces of hate, malice, greed, envy, grief, old age, hypocrisy and poverty - all the sins and suffering of the dialectical human being. Throughout all times there have been many who wanted to clean up and weed this neglected garden, who wanted to turn it again into a rose garden in which the white rose would blossom anew under the heavenly dew.

To that end many have walked countless natural-occult and natural-religious paths, and indeed achieved many changes in both the rose and the cross. People have developed many forms of culture, but they have not succeeded in making the gold of these cultural roses blossom into the heavenly fragrance of the completely liberated life.

Now the Brotherhood is here, the Universal Brotherhood that goes its way amidst so much incomprehension.

It knows a path, a method, a royal art, with the help of which the timeless, inherent rose garden, the garden of the gods, the classical paradise can be restored to its perfect, original splendour.

This Brotherhood desires to reveal this path to everyone, provided that the potential candidates are prepared to follow to the smallest details in the footsteps of Jesus the Lord, who possesses the Christ. To be able to follow the one path candidates must clearly demonstrate their taking leave of all cultural speculations.

That one path has two fundamental aspects. Firstly, it is universally Christian. Therefore, the rosicrucian who goes this path will bear the name *Christian Rosycross*. Secondly, it concerns the complete transfiguration of the dialectical rosycross. As such, it entails an alchemical transmutation. That is why this one universal path is designated as the Alchemical Wedding of Christian Rosycross.

Let us therefore acquaint ourselves with this path of salvation, so that the rose will one day radiate from our cross in unfading beauty.

II

The Evening before Easter

'On an evening before Easter, I was sitting at my table, and after having communed with my Creator as I was accustomed to do, in humble prayer and meditation on many great mysteries which the Father of the Light in his majesty had shown me abundantly, I desired to prepare, together with my beloved Paschal Lamb, a pure, unleavened wafer in my heart. And all of a sudden, such a terrific wind sprang up that I could not think but that the mountain in which my little cottage was hewn would be blown asunder by this great violence. Since this did not surprise me, as neither did similar tricks of the devil, I took heart and persisted in meditation until someone tapped me on the back, which I was not expecting. I was so frightened that I hardly dared look round.'

The *Alchemical Wedding of Christian Rosycross* begins with these sentences. Another beginning would be unthinkable. The pupils' pilgrimage in the Christian hierophantic school has to begin on an evening before Easter. The pupil must be earnestly advised not to begin at any other point in time. Or else he would undoubtedly be thrown off track, a series of incidents would befall him and wasted energy would surely cause him to flounder on the path.

'An evening before Easter'! What does this mean? You know what the feast of Easter usually represents. For one it represents the resurrection of nature in the change of seasons while for another it is the annual feast of remembrance for the resurrected Lord Jesus.

Yet there are also those uninfluenced by time, dates, nature or history, who approach the feast of Easter in the actual present moment of a new, higher, eternal awakening, a resurrection in another reality, which in the holy language is called 'the divine kingdom'.

Naturally, to realise such a resurrection, a preparation, an extremely radical process is necessary. Nobody can say, 'Let me have a look at the divine realm and get some orientation'. The Kingdom of God does not lend itself to sightseeing. It can only be lived, experienced.

We can study intellectually or mystically every sphere of life on this side as well as on yonder side of the veil between life and death with the familiar metaphysical tourism, and, on the basis of such a study, decide on a course of action. But to enter the realm of God, one has to be of that other realm.

You will understand how much this situation changes our normal viewpoint in life and our way of life. The dialectical person possesses a specific vital drive, a certain motorial power, and a certain consciousness, with the help of which he or she chooses his or her goal and approaches it intellectually or mystically, but where it concerns the divine kingdom, consciousness and motorial power, the mightiest intellectual possessions and the loftiest mystical emotions are completely inadequate.

After the greatest efforts to free themselves from this inability, untold numbers have experienced the absolute truth of the words in the Sacred Language: 'Flesh and blood cannot inherit the kingdom of God.'

After such a bitter experience, many then take the view that the divine realm, which the most cultivated dialectical means cannot fathom, does not exist, a typical material oriented reaction to unsuccessful metaphysical tourism.

Thus, we may understand just how much we have to free ourselves from superficiality if we want to comprehend somewhat the *Alchemical Wedding of Christian Rosycross*.

The path of sanctification in the Christian mysteries is a completely evangelical path. This means that a great deal has to happen before the pupil reaches the evening before Easter. The old sun must have sunk in the waters of the sea of life before the new sun rises. When the *Alchemical Wedding* begins so laconically with 'On an evening before Easter, I was sitting at my table...' we must bear in mind that a great amount of work has preceded that evening, namely, the strenuous work of self-mortification, the discarding of the old I-self, the extinguishing of the dialectical light.

The School of the Rosycross reveals itself to its pupils in various ways, in various spirals. We will describe to some extent several of these aspects and propose that you examine yourself with great honesty to see which of these aspects you know inwardly and thus on which spiral of the Rosycross experience you stand. When you identify yourself in your state of being without glossing over anything, for that would be extremely regrettable, then you stand on a firm basis. Then you know what lies behind you and what is developing before you, calling and beckoning you to the unwavering light.

The Brotherhood of the Rosycross begins its work precisely where this world expires. That is the irrefutable axiom of the *Christian Rosycross*.

As long as you still put your hope and desire in people or things of this world, the Brotherhood of the Rosycross has nothing to say to you and the motto of the *Alchemical Wedding*: 'Do not cast pearls before swine, nor roses before asses.'

concerns you. Though you may not be a swine, from the viewpoint of the Brotherhood you are undoubtedly an ass.

As long as you still chase after improvements or tolerable changes in this world by means of various institutions, societies, associations and activities with the central part of your consciousness, with your whole goodness potential, the Brotherhood of the Rosycross will not waste an ounce of energy on you.

Do you find that hard? Incomprehensible? Absurd? If so, then it is proof that you are not yet in the least ripe for a meeting with the Rosycross.

What about all the representatives of humankind who invest their whole life, strength, possessions and health in the fight for humanity? Well, let us pay attention to their successes!

One could compare some of these great figures with the invaluable helpers in a crèche who have to ensure that the poor little souls do not smash each other's brains out. The others form a colourful row of dialectical speculators, a perhaps heroic row of militants fighting unknowingly against the divine realm. As long as you still reverently look up to these speculators, the Brotherhood of the Rosycross humbly steps into the background. It casts no roses before asses.

We ask you: Why would you want to strive in hopeless attempts to improve a world and humanity that is not intended in divine nature, when a divine realm and a divine humanity actually exists! Why would you want to apply all your energy to make a dilapidated uninhabitable barn inhabitable, while directly next to it stands a villa with its doors wide open to you? Nonsensical! But forgivable because of our foolishness, for we do not see the Father's house with its many rooms.

Thus, there is an infinitely loving patience, an eons-long waiting, until we begin to show signs that we will recover from our foolishness. The sign of this healing is not the solving of a thousand-and-one problems, but that with the central part of our consciousness we begin to experience this world and this humanity as a desert. That we recognise and experience the hopelessness of the creaking revolutions of the world wheel, and that in desperation we clasp our face in our hands. 'O God, what a fool I am! Chasing in the treadmill of habit. The years flee, and my blood calcifies. I drag myself along in hopelessness, and my last sigh is the first breath of a new desolate beginning.'

The sign of healing is the unmasking of the falsehood that life is so beautiful, the discovery that every laugh is alike to a sob, the inner discovery of the preacher that even the most excellent in this nature is no more than trouble and grief.

The sign of healing is that after this discovery you almost suffocate in problems, in a turmoil of questions, for you have become a wrestling soul. Only then are you in distress, in real existential distress. You strike the walls of life in order to understand the meaning of this cursed existence. Then you are no longer an ass, that is, no longer an animal, no longer a human animal of this nature.

Then you meet for the first time the Brotherhood of the Rosycross, wholly one with you in the desert of this life. In a diversity and wealth of discussion, images, cautions and advice, the Brotherhood shows you in this first meeting the why and wherefore of this cursed existence. It speaks its prophetic 'Hora Est' because a wrestling soul has no more time, it has entered an actual phase. The soul is awakened to a deed. 'Hora Est, make straight the path for the God in you.'

Whoever understands this touch of the Brotherhood and is a wrestling soul, open to truth and reality, becomes mature for the second spiral, the second touch of the Brotherhood. The pupil begins his path through the desert. He sets foot consciously on the path of farewell. That is the Johannine baptism in the Jordan, the positive leap into the leave-taking.

And at the same moment comes the second touch. The grace of enlightenment descends on the pupil as a birds eye view, he or she receives a light on the path and guided by that light goes the path of self-mortification, the way of self-crucifixion as concerns dialectics. Step by step the pupil uses the third capacity of his thinking, willing, feeling, desiring and consciousness, namely the capacity for remaining neutral, the capacity for the endura.

The ordinary self has the capacity of attracting and of repelling, as well as negation-by-being-unmoved. Through attracting and repelling, we remain chained to the wheel and we keep the wheel revolving. Through negation-in-being-unmoved, provided we possess the light on the path, we detach from things.

If we were to practice negation-by-being-unmoved without having known the actual baptism of the struggling soul, then only a temporal liberation would come about and a tension would develop that would eventually have to discharge itself in multiple forms of passion.

In this way, the pupil makes him or herself free of the aspects of this world in an intelligent way, in the radiation power of the Brotherhood, and then a great peace comes over him or her, a great stillness. It is the peace and the stillness of self-mortification. It shows that the way of the cross of this world is nearing its end and that the dialectical movement of the personality, which is the cross, and the rose, which is the aura, is coming to a standstill in the touch of the Gnosis.

It is the peace and the stillness of which the Holy Language speaks, as for example in the Psalms: 'This is my resting place forever; here I will reside, for I have desired it.' Or as in Isaiah: 'This is rest; give rest to the weary; this is repose'.

It is the entering into the peace of which the letter to the Hebrews speaks; a peace that the pupil realises himself or herself. It is the hidden contact with God, the beginning equilibrium between the pupil and the Gnosis. It is living in the silence that comes after the storm, the absolute stillness following self-mortification. They who know this stillness have killed the earthly I-being, they have accomplished the endura, they enter the hidden rest; they approach the evening before Easter.

How many who did not yet know the baptism of the wrestling soul, have made of the endura a dangerous venture, a crazy experiment? How many have perhaps lost their balance? The peace, the refreshment of being secure in God, was offered to them, but they did not want to hear.

Take heed of the fact that some enter this peace, while others to whom the gospel of liberation was proclaimed have not entered due to their disobedience, as Paul says. This disobedience lies totally in the area of self-maintenance.

All who have found the peace and the stillness of self-mortification in the sense of the Gnosis, experience the third touch of the Brotherhood. They enter a new process, the process of transfiguration, the alchemical wedding, a process that starts on the evening before Easter.

We call the first touch of the Brotherhood the School of the Rosycross. We designate the second touch of the Brotherhood as the School of Higher Consciousness. The first meeting with the Brotherhood takes place in the desert of this life, when we engage in the soul-struggle of our existential distress. We celebrate the second meeting with the Brotherhood when we go the path of stillness, the path of self-mortification, until the evening before Easter.

The third touch of the Brotherhood is not designated with dialectical terms. It is the touch of the hidden communion. It is the unification in the new temple, which is not built with hands. It is a new way of the cross, the way of the cross of transfiguration, the becoming luminous pillars in the temple of God. The time is here that some pupils may be called to this living temple.

The Brotherhood of the Rosycross reveals itself to its pupils in various ways and on various spirals. We have somewhat described some of these aspects to you, from the beginning point up to the evening before Easter.

Examine yourself with great honesty on which point of this path you are standing at this moment. Then you know what lies behind you and what is developing, beckoning and calling you. The glorious peace and stillness, the silence of the New Life arises before you.

We hope and pray that you will find this peace. For the time has come!

III

The Storm of the Holy Spirit

The previous chapter dealt with the three touches, the three developments of and in the Universal Brotherhood of the Immovable Kingdom. These three activities are to show lost people coming to their senses the way back to the house of the Father and to help them in this.

The first touch takes place in a way you get to learn in the School of the Rosycross. We leave the question open whether you experience the first touch outwardly or inwardly. As was explained to you, the first real inner contact with the Brotherhood only takes place when the seeking human being is engaged in the soul-struggle of existential distress. Then the Brotherhood comes to them to reveal the truth and reality of the hidden realm in every possible way.

As soon as the pupil decides to go the path based on his, her existential distress and under the enlightening touch of the Brotherhood, he, she is taken up into the second spiral of activity of the Brotherhood. Assisted by the brothers and sisters of the Rosycross, he, she then continues on the path of silence, of stillness, the path of self-mortification, until the evening before Easter, the evening before the restoration process. Johann Valentin Andreae calls this development in the restoration of life, this third development in the grace of the Brotherhood, the ‘alchemical wedding’ with which we now wish to continue.

Firstly, we refer you to the prologue of this resurrection feast in the original text of the year 1616:

On an evening before Easter, I was sitting at my table. After I had communed with my Creator, as I was accustomed to do, in humble prayer and meditation on many great mysteries that the Father of the Light in his majesty had shown me abundantly, I desired to prepare, together with my beloved Paschal Lamb, a pure, unleavened wafer in my heart. All of a sudden, such a terrific wind sprang up that I could not think but that the mountain in which my little cottage was hewn would be blown asunder by this great violence.

When we read this prologue, we are struck by several particular details. Firstly, as we know, it is the evening before Easter; secondly, Christian Rosycross is familiar with a sincere and uncommon prayer-life; thirdly, he knows the mysteries; fourthly, he is initiated into the service of the Holy Supper; and fifthly he experiences the mighty power of the outpouring of the Holy Spirit.

You know what the evening before Easter means. So now turn your attention to the prayer life of the pupil who is ennobled to the third spiral of spiritual elevation. We must be clearly aware that this life of prayer is something completely different to the meditative activity of the natural religious person. In natural religious prayer we distinguish, firstly, the customary prayer, secondly the prayer from the ordinary inner urge, and thirdly the magical prayer of culture.

The customary prayer expresses the routine of the religiously indoctrinated person. With folded hands and closed eyes, prayers are mumbled purely automatically in a certain reverent, habit-forming manner that stems from the blood. It is the meaningless meditative activity of the masses.

Now and then on this basis, prayer develops from the natural inner urge, for life is hard and there are many difficulties. Very often the 'I' is not equal to the circumstances and is aware of its powerlessness.

This experience is accompanied by fear, and fear heats the blood and retards the circulation of this red life elixir. In fear, the blood throbs in our throat. We say our heart skips a beat. In this state, we utter our prayer in fear. Like a scream, it vibrates from our being: 'Oh God, help me!' The full extent of our natural religious past then falls down upon us. In fear, people become pious and their faces become devout. You understand however, that when fear stirs and boils in natural man, he calls forth natural forces and natural gods for help, and he cannot do otherwise. So nature remains truly nature and this life of prayer is none other than a clear emphasis of I-centrality.

The magic cultural prayer is more complicated and sophisticated. It has the aim of binding people 'en masse' to the god of this world, to the totality of the reflection sphere hierophants who want to maintain this world order out of a drive for self-preservation. You know that after years of training in natural religious magic, throngs of officials called the clergy or 'servants of Christ' gather the masses in halls and church buildings to establish and maintain the ties with the god of this world. Much has been said about these things, so we shall say no more about them now. It is simply a matter of sketching the dark, hopeless background in comparison to the luminous and liberating activity of Christian Rosycross.

We must all carry the awareness in us that every form of natural religious life of prayer makes dialectical life even more difficult and leads this already so dark life field towards an inferno.

It is a great mercy that many pupils of the School of the Rosycross who have inwardly experienced the first touch of the Brotherhood completely detach

themselves from the natural religious habits of prayer and distance themselves from the magic of the churches.

Abandoning the customary prayer and refraining from praying out of a natural urge is the usual and merciful result as soon as someone has made the first steps on the path. Then the nature god has already had to relinquish some of its power over this person.

Then a gradual awakening arises in another light, the light of the Universal Brotherhood. As soon as a pupil has removed the first obstacles of the temporal life field, the light of the Brotherhood is indeed able to stream in. In this bond, the pupil walks in a daily communion with the Eternal.

If you want to understand something of what we say to you, then you must clearly realise why the human being we describe in his transfiguristic process of genesis is called Christian Rosycross.

He is called so because his first name, his beginning, is rooted in Jesus Christ our Lord, that is the power of the other Life, which is the Gnosis.

He is called so because his last name refers to his completely overwhelmed dialectical reality that desires to transfigure in the power of Christ.

As you know, the rose is the aura and the cross is the dialectical personality. If the rose is to bloom on the cross, then it must be nourished by the heart's blood of Christ and unfold in the glorious sunlight of the Gnosis. This is no mystical language, but the essence of a necessary process put in a few short lines. Your beginning, your continuation, and your end must be in Jesus Christ our Lord. How can we achieve that? By opening the rose, the aura, for the radiations of this new dawn. This is the core issue underlying the entire cornerstone freemasonry.

We all have to bring the rose, the holy rose of the mysteries, to bloom in our garden. That is why it is essential to learn to understand the mysteries of the aura. The aura is the most fateful karma carrier of your entire being and all the weeds must come out. If they cannot be removed with the sharp edge of the hoe, then they must be torn out, so that the rose of the mysteries can awaken.

If the classical rose garden of the legend does not correspond to the divine requirement, then the blooming of the rose on the cross - which means attacking the personality in a liberating sense - is completely impossible.

Why do you return to your old habits ever and again? Why do you ever again lock into your old trains of thought? It is because you do not attack the evil by its roots, which are in the aura. Therefore, you have to go a purely evangelical path

as was explained to you in the previous chapter, namely from the first touch of the Brotherhood until the evening before Easter.

On this way of the cross, the rose garden is reborn, and the pupil enters into a new spiritual community. This spiritual community must fundamentally rest upon a calm, pure and well balanced aura that has become a still crystal lake that can reflect the eternal sunlight without reverberating deformations in the personality.

They who accomplish this have fastened the rose to the cross. They who accomplish this know the nature of their inner Christ.

We mentioned fear just now. Fear is a condition in the aura. Fear is the expression of the natural drive and binding with this world. Of being outwardly and inwardly completely interwoven with this world. Fear is a spontaneous dialectical attribute.

All that lives here has fear. The animal in the forest pricks up its ears to detect any sound that could mean danger. The insects and the birds colour themselves like flowers, leaves and trees so they are not detected by an army of enemies. People learn caution and tactics due to the fear of existence etched into their being.

Fear flows from certain sensory centres of the auric field, namely from the Martian sensory centres. Have you ever considered that fear and Mars correlate? That fear and natural courage are family members? Courage, the natural heroism of this life that is so highly praised in our world, arises from fear, from existential need. The greatest heroes in history have often made known in intimate openheartedness that their mightiest deeds are essentially accountable to their fear. Perhaps you are aware of this.

Now you will also better understand the following. Fear correlates with the Martian or dynamic sensory centres of the auric sphere. These sensory centres have the task of taking up from the primal substance an atomic state that we know in its final phase as iron. This wonderful metal in its pure primordial state has to provide the entire reality of being with dynamic energy. This dynamic energy has to maintain the human being in a continuous state of the ideal spiritual, moral, and original material health.

As soon as this energy is wrongly applied, exhaustion arises with the consequence that the sensory centres concerned attract more primordial substance than they can answer for. At the same moment, the weeds sprout in the rose garden and wild growth disfigures the entire wonderful garden, because the revolutionary grasp for more primordial substance results in crystallisation due to the violation

of divine laws. The personality then densifies to the prison of flesh that we all know.

The iron in our blood, the extract of the unholy, wild growth in the aura, keeps our blood warm, maintains our life, but it is a life in captivity, a life in a counter nature, and as a reaction, a fear arises that fundamentally corresponds with our whole state of being. Dynamic energy is a divine power out of which we live and exist in our undivine state. We, dialectical people must draw our life out of this error from heartbeat to heartbeat. Every breath is a mutilation of divine power. This intense counter nature connected to every fibre of our whole system, this fundamental resistance to God, this insane anti divine 'being,' has brought fear into our entire system.

Fear is the psychological reaction to the notion, the knowledge, to the fundamental absolute awareness: 'I am perishing!' This is not sustainable! From this in turn springs courage, the courage we see in the restrained attempt to nevertheless endure it in order to maintain this cursed 'being'.

When you have gained this insight, you will understand the Sermon on the Mount. If you really desire to be a pupil of the Rosycross, if you really wish to allow the first touch of the Brotherhood to develop into a blessing in your life, then you must neutralise the ancient sensory centres of dynamic energy in their parasitic activity.

How? By tearing fear out of your being! How? By no longer wishing to be courageous, meaning: by stopping your life inclinations towards the things of this world.

In this connection, pay attention to the words of the Sermon on the Mount: 'Do not worry about your life, what you will eat or what you will drink, nor about your body or what you will put on. Do not worry about tomorrow, for tomorrow will have its own worries, each day has enough of its own evil. Seek first the kingdom and its righteousness, and everything that you need shall be given to you...'

As a pupil, one must radically stop all pursuit of earthly things with one's passions, actions, and reactions, for it is meaningless. Every day in dialectics is a day of worries that continue from day to day.

If you can give up the fight, no longer participate, then a tremendous auric change follows. The Martian sensory centres regain something of their original connection. Work is done in the rose garden! And via the Martian sensory centres that have come to rest, something of the original gnostic light can penetrate, even into the blood.

The new metals of which Paracelsus spoke then become our share. The original pranic light weaves as with a golden thread a wholly new garment through our whole being. Every fibre of this royal mantle is a basis for a prayerful connection in a first-hand acquaintance with the Eternal.

Thus, and only in this way, do we see Christian Rosycross seated at his table on the evening before Easter, in humble, prayerful communication with his Creator.

IV

The Truth of the Mysteries

When a neophyte wants to step onto the liberating path of the alchemical wedding and walk it successfully, then like Christian Rosycross he or she has to fathom many mysteries. Therefore, it is good to speak in more detail about the nature and goal of the holy mysteries, for if the pupil is truly concerned in finding the light, he or she cannot penetrate deeply enough into the essence of the alchemical wedding.

The knowledge of the mysteries is fundamental to every development, and the nature of the mystery school is the clearest proof of the divine grace, the love of 'He who does not forsake of the work of His hands.'

The word 'mystery' can translate into 'something hidden.' There are three hidden things, three fundamental mysteries for the dialectical person: where we come from, what we are, and where we are going. These three fundamental mysteries are the three original grades of true freemasonry. These three hidden things are interwoven to such an extent with the whole of humanity that every person, whether an individual or a member of a community or group, searches for answers to these three fundamental questions.

When a part of humanity fell, the mysteries spontaneously arose. Since the beginning of the human fall, the reality of God has been hidden and separated from humanity. To the extent humanity sank deeper, even the last remnant of memory was obliterated right down to the blood. The Bible explains however, that the light itself descended with fallen humanity as a divine aid, as the possibility of redemption accompanying all those who have gone astray. The light does not want to be a mystery, to be hidden, for it calls, waves and knocks, but it remains a mystery for dialectical humanity because the darkness cannot see the light.

'The light shines in the darkness, and the darkness comprehends it not' says the prologue of the Gospel of John. We shall understand therefore that nothing is more readily accessible in our midst than the mysteries of God.

All the things of this world are infinitely more mysterious and hidden. We experience the light of God as something hidden because the vibration of our fallen state cannot affect the reality of infinite love. We state with emphasis that the mystery in and of itself is no mystery. Our dialectical erring state is the veil between us and the divine reality.

When we speak of a mystery school it is not a school full of mysteries, but a shining reality that we can approach, that we can possess when we are able to wrench aside the veils that we ourselves have woven.

Three rays now pierce through this veil into the heart of our system. Three highly magnetic influences approach us from the hidden sanctuary. They awaken us to the knowledge of God, the knowledge of ourself and to the imminent transfiguration. We said, 'This threefold activity of the Gnosis stirs every human being, just as the sunlight affects every living creature.' And every person reacts. All people respond to the threefold call of the divine mystery.

We can find abundant evidence of this everywhere. All nature-religiousness, all forms of humanism, all dialectical human striving from the coarsest to the finest give their reply to the questions: 'Where do I come from?' 'What am I?' and 'Where am I going?' Every art form, every science and every religion concerns itself with these questions.

Is not the philosopher occupied with human origin, being and destination? Has not everything in our world become as it is today in accordance with the representation that the philosophy of all times has created? The urging of the divine threefold radiation influence is so strong that even the most primitive people serve their gods and offer their sacrifices under the influence of the mysteries.

People in our modern world who accumulate money and goods, who are satiated with wealth and do not know what to do with it, they do so in response to the same urge. You might find it strange that the person with the drive for many earthly possessions and the person seeking equality for all both react to the same urge. Yet on reflection, it will become clear. The instinct for possessions and its consequences, and the urge for freedom and its results are responses to insights regarding origin, being and destination.

Our ancestry can be poverty, oppression or other troublesome circumstances - or great affluence, our being is totally in conformity with that, and our intention is an activity to escape from the past or reach or maintain certain desirable conditions.

Perhaps you still consider it unacceptable that all of this human behaviour known to you should originate from the urging of the divine mysteries. Therefore, we have to look at this problem more closely.

Imagine this image: You remove the cover of a pit, and because of the strong light shining into the pit, the insects flee in all directions. The creatures flee from the light into new hiding places. If the lid remains off, the insects gradually adapt to the new circumstances. However, they do not understand anything of the light. It is only a biological reaction. If the woodlice could think, hold concepts, and set up hypotheses about life, then like human beings in the urge for life improvement, that is - a change of life based on purely biological conditions - they would occupy themselves with origin, being, and destination.

We can conclude from this that we all live under the influence of the three fundamental mysteries. You can ask yourself, 'How then is it with me as a pupil of the School of the Rosycross? Is my presence here also a biological reaction, or is it something more?'

You will have to solve this question for yourself. If your ancestors, for example, practiced esotericism and searched for a solution in an occult or mystical way, then it is quite possible that your tendency to come to the Rosycross relates to this. Then you also react biologically to the radiations of the light, just like the woodlice. Someone can say, full of pride, 'My father was also a Rosicrucian!' Then one is in fact saying - without understanding it oneself - 'I belong to the same biological group as my father. My father reacted in this manner to the radiation power of the three mysteries. I am doing the same.'

You will understand by now that the dialectical human being can react to the threefold radiation of the mysteries in three ways, broadly speaking, good, bad or neutral.

The large middle class of dialectical people, who are neither good nor bad, are among those who react neutrally; the colourless group that goes on just as unchanged as it came. They are the people who fit into a certain lawful order, a certain milieu, adapt completely to these circumstances and are satisfied with them. After a whole string of incarnations, after countless turnings of the wheel, this human type has not learned anything. The Revelation of John says about these people in fiery words, 'Because you are lukewarm and neither cold nor hot, I will spew you out of my mouth'.

In contrast, the two other human types are in full movement. The person with a good or bad reaction is active, and very quickly collides with the lawful boundaries of dialectics. This person suffers severe pain from time to time, the pain of confinement, limitation. In the biological reaction to the threefold radiation, this person is as if chased over this world, without finding any real resting place. Such a person corresponds then to our life-field, being kept in motion to prevent ultimate petrification. This is the grace granted to man by the threefold mystery. The quote from Revelation above further says, 'Would that

you were either cold or hot'. Then the perpetual death of petrification would be averted.

So you have to ask yourself to which dialectical type you belong, the cold or bad type; the hot or good type; or the no longer reacting type. At the same time, you need to examine whether and how far you have transcended the plane of ordinary nature.

If you are standing on the ordinary plane of this world, then the hidden threefold divine urge is nothing more for you than the activity of either the ultraviolet light that emanates a breaking up effect, or the infrared light that emanates a driving on affect, or the uncovering, unmasking activity of X-rays. In other words, through this you are merely kept in motion as to this world, in your natural state. Then you do not approach the divine mysteries, but the mysteries keep your wheel of life in motion! Then there is no question of removing the veils!

But now you have your books; you visit the services and conferences; you converse with other pupils about Christ and his mission and occupy yourselves with the problems of life. Have you in this way risen above the horizontal level, the horizontal plane of dialectics? Are you thereby approaching the sacred mystery that in essence is no mystery?

You must confront and answer all these questions for yourself. They are the mysteries, the problems of your own life that correlate to the currently hidden divine secrets. You are in the process of leaving the horizontal line when you realise right into your blood that all pursuit on this horizontal plane is meaningless, that you have to take leave of the alternating play of good and evil. You are in the process of leaving the horizontal plane when you possess from within some awareness that there is another reality of life, which is inexplicable from the two earthly material and ether spheres.

Do not claim too quickly that you possess this awareness, for it is possible that such a realisation comes about from your books or because we say it, or because the holy language speaks of it. The consciousness in question must be a living possession. If that is the case, then for you the divine mysteries will speak in another way; then many doors will open on the way to the hidden sanctuary.

It is known that there are seven mystery schools. Some say that there is one for the Occident, one for the Orient and so forth, but this is a mistaken belief. The threefold fundamental mystery must be approached in a sevenfold way. Seven steps are necessary to penetrate the veils and all people whether easterners, westerners or any other type go the same steps and the same path.

You know the words from the prologue of the Gospel of John, 'To all who receive him, He gives the power to become children of God'. All who transcend the

horizontal plane undergo the radiation power of the threefold divine mysteries differently than before, namely in a liberating sense. The radiation power of the Gnosis becomes then a divine power to salvation, and on this way to salvation, there are seven phases to be distinguished. The neophyte who enters the first phase has become bodily and completely a pupil of the Spiritual School, and all brothers and sisters will acknowledge and recognize him or her as such. No single error is possible, no difference of opinion or misunderstanding, for an absolute deed shows itself very clearly in every phase of the path.

The pupil knows from where he, she comes! This means the knowledge concerning one's divine origin. One perceives the voice that has spoken and still speaks, 'I say to you, you are gods'. Those who know this possess an inward signature, which is clearly recognisable in the entire being, the rose and the cross testifies of it.

The pupil knows what he or she is! One knows oneself to be a sunken human being, possessing a totally defiled and disorganised reality-of-being, and that being in this state one can no longer 'turn on' the light. The pupil knows this right down to the smallest particle of his blood, and this knowledge has a signature, it profoundly penetrates the rose, which is the aura, and the cross, which is the personality, but this knowledge says; live and be out of it!

Moreover, the pupil knows where he, she is going! In other words, one consciously experiences the transcending of the horizontal plane, it is as if thankfulness, astonishment and joy all arise at once and predominate in one's being, for one knows oneself seized by the light unto life.

Thankfulness, that one is indeed able to go the path of transfiguration. Astonishment in that the great, intensive love of God proves its mercy. Joy in the meeting and continuation from power to power and from glory to glory, in the laying aside of the old self and the genesis of something completely new, in entering the gate of the Lord and being known by the brothers and sisters as a twice-born one.

Christian Rosycross thought about all this on the evening before Easter, on the eve of celebrating his alchemical wedding.

Take care therefore: the whole of humanity stands *under* the mysteries. You stand *before* the mysteries. You are *called* by them. Only the real pupil is *connected* with the mysteries.

May we one day greet you so in the name of the Father, the Son, and the Holy Spirit.

V

The Lord's Holy Supper

In the previous chapter, we stated that the mysteries concerning the immovable kingdom exist only in so far as dialectical man wraps himself in countless veils according to his type and nature. As soon as the veils disappear through the process of self-mortification, the divine mysteries appear clear and bright as day. The pupil goes from glory to glory and from power to power in the radiant Light of the eternal Reality. Correctly formulated therefore, the so-called mysteries are conditions of our own obscured realities.

We further established that the influence of the threefold radiation of the Gnosis with which the Universal Brotherhood influences the world and humanity in a continuous breaking up, must serve to keep fallen humanity and the vibration field in which it lives in motion and prevent the retarding of vibration so that the life expressed in fallen humanity does not run aground and totally petrify.

The breaking up influence of the threefold divine radiation, 'God's justice', has therefore to be seen as evidence of intense loving mercy towards fallen humanity.

You will understand however, that the pupil of the School of the Rosycross cannot stop at that. It will be of no use to you if you establish that dialectics is essentially caused by the love activity of the Gnosis if you do not move on. It is of no lasting use to you if you are able to reason scientifically that in and through the alternation of good and evil you are protected from ultimate petrification and that you only have to be careful not to be found 'cold nor hot' as the sacred language expresses it. In other words, that you do not sink into bourgeois apathy, as to good as well as to bad, so that not a single functioning dynamic element can be recognized in you anymore. Such a state signifies absolute petrification.

When a person has become like that, the last remnant of original life, held in their system as an atom, is taken out of the system, because no further beneficial use can be made of it and no progression can be realized. Such a soulless creature, though so-called living, bound to the wheel and perhaps still facing countless incarnations for itself is then, so to speak, cast into the outermost darkness. Indeed, such a person is completely cut-off from the eternal spiritual reality of the divine Light.

May it not happen that you only understand this and nothing more! For pupilship of the School gains meaning and value only when one engages in dispelling the darkness in one's own system, so that the threefold radiation activity of the Gnosis

can bring about something wholly other than just breaking up and keeping in motion.

Your attitude must be, 'How can the eternal reality of God arise in my microcosm as a new sun? How can I see this dawn on the horizons of my life?' When your problems arise from this, when these questions speak from within you, when every fibre of your existence bears witness to these questions, then your force field will already sparkle and vibrate with youthful vitality.

However, as long as we still place the centre of our problems in dialectics, bowed down because of our fears, worries and misfortunes concerning this life, as long as our blood still groans from the desire for the things of this world, there is essentially no question of pupilship of the School.

You must grasp this to understand what the School has to say to you, because all too often it turns out that one has ears that do not hear and eyes that do not see when it concerns God's radiant clarity. Is it not often so that the Lord of all Life resounds as if with trumpet blasts, yet is unable to reach you? What is the cause? Your entire auric sphere is like a mantle, as thick as a monks' habit, concealing you from the Light, sensorially impeding you.

Perhaps you have already met the figures of the twilight zone in your dream life. A greater or lesser stooping figure with a heavy robe gathered tightly with both hands about the body and face. An eye glances furtively from a wrinkled socket, an eye filled with a deadly fear, an incessantly searching gaze, an eye in which one can read all the tensions and ravages of I-centrality. This figure was you, yourself! It was your reflection such as it lives with many others in your auric sphere.

In dreams, our whole pantheon accompanies us. During sleep, our entire being spreads like a sample swatch. We live with sham beings and sham circumstances. The actual state of our own history with which we live and which we are confronted with. We thus dream our dreams and upon awakening, all these realities and unrealities combine again in our consciousness. The consciousness is there all the time, in our blood, in our heart, which sighing, goes on pumping in this wretched life until the end, and in our brain, which thinks away, and we look at each other through a respiration field, an aura coloured and intoxicated by our phantoms.

We must see through this if we want to be a pupil of the School of the Rosycross, and we must realise that we shall have to tear all these dark mysteries from our life if we desire to find God. We must understand that an immediate action, a positive activity is required of us.

Realise then that we have created around ourselves a world of phantoms. They arise from and through a life that is lost and lives in I-centrality. There are phantoms and ideas that set our whole attention on our daily bread. There are those that direct our attention on the family and many other such bindings, and those that nail us down to the delusion of our political status and leaning. Every second our attention is diverted and directed onto something on the horizontal plane, because all these phantoms in your aura are bound up with a circulatory process, two of these being the blood and the nerve fluid.

Periodically, the same things and the same suction forces, the same misery and the same so-called joys return. Just as people ceaselessly change clothes and present themselves as one or another image in the changing colours of diverse outfits, so the pantheon decorates us repeatedly in another garment, another veil.

Now you will have to understand that an action, a positive activity is immediately required of you, not a veil that would represent pupilship of the Rosycross. You should not repeat the old adamitic drama. The fallen human being stands naked before the threefold radiation activity of the Gnosis. When the Gnosis calls with absolute unveiling lucidity: 'Adam, where are you?' then one can do two things: covertly move away like a dog, clothed in a sham garment to conceal the shame of self-discovery, or stand as with outstretched arms with a 'Lord, here I am!'

It is not required that you behave like a pupil of the School, but that you actually are one!

What then is required of you? We shall try to explain this to you.

To behave as a pupil of the School is in itself an old testamentary attitude of life. You then lock yourself within a certain law and order: this is allowed, that is not allowed. You then adhere to rules and regulations.

Take note of the meaning of behaviour. When you aim for attitude, behaviour or demeanour, you wear a cloak. Pupilship then has its basis in the cloak and not in your own being. The cloak is then the umpteenth obstacle between you and the Gnosis. In this way, the Gnosis remains a mystery to you. That is the danger of your potential connection with the School. There is too much asking: 'What should I do and what should I not do, what should be my exemplary behaviour?'

What then is required of you? This is again asking for a prescription by which you can live. You are asking for an instruction book showing all the values and necessities of the new life. You should ask for or imitate nothing. You should be something! You should be a pupil of the School! For this you must attack your

attitude of life, today, very seriously revise your own attitude of life, today. Nobody can say 'This has nothing to do with me'.

You have to attack your shadows and their consequences immediately. The veils must fall away. The capacities of your sense organs will then instantly open to the voice of the Brotherhood and immediately, spontaneously from within we shall no longer see any problems in pupilship. We will all be wholly at one concerning our attitude of life and everything the School posits concerning pupils and pupilship.

You must swing the axe into your own being, then the dawning light of eternal reality will colour your field of life, and when this dawn is visible, you will know why Christian Rosycross was busy preparing the Lord's Holy Supper before approaching the alchemical wedding.

When the pupil drives the axe into his, her own being by positive actions, when he, she does not shy away from the consequences, with the result that the new sun shines, then the new light is the proof of a wholly new gnostic activity.

We have said that the triple radiation of the Gnosis strikes all so that they can be broken up and kept in motion. Now the pupil starts to tear apart his, her own veils. That is, the pupil brings order, rest, equilibrium and serenity into the auric system, and as soon as the sun shines and sweeps away the clouds, the gnostic light can be perceived because of this astral cleansing.

The pupil then experiences the same as the old pioneers in Atlantis. Formerly they lived in the fog land, in the dim Atlantean atmosphere, but to the extent that they changed their bodies and thereby moved into finer atmospheric regions, the moment neared when for the first time they could see the sun as the real queen of the dawn.

The pupil experiences such a mighty event when for the first time, ripping apart the foggy atmosphere of his own aura by positive self-breaking activity, he experience with the sense organs 'the rising dawn' as Jacob Bohme calls it.

Understand clearly though, that this light is not at this stage a personal possession. The pupil experiences a new radiation power, but the light itself is not yet his possession. He, she sees the Promised Land as from a distance but without having reached it. In the Bible, Paul designates this as the state of faith, the binding of faith, which can really move mountains, but is not yet perfect.

Therefore, the pupil continues with the work on his, her own self. The axe strikes the root of the dialectical rank growth with no trace of self-pity. Notice this signature of the true pupil. One has great sympathy and an immeasurable patience

with others, but concerning one's own self, one is ruthless and does not postpone or delay anything.

In this way, with the all-essential work on the self, the pupil prepares the precious Paschal lamb, that is, he or she makes their aural sphere suitable for the definitive inflow of Light, for the absolute indwelling of the Light. Therefore the moment then finally comes that the aura so prepared is touched, and several of its organ structures are definitively coloured by the light of the Gnosis, then the Light of the Lord is born in the pupil.

Now what matters is whether the pupil in this phase is capable also of preparing an unleavened pure wafer as the *Alchemical Wedding* puts it. For when the Light has been born in the pupil, it cannot be reconciled in any way with the dialectical life and dialectical reality. That is why the disintegrating fire, which attacks the whole of humanity in its self-preservation, affects the pupil more intensely. The closer the light approaches, the more intense is the purification, the consuming and the scorching, but also the grace and the possibilities for development are infinitely greater. Indeed, the pupil advances in this Light, is helped by it, and he, she does no more, for the Light within is now active. The self-mortification proceeds with great speed and the possibilities for transfiguration unfold themselves in all their splendour.

Now it is only a question of whether the pupil, who now knows and desires these processes, also spontaneously and voluntarily goes into action with his or her whole being and lives accordingly.

If one does not do this, it affects the process disharmoniously, makes it sour, as it were. At the same time however, the pupil should be aware that one may not and cannot accelerate the intended process with one's dialectical impatience. This too would bring about a fermentation process.

Yet if the pupil ascends harmoniously in the whole process, he or she prepares a pure unleavened wafer with their precious Paschal lamb and so hastens to a new peak of development, the storm of the Spirit.

VI

The Storm of the Spirit

We now wish to draw your attention to the mighty storm that arose on the evening before Easter, as the prologue of the *Alchemical Wedding* describes it.

You surely know that this refers to the outpouring of the Holy Spirit, which, in accordance with the accounts in the sacred language, is accompanied by a forceful agitation. As soon as the Holy Spirit has gained power over a pupil, a total change follows, where those who know the person are greatly astonished.

When the Holy Spirit was poured out over Jesus the Lord's widely known circle of disciples, the astonishment almost turned to bewilderment due to the wholly changed activity of these formerly inactive and humble, more or less withdrawn, persons.

We shall try to explain to you in this chapter the nature and effects of the Holy Spirit. Moreover, it must become clear to you that it is not only desirable but also highly necessary that you understand this, because the pouring out of the Holy Spirit is indispensable in starting and carrying through the process of transfiguration. That is why *The Alchemical Wedding of Christian Rosycross* has to begin with this outpouring, for the book wishes to give a trustworthy account of the results of the transfiguristic process that sets in with the power of the Holy Spirit.

At the outset, it is important to put your thoughts in order about this subject, because dialectical humanity's metaphysical speculations have engendered much darkness concerning the knowledge of the Holy Spirit.

The Holy Spirit is a certain aspect of the radiation power of the divine Universal Brotherhood. As we have already indicated in another way, three streams, three effects, can be distinguished in God's radiation. Humanity has known of this from grey antiquity until now, but this knowledge has crystallised into a number of dogmatic concepts in the heads and hearts of countless people to the extent that they can no longer fathom its depth and reality.

You know that theology speaks of three persons in the divine being who, though separate, nevertheless belong together and form a tri-unity of Father, Son and Holy Spirit.

This dogma, though misunderstood, is anchored so fundamentally in theology that in the various churches that uphold it, the denial of the existence of the three

persons in the divinity is considered sacrilege. Our history tells of bloody events provoked by the dogma of the trinity. For example, Miguel Serveto who was burned to death in Geneva at Calvin's instigation, due to his different interpretation of the three persons supposed to be in the trinity.

Three streams are distinguishable in the radiation power of the divine Universal Brotherhood, a fundamental power and two activities emanating from it. A great deal of phenomena in humanity's behaviour is explicable from these three streams.

To illustrate the reality of this, think for example of a flower. Firstly, we become conscious of its presence. Then - at least if we get closer - it can awaken the sensory organs and reveal its form, colour, fragrance and other characteristics. Thirdly, this can invite the question of how we could use the flower, and this drives us to action.

There is of course some leeway among these three effects. You might not experience all three effects of the flower. It can be that you only register a passing impression in your consciousness. Then if someone asks you to describe the flower, you cannot. Also, using the flower may not have occurred to you, or you did not focus on that. Then your experience of the flower would not rouse you to action.

If you now approach the three streams of the Universal Brotherhood with the help of this simple example, then it can become very clear to you. Firstly, as stated, there is a fundamental power that emanates from the Universal Brotherhood. The fact that there is a divine macrocosm at the heart of the all-manifestation means that everything created - including all that has degenerated - undergoes a certain influence from it. That is why it is said that the fundamental divine Light shines on all and everything, over both evil and goodness, and that this Light penetrates into the deepest hiding places of all under the curse of darkness.

Furthermore, two effects emanate from this fundamental divine influence: a consciousness-activating effect and a regenerative effect.

You should understand how logical and self-evident this is. The Light of the divine macrocosm irradiates the entire cosmic realm and just as with every ray of light, it brings about an activity specific to the need.

So, the divine Light in its radiation will necessarily seize, disquiet, awaken and burn everything that harbours darkness. This activity impels the consciousness to react, to discover what is and what must be. So it also becomes clear why it is said: 'The Lord is as a consuming fire'. But, as you will understand, the same

divine Light also attracts, that is - it wishes to lead us to a new regenerative activity.

In all of this, a divine natural law reveals itself, the law of repelling and attracting, of correction and mercy; aspects that are exceptionally profound. Referring to this law, the sacred language affirms that God admonishes the sinners and receives the penitents in loving grace.

In this regard, there is yet a third possibility that has to be dealt with here, that of damnation, being cast into the outer darkness. When the divine Light of the Immovable Kingdom shines, we can perceive it with our consciousness and we can vaguely acknowledge a god, a divine light. Secondly, the light can affect and burn us due to our standing outside of that light. We then suffer the consequences due to our state of being. This effect is however also the proof that the light can reach us, that we are indeed reacting to it. Therefore, after this admonishment, after this fiery hot blaze there is also the possibility of being lifted into regeneration by the light through this purification. We then experience the mercy of reconciliation.

Furthermore, it is nevertheless possible in nature that some beings have sunk to the extent that none of the three light-workings can achieve any effect. Contact, correction, and reconciliation are then no longer possible. Those involved are then locked in their own state-of-being, in their own darkness, as if exiled.

It will be clear from this explanation that the presence of the three aspects, the three powers or three persons in the godhead, is founded on a self-evident radiation or power-effect, a triple effect that can be demonstrated with countless examples and in all possible ways. So there is no need for misunderstanding when we also indicate the fundamental stream in the godhead as 'Father', the activating stream as 'Son', and the regenerating stream as 'Holy Spirit'.

When pronouncing 'In the name of the Father and of the Son and of the Holy Spirit', the School connects you, firstly, to the consciousness with the fundamental stream in the godhead. Secondly, your entire sensory state is magically linked with the second, the activating influence, so that the divine light can affect you with its heat. Thirdly, you are connected with God's regenerating power, so that at a given moment you will taste the blessing of the divine reality.

The following may serve to clarify. Through its fiery affects and its purifying ability, the second or activating divine stream makes possible precisely the salvation and well-being of the fallen microcosm. Therefore, this activity is designated 'Jesus Christ', that is, the redeemer, the rescuer, the saviour. Further, we must grasp that after the saviour's work of purification, the regeneration or

transfiguration is as a divine consolation. That is why in the basic text the third divine activity is called the 'paraclete', which means 'comforter'. Thus the departing Jesus says to his disciples, 'I shall send you the comforter, who will testify of me', which means that this will provide evidence of God's great, universal aim; to bring home what was lost.

So it speaks for itself that the Universal Brotherhood also works in three ways, completely in agreement with the three streams in the godhead. Firstly, it imparts a general activity; secondly, a seizing, breaking-up activity; and thirdly a renewing activity.

There is a group of spiritual schools that collaborate wholly with the fundamental stream in the divinity; a group that brings to development the second stream; and a group that performs entirely from and by means of the regenerating power of the Holy Spirit.

This threefold system of schools forms a unity; the different activities are perfectly balanced out. And although the members of the different schools often regard each other with hostility and experience a strong rivalry, behind the divisions and dialectical insanity, we shall have to discern the force lines of a universal plan.

The first group of schools, regarding its members, is wholly normative; the second group involves itself fully in the active phase; and the third group engages in the creative phase.

The first group is closest to the essence and nature of dialectics. It has the task of supporting and keeping constantly alive the connection of a great part of humanity with the fundamental divine stream by the propagation of various standards of life and behaviour. A large group of candidates is led through these schools as a preparation for the second stage, for you will understand that the second phase must irrevocably come to pass.

When the pupil has matured in the first group, the second group intervenes and the pupil is prompted to inner activity; confronted with the purifying power of Jesus Christ. There is a strong intervention in one's personal life. One's I-being, one's self-maintaining nature and earthly orientation are powerfully affected. One is shown the way of the cross, it becomes clear that God's Kingdom is not of this world, and that one will have to follow the Lord into the grave of self-mortification. The pupil must clearly realize that the new day can dawn only after Golgotha.

This will all appear very familiar to you, for you will know that the School of the Rosycross, with the group of pupils entrusted to its guidance, has been moving

through the second phase for some years, since it very consciously and resolvedly left the first normative phase; not to remain stuck in the second phase, but to break through to the third, the creative phase.

To every pupil it is said, 'When I leave you, I will send you the comforter, who will testify of me'. In the same way that many pupils trekked through the desert with us from the normative to the active, thus we are now called as with trumpet blasts to the creative, to be born anew.

This is why you are so insistently confronted with the alchemical wedding of Christian Rosycross. Because the pupil featured in this sevenfold account has moved through the first two phases of hierophantic activity and now proceeds to enter the creative stage. He is enkindled by the divine spirit, by the fundamental stream in the divine being. He has submerged in Jesus the Lord; he has carried out the self-mortification on Golgotha, and now comes the morning of the resurrection. The pupil enters the phase of the total renewal of life. A new consciousness achieves power over their state of being, and thus they become a completely changed human being, so different that people ask themselves in astonishment, 'Who is this person? Out of what do they speak and testify? Out of what authority do they do these things?'

See it, hear it and do not forget it! The Rosycross wants to lead humanity to the third, the creative phase, to the Paraclete, the comforter who renews all things.

See, we trek through the desert, but at the end lies the liberating luminous horizon.

Let us proceed under the paws of the silent sphinx into the heart of the pyramid, for there death is defeated and true life itself gained.

VII

The Letter

In the previous chapter about the *Alchemical Wedding of Christian Rosycross*, we ascertained that the divine radiation power of the Gnosis is to be differentiated in three aspects: firstly, the normative; secondly, the active; and thirdly the creative aspect.

It concerns three different potentials, three different vibrational waves, three different radiations that emanate from the Immovable Kingdom and penetrate into all branches of dialectical life. It is obvious that these different waves will also have three diverging effects in dialectical life.

In the first wave the ether forces, the astral forces and the spinal forces are not in themselves in the least activated. Only a regrouping of these forces is brought about. For example, we see that through this stimulus, the two lower ethers decrease in their efficacy and the two higher ethers, the light ether and the reflecting ether, take up a more dominant position, whereby especially the head and heart sanctuaries are touched.

When this contact has become a fact, we notice in those who react - still wholly in keeping with their blood-constitution and hereditary factors - a humanistic, artistic, religious or intellectual reaction, or a combination of two of these characteristic ways of behaviour. This touch is equally a call to the higher life, to actual liberation, a call initially understood and interpreted purely dialectically.

A purely horizontal activity arises that is expressed in churches, humanistic organisations, artistic revelations, and in philosophical and scientific investigation. The people open to this are therefore 'enkindled by the Spirit of God' from which ensues the rich variety of movements we know so well in the life of society, in which we have all participated or still do participate.

We set out with our whole mode of life from a certain dialectical idealism. It is seated in our blood, and the urge from it impels us through life with every breath and every heartbeat as a proof that we are called by God's Spirit. But take heed, this call mobilises purely dialectical forces. Our potential for goodness is aroused by it. In other words, this effect also intensively enlivens the great opponent, namely evil.

This call, this touch of the Gnosis and our reaction, ultimately results in a powerful energising of the wheel of life, the rapid expenditure of forces, and the

convulsions of rising shining and fading. As Jacob Boehme says in the book *Aurora*; ‘God made of this world a closed-off whole, so that life herein should turn like a wheel in a continuous grinding and breaking.’

Have you likewise experienced this divine touch as despair, even though it protects you from petrification; do you know the stifling oppression of the unattainable; that none of your applied idealism achieves any positive result? When this realisation is burned into you, then you are ripe for the second vibrational wave of the Gnosis.

The second wave from the Brotherhood does not impel you to dialectical idealism. It is not merely a call that you try to answer in a spontaneous, natural way, but a seizing, an encounter in which the voluntary element is primary. When the pupil is fit and ready to participate in this second touch, then forces are fed into him or her that are not explicable from ordinary nature.

Try to understand this. As said previously, in the first wave a regrouping of dialectical ethers develops, and the reflecting ether and light ether gain the upper hand, with all the consequences. In the second wave of vibration, we see the gradual development of an inability to assimilate the ordinary ethers and an opening of the system to the so-called holy ethers, the four holy foods. In the second vibrational wave, it starts with the chemical ether and continues up to and including the life ether, thus placing the emphasis on the two lower ethers.

Try to form an image of the situation. The pure divine power induces you to action on the dialectical level; to embrace the highest pinnacle of goodness, the most splendid religious reflection, the most glorious artistic expressions and the loftiest scientific knowledge. You do this in keeping with your natural state of being, as your blood state permits. You then develop this whole activity led by a focal point of your personality, namely the consciousness centralised in the head sanctuary. Then you discover that your activities bring no liberating results. You experience a feeling of oppression because the ideals are unattainable and a feeling of despair or distress because of the negative result. This is an extremely dangerous situation, for it can result in anatomical damage. In the sacred language, it says: ‘Differed hope makes the heart ill.’ In other words, confrontation with the unattainable and consequently sinking into despair can result in a paralysis of activity, a state of dull resignation that brings with it an encapsulation of the consciousness.

Anatomically, the medulla in particular is injured, and since the medulla controls the heart sanctuary, this condition literally draws the heart askew, which in turn brings about a total change in the respiratory functions. This series of events is not the end by far, for subsequently a change occurs in the lesser blood

circulation, through which the pituitary and pineal gland secretions modify, finally resulting in a total darkening of the consciousness. So injury to the heart due to frustrated hope can cause a whole series of incidents.

It is also possible however, that the pupil who undergoes oppression due to the unreachable and discovers that his whole striving as to this world brings completely negative results, stops the drive of the I-being and distances himself, herself from all dialectical impulsions, not in despair and distress, but in intelligent calmness, which the sacred language calls: becoming still before God.

In this silencing process, which we know by various names, the same course of events develops but with a completely different result. Likewise, it begins with the medulla. 'Becoming still before the Gnosis' opens the medulla for the second vibration wave. Becoming still before the Gnosis, or 'looking to the hills from where the help must come', entails a specific attitude of the body, a certain sensorial state, a particular gaze, and a unique respiration at an unprecedented rhythm, changes that the pupil does not impose, but which arise out of the calm.

These changes open the medulla like a cup to the Gnostic light; the heart is somewhat realigned from its lopsided state; new respiratory possibilities arise; the lesser blood circulation changes, different internal secretions influence the nature of the blood and new possibilities of consciousness start to come into effect. Through the change that began in the medulla, the new respiratory possibilities include the assimilation of ether forces of a higher vibration. These ether forces are of a chemical nature and initially cause a change in the brain cells.

When these changes in the head sanctuary achieve a permanent effect, the pupil is anatomically, bodily wholly open for the second power-wave from the Brotherhood. As mentioned, this aims to prepare the candidate for rebirth. The Rosicrucians call this preparation 'submerging in Jesus the Lord'. This means that the entire I-being with its personality, which has now attained the anatomical binding with the second gnostic radiation, plunges bodily, calmly and without resistance, more and more into the Christ essence that has touched him, her, surrendering to it completely and intelligently.

Humbly, he has communed with his Creator, as the *Alchemical Wedding* puts it. This is not to be seen as a purely mystical process. To the contrary, if anything influences the whole personality, it is this. Indeed, the depicted grip on the head sanctuary, the focal point of the consciousness, influences all the organs of the personality. The twelve pairs of cranial nerves descend from the head sanctuary into the whole body. Under the influence of the new chemical ether and the new life ether, the blood, the nerve fluid and the consciousness are used to gradually

withdraw the organism from the grip of dialectics. It is the fire of breaking up referred to in the sixth chapter.

As this detaching, this submerging in Jesus the Lord progresses, a new psychological moment arrives on the candidate's homeward journey; he, she receives the invitation to the Alchemical Wedding.

This invitation takes place in a special manner, as you have read. Christian Rosycross is tapped on the shoulder. He has the impression of a radiant being whose sky blue garment is strewn with stars in an exceptional manner. The heavenly messenger carries a trumpet in her right hand, and on departing, gives such a strong blast on it that the entire hill on which Christian Rosycross dwells is shaken powerfully.

He receives a letter, sealed with the rose and cross, with the inscription 'In this sign you will conquer'. This refers to the commencing touch of the third stream of the Gnosis, the touch of the Holy Spirit, the beginning of transfiguration.

In the first stream, as we said, the dialectical forces are regrouped, whereby one discovers through experience that the earthly nature brings no solution whatsoever. In the second stream of the Gnosis, new ether forces of a higher vibration are fed into the pupil's system, from which the isolation of dialectical life in every atom of the personality becomes a fact. In the third touch, the personality now has to renew itself. It has to be reborn through the Holy Spirit.

When this process begins, the pupil is tapped on the back, that is to say, a stream of power of an unknown potency and vibration touches the medulla anew and gushes down the serpent-fire canal into the sacral plexus. This intense touch elevates the consciousness to the extent that the pupil experiences the second sidereal birth sensorially like a shock.

You probably know that the brain centre carries an image of the starry host of the dialectical macrocosm as it was at the moment of material birth. This projection, this engraving of the dialectical macrocosm determines many experiences and behaviours in life, because it completely corresponds with the karmic results that the pupil carries in his, her aura.

The moment the Holy Spirit, the third stream in the divine being touches the pupil, the projections of the original macrocosm, the Immovable Kingdom are bodily engraved in the pupil's brain centre, so one can say the pupil is born a second time.

But understand well! Just as a newly born child is still helpless, organically powerless and sensorially extremely limited, likewise the second sidereal birth is

but a new fundamental beginning, a totally new basis for an ascent, a development in the original life.

The moment the second sidereal birth has become a fact, the pupil beholds the messenger, not in the sense of an angel, a reflection-sphere light-spirit, but he, she perceives the living reality of the approaching heavenly human being, the image of the Original Man, who is, who was, and who is to come, the first and the last. The pupil conceives an impression of the Immovable Kingdom in which there is neither beginning nor end. At that moment there develops the exceptional and highly complicated situation where eternity and time interweave, the citizenship of two worlds: a world from which one takes leave as the earthly being, and a world that one enters, though as yet a still helpless being.

Though helpless, however, the pupil is safe in God, in the Gnosis that touches him. That is why the invitation that foretells the awakening in the new life has attached to it the sign of the holy rose and cross. A new auric field opens for the pupil like a shining white garment, a radiant white rose, the white vesture of those saved by the Lamb.

In this rose stands the golden cross of victory, the new personality is born, and, oh inexpressible blessedness, in this sign the candidate will conquer!

VIII

The Invitation to the Wedding

The previous chapter depicted how a letter was delivered to Christian Rosycross in a miraculous way by a splendid supernatural being.

The letter contains the invitation to participate in the alchemical wedding and reads as follows:

*This is the day, this day,
This is the day of the Royal Wedding.
Are you thereto by birth inclined
And unto joy by God designed?
Then you may to the mountain wend
On which three stately temples stand
And there, observe the wonder.*

*Keep to the aim!
In light remain!
Unless you bathe most carefully
the wedding will do you harm.
Woe to him who in sin delays
he will be found too light in weights.*

As you will understand, the day referred to here as ‘the Royal Wedding’ is the genuine return to the Immovable Kingdom, which is only possible through a complete transfiguration of the entire microcosm. Therefore, the ancient brotherhood speaks of an ‘alchemical wedding’, which means a complete alchemical reversal of the entire human reality of being.

In every sacred language, this day of days, this celebration, this song of songs of the genuinely striving soul is designated as the compendium of new, true divine life.

Throughout the aeons, the heavenly Brotherhood has called humanity, submerged in the night, to approach this day, but everyone must understand that arriving at the wedding is only possible after a personal invitation, a personal assignment.

Such a personal invitation is the key to the path. The eternal day of divine reality is always there; the song of songs of divine love and the heavenly life can

invariably be heard, but only they who are called to this by birth and allotted to God's joy may strive for this luminous mountain of the Spirit.

We also find this not-to-be-ignored proviso in the sacred language, but unfortunately, this key to the path has repeatedly given rise to many regrettable misunderstandings that have entrenched untold numbers more deeply than ever in the night of dialectical life. The mystically and natural-religiously inclined speak of the chosen, or of a divine arbitrariness by which one person is predisposed suitable to go the path to the Light and another person not. The occultist makes the same cardinal error, he depends on brotherhoods and hierophants of the light, which after calling him, initiate and lead him home into the new life for which he, she so yearned.

Let us therefore make an effort to allow the Truth to somewhat illuminate this key to the path, so that the Truth frees you from possible illusion, for none of us is dependent upon people where God's gifts of redemption and liberation are concerned.

If we consider ourselves bound, then it is the illusion that binds us.

If in our seeking the Light we consider ourselves fundamentally dependent on others then it is the delusion that makes us dependent.

If we find our path to liberation blocked it is the I-delusion that chains us.

The human soul is and remains autonomous in whatever state it exists. You may find this statement questionable and assert our dependence on natural laws and natural forces, our fundamental imprisonment in dialectical life. But all your doubts will be dispelled when you understand the real meaning of freedom. For dialectical man, accustomed to the natural opposites, freedom is the opposite of bondage and therefore means being unbound. For the transfigurist however, freedom is: in the binding to law, reason and cosmos, autonomously ascending in the divine reality.

Anyone who liberates the path to this reality in his own being, is now called to the celebration of the 'royal wedding'. To 'liberate the path in oneself' means making oneself suitable for the inflow of the Holy Spirit. This means rising to a law of a higher nature, the voluntary and free binding of oneself to a new life.

Therefore, the pupil must be born to this new possibility as it were, and achieve this birth himself, herself. When the intended birth has become a fact, the pupil is also called to another life, even designated to it in the clear signature of the Divine Spirit.

Let us now consider what this new birth entails and how it comes into being. You know of the serpent fire system, which is to be found in the spinal column of every dialectical being. The serpent fire system is the seat of life, of consciousness. Thinking, willing, feeling, and acting originate from this system. This complete and so complicated source of life is very precisely attuned to the world, to the life-field in which life expresses itself. This balance between life and life-field is so completely fundamental that a disturbance in it must lead directly to a catastrophe.

The auric being, which survives every incarnation, has recorded accurately all the experiences of former existences and every new material existence in the field of manifestation is a faithful continuation of the previous existences, and in complete harmony with life-field and cosmos.

We shall understand therefore that life is always obliged to move within the framework of the past, life-field and cosmos. Life cannot step outside of this, because it is explicable from the essence of this nature, it is *one* with it, stands and falls with it. So the action sphere of life cannot spread out in all directions unchecked. Life is bound, and in this action sphere, it can endeavour to manifest itself, either in good or in evil. Our life-field presents a picture of change, a picture of rising, shining, and fading, a picture of opposites. Our life and our source of life, the serpent fire system, completely correspond with it.

This is our curse, the fate of the human race. As pupils of this School, we know this!

When we want to rise above this life, this curse, what has to happen?

In all events, there is no method of life that the life-constant in the serpent fire system, the 'I', can attempt to undertake that could bring a successful result. For whatever life method one may try, it is and always will be explicable from the life field, because, as indicated, life and life field are absolutely one.

If we want to rise beyond the fate of the human race, then another source of life, another life force which is not explicable from this reality of existence has to gain power over the serpent-fire system, so that the old life in it is first subdued and then dissolved.

We call this 'the outpouring of the Holy Spirit' or 'the overshadowing by the Holy Spirit.' The human being who is able to receive this Spirit is born and called to the royal wedding. Such a person may strive towards the mountain of the Spirit. Why, because through the touch of a new serpent fire, the true Pentecostal fire,

he, she has acquired a link with another life field, another cosmos and is therefore obliged by the universal law to live in accordance with that new reality.

In this situation, the remarkable anomaly arises that by virtue of its personality with a body of flesh and blood, an entity exists in this life field, but as to the serpent-fire aspect, already belongs to another life field.

Of this, the holy language says that one is '*in* the world, but not *of* the world'.

We will all understand that this situation, though explicable from the new birth, is nonetheless anomalous. The personality belongs here, but life no longer does. In this state, a further process must take place, for the personality of this life, and explicable from this life field, is not suitable for the other life field to which the pupil is called through the birth of the new serpent fire.

Therefore, the old personality, the old temple has to be demolished and a new temple built. So after the birth of the new serpent fire, the process of transfiguration must evolve. We see that when through this new birth the pupil is placed before transfiguration, he, she can progressively strive towards the holy mountain upon which three mighty temples stand, the temples mentioned in the invitation received by Christian Rosycross. There, he or she can behold, contemplate and realise everything from beginning to end.

The Universal Teachings often speak of these three temples, or of the temple that must be built in three days. These temples refer to the new personality that has to be constructed in the new field of life, that is, the new temple of the consciousness, the new temple of the blood, and that of the new material body.

When a new serpent-fire touches our serpent-fire system, this does not mean that the new temple of the consciousness is already built. This temple, which is sometimes also designated as a tree, the tree of life, must emerge new, elevated, strong and steady, and its twelve pairs of branches must unfold and grow in a wholly different way than is the case with our nervous system.

Coinciding with that, another twelfefold blood being has to unfold so that a glorified body can arise as a pillar in the Divine Temple.

So we may finally recognise that the birth of the Holy Spirit in the serpent-fire of our natural dialectical existence is the beginning of true pupilship, the beginning of the way to transfiguration.

Therefore, *The Alchemical Wedding of Christian Rosycross* also has to start with this. And because such a beginning reveals the existential anomaly that one lives

in the world without being of the world, the pupil in this situation is given the following a warning:

*Keep to the aim!
In light remain!
Unless you bathe most carefully
the wedding will do you harm.
Woe to him who in sin delays
he will be found too light in weights.*

The warning makes sense because in this first state of pupilship, the forces of the old life field fight to retrieve their power over the evader.

Medusa adorns herself with various garments to tempt the young pupil to turn back. The light of the old nature can indeed glitter like a white sun, as Gustav Meyrink says, and woe to whoever worships this light. But whoever is awakened by the Holy Spirit, the rising dawn, can extend their arms so their body forms a living cross.

The fire of the Spirit surrounds the pupil like a golden rose.

Whoever extends his arms in this state of being will experience that invisible hands grasp his with the sign of the order. They link him in - into the living chain that extends to infinity. The perishable in him is burned to ashes; through the death of nature it is changed into a flame of life. He stands upright in the Golden Rosycross, eternally liberated!

By far the majority of seekers do not yet stand in this pupilship of the birth out of the Holy Spirit. They are still pupils in the forecourt. They are called to this birth.

They may celebrate this birth when, through self-knowledge, they long so much for the Spirit of renewal that, just as the deer yearns for the flowing stream, they thirst for the stream of living water. Only those who stand in dialectical life hungering and thirsting for the Spirit are ripe for the new birth, no longer in I-centrality, but in the stillness of I-less desire. It is on this basis that the Spiritual birth is established.

When it is your holy earnest to find the Spirit of life, then you yourself have to awaken it in the serpent-fire system. When you yearn to win the Spirit, then you must dare to lose yourself. Who wishes to meet the Spirit must fan into a flame the spark in this own being.

How? By going the path of the cross, that means breaking the chains of dialectics with one's own hands.

When, while in this process, we can offer the Spirit a state of life that emerges from the silence of the I-less hearts' yearning for the new life-source, the Spirit can and shall live in eternity.

IX

The Dream of Christian Rosycross (I)

In the eighth chapter, the meaning of the invitation to the royal wedding that Christian Rosycross received was explained. We determined that the content of this invitation points to a state of being that one can define as a birth, but then a birth with the most remarkable aspects, because this state of being entails a new radiation of the serpent fire, which first displaces and then replaces the age-old reality of consciousness.

Therefore, we also speak of a certain anomaly that is referred to in the Bible as being in the world but no longer of the world. We could speak of a new power that appears in a temple that is still fundamentally unsuitable, with the wholly binding elementary demand that this new power will only be able to make a very temporary use of this unadaptable temple. A new dwelling of a completely different nature and form has to be built which corresponds with a completely different cosmos, a completely different field of life, and a completely different power-radiation.

In this initial process of original genesis, we do not yet see transfiguration but transmutation, which makes the whole microcosm suitable to start with transfiguration. Transmutation is the progressive purification of the dialectical being, the collecting and arranging of new building materials.

As soon as this work during the first birth is realised, the candidate advances to the second phase. He now focuses on taking leave of the old temple and the old field of life, and building the new or original human temple.

When the third phase commences, this great work is accomplished, the candidate has again become a Living Soul as before, and he or she then goes the glorious path from the Living Soul to the life-giving Spirit.

It is self-evident that the pupil who begins the path deeply longs to be clothed with his garment of the original life, but it is clear before his consciousness that the work of transmutation in the old temple, which is "in the world but not of the world", has first to be fully accomplished. Therefore, although he must know that end goal, he will not remain staring in sickly exaltation at the final goal of the path, but will place himself in the 'Now'.

He or she knows that the 'soon' will come, but only the 'Now' is real and actual, and even though the 'Now' is a blessing, in the light of the final goal it is evidently

still defective. Therefore, one is glad for what one is, not out of self-satisfaction, but because of the actual living vibrating 'Now', in which there is a colossal amount to be done for others and oneself. That is why the Sermon on the Mount places the actual 'Now' before the pupil on the path: 'Do not worry about tomorrow' (Matthew 6:34).

The majority of our companions in this world run and chase for the future. People flee in fear and panic from the 'Now'. We must understand that eternity can and must be grasped in the 'Now'. Whoever is permitted to celebrate the glory of the primary birth of the serpent fire - even in a body that is bowed with pain, old age or grief in the cruelty of the interplay of opposites - stands in the unfaltering light of eternity. Such a person rejoices in the gladness of the actual 'Now'.

Do you already know this gladness in the 'Now'? To know: "I stand in the unshakable; I stand in the living chain that reaches from here into eternity"?

Do not rejoice too quickly, superficially. If your cornerstone is not strong enough, disappointment will be your share. Take care also not to gloss over the 'Now'. There are people who want to conceal their pitiful and gloomy 'now' behind an outer semblance and untruthfulness, and by ever diverting others from attention to the 'now'.

Before you are able to taste the eternal joys of the new reality, you will have to fully and consciously undergo the pain and division of the 'Now' from which you want to flee like everyone else. The dialectical human being is a greatly divided soul. He does not eat the fruits of the tree of life, he is unable to do so, and is obliged to be content with the fruits of the tree of knowledge of good and evil.

The good in him has no static value, it perishes, it is not fundamental. It is not made of a material from which building stones can be formed. It is the fleeting, unreal opposite pole of the fundamental evil in his whole being. We know this. But do we acknowledge it before our inner tribunal? That is what the law of self-knowledge requires. The key to the path lies in the fulfilment of this law.

All mysteries to this day have conveyed to us this requirement: the complete admission of one's own state of being before the inner tribunal. Such a confession of the now must be put before the now, of which Paul says: 'for I have learned, in whatever state I am, to be content'. The old mystics called this 'the admission of guilt or debt', but how great is the misunderstanding of its true meaning! In our culture, the admission of guilt is a tactic applied in various ways to gain remission or a better position, an advantageous relationship for a pursued goal.

When the Spiritual School deals with the activity of the law of self-knowledge, it means something else entirely. Here, it is not a matter of admitting social scandal,

corruption, deceit or gross materialism, for whoever is still in that state should not strive for the temple of initiation. Such a person first needs rehabilitation by the Salvation Army or a similar institution. The forecourt of the Rosycross is not an establishment for the socially or morally inadequate, which, of course, does not say that such people deserve no compassion or that they should not be offered help.

Neither is the School of the Rosycross meant for the perfectly content, for healthy people who do not need a doctor. It is for the Ephesians. That is, people of a certain ethical state of life, people who actually live by high moral, social, mystical and intelligent standards. Only they can be admitted to the School.

Why is that? Because the morally deficient in a dialectical sense still need dialectical expansion, do grasp this well, because they are still weighed down by karma, under a karmic burden that can only be settled in this nature amidst dialectical interrelations. Someone with such a 'karma', with such conditions in the auric being, cannot omit one step, but he, she can be helped by brotherhoods of a specific nature.

The law of self-knowledge concerns only those who stand at the border of their dialectical field of activity, those to whom it can be said: 'I know your works, your effort and your patience, and that you cannot bear evildoers, and you have tested those who claim to be apostles but are not, and you have found them false. You have persevered and have endured hardships for my name, and have not grown weary' (Revelations 2:2-3).

These people, who in loving service and effort have penetrated to the border of their possibilities and beat on the walls to get through, must understand why the walls are there; they will have to understand from where and from what height they have fallen, namely the height of the original life, the mountain of the Spirit.

They will have to completely penetrate into the restrictions, the knowledge of the structural and fundamental deficiency of their natural dialectical state. They must experience the anguish of their state, not in emotion, tears and self-pity, but in full consciousness, in the light of the subconscious knowledge of the divine reality.

When the ancient mysteries speak of a broad chasm, the river of death, the Styx, which lies between the here and the temple of initiation, then understand fully that this has to do with the fundamental chasm between dialectics and divine reality; the pupil must be conscious of this, he or she must be aware of the 'guilt' or 'debt' and confess it openly before the inner tribunal.

Why consciousness of guilt? Is not consciousness alone sufficient? In that case, consciousness would only be the experience of the impediment. Consciousness of guilt goes infinitely far deeper. The Ephesian is thereby mindful that he has renounced his first love, the living soul-state in the divine reality, and experiences completely from what a dizzying height he has fallen. Therefore, it must not be only 'experience', but 'conversion', turning back to the fullness of the divine love reality. 'Who has ears, let them hear what the Spirit says to the community!'

They who have ears, and understand and act accordingly, the ferryman of the Styx comes and takes them across the river of death. Who as an Ephesian possesses the precious jewel of pre-remembrance, is called from day to day to the royal wedding. He stands on the bank of his river with bowed head and arms crossed.

He, she feels like Christian Rosycross after he received his call. He breaks out in a cold sweat, for although he clearly recognizes that this is the previously announced wedding, he never imagined it would take place on such difficult terms. At the same time, he experiences his gross misunderstanding, his blindness, the limitations of his personality, his mode of life, and his brotherly love towards his neighbour. He experiences his binding with ordinary nature.

While he hovers between hope and fear, and ever examining himself finds only weakness and impotence, he finally resolves to follow his usual way. He says an ardent prayer and lies down to sleep in the hope that divine guidance will speak to him in a dream which - praise be to God - does indeed happen.

It is indeed a fact that every candidate, before being invited to the wedding, receives notification of it beforehand, long before, seven years before. You should not think of seven times 365 days, but of a cycle, a cyclic time-scale of preparation whose signs can be read in the sense-centres of one's own auric sphere.

It concerns a specific quality of contact by the Brotherhood in which the future candidate lives. His 'now' is characterized by extraordinary occurrences. He, she is being prepared for the path. When the invitation then comes, the pupil is standing at the bank of his Jordan in a complete, deeply engraved consciousness of guilt. Thus, hovering between hope and fear, he goes to meet the dream during sleep.

Do not make the classic mistake of associating the sleep meant here and its consequences with what you understand by sleep and dream.

Christian Rosycross does not remain in the restraints of his consciousness of guilt. When this experience is deeply etched into his being, there is no longer any question of continuing self-mortification as the mystics did and still do, but he enters a state of absolute rest, the state of 'not-doing' as Lao Tse called it.

It is the state of: 'Not my will but your will be done!'

It concerns merging into the state that the psalmist called: "The shelter of the Most High."

Whoever dwells in the shelter of the Most High,
who passes the night in the refuge of the Almighty,
will say to the Lord:
"My refuge and my stronghold, my God in whom I trust.
Because He will rescue you from the snare of nature
and from the sorely pernicious state.
He will cover you with his wings
and in the refuge of his wings, you will trust.
His truth is unfaltering."

[Free rendering from Dutch version of Psalm 91:1-4]

While the candidate spends the night in this refuge, the ferryman comes to take him across the river.

X

The Dream of Christian Rosycross (II)

In the previous chapter, it was shown that every candidate who receives the definite invitation to the alchemical wedding will receive notification of it seven years in advance. By this we should not think of seven times 365 days, but of a certain period of preparation of which the signs can be read in the sense centres of one's own auric being. This concerns an activating touch by the Brotherhood which has to precede the birth of the new soul fire.

When the invitation comes however, there is still much confusion in the candidate. He discovers in himself false concepts, incomprehension and many other shortcomings. The veils of illusion do not give way without further effort.

Then, the pupil stands on the bank of his Jordan in a deep and far-reaching consciousness of guilt, and drifting between hope and fear goes to meet the dream during sleep. This dream has nothing in common with the ordinary natural dream we know, but refers to a state of absolute peace, the state of conscious 'not-being' of which Lao Tse speaks, the state of 'not my will, but your will be done', which Jesus revealed in the garden of Gethsemane. It is the state of totally letting go of the 'I', as proposed by Buddha.

In this situation, the candidate has a specific experience that completely explains the why and wherefore of the invitation. Firstly, Christian Rosycross sees for himself the dialectical reality in which he along with countless others is imprisoned as in a dungeon. The darkness in the dungeon is complete, so his sense of sight is negative. With darkness all around, he is dependent on his hearing, with the help of which only a very speculative orientation is possible.

Christian Rosycross experiences being shackled, and what he hears tells him his fellow prisoners are too. All around are clanking chains, sighs, groans and scuffles to get more room and air, and continual sounds of mutual reproach, because people blame each other for the cause of their mishap.

You will undoubtedly fully recognise this situation. Due to their state of being, not a single dialectical human being has even the slightest positive vision of the ultimate liberation of the human life-wave. Everything and everyone depends on speculation, and an untold confusion and inconceivable sorrow reigns. Prison walls and chains are everyone's fate.

In this situation, Christian Rosycross suddenly hears trumpet blasts and beats of kettledrums, while at the same time a glimpse of light flashes into the dungeon.

Here the attention is firmly established on the work of the Brotherhood, which in this world points out to seekers the path to the lost fatherland and helps the candidates to go it.

Nowadays, people know the trumpet as a brass wind instrument or a powerful church reed organ, but the ancient wisdom referring to the trumpet meant something entirely different.

The trumpet of the ancient wisdom undeniably produces a tone, a sound, but here one should not think of a metal instrument. The trumpet blast of the mysteries is brought about by the servants of the Brotherhood and concerns a consciously produced vibration that swells from low to high and again ebbs to a soft whisper. These vibrations are engendered to break into the dialectical reality of this world. Who hears the sound of this trumpet has a most astonishing experience that cannot be defined in words.

We have to interpret the drumbeats in the same light. Do not think of ordinary kettledrums that in the grey past were used in religious ceremonies, and which are used in military music, but think of the fact that the trumpet-blast is heard at the same time as the drumbeats. Mostly there are two kettledrums, which give the two main accents of a piece.

The trumpet blast is the vibrating call of the Brotherhood that penetrates to the deepest recesses of the darkness, and the twofold drumbeat symbolises the fact that anyone who has any openness for it is seized with great force as with the rhythm of the heartbeat in both the positive and negative aspects of their being.

So now - and how could it be otherwise - a ray of light descends into the dungeon and the psychological experience of Christian Rosycross in the following phase of his vision is totally correct. When one has to suffer this earthly world-course while being wholly one with this nature, the fundamental darkness palliates many of its horrors with its obscuring velvety attire. But when a ray of the divine light illuminates our dungeon, only then do we see and experience the monstrous horror in its full extent and reality.

When a pupil of our School discovers his, her state-of-being, it is a consequence of the fact that the light of the Brotherhood has penetrated their being by trumpet blast and drum beat. Those who accept the essence of dialectics only in a doctrinal way are not yet ready for this experience. This experience is a grace. It achieves in a fraction of a second what study and contemplation cannot achieve in a human

lifetime. The pupil inwardly sees and experiences the hell of earthly nature, the cycles of oppression so absolutely and directly, that the philosophy of dialectics is only a confirmation of first-hand knowledge.

The ancient wisdom calls this grace of the ray of light shining into the dungeon, the discovering light of divine Love, with which the pupil sees and experiences his own state and that of his environment so forcefully that, like Christian Rosycross, he is not capable of describing the chaos of the horror.

Then follows a very sorrowful page in the book of life of the soul struck by the Light, and Johann Valentin Andreae describes it with profound honesty. When the soul experiences its own reality for the first time in the light of the Brotherhood and the horror of it surges through him, his first reaction in the impulse to panic is self-preservation. He hopes for liberation, he seeks freedom, and in this impulse tries to secure the best possible position for himself and struggles for the first place.

Christian Rosycross does likewise. He too does not hesitate. He pushes through the others with his heavy chains and manages to get onto a stone ledge. Several times others grasp at him and he defends himself as best he can with hands and feet. Christian Rosycross confesses this sorrowful phase on his life's passage as a pupil on the path with deep earnestness. Nothing human is strange to him.

We all seek or have sought a basis, a rock on which to stand after our self-discovery. How many would want to drag us from the ground on which we stand. And is it not a fact that we all too readily engage in the struggle of self-maintenance? Only after the Brotherhood's counsel has been conveyed to us many, many times, that this struggle is disastrous and all struggling must cease, is the pupil suitable for further assistance. He then hears that seven cords will be lowered into the dungeon and any who can hold fast to a cord will be liberated.

This is because the Brotherhood that breaks into this world with trumpet blasts and kettledrum beats is active in a sevenfold way to save all who qualify. This sevenfold method is described in detail in the book *The Universal Gnosis* so we see no need to speak about it again here.

With the sixth cord - after the vivification of the sixth plexus-circle - Christian Rosycross is freed from the dungeon. He discovers a wound on his forehead caused by a sharp stone while the cord was being hauled up, so his clothes are stained with blood. The wound on the forehead is a glorious symbol; it is proof that a new soul is born, that a new serpent fire can arise within the spinal system. In the Gospel, the wound on the forehead is called 'the sign of the Son of Man' with which the 'servants of the Lord' are sealed and rescued from all dialectical

dangers. This seal is the symbol of the new type of human being who, although dialectical of personality, is equipped with a new soul-fire and therefore able to walk the path of rebirth.

This is the great marvel that the dream of Christian Rosycross wishes to convey to us: it is not so, that only the perfect human being can go the path, but the path is open to those seized by it in their imperfection.

In the state of I-lessness, the candidate discovers why he is called, why he is invited. He is not called to instantly enter perfection, but it becomes evident after his calling that he will be enabled to enter perfection after a long-lasting and extensive process. So one is not called instantly to the end goal, for one is certainly not ready for that; one is called and enabled to step onto the path and walk. He or she is called to a process of making whole.

The release from the dungeon, the ennoblement to the new human type, signifies a new beginning, the beginning of a path on which also great difficulties, dangers and entangled complications await the pupil. But how different is this new state from the purely dialectical one. In the revolving of dialectics the pupil goes through fruitless exertions that incessantly return in one form or another. In the new soul state, every difficulty passed through is a definitive achievement and a building stone for the new reality. Therefore, the dream of Christian Rosycross induces in him a great profound calm.

In the grip of the Brotherhood of Christ he is freed from his fundamental fetters. And when he discovers that the chains have caused wounds that impair his walking, he is told: 'My son, be not concerned about this defect, but be mindful of your weakness and thank God that He has permitted you, even in this world and despite your imperfection, to participate in such a great illumination. Keep these wounds for my sake'.

This shows that the purpose of the dream vision of Christian Rosycross is to make clear to the candidate in an intelligent way at which moment and in what state-of-being the path begins for him or her.

- First, there has to be the experience of imprisonment in the darkness;
- then, the same experience concentrated a thousand times because of the uncovering light of the Brotherhood;
- thirdly, overcoming the inclination to despair and the utterances of self-maintenance in I-centrality;
- fourthly, the calm of I-lessness, becoming free of the dialectical drive for freedom, without fear and despair;

- fifthly, the coming into effect of the new soul-fire in the spinal system* as a new aid from the Brotherhood;
- sixthly, setting foot on the path;
- and finally, the regained freedom to become a child of God again.

*The cerebrospinal system, the brain and spinal cord, is considered the most significant seat of the consciousness.

Let us now briefly consider the bleeding wound on the forehead, the sealing with the new life. This wound symbolises the flowing away of the old soul essence in pain, anguish and fierce struggle, while the new blood, the new soul essence of the Brotherhood of Christ takes the place of the old nature. Drinking this Living Water from the Brotherhood is the cup of thanksgiving that we gratefully bless, a communion with the blood of Christ. Every pupil will understand that he or she cannot simultaneously drink from the cup of Christ and the cup of dialectical nature. One cannot serve both God and Mammon.

Therefore, in the first place there must be an absolute leave-taking of this nature in complete I-lessness, no longer refreshing oneself from the cup of vexation, so that the old serpent-fire can flow away and the new wine can be received in a chalice that has been prepared for the Lord.

XI

The Mystery of the Blood (I)

Everyone knows what an enormous role the blood plays in life, what a fundamental significance it has. Without this indispensable essence, life and all its phenomena are unthinkable. The composition and the state of the blood are so fundamental for immediate and future life activity that throughout all times, science, religion and the whole of civilized and social life has and still does consider it as the fundamental principle of life.

In the field of metaphysics, the animists perform their blood sacrifices and blood ceremonies. And one of the classical Christian preachers says: 'The blood of Jesus Christ cleanses us from all our sins'. We read in the sacred myths and legends how the great emissaries of the Universal Brotherhood shed their blood for humanity and the metaphysical mysteries tell us with emphasis that this bloodshed set free such a stream of force that everyone who partakes of it up to this hour will be freed from the grip of nature.

As we know, no two people are alike, and it is evident that all these differences in aptitude, essence and character are to be explained from the state of the blood. Yet there are also various coherences across this almost unending diversity; we know of blood differences between peoples, between races, between white, brown, yellow, and black, between various social groups and classes, between the millions of human families, and members of the family.

Just as medical science distinguishes different blood groups, there are unmistakably five fundamental groups of people, which transfiguristic science takes into account. There is, however, a corresponding aspiration in all of humanity, namely the primal drive for blood culture and thereby blood transformation. It is the primordial urge of human existence.

The ways in which people endeavour to reach this great transformation are infinitely diverse, but the drive is always the same. There is no fundamental difference between someone who submits to a blood transfusion or blood cleansing via medicine or a remedy, thereby enlisting the help of a doctor, and someone who wants to be cleansed by the blood of Jesus Christ with the help of a school or priestly agent. In both cases, it is a question of a blood transfusion. The blood transfusion service of the Red Cross and that of an ecclesiastical agency have a great many similarities.

Those who wish to improve their position through marriage, those who modify their diet for known reasons, a government that forbids blood mixing between races, a church that forbids mixed marriages, a group that observes the Holy Supper, a church that keeps its servants captive with magic and incense. All organisations that have a zeal for culture, metaphysics, the occult or transfiguration show clearly that they have without exception one and the same primordial urge.

Therefore, it is necessary that we too in this School reflect in particular on the mystery of the blood and determine our place in this general agitation. We must realise that on the subject of the requirements of the blood, nothing human is strange to us.

We are obliged to take up this study as a deep contemplation that must penetrate to the cause, because in these times a remarkable impetus is sweeping through the world, humankind is being moved by a mysterious impulse, to which it tries to react.

Do take care that you as intelligent people see world events in their full context. If you look back to the years 1920-1930 you will know that with the rise of fascism and Nazism, the idea of the promised people, the superior, leading, guiding race for the world, emerged simultaneously. Figures like D'Annunzio in Italy and Rosenberg in Germany preached a Roman and Germanic idea respectively. Perhaps you know this and may have shuddered at it, because you felt in your blood what great powers are unleashed by advocating this idea.

But have you noticed that this same idea lives powerfully in the English people? Are you aware that a powerful, leading group in England proceeds from the idea that the English people should be the promised new Israel, and that this group is putting forward all kinds of so-called scientific proofs to that effect?

Do you know that, just as Rosenberg made the Dutch and some other German neighbours a part of the Germanic vision, the Netherlands is also included in the Anglo Saxon idea? According to this strange but fully explainable delusion, the Dutch are also a tribe of the promised people, and should this delusion later break out in some kind of social crisis, you can imagine that they will undoubtedly want to 'save' their fellow Dutch, with all the consequences.

Have you noticed that this same idea of 'we are the people of a God ordained future' is also alive in America? You can sample this abundantly in American literature. Naturally, America's current leading position is wholly explainable from the political and economic world situation, but by making use of this, the American myth forges ahead.

Just as people reproach the Germans for considering themselves superior, as one can likewise reproach the English, so one must rightly do so concerning the American, for him Europe is a heap of smouldering ashes, high above which rises the American democracy, the American supremacy, and millions in this world humbly bow before the American titan. [This was written in 1949]

America leads the way especially in metaphysics, religion and the occult, and currently has the strongest influence at the Vatican. You can read for instance in Baird Spalding's book *The Life and Teaching of the Masters of the Far East* how all these masters without exception point to the American nation as the people that must come, that will come.

Then you should focus your attention on the Russian idea that sweeps over the world with enormous power. Its nature and ethos is different of course, since it is the Slavic ideology of the coming Slavic culture. If you study Russian literature and pay heed to all the phenomena, you will know.

Are you aware however, that a similar ever more field-winning movement is also developing in the new China? 'We are the race with the oldest culture. All wisdom, all power, all beauty, all goodness, truth and righteousness reside in our people. Our numbers are as the sand of the sea. Awaken, and let us give the whole world our blessings.'

If you would but listen and explore with objectivity, you will discover that very nearly all peoples are gripped with a steadily growing force by the idea: 'We are the chosen people'. Many nations, beside those mentioned, are putting this idea into effect. It is powerfully propagated in literature, art, science and religion.

It concerns therefore a provable yet very mysterious impulse that grips all of humanity and resonates in the blood, and due to the great differences in the state of the blood, all people, groups, races and nations react differently to this mighty impulse. Therefore, we should examine whether it is possible to grasp the essential truth in all these blood reactions, or whether the truth can still be set free amongst all the jostling of these acutely divided blood images. Can our own blood not play us tricks in this investigation? Are we still capable of observing objectively and drawing conclusions? Is our whole philosophy not a delusion, also explicable from our blood image? Would it not be better to place our trust in the course of things, because we are not yet capable of unveiling the truth?

There is a whole range of ideas in this world: foolish, primitive, unethical, criminal, breathtaking, horrifying, beautiful, good and elevated, and although they all oppose each other in many respects, all these ideas indicate an element of truth, a great deep sincerity. It is the cry of the blood!

Is it possible to perceive the clear, silver ring of truth in this wild turmoil of blood resonances?

Well, there are two possibilities, only two! One is that we succeed in finding the liberating truth. The other is that we do not succeed.

We are of the opinion that dialectical humanity is no longer capable of objective observation and perception. Our state of being completely rules it out. Due to the nature of our blood and the prevailing consequences, we are no longer capable of seeing Isis, the divine truth shining on the horizon. Therefore, we are repeatedly informed by those entities that would help us out that we must go the way of experience. We must uncover the truth through experience. For us, there is no other possibility.

Therefore, people with an approximately similar blood nature come together in the School of the Golden Rosycross. They form a group that sets out to seek the truth, to make itself suitable for the truth, guided by a specifically prepared plan. Will they succeed? Are they on the right path?

Driven by the blood, people are inclined to answer this question in the affirmative. But could it not be a deception? Some claim to know the truth, to have perceived the truth, to have heard its voice, and to know the path, but is it true? Could it not end up in disappointment? All follow the voice of the blood, the voice that finds resonance in the blood and, modified in a particular way, acquires a certain character.

We have shown you that a mighty impulse stimulates all of humanity right into the blood, and we can designate it as the impulse of renewal. It glides over our lands as an atmosphere. We breathe it in, it moves our blood and we react. The reactions are very diverse and divergent, but humanity reacts, it is set in motion.

This state of being has become steadily stronger since the beginning of the twentieth century and it surges like the sound of mighty gushing waters. We are inclined to regard our own reactions as the only correct ones and to condemn those of others, but we must realise that although the truth must set us free, we can learn to know it only through experience.

It makes no sense amidst the countless blood reactions to say: 'Ours is the only correct reaction!' We can express our reaction only through word, writing, and example. We can only say to you: 'Come and see!' We can invite you to partake in our riches and examine what we have found.

You will come when you feel a certain affinity with us in your blood, when your blood image possesses certain points of similarity with ours. And when you come, you will experience a certain measure of happiness, of joy, as always happens when kindred souls find each other. If not, then you will venture into another blood reaction. You have to, because you cannot do otherwise.

The whole of humanity reacts in all kinds of ways to a certain mysterious impulse, which is atmospheric. This can be clearly shown. One believes in the German myth, another in the Russian, the Roman, the Anglo-Saxon, the American or the Chinese one. There is a deluge of evidence that all of humanity reacts to the impulse of an approaching renewal that is inhaled, tasted, perceived sensorially. Could it not be that we should see in this the realisation of a wondrous prophecy that was laid down in the universal Sacred Language?

Let your blood speak. We are told in this prophecy that the Christ will return one day in the atmosphere, in the clouds of heaven, and that every eye shall see him.

Let your blood speak now! Could it not be that this mighty all-influencing impulse of renewal, the impulse that we all perceive, that we experience sensorially, is the Christ impulse, the universal power that embraces the whole world and impels it to react? We must react. All of humanity is in motion. There is a sound as of many waters. Your blood must speak, you cannot do otherwise.

This School emanates from a group with a related blood structure. When the voice of your blood clearly shows you that you belong with us, then we react collectively in accordance with the path of our blood to what presents itself atmospherically and which does not leave us in peace by day or by night. We go out to prove the idea which is atmospherically present. We go out to meet Him in the clouds.

In reacting, we shall know through experience whether our blood corresponds with the truth, or is rejected. We are or will be on the way to a new morning, the morning of the resurrection, and a judgement will be made on us, the judgment of liberation, or of rejection.

The great world revolution has begun. The voice of the blood has spoken. So if we are not justified from out of the blood, the gate of liberation will remain closed!

What then is the mystery of the blood? We shall answer this question in the following chapter.

XII

The Mystery of the Blood (II)

In the previous chapter, we determined that from approximately the beginning of the twentieth century a mysterious influence has appeared in our atmosphere which with a steadily growing power seizes all manifested life on our planet. We ascertained that not a single creature can avoid this influence because it is atmospheric. This means that all four realms of life on this side of the veil of death - the mineral, plant, animal, and human kingdoms; and the four life domains in the beyond - the etheric sphere, the astral sphere and both spinal regions of concrete and abstract thought - are influenced, because they need the atmosphere for the maintenance of their various forms of manifestation in those realms.

The mysterious new atmospheric conditions grip the all-manifestation in the blood and the life fluids, and the blood and life fluids in particular have a very close bond with the atmosphere. Influencing life atmospherically is the universal method to bring about a reaction in living beings.

It is a method, which the great powers of the reflection sphere and their servants apply also in a thousand different ways. It is the macabre imitation of the universal Christ intervention. An imitation that is more or less successful in all circumstances. To understand this correctly and fully recognise the nature of the struggle that every pupil has to endure, we shall have to penetrate deeply into this phenomenon. When we do so, we shall understand why the Universal Teachings warn us of the many false Christ manifestations that severely hinder progress on the path.

Now that such a mighty atmospheric impulse prevails, it is more than ever time that the pupil is equipped with as much discernment as possible by virtue of his state of being. The starting point for our reflections is the fact that the blood and life fluids tie in very closely with the atmosphere and feed from it.

The atmosphere of our earth consists of a specific state of the primordial substance, which is the case for every planetary cosmos. All forms and conditions of the chemical sphere of our material world are to be explained from the conditions of our planetary atmosphere. In turn, the atmosphere nourishes itself from the expanse of primordial substance in which the whole cosmos revolves. All this is put into effect according to a specific principle, a certain formula, which we can indicate as the planetary consciousness.

Consequently, the planet can assimilate from this whole system no other forces than those that accord with its nature. This is the essence of the earthly nature, which is also our nature. We deem the pupils of the Rosycross to be sufficiently familiar with the basic character of our dialectical prison. We can indicate the consciousness of a planet or a human being - the consequence of which the whole process of life manifests - as ensouled nature.

However, an ensouled nature-being is not a spiritual being. We have to see the soul as a projection, a reflection of the Spirit.

We can imagine this if we analogise spirit with light. A ray of light strikes a quantity of primordial matter. An activity arises in the matter in accordance with the nature, essence and purpose of the light-ray. When the matter possesses sufficient latent forces, hence many alchemical possibilities, then a process arises. It is well to note that this process continues, also if the light-ray withdraws.

However, when the light-ray has withdrawn, the nature of the process alters. Instead of eternal genesis in accordance with the nature, purpose and essence of the light, the animated matter will show dialectical phenomena.

Animated matter without the guidance of the Spirit is a fatal course, an ongoing death leap into destruction, suffering and grief; an incessant dying and being born again in ever-different stages of fate; a chain reaction of the primordial substance.

Those who have studied natural science and the publications and experiments of nuclear fission, can undoubtedly form a clear concept of the cause of dialectics. Animated, energised matter has escaped the guidance of the Spirit. Throughout the aeons, ensouled matter has attempted with a boundless intellect to protect itself against and escape from a deluge of destruction. Ensouled matter has consciousness and therefore perception.

Right down to its smallest particles, primordial matter is destined to contribute to something majestic. The smallest particle of primordial substance is therefore potentially divine. As soon as primordial matter is used, its consciousness, its sensation, its latent life is irrevocably set free. As soon as primordial matter is used for purposes that are not in accordance with the Light, it undergoes immeasurable affliction due to its sensory perception, and a cry of suffering rends the universe.

In a system like the human soul being, every cell suffers in the entity's course of anguish. Whoever pays attention can clearly read the signature of the enormous dialectical world drama in every form of manifestation.

We are called into being after the image of our planetary cosmos. When our world came into being, we also came into being. Then we walked in the Light, just as our entire cosmos was in the Light. But we, soul beings, living in our soul world, have severed the connection with the Light, with all the consequences.

We must now understand that the severed connection with the Light can be restored, likewise with all the consequences. To this purpose and intent, the mysterious power whose task it is to serve as mediator between us and the Light, reveals itself in one of the strata of our soul world. Our task in this School is to investigate how this rescuing process comes about and how it works. We have to explore how to promote the faculty of discernment to unmask imitations and go straight to the one goal. Therefore, we shall now explore the mystery of the blood.

In our fallen microcosm, an ensouling principle reigns that was originally awakened by the Light. We call this ensouling principle consciousness. One of the most distinctive qualities of the consciousness we call 'vibration.' The consciousness of the soul being nourishes itself from the soul world. It is driven to manifestation, for which the vibration awakens a great variety of workings.

One of the effects of the consciousness vibration is a system of force lines that we immediately recognise as the nervous system, which already shows us the image of the future personality.

As soon as this system is established and the consciousness vibration circulates through it, we see a second activity, and a second structure forms which is closely connected with and similar to the nervous system. It is the future system of blood vessels. In this second system, the same fluid circulates, but in a slower or thicker state.

Thus, we see emerge:

- Firstly, the consciousness radiation
- Secondly, the nerve radiation in the formed nervous system
- And thirdly, the blood radiation in the formed blood vessel system.

From these three fundamental structural principles, related to the systems of force-lines, the various forms and conditions of the bodily figure manifest: the skeleton, the muscular system and cell groups of the flesh, as well as the compaction of various organs and parts that are already present in the structures of force-lines, such as the head, heart, endocrine glands and nerve ganglia. This whole system breathes and nourishes itself from the atmosphere of our soul world.

It is certain therefore, that every atmospheric force, every atmospheric influence will make itself felt in every system. But do take into account that the life conditions of every soul being are no longer equal. Due to the interminably disordered dialectical life-divisions, there is no longer any question of a soul-life standard. Humanity is totally individualised as to personal soul-life needs. Therefore, every soul being differs sharply from all others.

The same mysterious influence that we have pointed out several times, evokes in humanity an immeasurable desire for a completely equal soul life standard, but through the multiformity of groups and individuals this desire also comes to expression in multiformity.

The delusion we spoke of, that many nations presume to be the coming promised people, brings with it the idea of the promise to live someday in a land of milk and honey, all united, all equal, with equal standards of life understood according to nature, to life in this world.

The commune idea, the Bellamy idea, the Judaism concept, the pyramid faith and so forth are parodies in the earthly realm of the original soul unity with the universal Light, in which every soul possesses equal possibilities, equal values, equal abilities and the same powers. These ideas and their dialectical manifestations are nature-scientific reactions to the Christ impulse intervening atmospherically.

When we now compare the completely unequal soul life standard of any being, with that of another being, then it is clear that the chaotic situations of our life image must likewise be present in the atmosphere. This is because every soul being feeds itself from the atmosphere and finds there all its personal needs. We now draw your attention especially to this fact.

Our blood image shows our immediate momentary state of being. Every cell of our body corresponds with it and our nervous system and serpent fire, the spinal forces, speak the same language.

The fact that our microcosm continues to live proves conclusively that the world powers surrounding us have to be at least of the same kind and quality. This is a startling discovery. When decay is within and around us, there can be no question of a static condition. Something subject to decay will increasingly degenerate and cause continual decay around itself.

This natural scientific fact has therefore always caused tremendous cosmic catastrophes, which one must not see as punishments, but as very necessary events to maintain the life-wave and prevent catastrophes extending beyond a

certain level. The maintenance of a life-wave like ours is necessary due to the universal love principle, which must try again and again to lead all that is lost and sunken back to the original splendour.

To this end, when blood decay reaches demonic heights and the life-wave persists as in a hellish vortex, the greater part of their microcosmic systems is dismantled, not by a fatal death, but through an intercosmic atomic explosion in which a human being does not die but simply ceases to exist as to the greater part of his microcosm. Such a condition is known as a cosmic night.

Later, after a formidable cleansing and a total rebirth of the entire planetary life field, the life-wave concerned is set in motion again and led to manifestation to let it find the way to salvation from scratch.

There are forces that derive from our life-wave that can withdraw from this universal human catastrophe. They can take a distance from it, not because they apply the liberating method, but because they serve themselves through the magic of the exploitation of others. They possess a kind of eternal life, not in the divine and radiant glory of the all-manifestation, but in a severe lack of freedom and by causing immeasurable suffering.

In our philosophy, we refer to these powers as the dialectical hierarchy. These forces proceed from the assumption that they themselves will be free of their suffering, and humanity will be saved, if they can lift the whole human life-wave to their own state of being, to their golden glittering glory.

Opposite this hierarchy stands the Christ hierarchy. All universal teachings of all times speak of these two influences in a symbolic and much hidden way. As the sacred language says, the Logos has delivered the world to the Christ. This means the Christ hierarchy is mightier. The Christ hierarchy seizes the world and humanity to save them according to an irresistible plan.

At given periods in world history the whole field is completely neutralised by a cosmic revolution for those who cannot yet be helped, so that by evacuation also those who have not been saved are withdrawn from the grip of the dialectical hierarchy.

When you can somewhat grasp this, it will be clear to you that during the period between two cosmic revolutions, the dialectical hierarchy, by virtue of its essence and striving, will do its utmost to elevate humanity to its own status. It will continue to do so as long as it can still contend for one soul, but as soon as the last soul ascends into the Christ-being of the divine reality, the dialectical hierarchy comes to its lawful end. This phase of the human manifestation is also

sketched for us in the Universal Teachings. We had to convey all this to you, to create a good basis for further understanding and for the right discernment.

At this point in these considerations, we can ask the question: 'How does the dialectical hierarchy attempt to seize humanity with its ideas?' You can answer this yourself.

The human soul being has three fundamental principles: consciousness, nerve fluid, and blood. The Christ hierarchy endeavours to exert a liberating effect on this soul being with its mysterious atmospheric impulse.

Well, the dialectical hierarchy does precisely the same. Through blood purification, through a general blood indoctrination and grip on the blood, it tries to raise humanity to its idea. It tries to succeed before the blood decay has advanced so far that the dialectical hierarchy is doomed to inactivity through a cosmic revolution.

In the next chapter, we will discuss in which ways the dialectical hierarchy has throughout the ages undermined the human soul in its fatal distress. Be assured that the purpose of these discussions is not to unsettle you, but to let you see and discern better than ever the lugubrious game actually taking place and the activity of the divine Redeemer.

XIII

The Mystery of the Blood (III)

As we established in the previous chapter, the human soul being possesses three fundamental principles: the consciousness, the nerve fluid and the blood. Through its mysterious atmospheric impulse, the Christ hierarchy tries to influence the soul being to liberation. In addition, we see a mighty activity of the dialectical hierarchy with the aim of raising humanity to its idea. We then sketched in detail humanity's initial reaction to the touch of the atmospheric Christ radiation.

Every human being, every nation, every race reacts, must react consistent with its earthbound blood being. That is why a misapprehension of supremacy and a would-be lofty task coloured by the blood image develops in every people. For the time being, in view of humanity's very sunken materialistic blood image, a better reaction can hardly be expected. Therefore, it will be clear to the pupil of this School that this atmospheric impulse, which is increasing in strength by the hour, will drive and oblige humanity to wholly different consequences, with a totally bewildering and unstoppable compulsion.

So we must describe and study all the consequences before they can gain power over us and find us unprepared. The enormity of this time and the magnificent grace shown us in the Spiritual School is that we are indeed being prepared, that we receive the opportunity to bring about a state of being in which we can meet the coming events. That is why none of us should neglect a single day. The time for the ordinary reaction of interest, the time for pupilship as entertainment is over. A dividing line is etched into the blood. On which side will we be standing presently?

When humanity's blood division becomes fundamental, and the new human type clearly shows itself, it will become increasingly difficult to reach the right side of the dividing line in good time. Then, neither a helping and encouraging word, nor a whole series of informative clarifications about the process, nor the force field of a School can do anything more for a human being whose blood is so poisoned as to nature that the earthly forces hold them captive. The time for the determinant choice and the fundamental change of the self will take place in the near future.

You need not accept this because of some authority that is attributed to us, or on the grounds of a statement in the sacred language or suchlike. We shall point out to you the sober facts as far as this is granted us and our ability reaches, facts that can already be observed, as signs of the time; facts that will soon have an overwhelming binding force for us all.

We hope with great earnestness that you will respond to everything made known to you, and to which your attention will be drawn, with self-realizing action. Do not forfeit a single hour!

Contemplate, orientate yourself, for which you will receive abundant opportunity, and with the aid of all the received information and suggestions, in self-realisation, build with us a working apparatus that will in due course be able to take up thousands of refugee souls.

Self-realisation: many appeal to you with this term. You can find a great deal about it in literature and the media, self-realisation as a possession of the blood! Of course!

But self-realisation in the sense of the atmospheric Christ impulse? Or self-realisation corresponding to the driving force of the dialectical hierarchy? Can you discern these? Can you distinguish these two methods, both aiming at blood realisation, with all their finesse?

You cannot! That is why the School wants to inform you, because the path of self-realisation in the sense of the atmospheric Christ impulse is a path of struggle.

We have to pave a way through illusion and natural resistance. We have to solve the mystery of the blood, because the blood holds the formula for both imprisonment and liberation. The blood, the third fundamental aspect of the soul, is the key to dialectics. In the blood, we find the synthesis of the consciousness, the nerve fluid, and the entire nature of the microcosmic principle. We know that when the whole system is no longer in tune with the Spirit, it develops a degenerative process, a general decay, which finally leads to the death and destruction of a part of the system and re-embodiment of that part, based on the degenerative level reached; in brief to perpetual pain and unspeakable woe.

It is logical that salvation of the microcosmic system has fundamentally to begin with the blood. The transformation of the blood will change life, eventually conquer death, and change the personality.

It is also clear that if one wants to keep you in a particular state of being, one must take care to ensure that the blood nature which determines that state of being remains the same.

It is equally understandable that one creates certain life attitudes and behaviours through blood culture. So you can also understand the desperate attempts of the dialectical hierarchy to raise humanity's state of being to its own status by

religious and occult blood influences, and you perhaps grasp that these attempts are not without self-interest.

The blood has diverse qualities. Among other things, it has a radiating faculty which forms the food for the dialectical gods. When humanity's blood increasingly degenerates, the radiating force does too. The food of the gods diminishes in quality, so these entities share in the general malaise. Therefore, in their struggle for existence, they must make every effort to raise the quality of the radiating capacity of humanity's blood.

The ancient wisdom says, 'the blood contains all of life's mysteries.' It contains all the materials one can think of. Our blood radiation also produces shadows. All thoughts and desires that circulate in our field of manifestation are enlivened by the radiation of our blood, because the blood supplies the substances from which they form their appearances. The atmosphere is then severely deteriorated and poisoned by the radiation of humanity's blood.

Therefore, death in nature is an indispensable safety valve for dialectical conservation. That is why the magical blood ritual has throughout all times been a method of the dialectical hierarchy to maintain the blood radiation for as long as possible at a level fit for consumption.

That is why the Jewish priesthood forbade the eating of arterial blood, to deter further brutalisation. This prohibition clearly did not arise from humanitarian considerations, for animals were ritually slaughtered with monstrous cruelty so that their blood could serve for magical purposes. The arteries were cut open and the animal bled to death in full consciousness, while the blood was collected in vessels.

With some minor differences, the following process developed with all peoples of those times:¹

'The temple is filled with a great throng of people in devout attitude and full anticipation. In another unseen part of the temple is a priestly choir. The choir begins to sing. The music is immensely melancholic. Its influence is calculated. It is much like the contemporary Gregorian chant (which is not Gregorian but was plagiarized by Gregory). It has a very oppressive rhythm, a gnawing, deep longing. All present in the temple feel a kind of daze coming on, they become over conscious, extremely sensitive. Trumpets resound, trumpets made from human thigh and shinbones. Drums roll, drums made of human skulls and human skin. Handfuls of incense are scattered on the burners. Thick clouds of smoke drift through the temple.

¹ See Jean Marquès-Rivière, *A l'ombre des monastres tibétains*, Paris, 1947. Also Anna Kingsford and Edward Maitland *The Perfect Way*

Those present become nervous, and a mysterious haze settles around them like a veil. A cry of pain pierces the strained atmosphere. The high priest has thrust the knife into the animal's throat. The blood is caught in silver vessels and poured out over the altar. The rhythm of the music accelerates. The priests are reciting the mantras. Their hands make strange mudras.

The gods are invoked. A storm arises and howls through the arches. An icy coldness is tangible. The great wind instruments come to a stop and the decisive sentence is pronounced. Fantastic shadows glide through the arches. The gods appear. With throaty cries, many people drift senselessly. And we see them come and go; monstrosities from the astral worlds who revel, as people say, in blood and rotting flesh and in human death throes. And because many stab themselves with daggers, blood streams through the temple, it is a blood orgy.

And they dance, like David before the Ark of the Covenant. Many are dressed in long white garments, their heads uncovered and completely shaved. They are armed with knives and in their ecstasy, they wound themselves and others until their clothes and the floor are drenched with blood. They dance. And before the temple service is finished, each dancer has their invisible companion whirling around with them.'

It is like an oppressive dream, but such congregations are still held in modern times in some parts of our world, and the gods feed on the vapour of these blood orgies.

Is it in essence any different in the modern West, under the yoke and curse of dialectical Christianity? When you attend gatherings of people, you will come to discover, at least if you are willing to study it, that all who live earnestly, try to maintain a certain blood radiation in the service of their gods.

The pantheon of Western gods is huge and very extensive. From the dark and wretched in the border-regions, up to and including the exalted ones in the light-spheres, they all practise their blood robbing actions. They receive and sustain the food for the gods.

Methodically or unconsciously, we all invoke our gods and maintain their existence. Through our collective blood-radiation, we ourselves call up their responses.

We may ask why animal sacrifices are no longer practiced in our time. It is because the sunken state of the human race no longer permits it, it would no longer be successful, or it would have a completely wrong effect for the gods.

Arterial blood from animals possesses forces that can access a primitive, uncomplicated childlike human being, but as soon as humanity advances in its culture, human nature proves to be no longer susceptible to it, quite the reverse; animal blood would encapsulate it more than ever.

That is why the various ancient priesthoods proceeded to offer human as well as animal blood. In the ritual described just now, this happened spontaneously during possession. In other rituals, besides animals, human beings were also intentionally ritually slaughtered, and even this still happens up to the present day.

Whatever the case, since the founding of the dialectical world order, everything was and is applied to live out of the blood of others. It is the law of dialectics, the law of the natural necessity of parasitism.

How is it with us then? What is required of us?

We, who also possess our blood radiation; we who thereby vivify our own pantheon in our own personal field of manifestation; we who through countless ties with this nature, and simply by our presence in this life field, stand open to and give the opportunity for parasitism; we, who also live from the blood of others, are born out of the blood, and nourish ourselves with plant blood; we, who are bound like all the others, what is required of us? A complete revolution in and of the blood is required! Not a cultivation of the blood, nor a modification of it, and not a self-protecting mode of life in corruption, but completely outside of all that, in another, different blood nature.

'The blood of Jesus Christ cleanses us from all our sins'. What does this mean, congregating in mystical or occult ecstasy to invoke the purifying powers? We can assure you that we would this way produce a blood radiation on which the gods and the phantoms would feast. We can assure you that by doing so, we would daily contribute to increasing our general possessed state.

No, the establishment of a completely new metaphysics is required of us. We go through knowledge to experience and through experience to revelation. We should make ourselves open in the blood by self-liberating action for the mysterious atmospheric Christ impulse. This is the revolution, which we practice in this School.

When we can connect with the Christ radiations right into the blood, we break free from the grip of nature. Then we develop a blood-radiation on which the dialectical parasites can no longer feed. In this way, we affect the foundations on which the entire dialectical society rests and carry out for ourselves and others a definitive world revolution.

That is something wholly different to mystic sunbathing. That is a courageous way to Spirit, Soul and Body. That is a return to the eternal dawning. That is the Cross and the Rose. That is the purpose of this School. It is: 'Jesus is everything to me!'

XIV

The Mystery of the Blood (IV)

We shall continue with our endeavours to unveil the mystery of the blood with a well-known passage from the first letter of John:

‘Everyone who believes that Jesus is the Christ is born of God, and everyone who loves the parent, loves the child. By this we know that we love the children of God, when we love God and obey his commandments. For this is the love of God, that we obey his commandments. And his commandments are not burdensome. For whatever is born of God overcomes the world, and this is the victory that overcomes the world, our faith. Who is it that overcomes the world but he who believes that Jesus is the Son of God? This is he who came by water and blood, Jesus Christ, not with the water only but with the water and the blood. And the Spirit is the witness, because the Spirit is the truth. There are three witnesses, the Spirit, the water and the blood, and these three agree. If we receive the testimony of men, the testimony of God is greater.’

The author of the wonderful letter of John proves amply to be a great initiate of the transfiguristic mysteries. He places his pupils before the ancient classical formula of 'gold-making'. Every pupil of a transfiguristic spiritual school must, so to speak, possess the thirst for gold. The pupil must yearn for it, and to wholly meet this, he, she strives to manufacture gold in unlimited quantities. Such pupils wish for a house, clothes and an environment in which they can bathe in gold.

You know that every living, thinking dialectical being has the same thirst and hunger running in the blood. The religion of gold is unique in that it has moved and driven all of humanity right up to this moment. No religion has engendered more agony, suffering and pain up to this moment. Humanity's struggle is about possessing raw materials, marketing, and control over what has already been acquired. And when it is obtained, an instinct drives us on to improve and expand. It is the primordial urge of all human existence. It is likewise the arch-principle of pupilship. What you long for is the possession of gold!

Gold is a wonder, a divine majesty. The original substance in which and through which the immovable kingdom exists is gold. The bodily vehicles of the original pre-human consist of this substance. The entire divinity is to be explained from this noble metal. Furthermore, this noble metal is the basis of the infinite multiformity of the all-manifestation. The arch-knowledge of this still lies hidden in the most primitive human beings. With gold man can do anything!

Gold resources are very scarce and they are strikingly unequally distributed. The original gold, formerly a divine shining vibration, solidified through undivine life, first to a liquid then to a hard, petrified mineral. Some drops of the original fluid descended here in a mineral form. When the first humans found it, they saw its glitter, and in spite of its coagulated state, they perceived its splendour and underwent its mighty influence, trembling with awe and reverence.

They dug it up and refined it, and made objects for sacred use in their temples and dressed the walls of their prayer houses with gold leaf. The ownership and the gold standard developed later. But it did not make people happy, and it did not free them from pain.

Earthly gold contains only a magical idea, so intensely magical that people could not shake it off and it obsessed them. But the idea could never be realised here in the cold of the earthly night. Do you sense how splendid and at the same time how sinister this is? Possessed by a divine idea that cannot become reality?

Then hatchets split skulls, assegais shred bellies, mines blow brains out, and battleships governed by smart calculating leaders and accompanied by fleet chaplains, ships that capture whole cities and put their inhabitants to the blade; all driven by the same idea that can never become a reality here.

Those few drops of petrified originality, which descended onto a lost planet, have created a pandemonium like a hurricane, a storm that will continue until the day of days. Do you sense how magnificent that is?

Dialectics possessed by an idea that cannot become a reality! The heart pumps this idea through the blood vessels and gives us no peace by day or by night. So it cannot be otherwise than that every human child will one day become ripe for pupilship, ripe to receive the formula for gold-making, to turn the idea into reality. That is why there is so much patience with us, such immeasurable patience. When we are pursued to death and bogged down in our insanity and discover that the idea cannot be fulfilled in this nature, then we are broken open for another miracle; that the original gold still flows in the chill of this existence without petrifying, which proves that the fundamental idea can still be realised, through another fundamental formula that says: 'Whoever loses his life for My sake will find it!'

How do we find the gold, the gold that never perishes? The ancient classical Rosicrucians said there are three fundamental substances with the help of which one can make gold: sulphur, mercury, and salt. They also called these three elements: *flamma*, *natura*, and *mater*, or as the author of the first letter of John called them: *spirit*, *water*, and *blood*. The modern Spiritual School speaks of

consciousness, nerve fluid, and blood. This formula, however, lacks a fourth element, the element of fire.

Firstly one has to entrust the sulphur to the fire, then slowly add mercury and salt, and the final product will be gold. The flamma or flame must be ignited by the fire, its nature will then change, and from the matrix or mother, gold will be realised. One has to kindle the spirit by the fire, then the water will boil, and the sanguis or blood that is boiled with the water remains in the retort as gold.

How then can we grasp the meaning of this?

- The modern alchemist has to surrender his consciousness voluntarily to the fire of the new mysterious atmospheric impulse.
- When the consciousness is ignited by fire, the nerve fluid has to be made conductive for the new radiation.
- Then the nerve fluid has to transfer the new force into the blood so that finally, from the renewed blood, the new eternal divine golden vesture arises.

What does all this mean to say? 'Everyone who believes that Jesus is the Christ is born of God. Everyone who is born of God overcomes the world by Spirit, Water, and Blood.'

Let us study this classical transfiguristic formula in more detail. Firstly, we should refrain from approaching this formula with our ordinary thinking and feeling. Our present-day thinking and feeling can be explained entirely from our blood type, from our present blood radiation. By means of the lesser blood circulation, the seven controlling centres in the heart and the seven controlling centres in the head are continually held captive by the blood, they function through the blood. Our thinking and feeling are based on this factual situation. Our intellectual and mystical development is to be explained from this. These abilities, which we use daily and from which we live, derive from the blood, they show a complete fragmentation, and are completely lost in individualistic single-pointedness.

The School of the Rosycross often states that it is neither natural religious nor natural occult. This is because these support our natural feelings and natural mentality. Our mystical inclination and our intellectual orientation are accents of our imprisonment in and by the blood. Someone who approaches the School of the Rosycross with their natural qualities of the heart - no matter how loving, sincere and dedicated they may be - and their natural intellectual capacities - as intelligent as they may be - can neither understand, nor sense, nor grasp the essence of the classical transfiguristic formula. So one can never penetrate to the holy alchemy of true gold making; at most one remains possessed of the idea that it can never become reality here.

If we understand well what the School of the Rosycross is now trying to convey, we may perhaps feel bewildered, because we start out from the assumption that we can only approach aspects of life with either head or heart. At most, we assume that head and heart can function simultaneously. We assume that when the blood is withdrawn from the head and the heart it means 'death' so we cannot do otherwise.

We say to you: if there was no other way to reflect, we would still be the same as we are now in a hundred years, if we could stay alive. We have a certain civilised culture, a praiseworthy variety of gifts of head and heart, we apply them, we work with them, we try to make something of them, but it does not work out for us. Like all others, we will be possessed of the idea, but unable to realise it. Chained to the wheel, we shall forever sing of the same age-old things until the frenzy of delusion grips us as well.

In every human being, there is a third ability, a third faculty of cognition. It is this third cognitive faculty with which we are able to approach the transfiguristic formula of gold making. Humankind's third cognitive ability resides in the serpent-fire system. We indicate it as the consciousness, the sulphur, the flame, the spirit, as mentioned above.

The third perceiving faculty likewise has seven aspects, one of which is the human will. Will power is not to be explained from the convolutions of the heart and the head. It is one of the seven lights of the consciousness. Will power is the key to consciousness!

We would like to teach you some practical alchemy. We try this so that you may be able to encounter the alchemical wedding of Christian Rosycross, for that is what matters.

The formula says: 'First entrust the sulphur to the fire, then slowly add mercury and salt and the final product will be gold'.

When we translate this into our terminology, we know that we must firstly entrust our consciousness to the fire. When we want to realise this task in practice, we have to begin with entrusting the first aspect of the consciousness, the will, to the fire. We are all in a condition to begin with this alchemy. Our feeling and intellectual drives are beaten mellow by our contact with the School and its power field, so we can entrust our third capacity of understanding, the will, to the fire.

When we carefully study what is said in the Christian initiation mystery in the book '*Dei Gloria Intacta*' about the Mars Initiation of the First Seven-Circle, we will understand that the will is the beginning *or* the end of everything. The will is the high priest in our temple, and we have to entrust this will to the fire.

Which fire? The fire of the Christ, the present day mysterious atmospheric impulse.

The 'turning of the will over to that fire' is not a state of mediumship or channelling. In mediumship, the will is manipulated as a key to the personality, to enable control of the personality. The forces that approach us in mediumship are not fire, but have the same vibratory key as our consciousness, generally a maximum of thirty cycles per second. The Christ radiation is an impulse whose vibrational key far surpasses our consciousness potential. Encountering this radiation will therefore burn like a fire, pierce us like a sword.

To 'entrust the sulphur to the fire' means that the disciple, while neutralising his or her entire will power as to nature, ascends the blazing pyre of Christ, and like the ancient mystery bird flies straight into the fire.

'Lose your life for my sake and you will find it!' That goes directly against your nature. But going contrary to nature is the recipe for making gold, the recipe for the alchemical wedding of Christian Rosycross.

Believing - in the magical sense of Christian alchemy - does not mean losing yourself mystically in the sentimental realms of the blood, but that you entrust the will, as the key to the entire consciousness, the basis of the I-being, to the fire of Christ.

Belief is an action in the flames of the Holy Spirit. All who believe that Jesus is the Christ, all who plunge into the fire vaults of salvation by the surrender of the will are born of God. All who are born of God conquer the world from the struggle in the multiplicity of ideas and win the golden vesture of eternal fullness, in and through spirit, water and blood.

The flamma, the flame, has to be kindled by the fire, its nature is then transformed, and from the matrix, the gold is realised.

Driven by the idea, the materialist hunts possession, but his hunger remains and his poverty and sorrows become greater. In deathly weariness, he pledges himself to the mystical life and says: 'For me, not the material gold, but the mystical gold will be the crown of life'. Adorned with this crown, he looks at you with the empty gaze of dehumanisation and mediumship. Disillusioned, he will say: 'The will to power in the occult will realise the fundamental idea'.

Then one day, adorned like an Admiral, he will look down into the spheres of material life from his domain in the reflection sphere, out of which he preserves his status and preens his uniform, and he will know that he has established his

vanity for gold in a hellish whirlpool, and lives from the untold suffering of countless souls.

Then he will know that there is only one possibility to convert the fundamental idea into reality, namely to approach the blazing holy fire with the third cognitive faculty of his nature, to ignite his *flamma* through that fire, speaking, in his garden of trials, 'Lord, not my will, but Your will be done'.*

And from that moment on, the hierophants of the Great East will serve him with the Golden Rosycross.**

*Indication for the Mount of Olives in the Gospel.

**Indication for the workers and servants of the Universal Brotherhood.

The True Life (I)

There are many conditions of life, of individualised existence characterised by great differences. There is a world of difference in the state of life between a Westerner and a remote forest dweller. There is a gaping wide chasm of difference between human beings living in the material sphere and those living in the reflection sphere.

Therefore, one could itemise tens of differences when considering entities in their classes and groups, in their social or natural religious traits. There is, however, one thing that all life known to us has in common: the completely individualised existence in this dialectical nature order. It is an animated life, which adapts and submits itself completely to the norms and laws of the material sphere and the reflection sphere.

It is a life, which can be subjected to a certain culture. It is possible that someone born in a wooden hut in the jungles of Borneo is later to be found as a doctor, a renowned surgeon in a wholly different centre of culture, avidly occupied with the appendix of Lady or Sir so and so. We may perhaps find later on a once jungle dweller as a teacher at a renowned university. The pauper of a former time can be the prominent authority of today.

We simply want to say that racial or class discrimination has no fundamental basis. If all life were given equal prospects, all life would be able to move on the same cultural level and achieve anything within the framework of its field of life. Think for example of the behaviour of natural religion, its ministers and countless followers. Eternal bliss is offered to all, whether rich or poor, black, white or brown. That is the reason why natural religious groups aim to develop what one can call a metaphysical culture in everyone who makes contact with them.

It is clear to us that the same applies to art and science. Religion, art and science, as generally approached in life, are culturally open to all people, for all of life. There is a great diversity in the lines of development and one can follow several lines at the same time or modify them. The result is a certain state of being that is generally referred to as the level of civilisation or culture.

We must further note that whatever lines of development one may follow, their fundamental nature is totally the same. For example, think of a teacher of religion. He trains through studying. When that is completed, he is a teacher. The same can be said of someone practicing a particular art or science. Our religious nature

shows when a particular teaching, author or ethos resonates and connects with our state of being. Our character, or our senses, or our consciousness, all formed by the past, becomes sensitive to a specific teaching. The teacher gives us standards, laws, lessons. The teacher says that if we are prepared to live according to these laws, the cultural consequences will raise us above our former state, which is indeed the case.

The same applies to our potential artistic or scientific sensitivity, due to which we live from certain artistic and scientific needs, with all their cultural consequences.

It can therefore be established without any doubt that religion, art, and science are firstly, freely approachable by everyone and secondly, they constitute unmistakable civilising results. It does not matter what you choose. Religion, art or science, or religion with a little art, or art with a little religion, or art and science, whichever, each one will raise you above the starting point, until... until... yes, until what?

That 'until', is determined philosophically and hypothetically, but not precisely. For us in the material sphere, the road leads mostly to death in death. What lies beyond is for most not to be ascertained, one can only speculate about the unknown. It is certain that religion, art and science, though undoubtedly cultivating, do not make humankind happier. However much cultivated, human beings remain poor wretches who slowly calcify as they approach the frontiers of death.

Religion, art and science provide a pastime in the lugubrious game of the struggle for life, of love and hate, of the struggle against death, which at birth has already gripped us with its tentacles. We immerse for a time into a sermon or discourse we hear or literature we read. We drift away in the ethers to some music, Debussy for example, or we lose ourselves for an hour or more in a formula, a set way of saying or doing something.

Marx said, 'Religion is the opium of the people'. With the same right, we could say 'Art, science and religion are opium, a heavy narcotic for the people!'

We do not want to take away your pastimes, for you have need of them in this nature of death, but do distinguish well the essence of all culture. Our life is positively one with the nature of death, so culture of death gives birth to death.

Why do we write about these things? To make it clear that we each move along a certain lifeline, that in our momentary state of being we stem from a certain level of life. We can certainly cultivate this life, elevate it in a thousand different ways, but this culture cannot set us free. The cultivation of our life can even keep

us busy, potentially feverishly busy. We are taught and we teach ourselves, but of the heavenly kingdom about which every metaphysical culture speculates, there is no sign. That is why Paul said that the Jews lack the heavenly kingdom because they seek it through deeds of the Law of Moses; through the righteousness of the ethical law.

What is the ethical or moral law? It is a method of culture. Who was Moses? He was a hierophant of the old method, the old dispensation. There are hierophants of the old dispensation and of the new dispensation. What does that mean?

Why did Moses establish a method of culture, a moral law? Because a method of culture, that is to say, culture of life, drives humanity to a crisis. Culture is matter binding. Culture of anything of this nature leads to a criterion of nature.

All of us who live here have to learn through experience that our nature is bound up with death. We cannot learn that through suffering and sorrow. For when we experience pain and grief, we think, for example 'I have done something wrong' or 'someone else caused it'.

We can best learn and understand the great lesson only through the culture of life, through the practice of art, science, and natural religion, in all their countless variations and combinations. That is the old system, the old-testamentary period, in which all of humanity lives and is ceaselessly driven from criterion to criterion. The practice of the ethical laws of Moses, with the method of culture belonging to it, sharpens our consciousness, causes it to react better, so that finally at the summit of this consciousness we can ascertain for ourselves with unquestionable certainty the great deficiency of life. That is why it says in the old moral law: follow the hierophant into the land promised by him until you arrive at a turning point.

In this connection, we must note that Moses himself does not enter the so-called promised land of the Jews. When they jubilantly enter the Canaan of their dreams, their hierophant had disappeared, and when in their criterion they undertake every type of experience to realise their material fulfilment, it always ends in a sea of misery and woe.

In the mythical narrative, the Jews continue to seek and wander. Then comes a whole series of prophets, and every one of them is a new hierophant of the old dispensation or an envoy of one of them. They all have the task of leading the Jews back to their criterion, the greatest being Elijah, until the last of the prophets comes, John the Baptist, the last prophet of the old dispensation, and he refers to the hierophant of the new dispensation, Jesus the Lord.

Then finally comes the glorification on the mountain. Moses, Elijah and Jesus stand next to each other in great glory, showing that all hierophants come from the same brotherhood and emanate from the same Light.

If we now grasp this whole process, the situation is as follows. Take a human being who rediscovers himself in the nature of death. He is drawn along in a cultural process the purpose of which is to lead him to insight of his real factual state of being. He then arrives at his culture criterion in the despair of this insight. He struggles with great effort to outrun his fate, forever grasping at new and different cultural methods, which invariably lead to the said criterion or crisis. This totally old testamentary cultural process can be distinguished in twelve times two aspects, which are all characterised by the individual's attempt to break free, and a corresponding hierophantic rejection.

When such a process has run its natural law related course, the human being concerned is placed before the new dispensation and the hierophant thereof comes to meet him. When the person concerned reacts, the morning of liberation has dawned.

All who enter the School of the Rosycross are called to this freedom. By this, we mean that the School of the modern Rosycross does not stand in the old system of the cultural criteria, but in the vibration of the new call to freedom.

The pupil who reacts to this call furnishes the proof, which he discovers with his culture-purified consciousness, that there are two natures, two life-realities, which are totally independent of each other and are mutually positively different to each other.

The pupil now beholds a new reality that he cannot enter, but which he can approach through the righteousness of faith, of belief. He, she stands before the righteousness and the reality of Christ, the hierophant of the new bond, the revealer of the new dispensation. In this phase, the pupil knows that the Law of Moses and the activity of the hierophantic prophets had been necessarily offered to lead the flesh bound soul to its criterion in life and that the reality of Jesus Christ refers to a wholly other different state of soul, that of the spiritual or original nature.

Only a microcosm that can ascend into the universal realm of the Christ Spirit may truly speak of 'life', and can say, 'I live, I am!' We can enter this life as a microcosmic system when we say farewell to the old nature, the nature of death, in complete voluntary mortification of the I-central self. When we stand in this leave-taking, the new life is born atomically in the manifestation field of the auric being. The entry of the Spirit atomically in the manifestation field of the auric

being is mystically designated as the birth of the Son of eternal divinity. Therefore, it is certain that the human being who has not given birth to the Son of the Spirit has no real knowledge of the one true divinity.

‘No one knows the essentials of real divinity and its lamb before they are revealed in the system. “Life” as it is meant by the holy language does not mean believing that somewhere there is a universal Spirit, but knowing, experiencing, that it is so. To know the word of truth, to know ones Spirit born in our heart and soul, means it has given inner birth to its pure offspring, the atomic influx of the Spirit, the Son, and thereby to know with absolute certainty that one is connected with the universal divine Realm. The congregation of the real Christ is built upon this rock of the actual revelation of Christ in the manifestation field of the auric being.’²

A congregation is a brotherhood. Therefore, the pupil who greets the atomic entry of the Spirit in the manifestation field is simultaneously a participant of the congregation of Christ, a participant of the Universal Brotherhood. This proves that a pupil is never called or chosen into the Brotherhood, but is taken up into it through rebirth.

Who stands in the inner certainty of this rebirth knows with us that this is the one unshakeable basis of certainty regarding true Life.

Who cannot yet experience this certainty is still immersed in the old testamentary period, in the ceaseless drive from one criterion to the other, in perpetual hope and fear. Such a human being will continue in the rotation of the nature of death until he has received the new revelation through self-mortification in rebirth.

All who are able to receive this revelation, behold it face to face in first-hand knowledge, they can no longer be at cross-purposes with each other, for they stand as a brother-and-sister unity in the congregation of Christ.

² See *Cosmic Consciousness* by Richard Maurice Bucke

XVI

The True Life (II)

In the first chapter on the true life, we ascertained that the dialectical human being in this nature order is driven in the name of God along a path of culture.

In the sense of the holy language, this way is designated as the old testamentary period. The purpose of this way of humanity is to allow it to recognize the finiteness, the limitations, the ungodliness of its state at the summit of the cultural criteria so that it becomes receptive to the touch of a new system of liberation, the spiritual order of Jesus Christ, after the order of Melchizedek.

To make a human being positively receptive to the touch of the Spirit, to lead a microcosm into the holy halls of the Universal Fullness, it is necessary to lead him or her to a more refined earthborn consciousness. The human being must 'know' his or her state of being, must 'taste' it completely. This knowing, tasting, understanding and penetrating can only be realised by consciousness.

We can perhaps overwhelm each other for some time with a torrent of words, we can cause divertissement for each other for a while in unbridled enthusiasm, raising us above our actual state of being, but this never offers a lasting result.

That is why the servants of the pre-Christian periods always aimed at a permanent elevation of the consciousness, a refinement of the cognitive faculty, before the Spirit could speak its 'See, here I am'. Therefore, you must understand what immeasurable love lies at the foundation of the Brotherhood's endeavour.

For clarification, even considering the history of the Jews literally, we can see how their journey through the desert, a journey of forty years, shows a very meandering route, a course of ups and downs, an image of a real trek. The journey of the Israelites from the house of bondage to the Promised Land is not a direct route. A straight road has not been explored from the Red Sea to the Dead Sea. And we see how the hierophants of the old dispensation accompany this peregrination right up to the last step.

When the Lord of all life sends his servants to gather the harvest, there is no forcing and no authoritative command of: 'Are you coming, or not?' But every human soul is fought for in order to save it. So the hierophants wander with the wanderers and are prepared to accompany them on their meandering and bear their foolishness, and like Moses, they cover their countenance so that the wanderers do not see their glory.

For a worker in God's vineyard, it is not a matter of entering the Fatherland oneself, but of letting the wanderers enter the Father's house. When the flock entrusted to him returns to the old ways, because the consciousness cannot yet grasp the rescuing cord, then the hierophant is ready to go back with them. When the flock stands still, he stays with it.

So the wandering path is an unceasingly new attempt, the never giving up of the task assumed, the veritable divine offering in Christ. It is in this sign that one should understand and evaluate the comings and goings of the sacred workers. They do not let go of wandering humanity for one second. They go with us through the red sea of blood desires to the Dead Sea of the cultural criteria. This is why we must first be born before we can be reborn. We must know the curse of our state in the fullest scope of our consciousness. That is the meaning of the words in 'The Grey Ocean': 'I greet you, o grey sea of life. I ever greet you, o dead sea of dialectical reality'. This refers to *The Grey Ocean* by Z. W. Leene.

Please understand that in the holy language and in the holy work, two voices speak to humanity. In the sense of history in this field of existence, the words resound from the hierophant's mouth: 'all the old has passed away; behold, the new has come!'

Has everything old passed away for us? Has everything become new with us? The old passes away only when everything has indeed really become new. So although the new dispensation, the new promise calls forcefully, the greater part of humanity still stands with body and soul in the old testamentary phase. In other words, the hierophants of the old dispensation are still fully active in guiding human beings through the red sea of the blood nature to the dead sea of the cultural criterion.

Also in the Spiritual School unceasing endeavours are made to elevate the consciousness to a positive and absolute realisation. Whoever grasps that absolute realisation is embraced by the arms of eternity in the new dispensation, a covenant that is Spirit and therefore Love, a condition in unity, freedom and love! In this state of being, one does not say: 'Have a good day, now I can go and do it on my own!' No, one stands together with all the brothers and sisters in the great field of service.

In the desert! Of course! In the middle of the horror! Of course! In a world which is no longer their own! Naturally!

When divine Love is born in the manifestation field of the microcosm, it does not let go of the works of God's hands, and accompanies the wanderers on their wanderings, right to the last step. Reborn in the unity of the Spirit and in the

freedom of the children of God, this is the Love that surpasses all understanding, and which allows it to descend in profound happiness into the caverns of darkness.

Who grasps this stands in an almost complete joy. Because forever and again it turns out that we are not left alone; that there is direction and guidance in our life; that our gross shortcomings are not counted against us. Then we understand the Psalmist when he sings, 'The Lord is merciful and gracious. [...] He does not deal with us according to our sins, nor repays us according to our iniquities'.

Great and mighty are the legions of the Light. The Brotherhood does everything to help a human being. Just like the Lord, it too descends into the realm of death to make us rise into the Light. The great periods of humanity follow each other as cosmic days and nights, as you know! Always, when a day ends, like in this era, the voices resound, 'Arise, let us go from here! Hora Est! The time has come!' Who understands this, goes, in full awareness!

Those who do not understand this, remain! Chained to the great cosmic wheel, they go to meet a new dialectical human period of development, and there too the Brotherhood takes up its calling and saving work afresh.

Do grasp however, that although philosophically there is an absolute chasm between those who understand and those who do not understand when the call resounds 'Go out, behold, the bridegroom comes!', the Brotherhood does not simply acquiesce in that momentary factual situation. There are many in the great multitude who do not understand but who associate with it in a kind of twilight state, but who nevertheless carry the actual potential for liberation in this period of humanity. This situation gives a modern spiritual school like ours its right to exist.

Although wholly focused on the call: 'Go out to meet the bridegroom!', at the same time the Spiritual School seeks to lead all who delay in the twilight valley of their consciousness to such a pronounced cultural criterion that they stand consciously on the banks of their Jordan, the river that flows into the Dead Sea of dialectical bankruptcy.

We are now at the end of this period and are entering a new phase. The Dead Sea is almost within reach. We stand at the banks of our Jordan, and while the last of the prophets raises his voice with the resounding call: 'Prepare the way of the Lord, make his paths straight', we see the hierophant of the new dispensation approaching on the other side of the river. Now an awe inspiring and bewildering wonder develops; a wonder so great and glorious, so incomparably loving, that neither head nor heart can understand it.

Referring to the new hierophant, John speaks, '...one who is mightier than I is coming; I am not worthy to untie the thong of his sandals'. Then Jesus the Lord goes to John to be baptised and plunges head to foot in the Jordan. What does this mean? When you have reached your Dead Sea in conscious awareness of standing in the dullness of this earth and thereby experience the confusion; when the I of this nature stands in the humility of self-unmasking, then at that psychological moment the Lord of all life comes to us. Grasp this well - comes to us!

Psychologically quite consistently, the candidate would then say, just like John: 'Lord, I should be baptised by you', but no, the divine labour of Love goes with us to the last inch. The Spirit of the new alliance stands with us at our Dead Sea, he stands beside us when we have reached the deepest point of despair, and he plunges from head to foot into this field of existence.

In this situation, the entire field of manifestation, enclosed by the auric being, is pervaded by the Spirit. The dead water of life is powerfully stirred, and as the divine emerges, the other one, the positive, atomic, organic principle of the New Man is distinctly born in the field of manifestation.

Then the following words become a reality: 'It was of this Spirit Soul that the Spirit of truth said: 'You are my son, today I have begotten you.'* When the pupil makes his old testamentary journey through the desert, led by his hierophants, the rejected life in him is led to a zero point, to a defeat. He goes from the Red Sea to the Dead Sea, from blood passion to a lawful end, a culmination in which the consciousness, in self-knowledge, sees and hears clearly.

That is the I-breaking, the way from delusion to disillusion! In this way the whole field of manifestation in which the personality with its aura and its magnetic fields exists, is prepared for the great day when the spiritual soul, the spiritual consciousness can be born. The spiritual consciousness, the Spirit-Soul stands unattached and free from the personality in the field of manifestation. It illuminates this field like a new sun.

This Light arises in the being as the son of the eternal fullness. On this day, the pupil knows to have really become alive before the Father, because the new Spirit Soul recognises spontaneously the eternal being with absolute certainty.

'So, this revelation of the eternal Spirit of truth calls everyone in whom it comes into being, and anyone who stands in this birth knows how it has come about.'

Only those newborn at the Dead Sea of their blood passions know what and how the divine realm is. Hence, this stands absolutely firm before us all, as an axiom: 'Unless one is born anew, one cannot see the kingdom of God.'

As long as we still live in our old testamentary period, everything is religion, art, and science, natural assimilation, provisions on the journey from the Red Sea to the Dead Sea. Necessary and unavoidable, a process that we all have to go through, a process led in part by the Spiritual School. At this stage, all reality and perfection are still beyond us.

Only when that glorious and magnificent day comes, on the bank of our Jordan River, in the region of the Dead Sea of self-breaking can it be said in relation to us: 'On that day, you will be conscious that the holy Spirit has come to you, then you will know that I am in the Father, that you are in Me, and I in you'.

Because all who are reborn in the Spirit see face to face, and recognise every brother and sister beloved with them in the eternal fullness. From the Red Sea to the Dead Sea! From the Dead Sea to eternal glory.

*Quote from R. M. Bucke - *Cosmic Consciousness* - a study of the evolution of the human spirit. Amsterdam, Gnosis, 1934

XVII

Dangers on the Path

Just as in the School of the Rosycross, time and again a glimpse is given of the path of salvation, it is also necessary from time to time to speak of the dangers on the path.

We do not refer here to the obstacles and problems that we ourselves create due to our I-centrality and self-maintenance, but to real dangers that are around us and in our microcosmic system because of our binding, our close relations with the dialectical nature-order. We are in and *of* this nature. Every bodily cell, every fibre of our being is built of the substance of this nature, and its powers do not let go of their prey so easily.

There are, therefore, dangers on the path which do not arise so much from errors of life, or from focusing on the self, but develop purely and solely through our structural connection with the earth. You must not, as the ancients did, consider these dangers personified as devils, earth-bound spirits, demons or elementals, but as direct consequences of magnetic laws operating in this nature. The earth's whole atmosphere is a complicated magnetic field in which various tensions, vibrations and radiations occur, forces which in a perfectly natural way firmly grip all life that expresses itself on earth in various forms and cause it to circulate in a rotating or spiralling motion.

The pupil who is called by the universal spirit field, who is invited to the original human life and must therefore undergo various transfigurative changes, is in fact attracted by another magnetic field, that of the immobile kingdom. The magnetic field of the Spirit is completely different in nature from that of the dialectical nature order, so the pupil is faced with the task of escaping a magnetic field to which he is wholly organically and naturally connected.

That this is not easy needs no further explanation. To escape the natural grip of the earth's magnetic field, a profound process of self-deliberation and self-activity is necessary. It involves a struggle between the pupil and the grip of a magnetic field, a struggle, so to speak, to be seized and taken up with one's whole being by a different magnetic field. This process therefore involves some very personally individual organic problems.

The glorious and sacred Universal Brotherhood has prepared several groups of those striving for universal life and several world leaders who have authority in one way or another for a new revival and a new message to the world. This new

message has been made ready to impart to humanity as from the second half of the twentieth century as a final call to all who are still able to hear. That is why we deliberately make use of somewhat scientific terms. It is with heartfelt gratitude and prayerful thoughts that we may speak of this new activity of the Brotherhood. It is provisionally only an indication, as a further study will take place later.

The message of the Brotherhood, which will usher in a new phase of the great cosmic revolution, will shed new light on the structure of the universe, on the quality of universal life, and on the inanity of material life and endeavour. It will put the axe to the artificial science we call theology and, in a way we would not have thought possible, it will completely secure the foundations of the universal teaching of transfiguration for the threefold dialectical consciousness.

When the message has been delivered and fully worked through, it will simply be between those who will and those who will not. Many veils and false appearances will fall away, and the so very tiring and exhausting work of unceasingly declaring oneself and contending with imitations will no longer be necessary. All will have to choose without hesitation for the new or for the old life. There will be no other option, neither intellectually nor mystically or practically.

The message spoken of here also bears a name. It is the appearance of the Son of Man in the clouds of heaven, of whom the sacred language says that every eye will see Him.

This appearance does not refer to a phenomenon in the sky that will last for a few hours or days, but to a process, a grand declaration of the Universal Brotherhood which has begun in these times.

All our fellow men are invited to meet the Lord when He appears. This appearance has now become a reality, and it is about this that we wish to inform you in an elementary way.

A magnetic field is a gravitational field. Such a field does not merely contain a living form within its powers, but also the nature of the form, the life that inhabits the form, the consciousness that dwells in it, the sensory faculties it possesses, cellular and organic manifestation and so forth, all these are entirely explicable from that gravitational field. The life essences and forms arising from it are entirely one with it.

If we are attracted into a certain magnetic field, and we are indeed attracted by the gravitational field of this world, then in the most absolute sense we are one with this world.

So if another magnetic force gains power over us, if our centre of gravity lies in a different gravitational field, a microcosmic revolution will be the inevitable outcome. The microcosm is then gradually severed from the one magnetic field, which means that the form, the life, the consciousness, the sensory faculties, the cell-structural revelation, the entirety of the microcosmic system, all of which is explicable from that magnetic field, start to wane, start decreasing, and a whole new other, different life comes into manifestation, with countless consequences.

In short, transfiguration develops, a process of declining and ascending, a farewell and a meeting, a process to which the School has been inviting you for years, a process before which you will be placed in the near future with an absoluteness and inescapability like never before.

Why? Because the "Son of man has appeared in the clouds of heaven"!

If you do not understand this word very well, we will translate it for you. It says that just as a microcosm can be seized, called by another magnetic field, likewise a macrocosm, a world can also be affected. We refer to this process as a cosmic revolution, and it will be this cosmic revolution, which places us before the imperative choice, either:

- as a form manifestation in a magnetic field, to share the natural and lawful fate of that field entirely, or:
- timely and emphatically to go the way of transfiguration, and thus merge into another magnetic field.

If we choose the latter way, we must accept the struggle of breaking loose from the earth's magnetic field. This struggle entails the pupil overcoming nature-scientific resistances, which the ancients personified as dangers, or for which they chose symbolic figures to facilitate reference to them. We mean that the problems of the earth's magnetism and gravitational force have always been known in the universal teachings of all times in all their aspects and their solutions.

For a particular category of seekers, the Brotherhood has recorded these problems and their solutions in a number of ageless stories. We would like to point out for you two of these stories, because they have strongly appealed to the imagination of millions of Westerners since childhood. We think here of the killing of the infants in Bethlehem and Joseph and Mary's flight to Egypt with the infant Jesus. This history is so intertwined with our imagination, its image is so evident in us, the art of the centuries has depicted the flight to Egypt in so many ways, that we

can hardly imagine that these dramatic events refer to wholly natural scientific, magnetic workings which are highly topical and still apply daily to every pupil who really wishes to walk the path.

Perhaps you know what is meant by the history of the three sages from the East. In the determined pupil, the three aspects of the dialectical consciousness elevate, and right from the start, the dawn, the east, they turn to seek the Christ, the holy star. As soon as these seeking "wise men from the east" begin their journey, they are confronted with the laws of nature, with Herod, the ruler of this world, the king of the land. That is, a conflict develops between the magnetic field of ordinary nature and the pupil's aspiring endeavour.

This conflict is blatantly obvious, because ordinary nature, ordinary life, stands in complete enmity towards the higher, other life of the immovable kingdom, a compromise is totally ruled out here.

Or otherwise formulated, when the pupil's microcosm undergoes something of the universal field of the Spirit as a magnetic force, this newly born new principle will immediately bring conflict into the system. It will immediately become a sign that will be refuted, as the messiah Isaiah says. The disturbed, natural, magnetic field, which functions both microcosmically and macrocosmically, will try to restore the broken balance, Herod will try to kill the child.

We know from ordinary nature that a magnetic disturbance produces storms, atmospheric agitation, earthquakes and the like, and what involves the macrocosm also involves the microcosm, so the contact with the magnetic field of the Christ quite naturally and lawfully brings about a forceful agitation in our life. We could denote this agitation as becoming ill.

Indeed, when the pupil seriously pursues the path, such an agitation in one's own life may result in a deterioration of what we call our health, then nervous conditions and physical difficulties are most likely to arise and it is clear that the accompanying symptoms of our nervousness include wrong actions, which can result in conflicts with relatives and others. Extremely entangled situations then weave a spider's web, so to say, in which we hang caught. Then the conflict with the earthly magnetic field becomes a complete victory for Herod, and our new beginning, our newborn child of renewal is eradicated by Herod.

This danger may become clearer to you when we point out that a conflict with the earthly magnetic fields has a very powerful effect on the internal secretion, and an incorrect internal secretion can render our activity powerless, or turn it in very undesirable directions.

Given this highly current danger, the sacred language gives us a warning which is formulated in the flight to Egypt.

It says in the sacred stories that the wise man from the East does not inform Herod any further, and that Joseph is warned in the dream to flee. We understand by this that the consciousness must be warned of the approaching conflict, and indeed, every pupil is warned when a conflict with the magnetic field is imminent. He, she is then not advised to fight, but to flee.

We hope you will understand this warning. If we fight, we will lose, or at least such dangers will develop that defeat looms on the horizon, but in fleeing to Egypt, we shall be saved from all the dangers from the magnetic impulsions.

In this regard, the flight to Egypt indicates a state of neutrality. Just as in natural science, one can make instruments insensitive to magnetic influences by surrounding them with a layer of lead, likewise the pupil, by no longer actively engaging in any way with the intended danger, but by exercising the utmost caution and adopting a wait-and-see attitude, can insulate him or herself against the intended influences.

What really matters is to keep the threefold consciousness in a perfect state of calmness and to preserve the fullness of faith received. Provided the consciousness knows what is going on, remains calm and balanced, and does not force or make itself get nervous, the earthly magnetic field can exert no influence on the internal secretion.

The threefold consciousness must sacrifice itself with gold, frankincense and myrrh for the divine gift received: the gold of the believing open heart, the frankincense of the life giving hope, and the myrrh from the purifying cup of suffering of love.

The New Sign

As founders of the Lectorium Rosicrucianum, the authors in this book testify to their connection with the mysteries of the Rosycross with several chapters devoted to the Alchemical Wedding of Christian Rosycross. The first ten chapters present an analysis of the prologue to the "Alchemical Wedding of C.R.C. Anno 1459" - a powerful appeal to all seekers of truth to actually walk the path that leads to the real life.

Further, their precise survey of human shortcomings, for example in the chapters on "The Mystery of the Blood", is highly topical and very appropriate in our times. With an astute analysis, the authors sober up any feeling of superiority toward other people and other races: "If all life received equal opportunity, all life would be capable of moving on the same cultural level and achieving everything within the framework of nature."