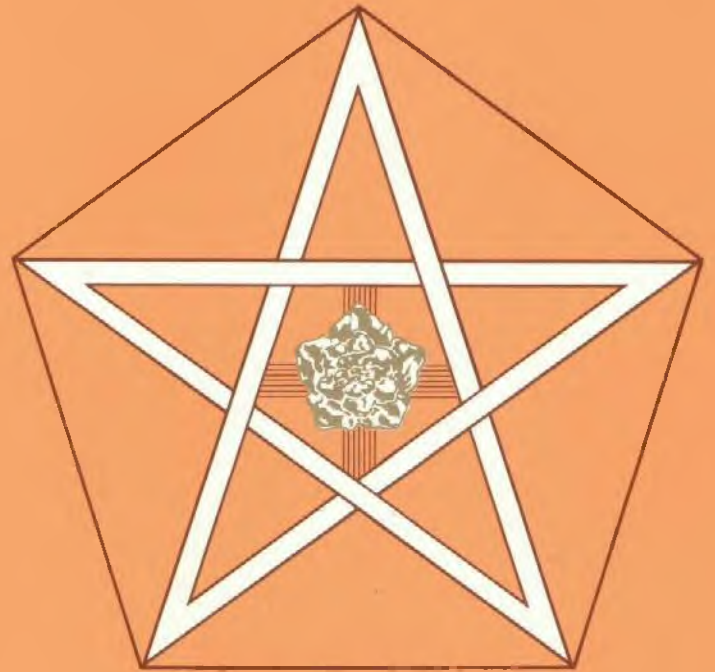


# PENTAGRAM

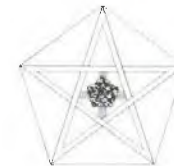
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5th Volume number 4



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LECTORIUM ROSICRUCIANUM



## JUBILEE-EDITION OF THE PENTAGRAM

On the 24th of August, 1984, it was sixty years since the work of the Spiritual school of the Golden Rosycross started. The Lectorium Rosicrucianum commemorated the fact that during this period the Work of the modern Rosycross has grown into a world-embracing School, by which many seekers have been able to connect themselves with the Light and the Power of the Gnosis and take cognizance of the universal doctrine of redemption, wishing on the basis thereof to try to realize a new being.

During the pre-war and after-war development the Spiritual School took shape. A powerful impulse of liberation spread over the whole world from out of the Universal Brotherhood of Christ, making a connection with everyone who truly longs for a liberating Life. Time proved to be ripe. In different countries working-fields arose with temple-foci, Conference-centres and other centres. An extensive literature of the Rosycross appeared, as well as periodical. Through all the different decennia the Spiritual School published periodicals to keep up the contact with the pupils, weekly, fortnightly, or monthly. By means of these publications they were connected with the doctrine of the School and informed about the progress of the Work and other practical things, like time- and place of meetings, Conferences and other activities.

### Articles during these sixty years

Together with the development of the Spiritual School its periodicals showed its own development. In the successive articles we may find something of the way through which

#### *Edited in:*

Dutch  
German  
French  
English  
Portuguese,  
Swedish

#### *Editors:*

##### *The Netherlands:*

Lectorium Rosicrucianum  
Bakenessergracht 11-15  
NL 2011 JS HAARLEM

##### *Belgium:*

Lectorium Rosicrucianum v.z.w.  
Lindenlei 9  
B 9000 GENT

Representative by E. De Keyser

#### *Printed by:*

C.V. De Rozekruis Pers g.a., Haarlem  
The Netherlands

Address for England:  
BM LR7 London WC1V 6XX

Address for New Zealand:  
P.O. Box 35.149  
Browns Bay, Auckland 10

Address for U.S.A. :  
P.O. Box 9246, Bakersfield  
California 93309

#### *Subscription rates:*

Hfl. 36,- a year

the Spiritual Leaders of the School guided their pupils. Especially via the periodicals the problems and tasks of the pupils were discussed and a new stimulance given to applicate that which had been received from the Light-power in the Field of the Spiritual School. As the Spiritual School addressed the pupils in an ever higher level, trying to raise them upwards upon a higher spiral of development, many articles appearing during those years are still very worth while and may be of great help to the pupils. The editors of the PENTAGRAM, the name of the present Quarterly magazine of the Lectorium Rosicrucianum, took a choice from the many articles which were published in the course of these sixty years in the different periodicals, in the hope that the readers may experience something of the development of the School.

We chose some of the articles and reflections written by the Spiritual Leaders, under the name of JAN VAN RIJCKENBORGH and CATHAROSE DE PETRI. They have been published between the year 1927, when the first monthly appeared under the name of "THE ROSYCCROSS", and a series of reflections from "THE TOPSTONE" under the title of "THE SUBLIME WISDOM OF LAO TSE". Between these there have been many editions, like the weekly "AQUARIUS", the pre-war one "THE NEW ESOTERICAL WEEKLY", and after the war "THE NEW RELIGIOUS ORIENTATION", "THE CORNER STONE" and the monthly "ECCLESIA PISTIS SOPHIA".

(During the period 1940-1945 this part of the exterior work of the Spiritual School had to be stopped.)

As we already mentioned, all these periodicals testify of a period of development. In order to connect the reader directly with the value of the different texts, we print every article in its original style in this special number of the PENTAGRAM, to emphasize the meaning of the sixty years' work of the Spiritual School.

We then close this jubilee-edition with the article: "THE NEW DAY", a recent service given in the Main Temple of Haarlem, placing the pupil before the actual development of the Spiritual School and its pupilship.

Editors of the PENTAGRAM.

# HET ROZEKRUIS

MAANDBLAD, GEWIJD AAN ESOTERISCH CHRISTENDOM

UITGAVE VAN HET ROZEKRUISERSGENOOTSCHAP, NEDERLANDSCHE AFDEELING

HOOFDVERTEGENWOORDIGING: OVERTOOM 534, AMSTERDAM

COMMISSIE VAN RED. EN ADM. SECRETARIAAT: KLEVERLAAN 90, HAARLEM — GIRO No.

VERSCHIJNT DEN 15<sup>DEN</sup> VAN IEDERE MAAND

The Rosycross, July 1928

## THE NEW WORLD-RELIGION

When the "Fall of man", seen from the esoteric, scientific standpoint as a deeper descent of the human life-wave into the material world, became a fact, humanity stood before immense difficulties. But the exalted Spirits who guided the unsteady steps of the childman of that time, accomplished their loving task. They were not able to straighten the dark and winding paths leading to the Path of Evolution. It was not possible to take the bitter cup full of edic. For every human being has to empty it himself to the bottom.

"In the sweat of thy countenance, shalt thou eat bread" was what was now requested. It was a new yoke put on man's shoulders. We must not forget that this Divine Law has to be understood materially as well as spiritually. Materially it unchains "the struggle for life"; spiritually it brings the wrestling for the Light. Spiritual things do not come to us by themselves. Are they not the fruit of steady work? However, help and power to persevere have always been given. Never has there been a moment that our Creator withdrew His helping Hand. Here too we meet the Law. He cannot do otherwise, because the highest aspect of the Divine Manifestation is the will, inspired, nourished and carried out by Love.



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There are those in our present time from whom we can say that love for their neighbours has become a second nature to them. They made themselves one with it. Kicked, slain, deceived, disappointed, it does not harm them. They know that at the end Love overcomes everything. They consciously applicate the Highest Law, because they cannot do otherwise. It is the Law of the Universal Love through which they prove to be already much advanced upon the Path of Evolution. They demonstrate their Divine Origin in a wonderful way.

The religions for the different races were given to mankind from the very beginning of the human descent into matter, to drive humanity as fast as possible to the ultimate aim that must come. The religions accompanied this human development. First man was ruled by the whip. Fear for the results kept him from the worst dissipations. Fear for a revenging God who said: "I am the Lord, your God. I am a revenging God". With other words: "Beware of my wrath".

Afterwards came the group- and race-religions which, together with the revenge of the wrathful God already bring to the fore the altruistic idea of "a material reward", as a stimulus. "A land of milk and honey". The best of the brothers of that time became very old.

The Race-god helped his people to liberate themselves out of the hands of the Philistines. But lo, if man surpassed the commandments given to him, the Lord became furious in his wrath and beat him with a firm hand. "In those days there was much woe and mourning over all Israel".

But also in these race-religions there was an undeniable evolution. Many exalted philosophies guided man upwards to an ever higher level. Strong arms raised the labourers constantly out of the mud, out of the dangerous swamps of vice and egoism. At last the time came for a new religion. Sufficient people had reached the level to be judged ripe to gain a greater vision of the Divine Plan. Christ came and taught His followers about the Heavenly Kingdom and the glorious future of a concrete state of being. He taught them about the Great Kingdom of Love, about the wonderful task of every human child to love his neighbour like himself. He taught them that there was only **one** God, viz. the God of all children of men. He taught them that

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there was only one task to be fulfilled, viz. of a totally unselfish service as the keynote of existence.

He gave them faith instead of fear, self-sacrifice instead of revenge. To race, people and groups, He taught that every man is a Child of God, a brother and a sister. He founded in principle the great world-Kingdom of love and happiness which will one day arrive. Not a Kingdom of a thousand years, but an eternal Kingdom, strong and irresistible, because it rests in God's Hand.

After Christ the world will not see another Teacher, greater than He, nor one who will be like Him. The Christian Religion is the Highest up to this moment, be it that the esoteric aspect of this religion, which is still hidden for most of humanity, will be taught in the times to come. And it is this which is the task of the Rosycross-Society, to bring this esoteric Christianity to humanity as a preparation for the return of Christ and also to indicate the Path of Initiation which is unveiled by the Esoteric Christianity and which pushes the pupil upwards to a path beyond the level of evolution. This is the unspeakable mercy of being able to rise upwards upon that Path, to be able to serve mankind.

The world of today awaits the world-teacher. Poor men. Surely the world of our days does need teachers. It is highly necessary! But it needs teachers of the deed! Men who do! You will recognize them by their actions. Do try yourself to become a teacher through an uninterrupted striving for the upheaval of the human life-wave. Be as one who serves. Be like Him, Who had no place to lay down his head. Do by deeds! Which ones, you may ask? They are to be found in the consequences of Christianity.

The Christian Religion is Universal. It is a negation of every race- or group-spirit that divided men in hostile partitions, armed with canons and gases, with bombs, flame-projectiles and aeroplanes, applicated by economic and social systems which point back to the most animal egoism of former times. Do not expect any salvation from those churches who tolerate the actions of this degradation. Do not expect your salvation from world-teachers. Realize your own salvation and accept

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gratefully the indications of teachers of the deed. Preach the Gospel and cure the deceased. Christ thought nothing of descending from the blessed spheres into the darkest-ones of our earth, sacrificing Himself for the liberation of our life-wave. Many of His followers though nothing of sacrificing themselves totally for the suffering of mankind. Go and do the same!

(From: The Rosycross, July 1928)

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2e Jaargang No. 3

12 Juli 1935



# AQUARIUS

Weekblad tot verspreiding van Christelijke Esoterie  
en daaruit voortvloeiende cultuur.

Verschijnt iedere week - 10 cent per nummer  
Nadruk verboden

Aquarius, July 1935

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## THE FLAMING FIRE

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"I came to cast fire upon the earth; and would that it were already kindled! I have a baptism to be baptized with; and how I am constrained until it is accomplished! Do you think that I have come to give peace on earth? No, I tell you, but rather division; for hence-forth in one house there will be five divided, three against two and two against three".

(Luke 12, vs 49-53)

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When the neophyte of a bonafide Mystery-School looks out over the wide earth, he sees in holy amazement how God's work is executed. Millions of yellow golden flaming peaks of the tremendous Spiritual Sun reach the earth over the whole of its surface, and their touch is like an explosion. The holy aura of the planetary Spirit embraces the earth in a fiery embrace and in many a place the flames rise upwards towards the heavens.

"Do you think that I have come to give peace on earth? No, I tell you, but rather division; I came to cast fire on earth, and would that it were already kindled!"

In this way this part of the Gospel of Luke speaks to us of the flaming fire and you have probably understood this fire-mystery to its full extent. I can just say aloud what lives in your heart and is built up in your soul. For the Omnipresent Spirit spoke to all of us.

"As the white-glowing sunfire  
I descend unto you,  
I come to bring the fire into your heart,  
I throw the flaming torches of the Divine Fire in your  
mind, that matter may perish in the flaming feast."

The philosophy of the Rosicrucians, the marvelous conception of esoteric Christianity, explains to you the Fire of Christ and its task in this world. It is the purifying Gospel of Aquarius. What does that mean, Aquarius? It is the symbol of the perfect man, the super-man, of man in equilibrium. It is the symbol of an equilibrated world, in which man lives in conscious peace, friendship and equivalence. And therefore Aquarius is revolutionary! It will break with the old and mouldered things - it will burn down the wrong and devilish things - it will purify the lower and perverse. World and man must be baptized, re-baptized to a new world-order, to a better society - to a more logical structure. "It is a baptism to which I have to submit myself, but how much I am afraid until it will be over".

Do you understand this? It is a baptism to which we have to submit ourselves, a process of re-creation, a deed



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"Absorbed in meditation man stood before the Mystery of the Fire.

He saw the many-coloured pointed tongues winding and twisting.

He observed how the curtain of fire stood waving and vibrating in the still air.

He heard the hissing and growling of the fiery serpents and saw how the sentence was executed inevitably.

Matter submerged in the flaming feast.

"I came to cast fire upon the earth", speaks the omnipresent Spirit.

"That matter may perish in the flaming feast".

Matter - is everything crystallized.

It is the process of coagulation, the incrusting and armouring.

It is prison and the strait-jacket.

Therefore the fire-gods spit out their glowing lava-streams, that matter should perish in the fiery judgment.

Absorbed in meditation man stood before the mystery of the Fire,

before the blazing fire in his own being.

He recognized the Divine Fire, he saw his Lord - Christ; and the Lord spoke and said:

"I came to cast fire on earth, and would that it were already kindled."

For the fire, burning in many a heart, is the unholy fire.

It is the red fire of the lower passions.

It is the flaming teeth of the dagger of natural needs.

Matter is the crystallized fire, which blinks and fades in the golden Sunlight.

"I came to throw the golden Sunlight on earth, and would that it were already kindled".

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which we have to fulfill in our own being, individually and collectively, as man and as society. The re-creating fire is there - the possibility is there - the Light radiates, and how much do we all wish that it were already kindled; how much afraid we are until the creation will be fulfilled. For we know, when we reckon with reality,

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that when we do not speculate like we do when saying "it will come some day", that the pure fire is still latent in most of mankind, and that there is a resistance against the Aquarian-revelation in every way. Man clings to his blood-passions, his egoism and his primitive state of being, and therefore the lower man and world must be broken up.

"Do you think that I have come to give peace? I came to bring the sword". The true spiritual Fire does not accept any compromise, it turns against everything that is partly and uncomprehended. Therefore the separation came to existence. It is the task of every man to cultivate that which is perfect in himself, for the ideal still exists as a broken reality in the hearts and heads of humanity. The inner revolt must awaken. And it will only do so when the inner struggle has been fought up to the full. Out of the separation the unity must be revealed. The aspect of that fight in the life and the development of the pupil on the Path is strikingly and clearly shown in this part of the Gospel of Luke.

"For henceforth in one house there will be five divided, three against two and two against three".

You will understand that this quotation must not be understood literally. There are not always five who are divided in a house. Sometimes more, sometimes less. But more or less, the effect remains the same. The number can leave us totally indifferent, when five or six are living in disharmony. The literal exegesis is very banal. It is therefore the esoterical explanations which must help us to discover the truth.

You should see your personality in a house, the house of your mind. In that house there exist five possibilities, five powers, five developments. And this fivefold being is symbolized by the pentagram, the five-pointed star above the cross.

The cross is not just a religious symbol of the churches. It has many different meanings. It symbolizes among others **man**, and in man his pentagram must be developed. The fivefold development of powers is demonstrated when the neophyte mounts the Path of Mercury.

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You may know that Mercury is symbolized by the number five; the Path of Mercury is the Path of Initiation. As soon as the inner Christ speaks to us: "I came to cast fire upon the earth" and "I have a baptism to be baptized with", as soon as we see something of that fire and experience how it takes hold of us, we have put the first step on the path. The Fire will be kindled.

There exists an ancient saying about the Truth: "Those who have seen the Holy Fire must die". They must die as to their lower nature. They must break out of their crystallization. And therefore, after having taken the first step on the Path, the second step must be taken, for the inner voice speaks again: "Do not think that I came to bring Peace upon the earth and into your being. No, I tell you, but rather division".

Many people think that as soon as the fire has touched them, inner rest and perfect peace may descend into them. But this is impossible, for they must totally break away from their lower nature. The division, the inner struggle and the inner cleavage are the characteristics of the probationary pupilship.

The struggle will be heavy, the path immensely precipitous. Three against two and two against three they will be divided. There are two developments which mark the pupil of a Spiritual School. There is the development of the head and the development of the heart. The revelation of the mind, the development of real knowledge; and the development of pure feeling, the capacity of love. Man is endowed with two capacities as the basic points of the pentagram. The pure divine reason, or the higher thinking-capacity, and the perfect, impersonal, universal love.

When the pupil develops this dual state, not as a theoretical value, but as a practical reality, he develops the threefold soul-qualities and becomes the super-man, the Jupiter-man, in whom the pure goodness is developed to activity. It is the man from whose head the flaming Fire can be seen, that is the upper point of the pentagram. The trinity and the duality have been connected unto a quintuple, and the personality is alight and radiating like a pure white cross.

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But before this comes to existence the path of division has to be walked. An immense struggle has to be fought. All powers must be concentrated. Soul-qualities can only be begotten after important processes of purification. He who possesses soul-quality has known struggles and suffering, and deepest sorrow. All kinds of imperfect powers have passed through him. And at last something of the heavenly Fire will be kindled in him.

The emotional soul, the mental soul, and the soul-of-consciousness, the three higher points of the pentagram, manifest themselves in the aura of progressed man. The struggle of two against three, however, has to be fought in a different way. You may see it as the duality of the positive and the negative, the radiating capacity and the susceptible capacity; the creative and the generative principle. Thus applicated the threefold ego, the threefold mind, develops experience in the nadir of matter, awakened by the Christ-Fire, the white Rose on the Cross.

By this one can understand the struggle between the duality and the trinity in manifold ways, and he or she who knows this struggle knows that for him or her the fire has been cast upon the earth, that Christ has come for him or her to awake them from the grave of the lower self.

"I came to cast a fire upon the earth", the omnipresent Spirit speaks. I descend unto you as the white-glowing Sunfire. I come to bring you the burning in your heart, I cast the flaming torches of the divine fire in your spirit, that matter may perish in the flaming feast".

(From: Aquarius, July 1935)



# AQUARIUS

Weekblad tot verspreiding van christelijke esoterie en daaruit voortvloeiende cultuur.

Redactie en Administratie: Hedastraat 36, Haarlem Girono. 109100 (ten name van de Max Handel Stichting)

Abonnementenprijs: f 1.30 per drie maanden. Losse nummerververkoop 10 cent. Voor crisisslachtoffers speciaal tarief.

Doel en zending: Goedheid — Waarheid — Gerechtigheid.

Aquarius, April 1938

## RESURRECTION

The idea of Resurrection is one of the most difficult parts of the Christian Doctrine. When we ponder over this subject we must well understand that it does not refer to some miraculous belief. It is not some sort of magic, or a miracle that once upon a time happened in the history of mankind. Belief in magic is an unworthy topic for a positive man who has the capacity to think and feel and who possesses consciousness. Resurrection must be founded upon reason. Primitive man is a negative bungler, who believes in miracles because he is not able to understand. This man is lost because of everything that happens without being able to comprehend the things. Thinking man is more advanced because he has learned not only to see things as they manifest themselves, but also to comprehend them. For him the doctrine of resurrection becomes an absolutely scientific necessity. For the thinking man it is just a confirmation of what he already know for a long time. One man remains at establishing the fact and becomes a slave; the other breaks through to comprehension and becomes an enlightened one.

The doctrine of resurrection is not only that God is the Conquerer in Christ, Who arises from the dead, but it also means the victory of the Divine Consciousness over nature, which turns into a symbol when Jesus, the man born of men, arises from the death of nature by receiving the Christ, Who is God out of God.

This event means more than a conjuring trick of God. It means much more than a miracle of two thousand years ago. It is an event of the reason. It is of the highest order. The historical event cannot make us happy, as we are men struggling in matter.

The common people of this nature only recognize in the resurrection the feast of the re-vivification of nature. And this they celebrate sometimes in an exuberant way. Death passes by, there is no death. For the primitive Jews this fact even became into a national feast. And the primitive western man is not more advanced, for he does not see either in this feast more than a bubbling new energy, renewing everything to new life. The plant reacts through a faster circulation of the sap, the producing of new leaves and a higher state of natural consciousness, as everything evolves.

It may also be the stronger impulse of the radiation of the sun in which the feast culminates, when our attention is focussed upon the signs in heaven and we discover the laws of creation in nature. It then becomes a tide of love, a dynamic impulse which cosmically penetrates into the earth, giving new life to everything.

However true and sure all this may be, it remains just the resurrection of nature; but the true Spiritual Resurrection surpasses all this by far. The real Resurrection is much more elevated because the definite Victory is meant by it, not as a yearly return of nature. Of course this too is included, but when we remain tied to the things that return outwardly, it becomes a tide of love, a dynamic impulse which cosmically penetrates into the earth, giving new life to everything.

However true and sure all this may be, it remains just the resurrection of nature; but the true Spiritual Resurrection surpasses all this by far. The real Resurrection is much more elevated because the definite Victory is meant by it, not as a yearly return of nature. Of course this too is included, but when we remain tied to the things that return outwardly, it becomes tiresome.

No, the definite Victory over the death of nature takes place in the deepest point of nature. Death passes by, but the necessary return into incarnation causes that death returns as many times as man incarnates. The real Feast of Resurrection does not refer to the sorrow that returns



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again and again, but of the definite Victory over death. Dear friend, why do we need Christianity? We do not mean karma and reincarnation, or even the cosmical principles of love. Have not many religions taught this already? For this we do not need Christianity, for this was already known by the Buddhists, and before them by the Brahmans.

Christianity calls the doctrine of Resurrection a "POWER". Not just an "event", but a "POWER", viz. the power of a Divine process, which touched us when God created us as to nature, and it touches us again when God will re-create us; it touches us through the Resurrection when God will triumph over nature, definitely. God, our Creator is crucified in human nature, and through our wrong reactions to the Divine Law, it has made us and God into a cross. Christ continues forming this cross for everyone who is willing to react upon it. He can give him the power to arise from this cross and liberate himself. When this has been fulfilled in our own being the cry of triumph is heard: the "Consumatum Est" - "it has been fulfilled".

Jesus, as man out of man, the "First of days", receives the Eternal God out of God and accepts the struggle in himself, so that at the end He becomes the Conquerer in Christ and triumphs through Him. When He has liberated Himself from matter, which means: when he has overcome nature, and has spiritualized the matter of his body, he shows His five wounds. They are the five places where the higher vehicles are connected with the personality. It is this process which can be realized by the pupil of the Spiritual School.

Just like Jesus, Who reached His aim through the Christ in Him, the pupil of the Western Spiritual School will also be able to reach this aim through the Christ in him, not after death, but during his life, and definitely.

You may now understand, friends, what is meant when we speak of Christ-in-us. Certainly not the knowledge of His teachings, neither the study of cosmical laws, nor the analysing of difficulties found in the bible, not even in an esoterical way. All this you do not need to receive the Christ. Christ-in-you makes you different from the common man, it makes you more radiating through goodness, truth

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and righteousness. It makes you unto a fighter against your lower nature. But not just that. It makes you unto a conquerer from day to day. Too many students remain standing in their fate and do not dare to enter this struggle. It may be seen from them. It may also be seen from those who have received Him and who offered Him a place within themselves. Without Him you can do nothing, even if you would have the knowledge of the whole world, and would possess the magic power of the world, it would be of no use; you would remain chained to the earth with your karma and reincarnation, and you would never be able to celebrate your resurrection.

Without Christ we remain marked with the image of Adam, as Genesis 5 says. Adam is humanity, as you may know, who begot a son after his image, which means: after nature. Do look at this text. But when Christ is manifested in us, we will be reborn after His Image, and become conquerers after the Spirit. Adam is the man who is fallen in matter and nailed upon the material cross through karma and reincarnation. And his son, that is "life from his life", remains marked after his image. But who ever receives the Christ, is liberated from nature and re-created after the **New Image**. That does not mean a continuation of all that is earthly, but a liberation from it. That is the glory of the Feast of the Resurrection. The liberated Soul then goes out in total freedom, not just now and then, or only after death, but he will be for ever released from karma and the laws of reincarnation. Liberated for ever, and therefore able to serve and become a bearer of the cross, until everyone has reached the aim. Then we do not just experience the resurrection from the dead as a belief in miracles, or as a supermagical art, but as a scientific necessity to which every soul must one time arrive, under whatever name it may be called, for without Christ we can do nothing. The shadows of death are then wiped away. The limitations of birth have passed away.

It is the fruit of many generations, of much misery, and many, many nights awake. It is the triumph of our realised aim, firm as a rock. It is the fountain of joy which will satisfy worlds and guide them to the true knowledge, born from the Eternal, Wise as Heaven and deep as the sea.

(From Aquarius, April 1938)

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## VESTA

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Vesta, as it was called by the Romans, was known by the Greeks by the name of Hestia. The myth of Vesta was a fire-myth. The Goddess is shown with a torch in one hand and a sacrificing dish in the other. Both of these symbols have a great significance, in which we may enter afterwards.

Who was this Hestia or Vesta? She was the daughter of Chronos, the God of Time, and of the Goddess Rhea. About Rhea there is not very much known. Sometimes she is confused with Phygiese, who is the Asiatic Goddess Kybele, sometimes with the Egyptian Goddess Isis. This proves the truth of our teachings about the Greek-Latin period which was preceded by the Chaldean-Egyptian period, which last one had its predecessor in the ancient Persian culture. The religions of the different periods merge one into the other and it will not be difficult to see that the worshipping of Rhea can be found as well in the Egyptian as in the Asiatic period.

Vesta, the daughter of Rhea, was highly respected, especially by the Romans. She was called the Goddess of the house, of the fireplace. She represented the sanctuary of peace and righteousness and the source of all happiness and wealth. It was at the fireplace that the lord of the house celebrated his sacrifices to this Goddess. The fireplace therefore was also the altar. When this altar was initiated it was always the centre-point as well in the family as in the city, where the Temple of Vesta always stood in the centre.

But the worship of Vesta was not just focussed upon that which lived in the family and in the community, but one saw in the Vestal sanctuary the shadow of the great, holy Fire in the centre of the Universe. A veil will be lifted for those who have ears to hear.

In Rome, as long as the kingdom was ruled by kings, the Sanctuary was therefore situated near by the royal palace, and also after the destruction the sanctuary remained there, because one wished it placed in the heart of the

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city. Vesta was served by six priestesses, the Vestal maidens. Six is the number of Venus.

The Vestal maidens were chosen from the eldest and most distinguished families. It was regarded as a great honour for the family when one of the daughters was accepted for the service of the Vesta. The Vestal maidens were highly honoured and treated with the greatest respect. As long as they served the Goddess they were not allowed to marry. They were obliged to keep the Vestal fire burning, for woe to an unattentive priestess by whose fault the holy fire was extinguished. As punishment the guilty-one was buried alive in a closed room. The fire could not be kindled by human hands. By means of sun-glass the holy fire had to be kindled again. Thus the sun-power was used for the purpose. All this has an occult meaning and it is amazing that this deeper meaning totally escaped so many scientific seekers, and those who study the old mysteries. Immense sources of knowledge are opened to those who are esoterically disposed and are able to penetrate deeper into these lofty words of a very wonderful and poetical background, and the greater will be the respect for them who made all this knowledge unto their own, even putting it into an imperishable garment.

These values have defied the storms of the ages which have thrown down and swept away what once seemed imperishable. Thus these myths and legends still radiate as much as in these days when they were given man by inspired seers. The Sun-or Fire-myths of Vesta have not lost any of their radiation for those who are able to approach them in the right way.

We are therefore connected here with the Fire- or Sun-myth. The sun is the symbol of the Christ-power. In the senior-course of this year we already discussed that the Christ-power influenced man via the Christ-Hierophants. These same Hierophants influenced what we will call the literature of the fifth period. But the oral transfer will also have done its work. We have seen that the Vestal Fire was seen as a shadow of the great central Fire which forms the centre of the Universe. This must be regarded as an indication to the second aspect of God, the Christ. At the Vestal Fire there was no image of



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the Goddess, for she herself was seen in the fire, in the pure flames.

What does this mean?

Man as a microcosmos is the shadow of the macrocosmos vehicle of the Creator of our solar system. Therefore we ourselves are the Temple of God, in which God Himself lives. Or speaking in the language of our myth, we are the **Temple of Vesta**, in which Vesta, the Divine Flame, is present. If this fire of Vesta is burning is a question we now will answer.

We already know that the Goddess is served by six maidens, priestesses who have to maintain the Divine Fire. We all know that the number six indicates the love-power which keeps the fire burning. How do we keep up this fire? We should not have to explain this to our students. But in order to create a pure image of the fire we will approach this question in a different way, by asking our students: "How will you bring the inner Christ in you in life?" In our Ritual of the Service the immediate answer follows: "By trying to live this Great Path, through the recognition and annihilation of the evil in us, in His Power, and by fulfilling the cosmical law. He who is the greatest of all, let him be the servant of all", and everything that follows afterwards. This indicates the self-sacrifice, the totale service of man, which does not consist in subscription in different lists, (how many times has this been told us). It does not mean the buying at the door of all kinds of worthless things, or the bringing around of the leftovers of meals for some poor creature. But it consists of a real participation in the sorrow, the troubles, worries, the ignorance and the sins of our brothers or sisters who are less gifted. It is the same thing which we repeat again and again, lest you forgot it. It is up to you to assimilate it or not.

Everyone is a Temple of Vesta, the pure, holy one. And with regard to this we need only to make you remember the words of Paul: "Do not you know that your body is a Temple of God?" And in this Temple we must kindle the Fire by means of six priestesses? No, for the kindling will be fulfilled by Christ Himself just like the kindling in the Sanctuary of Vesta, when it was done by means of a burning

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glass, or by the application of the Sunpower, (which is the Christ-power). In us indeed the Christ-power is present as a latent spark. The way in which it burns depends, however, totally upon ourselves, and we must state, alas, that this little flame is smoking and flickering as an awfully small oilwick, so that one often doubts if the flame is there. And this flame can also be extinguished.

Here we must give you a warning. When we do not urge our Vestal maidens to stay at their post, the chance is great that the Christ-Light in us will be extinguished. For if we do not keep the Christ-Light in us burning, if we do not feed it with the oil of true love of our neighbours, if we surrender ourselves to an egocentric attitude of life, then we open ourselves to the extinguishing of the Christ-flame, in spite of the six priestesses we do possess who are ready to maintain the holy fire and make it blaze up into a shining, flaming glow.

Who are these priestesses? Five of them are well-known to us. About the sixth we will speak afterwards, for it is our task to develop a sixfold power out of this fivefold power, which will make us into mighty-ones who carry the Seal of Salomo, that is the double triangle, the symbol of the united fire- and water-power, in which desire and form have become one in the right way. The five priestesses, our own Vestal maidens, are our senses with which we observe what happens around us in the three-dimensional world. And out of these five priestesses, these servants of the three-dimensional bondage, is developed the sixth priestess, if we are striving to make our body unto a true Temple of God. This sixth priestess brings us out of the limits of the three-dimensional world into a wider horizon of the fourth dimension.

Thus we recognize in this sixth priestess the sixth sense, which will be the possession of all of us in the new era. This can only be developed by true pioneers of this time, through a total self-surrender, self-forgetfulness, in a total service to mankind. However, we do not by any means use the five other priestesses of Vesta for the real purpose for which they have been given to us, viz. by clearly observing the things of this troubled world. We still see everything as it were through a mirror, by a



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dark reason, because of our partly crystallized seed-atoms. And because of this the Christ-powers cannot enter into our being.

For how do we use our senses? We should see them as instruments which we have to cultivate in a higher sense. By our senses we see the material things. But though these instruments are of great value, for by using them in the right way we may come to a better understanding of the material world in which we have to go through our experiences, they will have a still greater value when we cultivate them in a higher sense, using them for spiritual perfection. But alas, we must emphasize that this aspect in most people is still very poorly developed. For how cruelly do we misuse these wonderful gifts. One of the greatest of this is our sight. A poet of old, alas unknown, "Jan van Beers", wrote about the light after he had been cured:

"Light, what is Light?"

Depth of the heavens, depth of the seas,

Oh, Thou earth, do answer me, answer me,

What, what is Light?"

It would take us too far to take up this poem to the full. However, this man knew by experience what the value was of the power or the loss of sight. But we, who maybe did not have this experience, how do we stand towards this gift of God? Do we use our eyes sharply to observe our fellowmen, by which habit we do make the wrong and laughable things greater, and belittle the good and nice things? Did you ever have the misadvantage to go to a mode-show, and see the stingy looks of a vulture of the ladies present, looking at the parading, fixed and hip-swinging doll they call a mannequin? Have you observed the eyes of men and women gliding over the body of a young girl or woman? And have you felt the eyes of the women as a daggerstab, not to speak about the looks of the men?

In this way and many others the sight is prostituted. And still! What a worthy use could be made of this gift of God!

We do not just mean that our eyes must be made to observe the wonderful creation of God, but we can also use our sight in a different way, viz. when we possess a pure eye for the sorrow and misery and the awful things around us.

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Thus we may discover that we too are guilty of this degeneration. If this comprehension enters deep into our being, so that at that moment we may for the first time start trying to make the right use of our sight and no more prostitute this priestess, this vestal maiden.

And what about our hearing? Do we not use this also too much in a wrong way?

Is it not often our first question when we visit our friends: "Is there any news?", by which we would like to hear some sensational news! Are we not often listening to gossip and do not many of us have their hearing misused by listening to dirty talk? Or do we use our ears for that which happens around us, clearly awake? Do we have enough patience in our daily hasty life, to listen to good music or a beautiful lecture? Or are we just interested in the syncopical lamentations of hot-jazz? Do we give ourselves the opportunity to listen to the heart of the world? For there also we may hear the sounds of melancholy endless and unbearable sorrow!

We also possess a smelling organ. Do not think too little of it! In what way are we using it? Do we like to enhance it with exotic perfumes, in order that our own inner dirtiness may be overwhelmed? An old, very orthodox lady once said, that if people could smell our sins, they would certainly take another way. Is this a bit too sharply said? Certainly, but it also contains a great truth. Of the more advanced it is said that they have a good smell. He who is able to observe these things therefore possesses a different smelling organ than he who uses it only for the smells of the kitchen and the table.

To put it in a different way, do we not like to poke our nose in another one's business? We are also able to develop this organ on a higher level, through the purification of our life, thus closing our smelling organ to all lower things, using it only when the lovely perfumes or our spiritual sacrifice arise towards the Lord!

We also possess a tentacle, which finds its culmination in the hand. This organ too can be misused in all sorts of ways. Just look at the ladies during a sale, how they touch the materials with grasping hands, how they push

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each other aside to be the first. Also in this respect man and woman are not different. Still, this organ too can be transferred when we make our true feeling grow into something beautiful and harmonious. The hand is an utterly fine vehicle, in which especially the fingertips culminate. If you study the hands the character of the owner will be revealed immediately. Developed man grasps for the higher things. The grade of development can also be proved in the hands.

The poet of the Psalms says: "Mild hands are of eternity". The mild hand is also the blessing hand, and in the gesture of blessing lies the sacrifice, the sacrifice of the greatest capacities, which are those of soul-quality. He who possesses the true hand has cultivated the true feeling-organ. Such a man is not focussed anymore upon the lower thing. He will transform the lower knowledge into a higher octave, aspiring to that to which Paul refers when he says: "Not that I have already obtained this or am already perfect; but I press on to make it my own". This is aspiring for the calling of God. In this way the Vestal priestess may lead us to the one aim.

Thus we have now reached the fifth priestess, the taste, which is to be found in the tongue. And the question may now arise: "How is it possible that the taste can be compared with a Vestal maiden?" Still, this sense may become a servant, if only we cultivate it in a higher sense. We must, however, ascertain, that all these servants appear to be hard mistresses, who tie us to the lower desires. Are we not able to cultivate these divine gifts in a higher or a lower way? And the lower desire does especially culminate in the taste.

It is the taste that often forces man to make of the meal the most important hour of the day. Do think of the fact that every happening in political and official life is celebrated by relishing a good glass of wine and a gala-dinner or supper, or a "dejeuner dinatoire", or whatever name one gives to these things.

There exists a saying, saying: "The way to a man's heart is through his stomach". Does this not say enough? Of course we, as students of the Rosycross, must choose our meals with care. You may think in this respect of our Brotherhood-meals, which spread such an elevated

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atmosphere. But let us beware of making our meals into the hour of the day. There are already enough wrong habits in the world, for example in the meals for the dead, as well as by the eating- and drinking-festivals which are degenerated into taking mixed cocktails savoured under the "decadent" music of hot-jazz.

Still, also this sense has a higher aspect when we develop it in the right way. Then our taste is not settled in the tongue or the nerves of taste, but it will be directed towards that which ennobles, that which is lovely and beautiful. Also in this respect the Rosicrucian student must learn to transmit the lower desires.

Let us turn for a moment to something different: James speaks of the tongue as a small member. The tongue is the seat of the taste, but also of the speech. It is the speech which elevates us above the animal. We learned at school: "The speech is the capacity of man to participate his thoughts with others". "No", says the notorious Talleyrand, "speech is the capacity of man to hide his thoughts". He then accentuates the words of the apostle. James: "The tongue is a fire. The tongue is an unrighteous world among our members, staining the whole body, setting on fire the cycle of nature, and set on fire by hell". It would be of great advantage if this letter of James was learned by heart, to make these words burn in the hearts of our students.

The divine gift of speech may make us into creators, certainly, but it may also cause satanic actions. For has not the evil way of talking become a habit in most people. One does not even think of it anymore as bad. Therefore, because we became so much used and accustomed to it it has become an uncontrollable evil that indeed is kindled by hell. Therefore, reading this letter of the apostle, we should not just think of a mantram spoken by a black magician, (though it is indeed a strong form of Saturn), but all of us have to learn to guard our tongue. "Not what enters the mouth pollutes us, but what goes out of it". We are able to curse man with our tongue, but we can also praise God with it. Let us not become equal to the world in this.

We have seen that we have to start an enormous fight within ourselves, if we really wish to make our five



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senses into priestesses of the sanctuary of Vesta. We should see them (to speak once more with the apostle James) as the perfect gift of the Father of the Lights. For if we put ourselves in this struggle, we may as a result of the right use of these priestesses, arrive at the development of the sixth Priestess, the most important one.

About this sixth sense much has already been spoken, but it will be necessary to put it again before our eyes. For this is not the gift of negative clairvoyance, which instead of a gift many times turns into a curse. For the unhappy person will not see and receive the true consciousness of the spiritual words, but he will see the world of appearances, thinking it to be the higher reality. This certainly is not the sixth sense!

Still, we are able to develop this sixth sense, even if we cannot describe it because of our limitations of the three-dimensional things. We are not able to confront you with the four-dimensional world, but we can give you some indications of the way in which you have to develop this divine gift.

Then try to see it as the Vestal Fire or Vesta itself. For it is the pure Vesta itself with which we are confronted as the unselfish love which burns away everything false and untrue. For Vesta is represented to us with her attributes, the Flame and the Sacrificial Dish. These two are unseparably connected because they represent the conditions which lead to a higher or sixth sense. For the one cannot be separated from the other. We can never become bearers of the Torch, if together with it we do not give our sacrifice. Therefore without the sacrifice there can be no bearer of the Light and without the Light there is no sacrifice.

However we may see it, we have to develop both principles. For they are the shadows of the so well-known lines of heart and head. When we meet the Light, viz. the development of the inner Christ, then together with this goes irrevocably the demand of self-sacrifice. He who is a Light-bearer of Christ is also a bearer of the cross, a living sacrifice for Christ. And he who accepts the sacrifice of the cross does also develop the dignity of the Light-bearer. See therefore the task of the divine Vesta, the Virgo Lucifera, represented by the pure maiden.

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And now it is up to us to fulfill this task and become real Light-bearers, as well as bearers of the cross.

It sounds so beautiful to be a Light-bearer, but what is requested from us before we have become a cross-bearer for the sake of Christ? Because this asks the entire man, the total self-sacrifice, the descent into the nadir of matter, planting the feet of the cross in the midst of this muddy pool of the world. Which means the acceptance and realization of the principle of the deed. It means emptying oneself for Christ's sake, and for your neighbours. But through the power of self-maintenance we are still so strongly captured, that together with breaking loose from the shackles it means an immense sorrow we have to accept. This emptying oneself for Christ's sake means a total self-denial, and this is a rather unhuman task for natural man, and cannot be fulfilled without Christ.

However, He goes with us in to the nadir. He goes with us in and also **through** death. If we have the courage to fulfill this venture in perfect humility we will also be able to realize it in and through the Power of Christ. For he who accepts Christ, also experiences his own smallness. Without Him we can do nothing and we certainly cannot fulfill this most difficult task of all without Him. But when we have developed this right attitude of life, when we have for a moment experienced the sorrow of the world in our own being, when we do loose ourselves to find ourselves again in our neighbours for the Will of Christ, we will also be ennobled to raise the cup of the grail with our own hands. Then we will also be able to raise on high the shining Torch in the darkness of this world. He who fulfills this offers all he possesses, all his priestesses of Vesta, before the Altar of the service to mankind. To this way the Leaders of the Rosycross Society calls you. Let us bring our sacrifice then to Him who renews everything if we can decide to bring this sacrifice. Because together with all the tensions of these times we can and may still believe in a Glorious future where God's Kingdom will be realized on earth.

We profoundly hope that our Rosycross-students may be found prepared to this task of heads, hearts and hands; it is the task of Goodness, Truth and Righteousness.

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Let us then kindle in our houses as well as in the world the Holy Fire of Vesta and through this our self-sacrifice we will raise the Torch in our hands, that it may radiate in the darkness of this world.

(From: Rosycross series nr. 2 February 1939)

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7e JAARGANG

26 JULI 1940

No. 3

# NIEUW ESOTERIES WEEKBLAD

Weekblad tot verspreiding van christelijke esoterie en daaruit voortvloeiende cultuur.  
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New Esoteric Weekly, July 1940

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## ASCENSION

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From our studies into the new-esoteric philosophy we know that there are two nature-orders:

- a. the original, now unknown heavenly nature-order, which we call the Jehovistic or Divine Order, and
- b. the present nature-order, very well known to us, made up of crystallized dense materials, fluids and gases, the order that we call the luciferic nature-order.

Our original habitat lays in the outer planetary sphere of our earth, the sphere we have also, in our talk on the magnetic storms, recently described as heat-sphere. In this blissful domain which we used to populate, we existed in very thin-material vehicles, in a lustre and beauty surpassing all description, together with three other life-waves, comparatively in the same state of divinity as

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ourselves, to wit the mineral-, the vegetable- and the animal kingdom.

This outer planetary sphere was fed and maintained in its eternal youth by the primeval substance of forces and elements, present within our planet, which, in cooperation with the Heart of the Earth, by a centrifugal force, were liberated into the heavenly sphere, in perfect harmony, as the life-giving breath of God.

There is a theory in the Mystery-School, which teaches us that the speed of rotation of a globe increases according as the life on that globe advances ever more. Advanced life needs ever more forces from the primeval substance, and the forces and elements of a globe are trying to meet the requirements in question by an increased rotation-speed, and the increased effusion of forces at the surface which it involves.

If a life-wave were to force these forces of primeval substance by a wrong attitude-of-life, the resulting, increased speed of rotation should be realised as a catastrophe, instead of as a blessing. The blessing influence of the elements then has to be undergone as the raging of the elements.

Therefore, in order to make the development in the heavenly sphere proceed in the right way, there, too, the life has to be committed to a law, namely this law, that the primeval substance, from which we live and exist, may not and cannot at any time be forced without causing the greatest possible damage.

When the elementary forces are evoked, and we cannot from within ourselves meet with their demands, our manifestation has to be consumed, dissolved. Then death of the form must necessarily be the result, and also a being subjected to very disastrous workings of the law of gravity. That is why it is written in the prologue of the Universal Doctrine: "The day you will eat thereof you will die the death".

Our forms, our fourfold body, built up out of the primeval substance of the earth, called to be at one time born from this womb of God as Light-bearers, will once more turn to dust when sinning against the law of genesis. Dust you are, and to dust you will return! And so it is that we

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know how at one time, by breaking the laws of life, we have been expelled from our high and lofty domain, with the exception of a number of entities, who did not follow the suggestions of the lunar angels, and who together make up the core for rescuing all their brothers and sisters of the human life-wave, namely the Order of Melchizedek, whose Supreme High-Priest is Jesus Christ.

The majority of the human life-wave submerged into the primeval substance of our planet, like a stone sinks into the water by the increase of the specific gravity. But along with the part of the human manifestation, now become mortal, also the immortal part, the one, central spirit-spark with its three manifestations, the ego, sank into the bearing and wheeling forces of the planetary substance. Therefore, in this fall the immortal had to find at last a balance in its exile, a sort of status quo, just like a sunken ship will never reach the sea-bottom in the depth of the ocean.

This status quo we now realize in this luciferic nature-order, tied by the laws of birth and death, among the sorrows and the chaos, in rising, shining and declining.

The **rising** in the state of our imprisonment is brought about by the immortal part of our being, the Cainite, the dynamic principle in man;

the **shining** manifests itself in the last bit of good and brilliant that sank along with us into nothingness;

the **declining** or destroying forces itself upon us by the rage of the elementary forces, which we have evoked by the shining, and which we cannot control because we no longer know the law of Being, and have killed the priestly, the love-aspect within us.

And so it is that in 1940 we again find ourselves in this nature-order, locked inside the earth, living in a condition of permanent unrest, as on a volcano. And unfortunately it is still a fact that by far the majority of mankind which finds itself in this condition, despite the most sorrowful experiences, still thinks that this order of exile is the nature-order as God ordained for the human life-wave, and understands nothing of the word of Christ, who spoke of a kingdom not of this world.

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Unfortunately there is only a very small part of our fellow-exiles who understands something of Paul's longing sigh to be clothed once more with our habitation from heaven. Certainly, in the case of the exoteric clergy there is a belief in heaven, but this belief is not supported by a clear and positive first-hand knowledge, but by a knowledge of the Bible that is not understood, and consequently wrongly interpreted.

The life between two material manifestations for the greater part of mankind is, at the best, a temporary stay in the lower heat-spheres, where at the most one has a foretaste of the original heavenly nature-order. By the laws of gravity all exiles of our life-wave, either inside or outside the material body, are being kept together in the sunken regions of the primeval substance.

Liberation from this imprisonment is only possible by a complete, gradual rebirth, a total regeneration, not only of our mind, but completely, body and soul, according to our total fourfold body. When such a process has been brought about, or when it is developing, we see how the rage of the elements must turn into harmony, because the primeval substance will then feed us, on our course towards the original state, unto which we are ennobled from within. Mortality is swallowed by immortality, to victory.

Our true spiritual faculties are developing, and the laws of gravity are beginning to loose their hold over us, after their spiritual, etheric and material aspects, and our manifestation regains its original qualities, which make a manifestation, as it is shown to us in the glorified Jesus Christ after his resurrection, a perfectly natural one.

It is the gradual liberation from our exile in the primeval substance of our planet that is the intention, the purpose, the work of the Order of Melchizedek, the Order of the Christ-Hierophants, who are since December 1934, and especially since September 1939, using the Mystery-School of the New-Esoteric Community to push this great work unto a grand crowning.

It should be understood for always, that in this gradual liberation the entire man has to be included, the entire human being, in his full eight-fold manifestation, that



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therefore this procedure of initiation is entirely different from what is meant in the ancient mysteries, where a torn, damaged human being got a sensation, a foretaste of the original human state by an initiation outside the body.

What we want, what we must do, and what we confess, is a restoration, an absolute reinstatement, an Ascension of all prisoners to our abode in the heavens, a breaking loose from the planetary primeval substance, from the doom of gravity; a rising into the highest heat-sphere, into the Kingdom not of this world.

In order to celebrate this Ascension we have to lift the power of Jesus Christ into our life, into our blood, as a magical modus operandi. He is the beginning, the continuation and the end of all things. And that is why the Christ-manifestation is the door to the Mystery-School of the New-Esoteric Community.

Let us therefore reflect on the reconstruction of the wonderful event at the Ascension of the Lord. After the fall of humanity into the planetary primeval substance the Universal Doctrine, as we saw, has travelled along beside us, as the expression of the Order of Melchizedek. This Hierarchy of the Light takes the process of rescuing humanity to hand, a process manifold in its aspects and methods.

The biblical testaments speak of lofty and glorious labour up to this day. The Universal Doctrine appears to keep the memory of the old fatherland alive in man, and it was and is the connecting link in the process of christian initiation, for the suitable individual, who can thereby be connected with the Heavenly Lodge.

It was not yet possible for the Christ Hierophants to help mankind more thoroughly in another way, because, as a result of the fall, a process had begun that first had to reach its nadir. The attracting forces of the primeval substance, and the remaining eternal principles of sunken mankind, first had to arrive at a balance, at a status quo, so that one could speak of a new, if luciferic, nature-order. And only when this luciferic order becomes a fulness of time can the Christ himself appear.

The Christ is a dualistic being, truly man, and truly God.

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Truly man, that means: belonging to the Hierarchies of Light, who abide in the highest planetary earth sphere, therefore a subline human adept, freed from the luciferic nadir; and also truly God, sprouted from the second aspect of the Logos, unknowable and eternal after His birth and majesty.

This God-man is brought to his birth in this luciferic nature-order as one of us, in the blood-community of our exile, and therefore in Jesus Christ the heavenly nature-order of the upper planetary heat-sphere and the luciferic nature-order are connected. In His voluntary sacrifice this God-man dies through blood-shed, whereby the magical powers of His blood are liberated, and spread everywhere in our damaged order, which brings the element and the powers of the heavenly nature-order nearer to us than hands and feet.

At the same time, Jesus Christ, by the fact of salvation of the Resurrection, proves that the fourfold body of the heavenly nature-order is immortal, cannot be crystallized, that it possesses all qualities of dense bodies, but without the limitations to which such bodies in this nature-order are subject. The glorified body of Christ is tangible and visible, and at the same time it has been spiritualized, not in any respect bound to the law of gravity.

By providing us with this new power, by the sacrifice of His blood, and by proving the methods and qualities of the heavenly order in our own order, by the demonstration of his resurrection, the victory of Christ has become a fact. Through Jesus Christ the human life-wave in exile has been definitely chained to the Jehovistic nature-order, the Paradise-order. And everyone who mixes their blood with the magical Christ-force, by the rescuing-methods of christianity, will share this heavenly order. By a process of renewal of the blood the mortal, the diseased, the unholy part of his being is swallowed up, and a completely new man rises from the ashes of the old man.

The rejection of this world, driven by the touch of Christ in the blood, therefore means neutralizing, isolating the diseased part of our manifestation, until eventually it will no longer exist.



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In accordance with, and prior to this depicted process of renewal of the blood, the glorified Christ-spirit, after Its resurrection, instructed the Hierophants present in our sphere, known as the Apostles as to the course of action and the working-methods that should be followed, down to the smallest details as the result of which a twelvefold apostolic hierarchy has developed, wherein and whereby the baptism with water of John is transformed into a spiritual baptism of the Holy Spirit.

The baptism of water refers to the being connected with the heavenly nature-order in Christ. The spiritual baptism is the result of the process which is begun with the baptising with water.

In the spiritual baptism we see the new man, bodily return with all the consequences connected therewith, after his entire manifestation. And now, at the Ascension of Christ, all divine-human labours and preparations are over, and he leaves the apostolic hierarchy behind to the execution of its task. And the men in shining robes, they say to us: "Just as you see him depart as a free man of God, just so will you see Him return one day, in the spheres, on the spheres of the entire earth, fulfilling all things, bearing all things, as Lord of the Kingdom of Heaven".

With first-hand knowledge, with full-grown spiritual capacities, bodily, physically, we will one day taste this wonder, to be inhabitants of the new Kingdom, and to meet Christ face to face, as Paul met Him on the way to Damascus. But to this end the baptism of water, which we were allowed to receive when entering the Mystery-School of the New-Esoteric Community, will have to celebrate its culmination in the spiritual baptism of Whit suntide.

(From: New-Esoteric Weekly, July 1940)

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# NIEUW RELIGIEUSE ORIENTERING

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No. 1  
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Redactie: Hedastraat 36, Haarlem

New Religious Orientation, June 1945

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## THE DIPLOMA OF BACSTROM

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Address, made on the occasion of the reopening of the Headquarters-Temple in Haarlem, 20th May 1945.

During the five long years that have gone over us like an anxious night we have had ample opportunity, by means of the spoken word in illegal courses, and in our secret temples, to reflect on the time that has now arrived. In many a lecture and exchange of thoughts we have outlined the coming events, and none of us can say that, now the door opens to a completely new development, this finds him unprepared.

Yet we all have to take into account that at the moment when the indication or the warning reached us, our state-of-being possibly lacked enough ability of assimilation to turn the received word into understanding, at least into a sufficient understanding.

In our working field of the Order of the Rosycross the leaders of our spiritual work are more than sufficiently responsible. Exerting all powers we have told you so, and as a manner of speaking have held it out to you, just as we have spoken of the five-year course of miseries in our pre-war Aquarius-campaign. And the abundant literature from those days if available to fully prove this warning of the Brotherhood.

Nevertheless, it would be very sad if our kindred-spirits, and all who have made the Rosycross the compendium of their lives, were to react in the same way in the coming tense, and so very differently sad, months and years, as they did formerly at our Aquarius-call. Just as in the case of the Lord of our life we found insufficient faith

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and a regrettable lack of understanding previously, and that is why it is out of the question that the same danger could again victimize us. And because of this danger, taking into account that many of us are as yet insufficiently orientated, because in them we have as yet not found faith, and only insufficient understanding, we would now like to declare ourselves once more to you, and to draw to you the guide-line of the Brotherhood of the Rosycross. We are doing so on the day of Whitsuntide, and on the day that this temple is once more put into use officially, in the service of our Holy Work.

We hope and pray that the silent joy of this moment and the fact that a wave of spiritual force is being poured out over us, may make our hearts and heads receptive to the things that, of necessity, have to be understood by us.

In the first place, then, we have to understand, that the coming months and years will be characterized by tremendous, at times breath-taking, social, political and economic motions. We will all be amidst a world-fire, which in many respects will be more dramatic than the period of the German iron heel.

During the period of the Nazi-satanism there was very much that just went by us, from which we could exclude ourselves, in the coming times it will be asked of us, and it will be demanded of us, to choose and to take sides, to become active in the ambitions of several groups, especially because very many of our profane interests will be at stake. Apart from that the coming time will be very interesting, indeed.

The outstanding things that will develop will fully require our attention. The hearts of all who want to face the full reality, will beat very fast many a time, only to stand practically still the next moment. And all of this will force us to jump right into the middle of it, to take our part in it. Our fingers will itch to proceed to action on the horizontal level. Yes, we will be strongly obsessed by the feeling that we cannot, that we may not withdraw ourselves from all these tensions and phenomena. The more so because our activity was so much slowed down during the second World-War.

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For all those developments, those necessary changes, people have to be found, there have to be people who start this off, and who carry it through. This new epoch has to become about, and in this new epoch millions of people will be annoyed with each other, will be a trial to each other, so that in this blood-shed the dawn of the great spiritual change should come to maturity.

But now, by the mouth of all its servants, the Rosycross has in the past five years continuously told all who are in the fore-court of the Spiritual School: do not choose sides in this tremendous whirlpool of dialectical activities, do not throw yourself into that fire, and save your talents, your powers, your vitality for the work that the Spiritual School will ask of you.

All mankind is thrown into the birth-labours of a new era, a birth-labour with political, social, economical and religious aspects, but it is not necessary at all that entities who, by way of the Spiritual School, have arrived at rebirth, who are able to assimilate the vibration of the new era in their soul-blood, or who are enabled to carry through their fundamental reversion, should be taken up with the birth-pains of the crowds.

Would it not be better for such ones to use their liberated faculties and talents in another way, in the service of the whole?

We are all placed before two ways: either with nature, right through nature to the Light of the new morning, or with the Light right through nature to the new morning. All mankind has to walk the first way, the pupils of the Spiritual School can, if they wish so, walk the second way.

See, my friends, today it is my duty to tell you, no matter if my words find belief and understanding, no matter whether you decide for or against, that the Rosycross may work for mankind, but not with it, not using its methods; the Rosycross works with the Light-Hierarchy and for the hierophants of the Light, right through nature to the new morning, and thus it works in the service of mankind.

It performs this work in the new international School for Esoteric Philosophy, which was opened on February 20th last, and which day, the 20th May 1945, with the re-opening of this Headquarters-Temple, is officially



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going to appear in public. Now the forces are being gathered for an entirely new work. All these forces have to answer a certain test, and none of us, especially at this hour, will be able to say he has not been sufficiently informed.

The thing that matters now is whether your state-of-being can comprise the elementary basis of the Rosycross or not, and we are glad that we can celebrate this meeting in an absolutely public gathering, so that they, too, who are not commonly used to being, in the fore-court of the Rosycross, can inform themselves as to the line of conduct that the Rosycross, can inform themselves as to the line of conduct that the Rosycross works to follow in the coming months and years.

This line to conduct is not a whimsical line, but it has been the same for the Brotherhood throughout the centuries.

To prove this, for the verification of my exposition, I will base myself upon Bacstrom's Diploma, an old admission into the Brotherhood of the Rosycross, dating from the year 1794. That is certainly not today or yesterday. You can find this Diploma of Bacstrom in the well-known book by Waite: "The history of the Rosicrucians".

In the eight article of this certificate of admission it is said: "I do, moreover, solemnly promise (should I become a master and possessor) that I will not; on the one hand, assist, aid, or support with gold or with silver any government, king, or sovereign, whatever, except by paying taxes, nor, on the other hand, any populace, or particular set of men, to enable them to revolt against the government; I will leave public affairs and arrangements to the government of God, who will bring about the events foretold in the Revelation of John, which are fast accomplishing; I will not interfere with affairs of government".

This promise is extremely suited to make clear that the Rosycross has never in its entire career strayed from a well-described line of conduct, a line of conduct which is more than sufficient to show us, too, a way through the chaos which is coming soon.

All who consciously refind themselves in the power-field of the Spiritual School are masters and possessors of the

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Stone, or pupils who are on their way to obtain this possession. What does that mean: to possess the Stone, the Philosopher's Stone? It means being reborn after spirit, soul and body, having a direct, conscious union with the Hierarchy, it means having gone through the portal of liberation on the path of initiation and sanctification. Throughout all times the mastery of the Stone has been a symbol of spiritual perfection. Just think of the biblical records to that respect. It already begins in Genesis. Jacob lays his head, the centre and focal-point of his state-of-being, on a stone, and his famous vision develops. In Genesis 2 the gold of the stone sardonix is mentioned, a symbol of the burning glow of the spiritual light, of the Whitsun-fire blazing in the order of Paradise. And so it goes on, all through the Bible, right to the famous Book of Revelations, of which I have to speak to you more in detail later on. And we read in Revelations 18: "And a strong angel took up a stone as it were a great mill-stone, and cast it into the sea, saying: "Thus with a mighty fall shall Babylon, the great city, be cast down, and shall be found no more".

Here we discover how the Hierophants of the Stone, too, develop a force, sufficiently strong to split the order of nature by the spirit-order of things. But enough of this. If you are interested in this symbolism, and only want to study what the Bible says about the mastery of the Stone, you will gather a great wealth of knowledge and beauty. Now then, once one is a master of that Stone, a stone hewn from the very Strong Rock that is Jesus Christ, then one possesses two faculties. Two faculties which are depicted by another two universally known symbols: gold and silver. Is it necessary to inform you about that in detail? Is not this symbolism more than known? I don't want to pass it by, just to prevent any possibility of misunderstanding in this hour.

The symbol of gold connects us more directly with the principle and the values of heavenly wisdom, of positive first-hand knowledge, the lifting of oneself into the absolute essence -- the reading in the Universal Doctrine. About this, too, your Bible is full of wisdom. Just think of the warning to the Neptunially orientated pupils of the Spiritual School, which we find in Revelations 3: "I

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counsel thee to buy of me gold refined by fire, that thou mayest become rich".

Just as gold stands for the faculty of the spirit in the reborn man, just so the silver is the symbol of the renewed soul, the renewed blood that has to carry the spirit to its goal. The silver enables the gold to manifest itself in matter. And now it is said in Bacstrom's Diploma: "I will not assist, air or support with gold or with silver any government, king or sovereign, whatever, except by paying taxes", and further it is repeated: "I will not interfere with affairs of government".

This doesn't sound very friendly, and on the face of it not a very loving welcome that we call out to our Queen, who will shortly be coming back with her government. Yet we have to discover, that the Rosycross, by thus declaring itself to all who, by their tasks and their being, have to pursue a government-post, could not speak a more positive, loving word.

Just what, by dialectical standards, is ruling? Let us pass in revue two methods of ruling, of which we have practical knowledge. In the first place we know the dictatorial method, where a small group claims the right to dictate the law to others, and to suppress everyone who resists against that. That was national-socialism and fascism. And now do you think, that those, who participate in the Spiritual School, no matter on what level of spiritual development, would give away their gold and their silver, obtained from the highest goodness, from the purest living source of truth, from the perfectly balanced scales of justice, to such a criminal thing? It would mean: the Light rendering itself prisoner to the chariot of satanism.

That is why the Rosycross here in Holland has ignored and rejected every wink of Mr. Mussert and his friends, even though we have been approached three times personally.

And there is the second method of ruling, the democratic method, the most desirable in dialectical conditions. The ruling by the majority of the people, with the preservation of the elementary rights for every individual, no matter which majority may rule. We are unspeakably grateful, and extremely happy, that we have

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been freed from the yoke of slavery, and are once more allowed to live our life according to this second method of ruling. And because of this liberation we heartily welcome our government, and every future government in advance, and the symbol of our national solidarity, our Queen, and we confess that, under all circumstances, we will fully and conscientiously fulfill our obligations to such a government, as it is also expressed in sober words by Bacstrom.

But nevertheless, grasping the reality, we, as esoteric students, have to realize very well that dialectical government can in any way be a perfect one, and may certainly not be maintained with the help of magic, of magical faculties, with the help of spiritual gold and silver.

If presently we receive, by the will of the people, by the decision of the masses, a right-wing government, or a left-wing, or one from any of the centre-parties, then undoubtedly such a government reflects the image of the people, the understanding of the people, the will of the people. The government has to conform to that, but a government which is in harmony with the divine law, which expresses entirely the power of the divine order, that is a completely different matter. That is why a servant of the Rosycross will not be able to assist any government with his magical faculties, with his gold and with his silver, into the smallest consequences. Nor, and this is abundantly clear, will a servant of the Rosycross cooperate in the overthrowing of any democratic government, which guarantees the free right of man, and thereby makes it possible that a spiritual work is fulfilled in this world. By our spiritual principles we are innocent of any revolutionary ambition.

Do understand it, my friends, and in the future be no enemy of the great work, through misunderstanding, under the illusion of being a helper.

In this connection Bacstrom therefore says: "I will leave public affairs and arrangements to the government of God, who will bring about the events foretold in the Revelation of John, which are fast accomplishing". That sounds very conservative-orthodox, and extremely negative, doesn't it? Don't interfere in anything, just let the entire dialectical affair go, and our Lord will see to



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everything. But don't make a mistake! The servant of the Rosycross stands with both feet planted in the reality of dialectical life in a completely different way. With his gold and with his silver, with all the new gifts of head and heart he serves the government of God. What is that, the government of God? Is that the negative, abstract, uncontrollable notion that it has often been turned into? Is it the knockdown argument with the help of which people are pulling one another out of the various religious swamps?

The government of God is the Christ-Hierarchy, the Light-Hierarchy, the Spiritual School that has been composed in that Light. The body of the Universal Church, which consists of many members, or whatever name one might wish to attach to this spiritual community. In all Holy Books one finds many descriptions of this community of light-powers. This Holy Community does not decree any ideas and religious norms from above, no speculative theology, no intellectual nonsense, but it dives into human existence, into the drains of our passions, in order to thwart nature with the spirit, in order to let the nature-order run itself off its legs in the spirit-order. And this government of God, this International of the Light, in the end rises completely above any dialectical government and government-representative. This government of God will now, seemingly, co-operate with certain political and economic situations, and then again one sees wide differences because the rising, shining and declining of dialectics in turn shows light and darkness. But without being influenced by all these things, and totally indifferent to which government or what slogan, or which idea forces itself to the front, either now or later, either here or there, the events will take their course, as it has been foretold in the Revelation of John. Every religious revelation, from the beginning of the world, has its testament in which is said: "that is how it goes - for them who can and will understand.

We will not tire each other with speculations on this Revelation, but I assure you that the coming times will speak of that government of God, and of the work of the Rosycross in the service of that government, in more than one sense, and in more than one way. Look, my friends, all

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of that I had to say to you during these Whitsun-days, and during the re-opening of our Temple, dedicated to the Holy Rosycross, dedicated to the government of God. Before, many powers have tried to exploit us for their benefit, other have seen a very great danger in us, and have persecuted and plundered us. Later, too, tribulations will come, and we declare anew, and this time according to the centuries-old testimony of Bacstrom: "We are the friend of all people, but we serve the government of God, which will realise the events which, right through all natural divings, make the spirit-order of Jesus Christ shine at the horizon. That is the divine work which will be brought about "from below", with the help of human heads, human hearts and human hands, in goodness, truth and justice. I call all of our kindred spirits to the service of this Holy Work, of which everybody may hear by means of our Spiritual School. This Whitsun-fire strikes through the world, and it calls all who can respond to this call: at arms! One is waiting for all who have bought gold, refined in the fire. And the spirit says:  
Prepare thy place - abide My hour,  
Prove My blood - My flowing fire,  
prove My flesh - it gives you strength -  
in every fibre there is power.

The message of the Light has been conveyed to you; the "at arms" has sounded. It is up to you to choose which way you want to go. With nature, right through nature to the Light of the new morning, or with the Light, right through nature to a new dawn.

(From: New Religious Orientation, June 1945)

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## THE SECRETS OF THE ATLAS MOUNTAINS

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In the circles of the pupils of the Rosycross, in the months that lie behind us, the fact that old Mother Earth should be seen as a great globe of seven planets, each revolving in the other, has been a subject of many minute discussions. Every planetary aspect in this sevenfold body forms a fulness of seven conditions, seven spheres, and seven dimensions, and everything we in our state-of-being, realise of our earth, whether we abide on this or on yonder side of the veil, applies to only a seventh part of the forty-nine conditions of the complete earth-logos.

It will be clear to you, or it will seem logical to you, that between these seven times seven or forty-nine forms of our planet a mutual cooperation, an interplay, a relation is being preserved, as a result of which the development of the whole is permanently assured. It will also be a matter of sober logic to us that in the case of any disturbance or crystallization of any part in this very complicated, complex organism, the whole will cooperate to correct the disturbance. A detailed study, which was made this summer during our summer-school, made us realize that such a disturbance occurs as soon as humanity, which lives on our part of the sevenfold planetary cosmos, keeps on clinging to its abode, and does not understand the sense of the divine aim in life.

The divine aim in life is, that the part of mankind that lives here should return to an original domain of life,



from which it had been expelled. Psycho-universal investigation has already proved millions of years ago, and since then it has in fact been affirmed repeatedly, that the centre of the human reality of life lies in another planetary aspect of the sevenfold earth-logos, and that our domain of living has not been intended as such. The holy language of all times, the labour of the Hierophants, was therefore always aimed at focusing the attention of the human race living here on the great drastic return to the Father-house, the return to that sister-planet which is a part of our earth-logos. And as this return could not take place in the material conditions of this nature, and could not be brought about by means of the consciousness-nucleus of this nature, one spoke of rebirth, of a completely new man. Not of a splitting of the personality, not of a culture of the personality as the Anglo-Saxon and German esoteric metaphysicus puts it, but of a total destruction of this nature, and the awakening of an entirely new nature. A rebirth out of spirit and water, as Jesus places it before Nicodemus. That is to say: the awakening of a new nucleus of consciousness and a new body, out of the primeval prana or living water.

Comparatively speaking only a small amount of people have, in the course of the ages, understood this call, and found back the way to the Father-land. And we, who are making our first hesitant attempts to orientate ourselves once more, will have to say goodbye to a lot of delusions, and to unwrap ourselves from a lot of mystifications, before we will be able to find the Pillars of Hercules.

We have, for example, especially the enormous mistake by which practically every human being of this matter clings to this culture, nails himself to this nature, chains himself to the wheel of things, without knowing it, and without wanting it. A mistake that brings in its wake the most dramatic consequences. This mistake finds its cause in the fact that one considers the land on yonder side, that is the reflection-sphere of our planetary nature, to be the abode of the blessed and of the eternally enlightened ones, to be the far, original Father-land. No matter if you take a calvinist brother from one or other reformed bond, a sister from one or the other magical-ceremonial church-societies, somebody from one of



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the other religious communities, or a man from one of the countless mystical- or occult-esoteric groups, without exception they all shape themselves to successful and glorious activities of salvation on yonder side, either for eternity, or interrupted by reincarnations.

Few, very few people have discovered that our natural manifestation, also without the material body, remains a perfectly natural manifestation, and that consequently a stay in the more-dimensional regions of the reflection-sphere is a sham-activity of salvation, and never meant in the descriptions of the holy language, that speak of "the land of eternal peace". And it is as the result of just this sham-activity of salvation that corrections are continuously necessary, that a correction of balance is necessary in the seven times seven-fold system of the earth-logos.

For as the result of the ever-growing number of entities in the reflection-sphere of our nature, as the result of scientifically clinging to the land on yonder side as long as possible, the forming of a veil is brought about, this dialectical world of man is being isolated, surrounded by the parasites of salvation. And one can imagine what the outcome will be. The vital forces which are being radiated as a help from the six other planets into our earth-cosmos, are being ever more absorbed by the vampires in the reflection-sphere.

The pure prana of life, the possibilities for going and for redemption are ever more being stolen from us. And in their place we receive the spiritual influences of the colonists in the reflection-sphere, influences of a religious, and scientific, and esoteric nature. Influences entirely aimed at preventing us from seeing through this enormous crime, and at making us, after our death, want to eat out of the rack of the light-spirits, with hosannahs and hallelujas, with palm-branches and trumpets, or with occult mystification.

Should we wonder that, as a result of this perfidious development, the entire life in this matter has to come about ever slower and more difficult? How, as a result of this self-preservation it becomes ever more terrible, more unscrupulous and more insane? How in the end it is not

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possible, not even in your wildest imaginations, to think of a more horrible hell than this, our daily reality of life?

So it is that this world-order and this part of mankind lie in chains, and the immeasurable longing of millions is directed towards the reflection-sphere, and this longing is like an atlas, like a giant of strength, who sustains and supports the activities of shambliss. And from the black clod of earth a cry of despair and of pain rises up, and the beaten and satiated bodies of the doomed swallow in the mud of this existence.

But just as the radio-waves, striking a certain atmospheric stratum, are reflected, just so it happens with the prayers and cries of the doomed. They are reflected, are answered in a caricatural fashion by the so-called blessed ones, by the pantheon of the inhabitants of the reflection-sphere, and thus a mere millionfold echo is formed, an echo of the stammered or roared out choir of despair of the countless.

And so it can be ascertained that, without a radical intercosmic intervention, hundreds of millions of our fellow-inhabitants of this pit are beyond all rescue or aid in the planetary situation that has thus been brought about, as a result of the quality of their blood. And this is where, with unbridled joy and deep thankfulness, we greet the essence of the cosmic and atmospheric revolution that has caught hold of our reflection-sphere, that is in the act of breaking the depicted forming of the veil, and cleaning up the activities of sham-blessedness, and is going to drive our cancered living-areas, such as Europe, to reorganisation.

About all of these things a lot has already been said here, and we will continue doing so, so that you might wake up for good, and will see reality. That is why I would like to make you understand, on the basis of this outlined knowledge and this hard reality, why it is that the pupils on the Path, without exception say "that God does not abandon the work of His hands".

No jail can be so shut but a gleam of light can penetrate herein. It is just so with the great dungeon of nature in our world-order. There are places in this world that could

never be closed by the parasites of our life-possibilities; places therefore that don't connect our world with the reflections-sphere, but directly with the six other globes, the six planetary sisters of the complete earth-cosmos. These places might be compared with funnels, with tubes, through which the pure Light keeps on entering this world, for the service of those who are in need of it. Places, too, where various groups of Workers concentrate, to receive at this august Fountain the Primeval Prana, and to transmutate it in order to use it practically.

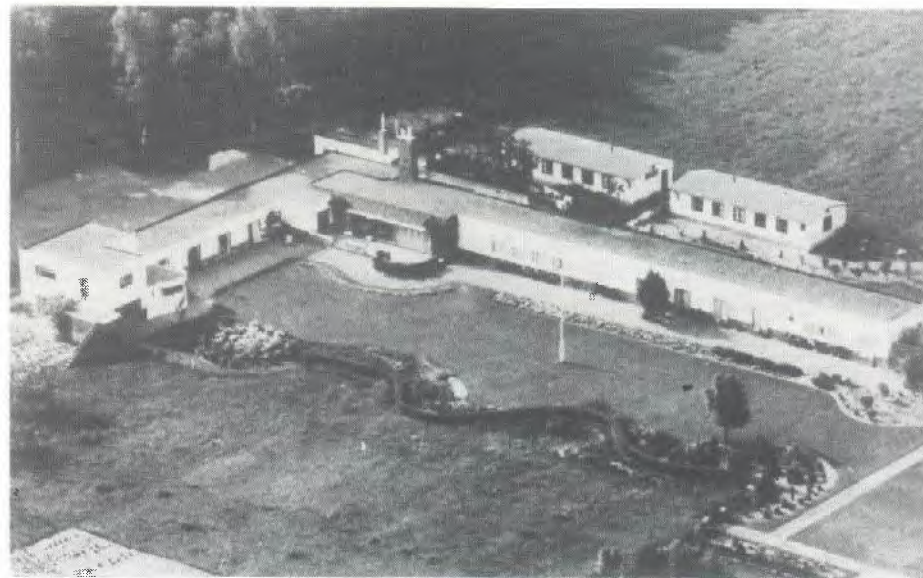
Instead of funnels or tubes one could also speak of pillars. Of grand pillars of light and power, pillars of light. Think for example of the Pillars of Hercules, of which is spoken in the lofty Greek mythology. Speculators tell us that the Pillars of Hercules refer to the two promontories at the Strait of Gibraltar; that in these two mountains one saw the border of the world, and that these pillars had been placed there by Hercules. In this informaton we only catch a glimpse of the original truth. It is far more to the south in North-Africa that the Pillars of Hercules should be looked for, namely on the southern slopes of the Atlas Mountains, on the side of the Atlantic Ocean, near the former Sahara-sea. In an earlier period all North-Africa was linked to Spain as a peninsula. The Strait of Gibraltar did not yet exist at that time, and the Mediterranean was much smaller. Thus North-Africa was a part of Europe, and was bounded on the south by an enormous sea, the Sahara. And it was there, in the south-western corner of the great European continent, amidst the wondrous and mysterious Atlas Mountains, that the Pillars of Light could... and still can... be found. They are found... can still be found... one of those blessed places which the god-of-this-world has not been able to conquer.

The Atlas Mountains, in some places perfectly inaccessible to unauthorized people, covered at those places with vaste forests, under a deep silence and amid wonderful fiery etheric phenomena, is one of the most remarkable and one of the most ancient places of our globe. Just like the North-pole, the Atlas Mountains have never perished in the

ever succeeding geological revolutions. It has merely shrunken somewhat in the course of hundreds of thousands of years. In the days of Lemuria thee highest tops of the Atlas rose up to nearly 45.000 ft. into the atmosphere, almost twice as high as the Mount Everest in the Himalayas of today. In the days of Atlantis the highest tops approached 30.000 ft. and now the highest peaks are measured up to 14.100 ft.

There, in this very classical country, stands the "pillar of heaven". As far as I'm concerned you may see in it as a pillar of stone, and snow and air, whereby the ancients were struck, but to our notion an enormous power lies here, hidden from the profane world, a power which is destined to play an important part in the nearby future. Just try to imagine prehistoric Europe as it will once again become, reborn, in the future. What you see then is an enormous triangle. The top of the triangle points directly northward, the domain of the Meru, the northern radiation-field. On the western base-angle the Atlas, the Pillar of Heaven, rises upward, and in the eastern

Renova, 1947, then named "Elckerlyck".





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base-angle we see the imperishable pyramid of Gizeh. In this shining and fiery triangle one of the greatest episodes of human history will be enacted. Ancient Europe, the cradle of many cultures, will once more play a part of the creation of things.

At this very moment the three angular points we just mentioned to you make up the field of intense spiritual activities, and as always, now too coming events cast their shadows ahead of them. In all North-Africa a cry for liberty is now sounding, which at all times is a condition for emancipation. In Egypt this cry for liberty has already been turned into a perfect march, that calls for the attention of the united nations. In French North-West Africa the same phenomena may be noticed, stressed among others by a request for self-government and Abd-el-Krim's escape.

According to us these shadows will soon pass away. They are merely the proof of a twofold tremendous activity in the base of ancient Europe. An activity connected with all processes of the spiritual and cosmic revolution.

But, now that we have place you before this image of the triangle, there is a danger that in this multitude we might loose our starting-point, the purpose of our demonstration. The discussed forming of a veil in the reflecton-sphere, the activities of sham-bliss on yonder side and all their consequences, they are being attacked from two sides in the commotion of these great days. From above by the urge of the intercosmic forces and from below by workers of the Spiritual School, who understand and answer the call.

To enable them to do so there are pillars of the Light on the left side of the base of the triangle, and thus they are being charged with power by the shining Hercules, in order to draw the magic square with the help of which the way of the cross may be begun.

In this way the triangle and the square set themselves to go the way of the cross, so that once, by the sacrifice of the cross, the resurrection of mankind into the shining circle of the Kingdom may become possible.

Many have wondered where the sphinx is gazing, that watcher of the temple on the right side of the base of the

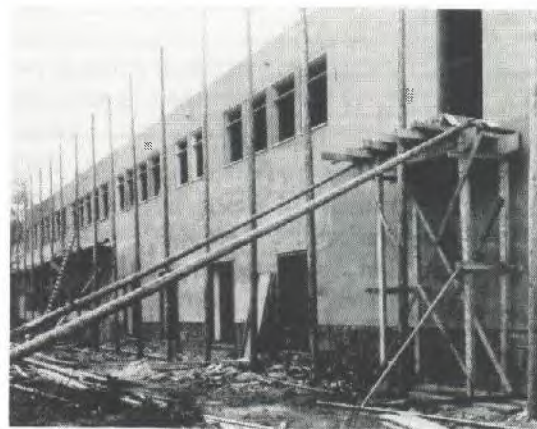
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triangle. This symbol of the lion-man is gazing at the rising sun, which is beginning to draw a luminous circle in the blue sky. And when the union of the son of the lion and the god of Light has become a fact, he is able to enter the temple to fulfill his task, his high-priestly work in the service of world and mankind, so that the northern nadir might shine with the shed soul-blood, and that he, entering the portals of Hercules, might celebrate his resurrection.

"I will lift up mine eyes unto the hills  
from whence my help shall come.  
My help comes from the Lord,  
which made heaven and earth.  
He will not suffer your foot to be moved;  
He that seeks you will not slumber.  
Behold, He that keeps you shall neither  
slumber nor sleep.  
The Lord is your Keeper: the Lord  
is your Shade upon your right hand.  
The sun shall not smite you by day,  
nor the moon by night,  
The Lord shall keep you from all evil,  
He shall keep your soul.  
The Lord shall keep you going out and your going in,  
from this time and for evermore.

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(From: The Corner-Stone, November 1947)



Renova is building, 1951

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## TO SERVE

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**"No one can serve two masters, for he shall hate one and love the other, or attach himself to one and despise or hate the other. You cannot worship God and Mammon".**

All of you know these words, you have often read them, quoted them and spoken of them. Nevertheless, do you know the liberating secret implied through these words? We shall try to unveil this secret for you.

If we should speak to you of the new Life, then most likely you would begin to love the new Life and hate the old one. This is the way most of us act as dialectical, worldly beings. The ways of God which we begin to see from an inward view gain our attention, they attain our love. We begin to hate the ways of the old life, that cause us trouble, pain and unhappiness. We assume that such a way of life is as it should be. As pupils standing in the Temple Forecourt, we let all our feelings and reactions rotate between the two poles of love and hate. Some people prefer evil and hate goodness. Others have opposite likes and dislikes. Do you see, that if we were to turn the poles of nature round to the opposite directions, that we would not receive a different field of nature, but create exactly the same situation! In which case, if you were to start loving the new life and at the same time start to hate the old one, you would merely alternate the poles and remain the same person you were before.

Do you know that you cannot only serve a person, thing or world with love, but also with hate. You all know that we tie ourselves down to people or things through our love, but, do you also know that we bind ourselves in the same manner through our hates? Hate is merely the antithesis of love. For as long as you can still express feelings of hate, aversion and contempt towards people, animals or other things, that is how long you will stay committed to people, animals or things. So, if you start loving the new Life and hating the old one, then you are a person who wants to hold on to and keep hold of two worlds at the same time. Can you understand this?

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This now is the secret: Where there is love, all the rest just disappears. It is not a factor in your life anymore. Nobody, truly wanting to be "somebody", is able to serve two masters. As we are serving two masters by expressing radiating feelings of love and hate at the same time. Interest and indifference, appreciation and contempt. God is the Spirit and Mammon, that is nature! The moment a pupil directs his attention to the other Kingdom, the moment he approaches that field with the most perfect form of true love of which he is capable, then no feelings whatsoever of hate or contempt can exist anymore within his whole being.

Don't I have to loathe this world any more? No, most definitely not! Are then the Psalmists's words untrue when he says: "Would I not hate those, oh Lord, who hate you?" Yes, if you were to take these words literally, they would be incorrect. Where do I stand in this nature and these terrors? When your whole life becomes wrapped up in the power of the Love of God, then only one thing remains and that is Love, the Love. You will not be able to act otherwise than to also love this wretched nature with its horrors, to love it with the whole of your heart.

How on earth is that possible, might you ask? Know then, that the Lord, who is the Spirit, which is Eternal love always comes to a resurrection or a fall in this world. That is to say, all that carries a spark of truth and divineness, can grow within that immense Love and all that does not meet with this love perishes. That is why, whenever you stand in the Love of God and walk in its light, you will radiate your rays of Love as a cloak covering the whole nature of death. There, under that envelopment, death must disappear and perish. As long as you hate and despise things, you will maintain this nature.

This is the secret that we would like to hand over to you. Most, and most powerful, of all is Love. This Love will never let go. This Love always returns to save that which is lost. And so, if you really want to approach the Kingdom of Light, come only with love in your being, as no one can serve two masters. May God give you the power and strength to awaken within that wonderfully noble Love to gain glory, honour and power.

(From: The Corner-Stone, August 1949)



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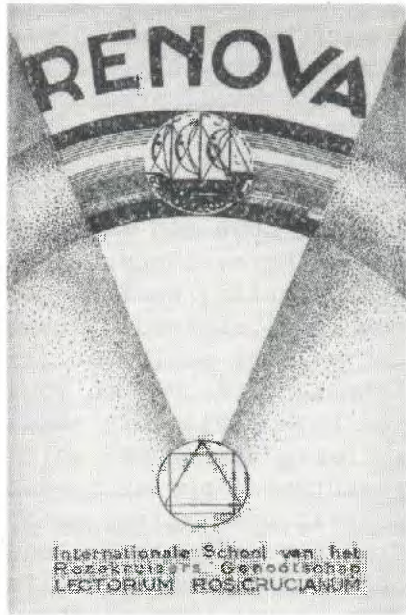
## THE HOLY SPIRIT IS NEAR

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When our consciousness experiences that everything that reveals itself within the dialectical field in whichever form it may choose to present itself, cannot offer any prospects of liberation, then it is always necessary to fully understand the cause of this personal discovery. You know that everything that reveals itself in matter is built up of four planetary ethers. These four planetary ethers are restricted in their ways of revelation. They are bound to laws, which result in the fact that anything that belongs to this world can never elevate itself above the laws of nature. The laws of nature can only be traversed by the intermediary Christ. Through Christ, being the power, the reality of the perpetual Kingdom of God, a deliverance from this world is possible, providing we leave behind that which belongs to this world.

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Renova-news, 1952



Deliverance from this field of nature becomes realized by what we call expansion of consciousness, and that means an intensive upsurge of frequency of vibration in our life-system. In other words, an increase of vibration in man's microcosmic being. The vibration-field belonging to the perpetual Kingdom of God possesses a speed, a frequency, to which the vibrations belonging to the dialectical field of life cannot be compared. As an example, you may consider the difference in frequency between a vibration of thought and that of the chemical ether, the latter being the last link necessary

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for manifestation of form. Yet both thought-vibrations and lower vibrations are still completely overruled by the power of nature.

Through the Spiritual School the intercosmic powers are able to break through into the dialectical life-field of the pupils and it is logical that these power-forces will labour with a tremendous capacity of vibrations to disrupt the field of lower vibrations. These disintegrating forces involve either a resurrection or a fall. If an understanding is present within the pupil, then this will form a base from which the contact with the perpetual Kingdom of God will proceed its works of bestaving New Life. This force only is in the sole position to enlarge the living-circle of the pupil and by renewing the consciousness at the same time accelerates the radiations of consciousness.

As formerly mentioned and presumed as understood, this acceleration of vibrations is the condition on which an approach is made for a fusion of the microcosm with the new magnetic field. To the same extent that the frequency of vibration increases in our being, automatically a more and more harmonious exchange will develop in its course between microcosm and divine macrocosm. In this manner, the pupil will undergo several things that do not belong to this world, in an increasingly clearer, directer and more concrete manner. In this world things are squeezed into a corset of culture, into hopeless differences and separateness. Yet in the vibration-field of the new Life, based on Unity, Freedom and Love, there is no division whatsoever. This is not merely an assumption but can be logically traced. There where all forms of self-centredness have totally expired, naturally the awareness of segregation evaporates and colour, sound, rhythm, power, etc., etc., flow together, intermingle into a wonderful revelation.

If man, as a pupil, were to direct himself more often towards the approaching new Life, eating the Bread of Life, drinking the Wine of the Spirit, then how could it be otherwise, than that his whole attitude-of-life will give the best and vital evidence. But this heavenly nourishment can only be bestaved on those people who start to break loose from their dark dwellings and plod through the desert of loneliness towards the promised land. For

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those who make progress in this course, a dawn will break, in which, by the early morning light will prove that during the night the heavenly manna has coloured the field of Life white, in other words: has purified it. "Manna" means to receive the strength through which man can survive.

Literally speaking, in our time too, a heavenly nourishment is offered to mankind by the Brotherhood. Preparing oneself in order to be allowed to and actually receive this manna forms an actual fact for everyone, at the same time being the prime basis for the coming process of preservation.

The reflecting-ether of the new magnetic field, that became through Christ, brings the pupil in contact with a completely different world of ideas compared to our present dialectical world. Because of this contact a different determination can be born. A new type of man composed of a different and immortal matter will be born. A fantastic knowledge lies at the bottom of this process of growth.

The Spiritual School, Lectorium Rosicrucianum, would like to hand over this divine and liberating wisdom to all those people who want to set foot on the Path. Both world and mankind are taken up in the rotation of Whitsontide, so we do not have to peer into the dense mists of the past in order to concentrate on the Holy Spirit. The Holy Spirit is closer to us than ever before!

(From: Renova-News, June 1952)

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# ECCLESIA PISTIS SOPHIA

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Ecclesia Pistis Sophia, February 1958

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## PHILOSOPHY OF LIFE AND ATTITUDE OF LIFE

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It is completely understandable that anyone who wants to reach his aim on the grounds of spiritual achievement has to keep learning and life in complete balance with each other. The teachings give the reflection, the directedness, the correct aim. Life follows set rules, nears and thus reaches its goal. Hence, as a result, after reflecting on life, a fulfillment of life is attained through an attitude of life.

However, in practice we see that for the majority of the European race such a two-fold revelation of Life, namely philosophy and attitude is too heavy a burden to carry. Why is it too heavy? Because the body of this race has landed in a far too cristalized state, thus making man more materialistically minded so that he can only adapt himself in such a way to visual matters only. This is, on the whole, why he is unable to see that a theory can become practice. If, however, he is able to comprehend this fact then he usually experiences great fear, real fear for life, for survival, too much so in order to persevere or even to really want to persevere. He feels too weak and above all, because of this the body's system has become unfit so that the spinal energy which is needed cannot be set in the blood stream any more.

It can also occur that because there is so much confusion in the consciousness or so much complication that man starts to assume that he already is a living proof of a new or certain kind of philosophy of life. The pretence of already being somebody or living through something plays a major part in the minds of most. The disillusionment, which, of course, is inevitable when the veils of pretence are torn apart is more often than not tremendous and disconcerting.



We have, most likely, experiences these feelings many times, when words were spoken in not uncertain terms about the new attitude of life. Some people were very upset, surprised and extremely hurt because they had the wrong opinion that by submerging in a higher form of philosophy of life and even speaking about it - giving up everything for it - in a way that can only be highly praised, that all this already **was** an attitude of life concerned with the Gnosis. They thought that the consummation would only be a matter of time and would just occur like that. And then they would very often turn to ask things, all of them amounting to the same question: what do you mean?

But actually, only one answer can really be given: philosophy is not an attitude of life in the sense of Truth and Reality. A reflection is merely an abstract form and not a concrete fact. It is a form of sensitivity supported or not by a sensible insight. Such a form of feeling or sensitivity can at an instance give a person plenty of joy and much satisfaction and can be comforting and clarifying. You can

maintain such a form of sensitivity for a very long time or even arouse it time and time again, yet it does not lead to realization. A state of sensitivity is called into existence by astral currents which fill your respiration field. They enter the door to life and make themselves known within your blood. The conscience becomes struck and starts to revel within these currents, which activate the state of sensitivity and state of intellect and understanding. Feelings become aroused and ideas are formed, the results of which vibrates throughout the bloodstream, the whole being and starts to rotate



throughout the respiration field. Images start to form, shadows, phantoms which stand with you and next to you, they live off you and are maintained by you. They spur you on to persevere in this state of mind because their existence depends on it.

This is why you are kept busy satisfying all your phantoms from early morning to late at night. It can happen that a person is kept completely held up by his reflections on life even to such an extent that it is possible to become completely worn out. Then, of course, it would not be surprising if you become irritated at times when another person speaks to you of the new attitude towards life. "I have already faced myself fully towards the Truth. All my thoughts and feelings are aimed at it. All my time is at its disposal. What else can you desire?"

Yet everyone of us will fully comprehend that a new philosophy of life must be followed up and accompanied by a very concrete life-attitude, so that fulfillment in the New Life can be realized. As you may already know, such a process is the way that the School, the Lectorium Rosicrucianum would like to accompany you on. For years now the school has been kept active leading the people who are interested towards a new philosophy of life and hundreds of them already hold the new philosophy. They are completely absorbed, their whole consciousness, sensitivity and intellect have become pervaded. And now it must be obvious that the veritably meant attitude of life will come, yes, must come.

Religion and Life, Belief and work are meant to be in balance with each other. Surely it cannot be the intention that you let yourselves be kept held up by the phantoms of your reflections that were brought to life by yourself, by your beliefs, that you let them live off you as parasites? Actually, it is not so difficult to be able to comprehend everything but it is very often difficult to be able to know where we stand concerning our state of being in this case. The situations in our own lives are very often so very complicated, all those threads in our lives have become so securely beknotted together and our present state of being has become so dislocated, that, without help, we are not able to get a clear image of ourselves any more. So many mountain-high cacti have grown in the desert of life that an oversight has become impossible and

we cannot find a way through any more. That is why it is a necessity to chop down all obstacles so that everyone can get a clear view and will want to carry on with us, for, after reflecting on Life it is extremely important to take a proper attitude. Only then will the revelation of a completely new state of being within the world become a reality. We would like to try to explain and prove to you why all of this is so highly important and why matters may not be held back any more but must become activated.

The universal chain, ceaseless in its continual efforts to save mankind, fully understands all of many difficulties, troubles and confusions, that we have tried to explain. To finally be able to reach as great and practical effect as possible, the Gnostic chain lets the people who are therefore susceptible and capable start from both sides, that is from the part of life reflection and from the part of attitude of life. The most logical thing to do is to start with the reflection side so that a clear view will arise and because of this and in harmony with this an attitude of life will follow. Life-fulfillment will not remain unaccomplished.

But just imagine that, because of social, personal and blood factors a Gnostic reflection would not be primarily possible for a certain group of people, but because of their hardships of life, in this nature have become refined and have their doubts, would have the apprehensibility for a taste of the new attitude of life. In this case there would practically and principally be no objections whatsoever in letting this group start with the attitude side. So we see before us two groups of people in Europe. One that has started with the reflection side and the other with life attitude. Although they have not yet realised it themselves these two groups belong to each other. The Gnosis pushes them towards each other because the one group possesses the philosophy and is slow with the attitude side and the other group is completely wrapped up in the attitude side, yet has no philosophy. This is why the latter group is in danger of coming to an end because of lack of ultimate results. It is important to find the correct combination, not laid down, not deliberately desired, not organized, but spontaneously, naturally and necessarily.



In 1957 a memorial was placed on the property of the Lectorium Rosicrucianum in Ussat, France, in the valley of the Ariege, to seal the union of Grail, Cathar and Rosycross. The monument was consecrated by the Spiritual Directorate of the modern Rosycross, the Lectorium Rosicrucianum and the patriarch of the preceding Brotherhood of the Cathars, Mr. A. Gadal. It consists of cemented base on which the altar stones from the initiation cave of the Cathars are placed.

All this is possible when the mission of the modern Spiritual School becomes even more widely understood. The Modern Spiritual School has founded a new Gnostic kingdom in Europe, not as an idea, a philosophy, but as a practical part of life attitude and, in time, various groups in Europe who have started on the attitude side, will not be able to do otherwise than to flee to safety in the modern Gnosis and be taken up in it. There is, for example, a movement for life attitude in Europe who expect their members to go through a complete practical form of honesty, to lose themselves, to practice purity and love. This movement has its headquarters in Caux (Switzerland). It is the movement for Moral Rearmament. Their philosophy is nil, with a next to nothing meaning. They merely state a belief in God, which



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is what most men have. But also a person without that belief in God is allowed to become a member. They only concern themselves with the attitude of life, with the moral rearmament. And, you will be able to see that the most absurd and precarious, even critical regulations with their outstanding points come to light because the philosophical side is not reflected. Nonsensical matters and questionable aims which we, with our philosophy, can see through straight away. All this is overshadowed by a piece of new pure life which these people try to spread in a positive sense. Imagine, honesty, purity, self-surrender and love. Even though man were to try to make something of it in a most awkward, primitive and highly unintelligent manner, that must, as there is no other option, lead him to the gates of the Gnosis. Because, eventually it will show that such a four-fold attitude to life cannot hold ground here, not even an inch. This group is marching on towards an aim that does not exist in this world and as they are aiming horizontally, they do not yet see this fact.

Now, the moment will very soon come that these people, whilst travelling their journey through the desert, will be bound to find in a horizontal way, the gates to the modern Gnosis. Not a modern Gnosis of just pure reflection but at the same time one of a concrete life attitude, so new, so sparkling, so good that these people will, with overbrimming joy, recognise the attitude of the modern Gnosis as their own. Through this open gate they will rise to the gallery of philosophy and will walk together with the others.

One will discover and reach it through a book, because he is aimed at reflection, but, for another one has to clearly spread a pure attitude because he is only susceptible to this part. One wants to go from reflection to life, the other from life to reflection.

If we are able to find more and more people fully prepared to actually practise a new life attitude in the space of time, an attitude coming from a Gnostic possession, then thousands of people will flow through the gates of the Spiritual School. People who came not only prepared to live a vegetarian life, give up smoking and narcotics but who are also fully practices in honesty, purity,

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self-surrender and love. Honesty in all endeavours, absolutely purity in all motivis, being able to fully discard oneself in all aspects in life and to embrace the whole of mankind in a total love. What do you think of all those people who have tried to realize some of these matters in their lives knowing that the world and mankind have sunken into death and sin. Do you think that such people would have any trouble in being able to live completely without conflict. Where must such people go, if those who are called to establish the new Gnostic kingdom in Europe, when those who are chosen, neglect their cause and laden with their reflections remain by the flesh pots of Egypt, the state of being of the nature of death, because they are not breaking through to a new attitude of life because of their fears and delusions.

The answer is up to you! You are urgently being awaited and time is very short!

(From: Ecclesia Pistis Sophia, February 1958)

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## THE FORMULA OF FIRE

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In the gospel according to Luke, Chapter 24, verses 13-35, we can read the following:

"And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs.

And they talked together of all these things which had happened.

And it came to pass, that, while they communed together and reasoned, Jesus himself drew near, and went with them. But their eyes were holden that they should not know him. And he said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad? And the one of them, whose name was Cleopas, answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?

And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people: And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him.

But we trusted that it had been he which should have redeemed Israel: and beside all this, to day is the third day since these things were done.

Yes, and certain women also of our company made us astonished, which were early at the sepulchre;

And when they found not his body, they came, saying that they had also seen a vision of angels, which said that he was alive.

And certain of them which were with us went to the sepulchre, and found it even so as the women had said: but him they saw not.

Then he said unto them: O fools, and slow of heart to believe all the prophets have spoken: Ought not Christ to have suffered these things, and to enter into his glory?

And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself. And they drew nigh unto the village, whither they went: and he made as though he would have gone further.

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But they constrained him, saying, Abide with us: for it is toward evening, and the day is far spent. And he went in to tarry with them.

And it came to pass, as he sat at meal with them, he took bread, and blessed it, and brake and gave to them.

And their eyes were opened, and they knew him, and he vanished out of their sight.

And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?

And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them,

Saying, the Lord is risen indeed, and hath appeared to Simon. And they told what things were done in the way, and how he was known of them in breaking the bread."

In this epistle we are placed in a time following shortly after the resurrection of Christ. There is a deep concernment amongst the disciples. A huge problem presents itself in a disturbing manner and that is whether or not the resurrection is an actual fact. Would the long before prophesied consummation really have come into being? And especially, would man be open and ready for recognition when the time of resurrection came?

And now for the Living Body, the Magnetic Body of our sevenfold Spiritual School. The pupils have pledged their vows to their innermost tribunal and the Trigo Igneo has begun to flame up within them. All of these pupils are looking forward to the manifestation of a new soul - consciousness. Shall I, shall we be taken up into the astral spirit-soul field? Will the door to the circle of Eternity be opened to us? Will he, who once said: "I am the door" manifestate himself within them?

And here is the pupil, whilst in a borderline state of mind, who is about to do the best possible thing in this instance. He commences with, as point of ignition, the knowledge of Jerusalem. That is to say, knowing that he is connected with the glory of Eternal Peace, being the Gnosis itself. He travels threescore furlongs from Jerusalem to the village of Emmaus.



Whoever is able to read the Bible, knows what travelling these furlongs means: that the pupil involved is going to move himself, to travel to the dividing-line between the two fields of nature. He elevates himself into a state of nothingness and places himself before Emmaus, which is the hot fiery well of Gnostic completion. He stands there, just being, with his not-I part of his personality and with his soul-state, which has been disintegrated by the Gnosis. So being, they both walk towards Emmaus. Long before they have reached this village, whilst the not-I and the soul were discussing with each other how they stood concerning the Fullness of God, Jesus, the risen one, approaches them. And they do not recognize him. Their eyes were still kept veiled, so that they would not know him. "Why are you sad" and "What manner of communications are these that you have one to another?"

It is a fact that every pupil travelling to Emmaus in this position, will at one time hear the whisperings of he who has risen from the dead. The whisperings serve the purpose of giving the pupil new courage and to encourage him to persevere in the last stage of the process, for does not one of the two bear the name Cleopas, which means the victor. But the conquerer has not yet awakened to the fact that he is victorious and that is why he is protesting. He accuses the other of his apparent shallowness and ignorance. He, Cleopas, is speaking of his uncertainty. He speaks of the one who has risen from the dead. The sepulchre proved empty. Some say that He has risen and that they have seen Him. All of the wavering doubts resting in the as yet unveiled Soul are expressed. But then, as Cleopas is directed towards Emmaus and does not doubt the Reason and Being of the Gnosis in its progress, but only himself as regards his connection herewith, only then, the whisperings become louder. The vague contact with the image of the One risen from the dead begins to take form. The voice becomes louder and louder and increases in force.

The six emanations begin to flame up.

- 1) Through Fire create consciousness.
- 2) Through Fire bring forth thoughts.
- 3) Through Fire create the voice.

4) Through Fire speak the name.

The light of the ordinary nature begins to diminish. The sun of new birth is about to rise and evening falls. The crisis is present.

"And they drew nigh unto the village, whither they went; and he made as though he would have gone further.

But they constrained him, saying, abide with us, for it is toward evening and the day is far spent. And he went in to tarry with them.

He took bread and blessed it, and brake, and gave to them."

The One risen from the dead goes in: breaks the bread of Eternal Life, only giving his companions that amount of bread that they can digest. The Voice has spoken the key-word.

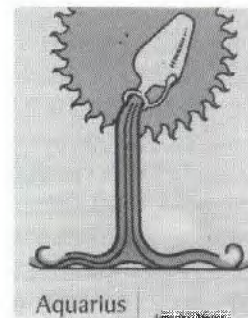
5) Through Fire ignite judgement.

And the door to the circle of Eternity flies open. Cleopas - the victor - is able to see. He has conquered! And the Voice raises its magic cords.

6) Through Fire create Reason.

The Lord has verily risen in Cleopas!

(From: Aquarius, nr.2 1965)



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## THE SUPREME WISDOM OF LAO TSE

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If you have gained any knowledge about esoterical literature, then you will know that amongst other things this literature mentions an unusual secret belonging to medieval inhabitants of the south of France. There, in the south of France, in the land of Sabarthez, the origin of the Albigenses, praised be their name, people possessed a super-natural power, the power of "consolamentum", by means of which the line was drawn between the animal human being and the spiritual being. A division between a being completely belonging to Earth's soil and between the arch-being from the beginning.

It is to be well understood that the consolamentum consisted of more than a mere sacramental seal or initiation. It was more than a magical outpouring of power, because for the Albigenses it meant a definite breaking with dialectical life. Hence the fact that those who had received the consolamentum were not, in the true sense, Earthly inhabitants any more. Literally speaking, they lived in the world but did not "belong" to it any more.

Many people investigating these matters have often asked themselves what these super-natural, spiritual powers were, that stood behind these movements in medieval times in the south of France. They fully comprehended that, had this spiritual awakening been able to develop without being disturbed, the whole of Europe would have risen to an awakening. An awakening as had never before been experienced by the world. Who were those initiated and inspiring people, who affected tens of thousands of people, against whom the old church turned with bloodshed and tremendous hate? These helpers were cosmopolitans in the very best sense of the world, who literally loved all of mankind and who, eve up to this day, intermingle and manifest themselves wherever it is possible within this world. Their trails lead from East to West and from North to South. The whole world history mentions these helpers and one can see all the connections between the happenings and developments brought about by them. Nevertheless, from the earliest days onwards they have remained in the

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background of the mysteries. There is a hermetical veil between them and every day people and all investigations into this mysterious knowledge in order to penetrate its source were bound to fail, even to this day. We think we can state that the Knowledge, Learnings and Powers that the Albigenses had were absolutely Universal. Their origins cannot be found on Earth as they can only be traced back to the perpetual Kingdom itself.

There are, of course, authors who lament the downfall, that is to say the presumed downfall, of the Albigenses and they complain about the loss of their Wisdom and Powers. Yet, you will understand that this is a purely dialectical lament, because a Power compelling itself from Universal Life itself, such a divine Power of Wisdom, can never be lost. It is nothing less than the breath of God repeatedly coming over mankind in its loving attempts at redemption and then whenever mortal mankinds hatefulness and bloodthirstiness try to seize it, it is withdrawn. We just had to let our thoughts linger for a while on this European contact with the heavy burdon of Universal Love, whilst reflecting on a similar connection with God in the Far East, hence a Divine interference defined by the exalted Lao Tse. It is not known if he actually lived, nor whether he was a human being or not. Many legendary veils shroud him. Nevertheless, it is an irrefutable fact that he, in his wisdom, would have been able to rid the spectators and researches of their sorrowful state of mind concerning the medieval drama in the South of France. Indeed, one could also call the mystery of the consolamentum the mystery of "Tao". Tao is not coming, it also has not just simply existed in the past, Tao exists! "But", as Lao Tse states, "the older more experienced members who knew 'Tao' kept silent about its mystery, knowing too well that profane people turn to darkness and always transform powers of life into powers of destruction. Whenever certain powers awaken into a person who, whilst becoming aware of his great powers, does not get rid of his lower lusts and selfishness at the same time, then the flames become a fire that is extinguished in its own embers. This is why the mystery must never be revealed to such people. Doesn't the eye become blinded by too bright a light?"



If you can penetrate into these words of wisdom, hopefully you'll be able to comprehend. People speak and write about the hidden books belonging to the Albigenses in which the Universal teachings and True Life are expressed, but which were destroyed by the priests of those days. However, the hidden book of the Albigenses is the "unwritten" book, just as are the book of Tao, the book "M" of Christian Rosycross and even the book sealed with seven seals from the Apocalyps "The revelations of John". That book, the Universal Knowledge, is unwritten and kept extremely well hidden from profane people. Yet, on the other hand, this book openly discloses itself in flaming illuminated letters to those people who knew and know how to rid themselves of their lower-self. Hence, the Albigenses spoke of the "endura" before the consolamentum. The endure concerns itself with the mortification of Nature, with absolute deliverance from the I-being, with complete preparation for rebirth. In as far as you are occupying yourselves with these matters, we would like to advise you not to waste any more time and energy looking for books and scriptures by authors, who, in your expectation, are able to offer you redemption. "Tao" cannot be said or written. Tao, the way, the path, can only be followed and lived!

This one and only specific point will enable you to see the lack of knowledge and reasoning, the lack of intellectual comprehension and the infatuation of the consciousness of our brains. You know nothing worth knowing, have nothing worth having, understand nothing worth understanding, before you have disassociated yourself from nature, before that so very pernicious self-centredness has become extinguished in your microcosm. As long as you have not yet reached this stage, you are a profane person, Godless and therefore not in a position to speak. You will be staring into a dark consciousness, possessing nothing, absolutely nothing. What you will have are the sorrows and sharp pains of the dialectical world which is a fire - a terrible fire - a fire continually extinguishing itself in its own cinders only to break out time and time again. The dialectical world consists of endless burning and hellish pain from which you must redeem yourself by taking

the Path, the Way, "Tao". You will have to go through a state of "endura", through a demolition of the lower nature. However, you'll not be able to walk on your own, and you will not have to either as the power to help you on your way is present! And the Word of Salvation resounds! If only you are prepared to leave all your possessions behind you, then you will be able to see in the same way as Lao Tse.

"Hidden powers - mystery - untouched eternally,  
Oh quiet chrystal-clear well from which Life flows freely.  
In deepest reality we are bound to you.  
And from the sole Being fulness grows uncountable."

It is an incomprehensible fact that many pupils of the Spiritual School are just not able to see the one and only True Life, that one and most important factor of what it's all about, eventhough they yearn for it. This must have a reason. What else would be the reason other than the fact that many are to a great extent still grasping factors of the old life, and above all, still expect that the Divine Revelation will penetrate their earthly bodies without any form of process and bring about the birth of that one true Life in their microcosm. However, this is not the course that is taken. If you want to journey to the new promised land then you yourself, and nobody else, will have to leave the plentiful and heavy anchors that you have lowered into your own life. This can be done, as is confirmed, by the Holy language that speaks to us saying: "He, who is calling you is nearby, yes, even closer than hands and feet!"

"Whoever strides on the Path that leads ones lower-self to salvation,  
Drops his lusts as an unwanted weight;  
Thus, enters, naked, into the Temple of the most supreme consecration:  
The porch of the Tabernacle is the grave."

As a pupil, or as a person interested in esoterical matters, you ought to know how to be a free-mason, how you can build up the holy cathedral stone for stone. The holy "mont salvat", mountain of salvation, is invisible to the

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material world, yet by entering the cavern of your lower-self's tomb you will be able to join up with the master-builders as a fellow member. Therefore, learn from Lao Tse what your first and foremost restrictions are and henceforth the key to Tao.

"The highest form of knowledge is recognizing that one does not really know anything at all.

For this negative knowing makes man silent and devout. We know more in the way of characters than an illiterate person, yet not a single letter more of the significant words.

The true illness of mankind is: not realizing its ignorance".

Nevertheless, do not presume that a pure mystical and negative dependancy has to be brought into life, a mystical negation of facts. The main problem says Lao Tse is, that our material way of thinking builds up a dam against the veritable spiritual flow of thoughts, which is why you must rid yourself of your material way of thinking. You should ask yourself what in actual fact do you activate with your worldly consciousness. You will acknowledge the fact that you think esoterically with your mind and that you will become mystified by your feelings of sensitivity within your heart. Practically it means that you approach the Rosycross, with all your materialistic intelligence, with either an intellectual or sensitive way of expression.

The dam for each spiritual stream lies within this fact. The teachings of wisdom have surely disclosed to you that heart and head must form a complete unity. Above all, as long as a person is unwilling to accept the fact that he does not really know anything at all, then partly because of this, the most supreme reality will at most seem like a beautiful dream. Only he himself will be able to cure himself of his lack of renewed awareness of life.

"He who acknowledges this weak spot, is already cured by this acknowledgement.

Acknowledgement is the arcane against this dark ailment!

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The main point cannot be reached by way of common sense, neither in the way man would be able to realize his highest ideals through deeds."

There again you have a new concept of reality, that has never been understood a concept of the brothers and sisters of all ages: their negation of dialectical deeds. These enlightened people knew other deeds than those of dialectical mankind, had another idealism, another form of humanity. These redeemed people only knew the living, vibrating activity of the New Life of Reality, which, to the people belonging to the soil of the Earth, must have seemed like a limitless emptiness, like a hopeless shapelessness.

"Alas, many shut themselves off hermetically and, seeing yet blind, they continue their ways. For many every path leads from the cradle to the grave. Their fates know more curses than blessings."

Experiencing the curse of life is an actual fact for everyone living in the twentieth century. Yet, unfortunately, it seems that the more life finds itself in the state of curse, the more mankind attaches himself to life and the more he tries to force the required blessings, however and understandably without results. The blessings pass them by as a ship on a dark night, because they do not comprehend the essence of the Universal Teachings and because of this, correct action cannot be taken. This is why the wise man of two thousand five hundred years ago said:

"My teachings can be told in one simple sentence. My actions are strictly bound to this sentence. However, retold in various ways by many different people they have become wound round the heart of the matter like thread round a reel."

Isn't it true that many people encapsulate that one simple heart of truth, that key to True Life, in a ball of apparant wisdom and exitement and fuss?



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"Yet I", says Lao Tse "knowing the way in the labyrinth, do not let myself be led astray. I hold on to the rope that tethers me to the heart of the matter.

I look on peacefully where other struggle on aimlessly.

I do not play a part on the world's ostentatious stage, which is why I seem so small to vain people, yet they are all hunting for a part of plentifulness.

Mine is the Universe, what more could I want?"

This is, what it's all about, winning the universe. It may sound strange to our western ears, yet this means the same as holiness in Christianity, finding it's expression through the magical power of a spirit hollowed by Christ. Holy is derived from wholeness. To win the universe means to become whole, holiness. The Universal Teachings prove to the pupil that his microcosm is not whole any more but extremely damaged. Under the curse of his damaged state, he pursues a small part of the whole, the plentifulness, which is why his curse cannot be exchanged for a blessing. This is also the reason why he wriggles himself deeper and deeper into matter. If and when a pupil were to stop this useless work and activity and become aware of the fact that accomplishment of all higher ambitions cannot be brought about by his dialectical being, then he will be able to arm himself with an invulnerable spiritual armour and enable himself to walk the Path, Tao, because his state of self-conceitedness will have deceased within him. The microcosm will be brought back to its original state and the universe will become his or her share.

So it goes to show that the message of the Spiritual School of the Golden Rosycross still is and was the same as a long time ago, is the same message Lao Tse brought and is the same as two and a half thousand years ago. The message will keep on sounding till the wonderful completion is accomplished. This message will resound till the seeker sees the Path before him and will say to the wise men of the universe: "I want to live up to your good and wise example and know myself to be linked in the Divine Creation."

(From: The Topstone, September 1969)