

# THE GREAT REVOLUTION

# **THE GREAT REVOLUTION**

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AND

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## PREFACE

Throughout the years, the Modern Spiritual School of the Rosycross has constantly referred to a developing world revolution. The School explains that this many-faceted revolution will systematically increase in power and influence, until finally it causes the conditions of life on earth to change profoundly. Its viewpoint in regard to this dramatic change is so clear-cut that we do not hesitate to say that, after a period of about six or seven hundred years, life on this globe, as we understand and experience it, will be absolutely impossible.

The composition of the earth's atmosphere is undergoing a gradual but profound change which has a deep, divine purpose, and should man fail to adapt body, soul and spirit to the new conditions, he will quite naturally, as if short of breath, suffocate and perish.

Entirely new diseases of the heart and blood vessels, of the metabolic process and especially of the brain tissues and the various sense organs, will bewilder the medical profession, and numerous peculiar phenomena in the organic life of all the kingdoms of nature will give scientists a great deal to puzzle over.

Do not think we are seeking scientific recognition for our esoteric research into the Great Revolution. Many very serious and competent scientists could tell you the story of their fruitless efforts and the sarcastic ridicule they met with in their struggle to gain recognition of important matters. Proof of this abounds in world history.

No, when we speak of these significant processes, it is for no other purpose than to inform pupils of our School, as well as interested persons and sympathisers, about the progress of our investigations and to spur them on to personal activity in accordance with the demands of the ever-spreading atmospheric, cosmic and spiritual revolution.

May this book contribute to the awakening, in their own interests, of as many as possible to a new resolve, a new way, and a new field of existence.

The authors

## I

### THE ATMOSPHERIC REVOLUTION

The composition of the atmosphere of our ancient Mother Earth is extremely complex. As well as the well-known gases: oxygen, nitrogen, carbon dioxide and hydrogen, it also contains the inert gases and their compounds. In addition, interplanetary and cosmic radiations enter our atmosphere, as well as many spiritual forces. Without any exaggeration, one can say that all natural, cosmic and spiritual forces meet within our atmosphere. As in a gigantic cocktail shaker all these forces, vibrations and gases are mixed together, continually forcing upon us changes in the atmosphere in which we live. Just as the influences of the sun and moon cause the vast masses of oceans and seas to rise and fall periodically with an irresistible force, so other influences too bring about immense recurring movements in the atmospheric substance.

In our opinion it is quite mistaken to suppose that the atmosphere we are breathing now is the same as it was, for instance, ten years ago. And if one thinks about it, one will realise that the way in which the atmosphere has been prepared must exert a tremendous influence upon the natural, moral and spiritual behaviour of mankind, as well as on the other kingdoms of nature.

A few simple examples will make this clear. Certain gaseous substances, whether inhaled consciously or unconsciously, may sooner or later destroy our bodies, irritate our nervous systems, greatly influence our moral behaviour and change our general spiritual attitude. Consider, for example, the artificially prepared respiration fields maintained in some churches by means of incense. Think too of our everyday language, which describes certain atmospheres as stuffy, pleasant, dangerous or exalted, thereby acknowledging that they have a direct and noticeable influence on our physical state as well as our spiritual activities. Who has never said to himself: "I cannot live in such an atmosphere"? All this should teach us that modern man has made far too little study of these important influences and should

prove that, in a general sense as well as in particular cases, the atmosphere is influenced from two sides: from below and from above.

Every human being creates and prepares his own spiritual respiration field in accordance with his state of being. Forces from outside then interact with it or create conditions which make their results felt in the life of the individual. Thus everything one understands by the term "atmospheric revolution", that nowadays so remarkable agitation of our atmosphere, is in complete accordance with mankind's state of being, and all of mankind is responsible for it; it is humanity's consistent, historical signature.

The evangelical statement that Christ will celebrate His return in the clouds of heaven and that every eye will behold Him should also be considered in this context. Many supposedly enlightened souls, with a shrug and a smile, consider this a mystical exaggeration. But anyone who examines such a statement in the light of esoteric science will discover that all the forces of the Christ-Hierarchy, natural as well as spiritual, do meet him in the atmosphere, literally "in the clouds of heaven", and that every human being is confronted with these forces in his own life-system.

So we consider it a reasonable requirement that modern man asks himself: "What forces are currently at work in our atmosphere? What is going on and what should my reaction be?" A reaction is bound to come, it is imperative, for if one were not to react, one would be forced to do so. That is why it is said that Christ comes for a resurrection or for a fall. It would be a good thing, now, to understand these words quite soberly, in their natural, scientific sense. All mystic adornment, which often conceals so much reality, must be removed. It is a matter of empirical, spiritual knowledge that atmospheric forces are driving humanity towards a physical, moral and spiritual crisis which must end in his being broken in a radical way, in his suffocation in the atmospheric tensions which are coming to a head.

Under the influence of all these tensions, of all this agitation in the clouds of heaven, many things in this world are rushing towards their end. A passion for destruction prevails in our atmosphere. Many symptoms of this are now forcing themselves upon human awareness;

for example, the many tragic aircraft accidents which took place during the years 1946/47, and subsequently in shorter periods.

In those years public opinion had taken it for granted that basically, flying had reached technical perfection; that the safety of air travel had been more than proven, and that both flight and servicing personnel were in every way equal to their tasks. Indeed, we too are of the opinion that, in general, no airline need reproach itself or be concerned in this respect, even though the one may surpass the other in respect to punctuality or scrupulous attention to detail. What occurred in the air during the periods mentioned above was beyond the scope of all technical perfection, flying safety, or skill of the personnel. It was simply a matter of higher influences, a sign of the atmospheric revolution.

After esoteric investigation, we accept it as fact that all these accidents were caused by flying through concentrations of inert gases, which are now found in our atmosphere in higher quantities than in the past. These gases<sup>1</sup>, because of their unique and little known intensity and power, cause pilots to experience periods of unconsciousness lasting one or two seconds, as well as very brief disturbances of the sensory functions. One pilot may be less susceptible than another as both their spiritual and bio-logical conditions are of great importance in this respect, but it is certain that, had the above mentioned atmospheric condition continued, flying would have had to be discontinued indefinitely.

However, the concentrations of inert gases were transitory phenomena in the atmospheric revolution. By now they will have dissolved and formed other combinations in order to help prepare our atmosphere for a special purpose.

That is why these air crashes, which took place in such swift and dramatic succession, belong to the past. Totally different and strange phenomena are going to claim the attention of an amazed and

1. We intentionally avoid mentioning any scientific details because experience has proved that, if we were to do so, the main point, the atmospheric revolution in its deepest essence, would be overlooked.

perplexed mankind, such as the falling away of many natural veils between this and yonder side as a result of the powerful activity of inert gas B<sup>2</sup>, which will reveal much that was hitherto hidden.

Many inert gases, when vibrating in a highly electromagnetic atmosphere, have an enormous penetrative capacity so that even airtight metal cabins do not form insuperable barriers for them.

Special attention should be given to inert gas A which, for many years, has been exerting increasing influence on the natural life of mankind. Under certain conditions, inert gas A causes moments of unconsciousness, of sensorial abnormality, of a blunting of the senses. It brings about disturbances in the respiratory organs, and is responsible for many cardiac disorders.

As long as the plane maintains a steady cruising speed, the pilot will hardly notice his rapid and transient physical reactions to these inert gases, but under trying circumstances such as fog or heavy winds, or when landing, they may be fatal, as experience has already shown.

One should also not overlook the fact that metals' and stones become "fatigued" much more quickly than was formerly the case. Present atmospheric concentrations have a strong oxidising and disintegrating tendency. In our time, the ultraviolet and thus disintegrating cosmic rays, in combination with concentrations of inert gases of the same polarity, will put an end to much that has always been regarded as ageless. They are also responsible for irregularities and deviations in engines and instruments.

In this respect, the disease which has affected the Notre Dame, that beautiful Gothic monument in Paris, provides us with an extremely instructive lesson. The walls, stones and sculptures of the Notre Dame and several other large French churches and monuments, have been affected by a process of rapid decay called the stone plague. Great lumps of pulverised and totally porous stone fall off, and no matter what precautionary measures are taken, it seems that the disease cannot be checked.

Even new stones which are inserted for repair soon share the same fate. As a result, should no effective counter measure be found, the fate of these buildings, which have hitherto defied the centuries, is sealed.

One may wonder why so many French churches are falling victim to this disease. The cause lies in the fact that certain remarkable atmospheric constellations are gathering over France, which are connected with future events in Europe.

As for the Notre Dame, there is an additional cause which places the new cosmic influences in a special light. The Notre Dame is a masonic edifice. That does not mean that this Gothic cathedral was built by freemasons linked with a Spiritual School, but by ecclesiastical prelates who used magic to captivate the public to an even greater extent than was already possible by means of ordinary church practices.

The Notre Dame was built by an archbishop who practised occultism for the benefit of the church. He is responsible to the French people for the three magically powerful "roses" placed in both the transepts and above the organ loft. These three roses work collectively upon the three corporeal sanctuaries of those who are present in the church and, seen with etheric sight, they have a distinct, rotating, clockwise movement from left to right.

These influences cause the public to become strongly bound to the power-field of the church. At the same time they bring the building, with the help of which they occur, into an atmosphere which makes it highly susceptible to the disintegrating ultraviolet activity in the atmosphere.

We considered it essential to give this explanation regarding air crashes and the stone plague as an introduction to what will be discussed in the following chapters, in order to spur the reader on to deeper reflection on the atmospheric revolution which is currently spreading with so much power. All the kingdoms of nature will be affected by this agitation "in the clouds of heaven". In the Spiritual School all these activities are stirring the pupil to wakefulness; they are stimulating him to serious investigation and driving him to a way

of life which counteracts the passion for destruction and links him with the healing and constructive forces of structural rebirth, which seek to lead him into a new world.

As a result of the atmospheric revolution a great drama is being enacted in world history, a drama in which air catastrophes and the decay of cultural monuments will be mere incidental phenomena. Among other things, the atmospheric forces will have a disrupting effect on the bodies of all those who continue to cling to their earthly nature. By influencing, among other things, the endocrine glands, these forces will confront physicians with tremendous problems. A few examples may serve to illustrate this.

The activity of the two adrenal glands which formerly had such a soothing and tranquillising effect upon human emotions, will be seriously disturbed and will increase, for example, the incidence of diabetes. A diminishing of the spleen activity will be responsible for an increase in the various forms of anaemia.

Infant mortality will result from an alteration in the activity of the thymus gland. Apparently an overwhelming number of disorders of the thyroid gland have already attracted the attention of the medical profession. The increasing number of congenital malformations is related to the pituitary, while an alarming increase in symptoms of insanity draws attention to the pineal gland.

This is an anything but reassuring picture, but it is certain that a new revolutionary, spiritual orientation and a way of life in conformity with it, can reveal to the person concerned a powerful and entirely different group of vital forces. The coming times will teach us that it is of no use to stand aside, speculating and contemplating, and that man is forced to make a positive choice in life. Thus the atmospheric revolution bears, for some, the signature of death, whereas for others it opens the gateway to a higher good.

The Spiritual School of the Rosycross awakens its pupils to the genesis of a new spiritual consciousness and to a regenerative encounter with the forces of Christ in the clouds of heaven.

## II

### THE VEILS BETWEEN LIFE AND DEATH

In the previous chapter we explained that because of all the atmospheric agitation, many strange phenomena will begin to claim the attention of mankind. We also stated that the fading away of many natural veils between this side of death and the other, due to the powerful activity of inert gas B, will reveal much that hitherto has been hidden. It is necessary to examine this matter more closely.

The chemical element phosphorus is essential to bring about "materialisations" during certain spiritualistic experiments. The manifesting entities extract phosphorus from the cerebellum of the medium and from the others present at the seance and drape this fluorescent substance around forms of astral matter which they wish to show to the assembled company. The human blood, tissues, nerves and bones contain phosphoric substances of varying potency and composition, and with the help of these it is fairly easy for entities who know what they are doing to provide the spiritualist seekers with some satisfaction.

However, such a materialisation is practically always a contrived scene and not a reality; a "contrived scene" in the sense that the controlling entities project an arbitrary, fantasy-form into the astral substance, animating and clothing it with fluorescent phosphorus. For example, during an esoteric investigation, we once saw the lovely form of a young girl and the majestic figure of an oriental robed in white, whereas the animators of these images offered a far less impressive and pleasing sight, arousing disgust because of their very repulsive appearance.

Likewise, in the ordinary material sphere of life, it frequently happens that a human being projects to the outside world a certain form of spirit, soul and body which is not at all his true one. Sometimes a great deal of trouble, tension and sorrow are necessary before one is able to distinguish between pretence and reality.

On the other side of the veil it is much easier to use the perfidious weapon of pretence, at least against those who still exist on the physical plane. Astral substance is very pliable; thought forms can very easily be clothed in ethers and even in solids, liquids and gases. Just as man, in his own auric sphere, maintains a pantheon of self-created, animated thought-forms of an intellectual and religious nature, so there are also numerous earth-bound spirits who increase human delusion by means of astral projections, or at least they try to do so and, unfortunately, succeed only too well among many ignorant people.

In the near future, the atmosphere of the material world will be rendered phosphorescent by the influence of the inert gas B. In some regions of the globe such a situation has already been forced into existence by nuclear experiments. By making very large areas radioactive for many weeks, a great concentration of inert gases has been caused to develop over these parts of the world. This has changed the atmosphere in such a radical way that very peculiar phenomena have developed.

You can probably imagine the consequences of this phosphorisation. All the entities residing in the etheric sphere will become visible to the material eye. This includes the many nature-forces and nature spirits, but especially the earth-bound spirits who, although dead, cannot or will not leave our earthly sphere and cling by every possible means to this sphere and to those who are still in their physical bodies. All of them, whether voluntarily or against their will, will become visible to the material eye.

This general unmasking will cause emotions to run very high and will, among other things, put an end to the wave of spiritualism which is passing through the world and which is responsible for so much terrible mischief. When what has so far been invisible to ordinary sight becomes generally visible, thousands of people who have indulged in these experiments will turn away in disgust. By this rejection they will develop such a strong, repelling magnetic power that the earth-bound spirits will be forced to withdraw from the etheric sphere of the material world.

Thus we can see how, in addition to causing many precarious situations, the atmospheric revolution will also bring many blessings, provided people react in the right way. One can practically predict such a reaction, for as soon as it becomes generally evident and verifiable what kinds of entities manifest themselves at the seance tables, how they impersonate deceased relatives, and how it is possible to keep up such a deception, then the whole spiritualistic group will turn away from their exploitation of the spirits with a cry of revulsion.

However, when much that has been hidden until now becomes visible, this may also cause great confusion and lead to very regrettable errors. The fluorescent, etheric sphere will begin to play tricks on the nature-religious human being. It will be able to bring back the times when primitive peoples made gods of nature-spirits, worshipping them, and by doing so, forgetting the "One Thing Needful".

This situation may also cause certain churches to flourish temporarily. When the nature-spirits and their activities become visible, some of them will be mistaken for "angels", for entities of superhuman form and splendour, because of a lack of nature-scientific knowledge.

This danger is not imaginary when one considers, for example, that numerous nature-spirits, erroneously termed angels, co-operate in the construction of a eucharistic form during the celebration of a mass. The formation of such a eucharistic form is a natural, biological process, a moulding and arranging of various etheric substances which, magnetised with the aid of magic, naturally attract numerous other forces.

One can imagine what will happen when such proceedings can be generally observed and the bewildered congregation sees a nature-spirit of majestic stature (some are up to four or five metres in height) floating through the church, constructively participating in the magic of the mass. Even now one can say with certainty what the reaction will be. It will create a tremendous opportunity for propaganda, with all the attendant consequences.

It will be very difficult to make it clear to such a perplexed group of people that an occurrence of this kind is due neither to a divine revelation nor to the elevated state of those who suddenly begin to see these etheric processes, but that it is solely the atmospheric revolution which is responsible. That is why it is good to announce these events beforehand, and the Spiritual School of the Rosycross therefore considers it a duty to inform its interested friends and adherents about all this. If the reader of esoteric literature is informed to some extent about what exists and occurs in the etheric sphere and how the lives of plants and animals are, in many respects, governed from that sphere, he may be able to imagine what an indescribable alteration is going to take place in human consciousness and behaviour, and what a vast quantity of new delusions will gain power over thousands of people.

The four classes of nature-spirits existing in the etheric sphere have often been used for black magic practices during the course of world history. Usually this was done by various groups of priests who in this way endeavoured to strengthen their grip on the masses. As a result of the atmospheric revolution we may again expect a multiplicity of priestly activities. However, just as in the past, the results of these activities will be the reverse of what was intended because of the influence of the Christ-Hierarchy and, through it, of the Spiritual School. The Spiritual School is preparing itself with the utmost speed for a mighty effort, and in its activity it, too, will make use of all these new atmospheric possibilities. By extracting the two intercosmic higher ethers, it will bestow a new faculty of discrimination upon those who have attained a certain stage on the path of genesis of the New Man. By means of this faculty, it will be possible clearly to distinguish absolute good from sham good and from evil; for all things originating from this nature, evil as well as good, cannot possibly clothe themselves in these higher ethers.

The coming era will have a most beneficial and inspiring influence on creative artists, particularly in music and painting. The extension of the visible colour spectrum, and also of our known scale of notes from seven to nine, is inherent in the atmospheric revolution. Infra-

red and ultraviolet will become visible and, at the same time, the corresponding sounds will become audible, because hearing as well as sight will be extended. A new manifestation of form in painting will bring what is remote closer to us, and could thus exert a very liberating influence. Our modern painters, who have long had more than enough of painting ordinary pictures and who, inwardly, are no longer able to sustain their extremism, may be very helpful to the Spiritual School through a pictorial art that will give form to breaking the chains and gaining liberation. Music will likewise be able to surmount its present superficiality and break through to new possibilities.

However, in this connection there is one formidable dark cloud on the horizon, for technology will also utilise the consequences of the atmospheric revolution to develop a kind of sound-bomb with an ultraviolet radiation field. This sound-bomb, which will emit a very high, piercing tone, will not cause an explosion but a sudden disintegration, a sudden pulverisation of all solids, liquids and gases. The overall effect of this will be even more terrible than that of the atomic bomb.

We do not wish to occupy ourselves any longer with a further prognosis of this extraordinary future. This chapter would then become too spectacular; we would miss the mark, giving our readers one-sided information. It should be fully understood that the atmospheric revolution, with all its extremely complicated consequences, is only one aspect of the new omni-genesis. The serious and interested investigator of the future will need to possess a versatile faculty for keen observation. The esoteric student of the new era will in no respect resemble the student of the past.

A call to reflect upon a new era, a new task, and accordingly upon a totally different initiation-mystery, is now resounding over the entire world to all those who are spiritually sensitive. By stating this, we do not wish to injure anyone or anything, nor to diminish the glory of the ancients; we are thankful for what our predecessors have given us. They have drawn our consciousness out of the lower self, directing

our attention to sublime concepts of great value. Now, however, they want us to attune ourselves to the call and the demands of the present.

The initiative which the modern Rosycross is currently taking may not be viewed as the activity of a sectarian group; what the Spiritual School has to offer is meant for all.

The spiritual revolution will commence in Europe and from there continue its triumphal march over the entire world. The spiritual field over Europe is pregnant with events which are soon to be born. In this chapter, we have tried to describe something of these coming events so that their arrival will not find the reader entirely unprepared.

### III

#### A JOURNEY INTO HELL

From the previous chapter, it will have become clear how all the regions of matter and spirit are being violently agitated by the ever-spreading atmospheric revolution. We would now like to consider the hereafter, which is to be viewed as the reflection sphere of the material field of life.

Every pupil of the Spiritual School knows that both these spheres of our earthly nature-order are inseparably bound together and, therefore, highly interdependent. It is also known that things are already fully active in the reflection sphere before being manifested in matter. This is an advantage, but it also creates great dangers. The advantage lies in the fact that those who have knowledge of a certain development in the hereafter are thereby warned about its corresponding material manifestation. The danger lies in the general human ignorance of such foreshadowing.

In general, one can say that there is an alarming lack of knowledge regarding the hereafter and that this causes countless people to be victimised. To fathom the values, forces and phenomena existing on yonder side, humanity possesses — or thinks it possesses — religion, based on theology; occult knowledge, based on the intellect; and animism, based on spiritualism.

The theologian, as metaphysical savant, speaks and writes about matters of which he knows, and can know, nothing. Should he possess greater knowledge, it will not be by reason of his university education. The theological field is full of worn-out platitudes borrowed from dogmas and misconstrued doctrines of salvation, this being the reason why the church mystics remain uninformed regarding the dangers that beset them.

The person in search of occult truth amasses a vast amount of encyclopaedic knowledge, in accordance with his interests. In reality, this makes him totally deficient in true wisdom and therefore unreceptive to the higher life.

By means of spiritualism, a great part of humanity, unfortunately the greater part, enters into an extremely negative contact with the regions of the reflection sphere. The word "negative" here refers to the fact that in appraising and evaluating the phenomena, one is dependent upon a third party who is not what he pretends to be.

However, it is necessary to give a wider meaning to the idea of spiritualism. For us, the term includes not only asking questions of spirits, or communicating with spirit-entities by means of instruments or mediums, but also the tremendous grip which the inhabitants of the invisible regions have on practically all of humanity living on this side of the veil. This grip is so strong and so subtle that almost no one can evade it. Upon closer examination, humanity proves to be so animistic in practice, intellectually as well as mystically, that concepts such as Christianity and a liberating higher life are hardly more than illusions. As soon as the pupil begins to investigate all these things, he will be seized with horror upon discovering how rankly the cancer of the evil horde has spread.

The pupil perceives and experiences the reality of Paul's words in Ephesians 6, verse 12: "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." The atmosphere in which humanity has to live is like an evil-smelling morass through which it has to drag itself. Many helpers, both in the regions of matter and of spirit, remark about the horrible stench of a lower etheric nature which emanates from whole groups of people, making it almost unbearable to approach them. When one of the biblical authors speaks about dunghills, in which human beings wallow like swine, and about the idols they worship, he is alluding to an absolute truth grasped through higher knowledge. Since there is a certain amount of humour in everything, we find it even in this wretched situation.

For example, one sees people trying to appear very mystical and pretending to be very exalted, while one would literally hesitate to touch them because of the atmosphere of wickedness which has taken hold of them.

Countless people are partially or totally animated by the forces of wickedness, and the greatest danger to any human being is the assumption that he is immune to this influence. All the highly intelligent and conscious forces of evil constantly connect themselves with and adapt themselves to each individual, after having made a thorough study of his state of being beforehand.

These forces approach man in the guise of very exalted entities, as masters, as apparitions of Jesus and other very holy spirits. If one does not happen to possess a religious, occult or spiritualistic turn of mind, then they suggest self-authority, a historical-materialistic or other nature-scientific hobby. But they ensnare him somehow, be it only in his primary instincts, such as self-maintenance, jealousy and worldliness. Everyone is stirred up against everyone else, situations are ruined, insight is obstructed and relationships become muddled. Each is forced to distrust the other and to seek for the fault outside himself. In short, satanic, atmospheric activity is being released over humanity; an activity which, in the history of the world, has always been the prelude to tremendous world upheavals.

We would like to trace some of the causes and a possible explanation for this activity. It is well known that before things are revealed in dense matter they are already manifested in the more rarefied substances of our planet. A total spiritual, cosmic and cultural revolution, which affects all the relationships of consciousness, soul and matter, is literally descending from above. The author of the Book of Revelations was not being merely poetic when he said: "And I saw the Holy City of God coming down from Heaven". He is alluding to a process of world revolution which intervenes from time to time in earthly affairs, revealing itself at a given moment in the material sphere, having descended through the more rarefied planetary spheres.

Just as a storm wind drives before it everything that cannot withstand its violence, and just as the darkness must flee before the light, so the light-giving force of coming events is driving the entire inferno before it. All the inhabitants of hell have risen from their lairs and, in the grip of a terrible panic and a natural instinct for self-preservation, they are trying to escape with their lives.

One might wonder whether there will be anything left for these earth-bound entities to salvage when the light appears. One might say naively, "Of course not!" However, on closer consideration, one realises that those infernal powers can indeed salvage a great deal, which explains the heavy assault of wickedness upon humanity living on this side of the veil. That is the reason why mankind is not fighting solely against "flesh and blood" but also against "principalities and powers, against the rulers of the present darkness of this world, against spiritual wickedness in high places." A great wave of abnormality is sweeping over mankind, leaving nothing and no one untouched. In particular, those who endeavour to let the Light of Christ enter and who are positioned in the ranks of the White Brotherhood, are not left in peace for a second and are exposed to the most violent attacks.

It is necessary to give an explanation of all these dramatic phenomena. Evil is the antipole of what mankind calls good. Many human beings, judged by society's standards, are considered to be good, very good, humane, excellent and loving. This goodness would be very good indeed if only it had no antipole. There are people — and the writers of this book are among them — who absolutely deny the goodness of good, because of its black shadow, because of the dialectical nature of things. The good of this world maintains evil, as evil does goodness. Consequently, if humanity does not change, does not break through to a totally different spiritual attitude far above all commonplace ideas of goodness, and does not achieve a structural and fundamental rebirth in a vacuum of development created by Christ and maintained by His Brotherhood in a new sphere of existence separated from this world, then this hell-world will continue to exist as long as man continues to exploit his biological and primitive goodness. If man does not totally revolutionise himself spiritually, then he will remain, like all the others, bound to this earth despite all his solemn declarations of goodness, love and friendship. For man has his shadow, and he maintains that shadow just as he maintains himself.

"There is none good, no, not one". These words were once spoken by Christ, and they are among the most profound and true ever spoken. Do not think that the unfolding of divine events can be held back. Everything has its own given time and the coming years will be of historic significance for the whole world. Therefore, each one of us ought to ask himself: "When these things manifest themselves, in what state will they find me? Shall I still be experimenting with this everyday goodness, or shall I be engaged in breaking through to a new spiritual disposition?"

Everyone should bear in mind that the enemy lies in wait for all human beings, because every individual who remains firmly bound to the dialectical world is "life-insurance" for the powers of darkness. Just as the body of an animal is a source of life for innumerable parasites, so man also is no exception to this rule. Every genuine spiritual work is hindered in all possible ways and a war of breath-taking suspense is being waged against it, a war compared to which the struggle against flesh and blood is as nothing.

Our age, the age of revolution, demands that man begin to see and to accept reality. Never has there been a more fitting time to quote the words of John the Baptist: "Make straight the paths of the Lord". The hour has come!

## IV

### A JOURNEY INTO HEAVEN

When the reader has recognised the truth of the foregoing and realises the dramatic situation into which mankind has been led by the events of everyday life; when he has clearly understood that this struggle has become a personal matter for every individual, he will then be able to reflect fruitfully upon the work which the Heavenly Brotherhood has undertaken as a consequence of these developments.

If a human being wishes to escape the grasp of earthbound entities and make his way towards the new life, to which all of mankind is invited, it becomes his task, first of all, to orientate himself, and then to accept the consequences with all his soul, heart and mind. It is the aim of the Spiritual School to provide some help in this.

In the first place, the candidate should understand that the interpretation given by the Universal Doctrine to the concepts "heaven" and "heavenly brotherhood" is quite different from the usual one. People attach the label "heaven" to a certain region of the reflection sphere of this material world where those dead have their abode who, when they were still here among us, led worthy, good or pious lives, and who were directed to this region by virtue of the high quality of their moral and spiritual state of being.

In the same way, people speak of "hell", meaning the region of the hereafter to which the evil, morally deficient person departs when he dies, in accordance with his state of being on this side of the veil.

On this side of the veil, good and evil are mingled in the blood, and both of these forces are active in all of us, be it positively or negatively. On yonder side, however, when the material body and the material blood-soul have fallen away, good and evil are existentially separated, "frozen", so to speak, although they maintain one another as antipoles. Nevertheless, whether we exist in the body on this side, or out of the body on yonder side, we are, and we remain, of this dialectical nature order; we remain bound to the wheel of birth and death.

Whether a person be pious, mystical or very humane, or has an occult tendency, whether he has profound philosophical insight, or is evil, anti-social or criminal, his normal, natural death can never be the basis for an eternal state of being. Heaven and hell, as such, are transition stages leading to a new journey into matter — a new birth. Everyone who believes in evolution will agree with this.

Let us be cautious however, for the Universal Doctrine makes it clear that there is no progress, no evolution, no true spiritual development in these turnings of the wheel. We hope that every human being, when he presently departs this life, will celebrate his dialectical journey to heaven. After a shorter or longer period of purification all, without exception, will enter their heavenly home, but it is an entrance with a beginning and an irrevocable end.

Here, as well as in the hereafter, one can cultivate goodness to the highest degree, or explore the depths of evil within our twofold life sphere, but only to a certain limit which cannot be surpassed. One remains bound to this nature order with its rising, shining and fading.

The hereafter is just one great delusion, one formidable hoax for all. Every group on this side of the veil finds in the hereafter its own particular heaven to which all will be admitted in accordance with the law that like attracts like. There is a Catholic and a Protestant heaven; there is an abode for theosophically orientated souls and one for students of the Rosycross, for astrologers and for all the various sects. In short, everyone finds what they are looking for. Whatever one is in one's innermost being here will be found there also.

Very comfortable, friendly and agreeable — as a matter of fact, not at all unpleasant. Those to whom one was deeply attached here will be found again over there. Those who made life difficult for us here and from whom we could not, for one reason or another, free ourselves, will be unable to bother us there because of their different state of being.

To our knowledge, only a few ecclesiastical spiritual groups, other than esotericists of a certain type, know of these situations in the hereafter; hence their zealous efforts to win souls. When a priest succeeds in converting a primitive native to Catholicism, that is, in

binding him sacramentally, or when he succeeds in administering extreme unction to a person who had never led a really religious life, this usually means the winning of a soul for the Roman Catholic heavenly domains; and presently, when the soul in question returns to earth, it means the birth of a child in a Roman Catholic family. A thousand deceased natives, bound sacramentally, thus result in a thousand children being born within a nation or race where the Roman Catholic hierarchy considers this to be necessary. Uncomprehending outsiders, who cannot help smiling at the sight of missionaries playing "Christian church" with natives who are by nature animistic, would no doubt cease to smile if they knew that the church, in this manner, is engaged in extending its power.

The Catholic and Muslim heavenly domains are the largest on yonder side. And on this side of the veil, those who work for these powers are consciously or unconsciously intent on making, or keeping, the heavenly regions of the other groups as small as possible by various methods. The aims are clear, namely, to bring the whole world, here as well as in the hereafter, within the action radius of the church hierarchy.

This spiritual imperialism may, to a certain extent, be a matter of total indifference to the esoteric student. Power manifestations of a spiritual, moral or material nature are always temporary; they come and go. The main point is that at given moments in history a certain number of matured souls arrive at the right choice, unintimidated by any power manifestations whatsoever. We shall presently define this choice more precisely.

It would be a great pity if the reader entered his theosophical, humanistic or Rosicrucian heaven without having any idea of what these problems are about and why this book bears witness to a spiritual revolution. Before we discuss this idea further, it is necessary to point out some possible mystifications.

The student of the Universal Doctrine, the sacred science of transfiguration or rebirth, must not only reckon with possible disastrous influences from the spheres of hell but is also affected by countless suggestions from various individual heavens in the hereafter

where innumerable, unconnected larger or smaller groups are hard at work, each in accordance with its state of being.

A motley group of various religious persuasions exists there; all kinds of humanistic communities; scores of occult groups which readily proclaim themselves as "schools" and which work with such a multiplicity of ideas and symbols that they make one's head spin. Some of them bear the designation Christian, others Buddhist, etc. In short, in the heavenly world of the hereafter we find a colourful array of activity reflecting every religious and esoteric movement in the history of mankind.

There are numerous intellectual societies which have, so to speak, specialised, such as healing groups, groups aiming at social, political and economic influence, and even groups which practise various forms of dialectical science, their aim being the advancement of man and society in their earthly relationships. This situation with its many and varied consequences, is so misleading and creates so much misunderstanding, suffering and sorrow, that it is possibly more detrimental to the true work on behalf of mankind than the combined efforts of all the orders of hell. We are warned against an evil person and fully on our guard; we can act promptly and positively. But this is not so easy when we are confronted with a really good person who is so very nice and has such pure intentions. Safeguarding ourselves against such influences can bring with it, at the least, some very peculiar difficulties.

There is, for example, a group in the hereafter which seeks to save the world with Christian astrology. A distinguished Egyptian group is waiting for the resurrection of all the great historical figures who were mummified in the course of the centuries, in order that they may take over the leadership of mankind. Many claim to be in direct contact with Christ and are involved in such divergent and irreconcilable activities that, facing it soberly, one cannot help having one's doubts about many things, with the exception of their really good and humanistic intentions.

One must understand clearly the dangers inherent in these things. When a human being enters the hereafter, he remains inwardly the

same. Dying does not make him an adept or a sublime angel of light, even though — on the basis of a certain cultivated goodness, social integrity and spiritual striving — he may enter a so-called heavenly region and, on account of his way of life on this side of the veil, display a bright and shining radiation field.

A student of the sacred science of transfiguration is very much on his guard against both the powers of evil and of dialectical good. The former can harm him, the latter can and will thoroughly confuse him, delay him on his path, and fill him with indecision on account of the wildly whirling multiplicity of ideas.

In his second letter to the Corinthians, Paul says that the devil can appear as an angel of light. Try to understand this in a different sense, because these words do not mean what you probably think they mean. An earthbound spirit sometimes tries to appear better and more radiant than he actually is, but such an attempt is so poor, so foolish and primitive that it is immediately recognisable, and no one knowledgeable in such matters will be taken in by it. There are, however, innumerable very well-meaning inhabitants of the dialectical regions of heaven who really radiate affability but who wish to maintain and animate the most stupid, primitive and reprehensible things, thereby unconsciously serving the "spirit of the abyss". A person is most dangerous and most devilish when he is convinced that inwardly he is really good and is doing good. Then you cannot reason with him, for is he not good, is he not serving God, possibly at the sacrifice of his life? Think of Saul of Tarsus before he became Paul. Beware of these "angels of light"! Be particularly careful when they talk frequently about Christ and holy spirits, about all sorts of Jesus-figures and masters.

The pupil of the sacred science of transfiguration wishes to have nothing to do with these self-styled "esoteric" schools and orders of the light-region of yonder side, although they may also occasionally accomplish some useful work.

The spiritual revolution has begun, and just as the spheres of hell have been startled by the radiation of the hierarchical Light and, in their struggle for self-maintenance, have pounced in deadly fear upon

mankind, so also the dialectical spheres of heaven are in a state of highly nervous agitation. The inhabitants of the various heavens have also pounced upon mankind in a frenzy of proselytising, and anyone who is to some extent susceptible to these influences, will feel himself driven to act in accordance with them.

It is perhaps somewhat disenchanting to write in this way about the favoured abode of millions, i.e. the heaven worlds. Death, however, changes only the body and the state of consciousness, whereas the character, the mind, the outlook on life and everything connected with it, remain entirely the same. And just as thousands of humane, virtuous, religious and very intelligent people on this side of the veil endeavour to achieve a better world, so it is over there also, the only difference being that the inhabitants of the hereafter possess many means by which they can influence those who are living on this side of the veil with their very diverse suggestions. Thus the circle is closed and the wheel of birth and death, the grinding wheel of dialectics, is kept in motion.

Behind the reflection sphere of this earthly field of life, another heavenly world and another heavenly hierarchy have affected our complicated, miserable and tragic existence, both in the dialectical heaven and on the dialectical earth, in a historical revolution periodically recurring during the course of hundreds of thousands of years. That is why all the powers of heaven and earth are in agitation. Once again a spiritual, cosmic and nature-scientific process has set in, a process of which the seer of Patmos testified: "And I saw a new heaven, and the old had passed away".

All those affable and so radiant spirits who are indeed doing the best they can in accordance with their state of being, are highly nervous. Just as people, in the course of the years, have attempted to improve the world in numerous humanistic ways, so in heaven and on earth they are again trying, on account of the wild turbulence of ideas and desires, to assault the world and mankind anew with a flood of experiments. Spiritual movements, schools, institutes and so forth are springing up like mushrooms. One or more are started practically

every week in every country, only to disappear again, usually after a very short existence.

Throughout the years, scores of different groups in the hereafter have made attempts to work via the School of the Rosycross in order to influence a consciously active spiritual public. We have rejected all these proposals in plain, unequivocal terms. Does this not make it abundantly clear that the forces of darkness can reach their greatest effectiveness through all these bungling good intentions? The School of the Rosycross wants no part in this feverish, nervous agitation in heaven and on earth, inherent in dialectical nature.

The workers of the Spiritual School serve the Immovable Kingdom as fishers of men. By applying the sacred science of transfiguration, they are making their way to this Immovable Kingdom, that is, to another heaven and another earth. Every pupil will be able to see that heaven and that earth descending from God out of the omnirevelation, if he perseveres in this process and is victorious.

The Universal Philosophy explains the laws, the logic and the rational-moral values of this process. That is why we see evil as a dialectical phenomenon and good as its anti-pole, keeping one another in balance. It is also the reason why we adopt the right of "splendid isolation" towards the good as well as the evil spirits, towards the inhabitants of the spheres of hell and those of the thousand and one heavens, and we say to them: leave us alone! The bonafide workers aim to fish mature souls out of the wildly agitated sea of life and to lead them, straight through the most beautiful dialectical spheres of heaven, to the Immovable Kingdom, by means of the Royal Art.

## THE STRUGGLE FOR THE SOUTH POLE

In addition to all the other phenomena marking the great turning point of this era, the many expeditions being sent out to the polar regions by various world powers are attracting particular attention in esoteric circles. Nothing indicates more expressly the end of a cycle in the life of mankind than this feverish interest in the polar regions, and especially the South Pole. The fact that the power-hungry and grasping forces of this world are stretching out their unholy hands towards these areas of the earth is, to all esotericists, practically the last link in the ominous chain of doom for the world and mankind.

Until recently, both polar regions represented unapproachable and inviolable mysteries to the vast majority of people. Not much more was known about them than that they were frigid wastes of snow and ice of indescribable inaccessibility, with long, pitch-dark polar nights. People knew of vaguely indicated continents of penguins, and had heard accounts of the mysterious northern and southern lights, without being able to understand the essentially holy though ominous meaning of this radiant language which, of late, occasionally inscribes its fiery characters above our countries as well.

However, now there are perfectly equipped, scientific expeditions which have begun to obtain strategic bases for their governments, as well as the three raw materials essential to the power of destruction, namely, uranium, plutonium, and a still unknown mineral which we shall call neptunium.

The power of destruction is a trinity of forces: the force of explosion — uranium; the force of crystallisation — plutonium; and the force of poisoning — neptunium. These are the three Titans of the ancients, mentioned in myths and legends; the three Titans who, in prehistoric times, were held captive in the abyss by the fathers.

This abyss will be opened by three world powers sharply to be distinguished: Russia, representing the world-proletariat; South America, representing the church and the Nazis, who chose Argentina

as their haven directly after the outbreak of the Second World War; and thirdly, the United States of America, representing the various aspects of capitalism.

We might also call these three powers by their now outmoded names: the social, clerical and liberal powers; or we might refer to them in terms of esoteric science as the urge for freedom in the dialectical sense, the urge for power in the nature-religious sense and the urge for power in the materialistic sense.

It appears that each of these three world powers will release its Titan and, by so doing, sink into the abyss. The geni in the bottle will be set free and, with a resounding laugh, will hurl itself at its liberators — but only after humanity has savoured to the last drop the consequences of the threefold power of destruction. This draws our thoughts to the Book of Revelations where we read of the three woes which will afflict mankind at the fifth and the sixth blasts of the trumpet, after the abyss has been opened.

What, then, is meant by the abyss? It is Patala, the South Pole of our globe. This may seem strange, but only because of current ignorance on this point and because of the fact that the holy language has been translated by people who do not in the least understand the Universal Doctrine.

However strange it may seem, the word "Patala", or South Pole, has been translated as "abyss", although in fact this word is only a derivative of the word "Patala". It would also be possible, for instance, to translate it as "nether world".

Both Poles, as we learn from esoteric science, are storehouses, receivers and dischargers of all cosmic and earthly vital forces which our planet requires and assimilates in its complicated life processes. They form two natural safety valves in the great dynamic processes of this earth, two enormous radiation fields of which the northern and southern lights bear witness.

These light radiations appear in the focal points of magnetic fields and their colour, light and sound, which can be clearly perceived by the inhabitants of the arctic territories, prove that they are etheric radiations which are absorbed by the atmosphere and thereby reach

every living soul. From earliest times, these fiery, luminous polar radiations have been referred to as "serpents" or "dragons", and the biblical expressions "the spirit of the abyss" and "the beast of the bottomless pit" are very clear references to the forces of the South Pole.

When the beast rises from the abyss, the powers of the South Pole are set free. The fact that the three aforementioned world powers are really engaged in releasing these forces, is simply the historic and nature-scientific confirmation of an event which must irrevocably come to pass. For the pupils of the Spiritual School the only question has been: "How will it come about and through whom? How will the beast of the abyss be set free? By whom will the three Titans be liberated?" Surely, no one who knows the risks involved and is filled with love for his fellowman will unleash a danger such as this. No normal human being will ignite a fuse when he is sure that an explosion must follow. He would only do such a thing in ignorance or because of the enormous struggle for survival in which he is seeking the greatest advantages for himself and his children, for his country, his people or his race.

In their drive for self-maintenance, the three world powers — so knowledgeable, so extremely capable, and yet so woefully unwise where the naked truth is concerned — are racing to the South Pole, to Patala, the abyss, the underworld, to put the spark to the tinder and set it ablaze. This great historic moment of our era will come about in the years that lie ahead. Thus we see how man passes sentence on himself and effects his own downfall, whether he is socialist, cleric or liberal. All three powers will release their Titans and amid their bellowing laughter, mankind will prepare for itself a future fraught with explosion, crystallisation and poisoning.

It is well known to the initiated that all beneficial cosmic and etheric influences enter via the North Pole, from Meru, the abode of the Gods — whereas all deadly influences emanate from the South Pole, Patala, the underworld. It was already known in prehistoric times that from the South Pole, the breath of the fiercest and hottest passions rises; a

breath that becomes atmospheric in the form of the southern lights and, as such, ultimately becomes the human breath, that is, if one is susceptible to it and attracts it magnetically.

The dragon-saliva of the spirit from the abyss is threefold in its effect: explosive, crystallising and poisoning. This saliva is flung out into the atmosphere like a plague, and innumerable people are suffering from this unspeakable world pestilence.

Ever greater numbers are showing symptoms of a blind, destructive urge accompanied by a subtle malignity. This is the infernal raging of *uranic* patalism, which erodes all morality.

Every promise, agreement or positive alliance, every sacramental tie, every effort to preserve harmony, every friendship, is violated so boldly, with such self-assurance, with an invocation of the holiest names and even with tears, that one is reminded with astonishment of the court-room where Caiaphas, filled with the most holy indignation, rent his garments and pointing at Jesus said: "He slanders God!" This terrible venom, slithering around man like a snake, and setting its fiendish teeth into him like a flash of lightning, is *neptunian* patalism which subverts all rightmindedness. There is an ever increasing multitude of people who can no longer be jolted into wakefulness — the living-dead, so to speak — who have succumbed to an ever greater spiritual crystallisation. Totally sunk in their earthly servitude, they have literally lost the ability so see and hear. These are the victims of *plutonian* patalism.

If the three aspects of the beast from the abyss can work such mischief simply by their atmospheric activity, it is obvious what will happen when the spiritual and elemental status quo of the mysterious continent of Antarctica is violated. The mere fact that three world powers are disputing possession of this territory, speaks very clearly. It is perhaps even clearer that, through the striving of these powers, the storehouses of cosmic and earthly vital forces, the very dwelling places of the cosmic elements, are being violated and robbed. As a result, the necessary vital processes of the earth are being disrupted.

When esoteric researchers state that, in contrast to the North Pole, the South Pole possesses a radiation field of deadly forces, this should

be rightly understood. The northern polar field receives the interplanetary and cosmic forces necessary to the earth and its inhabitants, as well as to the harmonious activity of the earth-forces themselves, which are mainly concentrated at the South Pole. That is why we speak of the South Pole as Patala, the underworld — and the North Pole as Meru, the head, the upper-world.

The southern radiation field contains numerous waste gases, forces and ethers which have to be extracted from the atmosphere by expulsion into space and by the activity of the sun. However, because of spiritual and moral deficiency, this atmospheric cleansing process cannot take place and so the forces of Patala are not expelled but attracted, as a result of which the spirit from the abyss is released. Since man's behaviour as socialist, cleric or capitalist fosters this disturbed balance, the fate of the world and mankind should be quite clear.

This cosmological explanation is, of course, very rudimentary. It might be supplemented, for example, with a study of the North Pole, which has been known from the very beginning of this world as "the source of all life" into which a steady stream of electromagnetic light-forces constantly flows. These forces, after transmutation, are placed in the service of all forms of life.

Many lovely myths tell us that the North Pole — the northern radiation field — is a gateway to the Immovable Kingdom; that, spiritually seen, there is a sea around the North Pole that never freezes, and a land that is always green. This land, known as the skull of the earth, is one that never vanishes. Even though, in the course of history, whole continents have disappeared, new continents have risen and the aspect of the earth is changing continuously, the skull of the world, this Immovable Kingdom, this golden gate, has remained unchanged up to this very day.

It is important to draw mankind's attention to the spirit of the abyss, which has been invoked and is being set free in the present revolutionary turmoil. It is necessary to realise that the leading authorities in this dialectical world are the ones who are pronouncing sentence and who are in the process of bringing about the self-

destruction of our era. The question is, whether man will allow himself to be dragged along in this process, or whether he will want to liberate himself.

It has happened many times — during the Hyperborean era, the Lemurian era, the Atlantean era and also thirty-two times during the present Aryan era — that a kind of separation has taken place between the "righteous" and the "unrighteous", between those who worship the spirit of earthly nature and those seeking the gateway to the Immovable Kingdom, in order to enter through it into the original freedom of the children of God.

Today, once again, mankind stands before such a separation. Will it allow itself to be dragged along in the circular course of dialectical nature by the Titans of Patala? Or will it follow the path of liberation by applying and actualising the holy science of rebirth. This path can be seen and followed when one has become ennobled to it by the purification of the soul.

Then one will know that, in accordance with the words of Revelations 11, there are two witnesses who will stand in this world like two shining candlesticks, to separate all who bear the sign of the Son of Man on their foreheads from those bearing the sign of the beast of Patala. After that they will gather together the chosen ones and lead them through the golden portal of the northern radiation field into the new field of life.

The two witnesses symbolise the male and female aspects of the Spiritual School, preparing the path for the "chosen people" in true cooperation. To these two witnesses falls the task of establishing the temple of God and the one altar in the realm of time as purified foci, so that the people of the Lord may enter.

And when they have finished their testimony, and have done their work, the spirit of Patala, the beast that ascends from the bottomless pit, will make war upon them and conquer them and kill them. And their dead bodies will lie in the streets of the great city where our Lord was also crucified. And the people will gaze at their dead bodies. And after three and a half days the spirit of life from God will enter them and they will stand up on their feet.

The two cooperating streams of the Spiritual School will prepare the new paths; they will make their sacrifice for the chosen ones. In the end, it will be demonstrated that they are immune to the power of matter and invulnerable to the violence of the three Titans. And a great voice from heaven will say: "Come up hither". And they will go to the eternally green land of the Skull of the World, and they will pass through the golden portals of the northern radiation field. He who has ears to hear, let him hear!

## VI

### THE LIBERATION OF THE HEAVENLY MAN

When the Brotherhood of the Rosycross presents to its pupils the holy science of rebirth, the philosophy of the genesis and liberation of the heavenly man, one should not suppose that this teaching is meant to present an arbitrary new wisdom or a new science. Rather, it concerns a long lost science that must be brought to light again by the modern Rosycross. It indicates a way of salvation, which in the near future will become highly significant for many. That is why the Brotherhood is permitted to speak of the "new initiation mystery for the coming era".

The Universal Truth, which lies sunken in this world, has been defiled and profaned in every possible way. It must now be elevated again, for a new day is dawning. This great work will be brought to fulfilment through a many-faceted, radical world revolution of a cosmic, atmospheric and spiritual nature. Those who wish to attune themselves to these coming events and, God willing, to lend their co-operation, will need insight and a full understanding of the situation. First of all, it is necessary to recognise clearly that the Golden Rosycross is not proclaiming something novel, and is not making some irresponsible, questionable attempt to introduce something fresh into this worn-out, distorted world. It is simply a question of listening to the step of eternity which, revealing itself in time, does not forsake the works of God's hands.

When the Brotherhood of the Rosycross describes the marvel of the heavenly man who rises immortal from the grave of nature, one should realise that this fact of salvation is not only preserved in the gospels, but that its truth was transmitted to us through sources existing long before this era. Just think of the wonderful legend of Noah who built himself an ark, a new dwelling, and with it escaped the flood of nature.

We are told that this ark finally came to rest on Mount Ararat, and the credulous theologian comments that this mountain is probably

located in Eastern Armenia. But those who understand the Holy Language know that "the arrival on Mount Ararat" refers to a classical resurrection in the heavenly body. One who arrives on Ararat is "worthy", "perfected", released from the wheel, freed from reincarnation. Such a man is called an Arya —an Aryan. Perhaps you will now understand something of the struggle against the Nazis who called themselves Aryans, and against their heathen cult.

An Aryan is a liberated heavenly man. And when the ancient legends describe the coming of the Aryans to far-off Eastern lands, people beautiful in form and countenance, and with sublime doctrines, they are bearing witness to one of the historical contacts of the Heavenly Brotherhood with fallen mankind, a contact made in order to lead the prodigal sons back to the Father's House, the Kingdom of Heaven, the home of the Aryans. It is to this Aryanship that the man of the new era, too, is called, an era in which humanity will experience again the intensive influence of the heavenly ones.

In reflecting upon this old and yet so new wisdom, one is reminded especially of alchemy. The knowledge of alchemy as an exact science had already become totally lost before our present historical era. This science embraced the true knowledge concerning transmutation, or rebirth; that is, the dissolving of what is base, not of God, and the formation of the noble, the heavenly, the true gold.

Three clearly distinguishable aspects of alchemy were studied and practised — the cosmic, the human and the terrestrial. The cosmic aspect was concerned with contemplation of God's plan for the world; the human aspect concentrated upon the task and the nature of the true man in this world-plan; the terrestrial aspect dealt with the liberation of the earth-bound, higher man from delusion, and with his return to the House of the Father.

Thus one can see that rebirth, as Christ interpreted it to Nicodemus, the rebirth out of "water and spirit"; that is, a renewed Spirit formed from the original *Materia Magica*, has been practised from the remotest periods of world history. And one can also see that the Brotherhood of the Rosycross is pointing out the true path once again, not as an innovator, but as a servant of the very honourable and

ancient Brotherhood of the Immovable Kingdom, the *Fraternitas Universalis*.

So, imbued with this spirit, the Brotherhood places us before the feast of Easter, a feast during which insight must be obtained regarding the way which leads from the mortal to the immortal, from the terrestrial to the celestial. The Brotherhood of the Rosycross believes that the feast of Easter, 1947, will later appear to have had worldwide historic significance. To clarify this opinion, we must draw attention once again to the fact that the Christ Hierarchy will manifest itself by means of a spiritual and structural world revolution. So when the Brotherhood speaks of the liberation of the heavenly man, it does not wish to weary you with the type of cliché concept usually presented at Easter, but to testify of the new era which will break forth, of the phenomena of resurrection which will manifest themselves alchemically in a threefold way — cosmic, human and terrestrial.

When the pupil on the path of the Christ mysteries has reached the point of breaking out of his dialectical prison and ascending into his heavenly existence, in other words, when his consciousness begins to be transferred to the new being and to live within it, then a second magnetic pole is formed in his microcosm.

This phenomenon is accompanied by a violent activity, depicted in the Bible as an earthquake and as the rolling away of a stone. It is described in the resurrection accounts of the canonical and apocryphal gospels. It is also described in *The Alchemical Wedding of Christian Rosycross* in which we read how Christian Rosycross is overtaken by a magnetic storm of this kind on the evening before Easter. Numerous tales, myths and legends refer to this also.

In thinking of these things one is struck by the news that a second geomagnetic pole was recently found, or that a drastic change in the position of the magnetic pole may be taking place.

Now, if one relates this announcement to the many magnetic storms which have raged during recent years, and which are connected with enormous discharges of solar and other planetary forces, and if one takes into account all those events discussed and

described in the School of the Rosycross, events which we refer to as "the atmospheric revolution", then one will not find surprising the gnostic claims that very important changes are beginning to develop at this time in our planetary cosmos. The great revolution, led by the powers of God, is beginning to take form. There is mounting evidence everywhere.

Thus, the Feast of Easter 1947 was a very remarkable one! A sepulchre is in the process of opening; a new field of life is being revealed before an astonished humanity, and presently many will flee from the opened tomb as soon as they discover and comprehend something of the new life.

Just as the pupil in the Spiritual School of the *Fraternitas Universalis* begins to awaken his heavenly figure beside his dialectical manifestation, and to lead it into his microcosmic life-field, so the Christ-Hierarchy, after ages of toilsome and self-sacrificing striving, has formed a new life-field, a heavenly form of the original planet. This heaven-earth, this entirely new field of life is now penetrating the drab regions of death. The present activity of the magnetic pole and the numerous magnetic storms are closely related to this.

The same heaven-earth was once beheld by the Seer on Patmos, and before him by Ezekiel, and before him by Enoch, and before and after him by all who have attained participation in the *Fraternitas Universalis*, the universal body of the Invisible Church, the one body with many members, the tree of life with its countless branches.

It is astonishing and breath-taking to foresee with unshakable certainty what is going to happen. It is majestic and overwhelming when one is able to observe the lines of force of the new era inscribing a new holy language in fiery signs. At present there is still a wall of disbelief and superstition, of scientific, materialistic, occult and religious scepticism. But all of that resistance will be broken down in the clear light of reality.

A multiplicity of tensions may be noticed in all spiritual work throughout the entire world, tensions which tend to inhibit the element of spiritual aptitude in many people, and to disturb their

faculty of spiritual discrimination. That is why the Brotherhood of the Rosycross advises the pupil to be calm, just to wait and see, and to work on himself assiduously, day and night.

Simply observe, in a state of complete balance, for it has already been said, "You are no longer needed for the fulfilment of the Great Work. Do not think for a moment that anyone is waiting for you". The modern Rosycross has a task to perform in cosmic events; the School is one of the companions of the *Fraternitas Universalis*. If you wish, you may cooperate in this task, if you are able to comprehend it. If not, you may exclude yourself, and the Brotherhood will certainly not bewail the fact that once again there is evidence that "many are called" but relatively few will be liberated in this troubled era. For it is Easter, an Easter feast greater than any the world has ever seen in this thirty-third Aryan dispensation. And there, where the light shines above the stone that has been rolled away, there is always the multitude that flees and the single being who draws near. That single being greets the Brotherhood with joy, and there is silence and a serene peace between the Brotherhood and that individual. And that one brother or sister is worth more to us than a thousand spiritual speculators.

When Adamic humanity fell from heaven like a fiery flame, the Universal Doctrine and the hierophants of the *Fraternitas Universalis* descended with it, according to a fixed plan. They manifested themselves as Aryans; they exemplified and unfolded to humanity the divine and liberating concept as an actual living word, as a factual state of being.

And always, at the crowning of their task, there stood above the grave of matter the living, powerful, heavenly figure, unassailable, real. The pupils who experienced this and saw the accomplishment of the miracle which overcomes materiality and death, rejoiced: "The Lord is risen indeed!" They followed their Lord beyond the grave; scientifically, progressively and structurally, they too completed the holy process of rebirth, thereby forming the first harvest. Throughout the ages, other bearers of salvation carried on; harvest after harvest was gathered and thus the "multitude that no one can count" was

finally formed, the Brotherhood of the First-Born of the Kingdom of the Light, the resurrected ones who had been ransomed from the earth by their blood. From the foundation of dialectics, this Brotherhood has been drawn from all nations and from all races.

Thus mankind proceeded, step by step, from Easter to Easter. Countless numbers fled from the grave and hid themselves in their biological consciousness and its abnormality, but thousands upon thousands have confessed inwardly: "The Lord is risen indeed!" Thus the multitude that no one can count has come into being, and it has accomplished something quite different from all the tiresome palm-waving and hosanna-shouting. It has laboured on the reconstruction of the heaven-earth under the leadership of mighty hierophants. Mankind's true new dwelling-place has been prepared, as a bride adorned for her husband.

The Brotherhood has a purpose and a task in respect to all who experience something of the heavenly man in their own being and who can therefore testify from within, with first-hand knowledge: "The Lord is risen indeed!" This purpose is to point out the threefold alchemical development — cosmic, human and terrestrial — of an eternal Easter which is near at hand; to point out the alchemical manifestation of a new field of life in both spheres of dialectics. The heavenly kingdom is penetrating the macrocosm, just as the heavenly body is erected in the microcosm.

He who has ears to hear, let him hear what the Holy Spirit has to say to him. The sublime plan of redemption in Christ is nearing its historic and scientific completion, and a mighty choir without number is singing: "The Lord is risen indeed!" The present turbulence in the planetary cosmos announces the formation of a new life-field of completely different atmospheric interrelationships, accompanied by impending geological changes and countless wonderful developments in many realms of nature. Immeasurable joy will fill all who are able to see and comprehend. The leaden misery of many will come to an end. The masks will be torn away.

Perhaps now we shall be able to understand the words of the *Confessio Fraternitatis Rosae Crucis*: "One thing should be stated here by us, namely that God has ordained that the truth, the light and the splendour which he caused to leave Paradise together with Adam, shall be restored to the world, which shortly thereafter will perish. Thus the suffering of mankind will be lightened and all falsity, darkness and bondage will cease".

Those who are united in the Rosycross are translating this most glorious of all Easter festivals into reality.

The Brotherhood and its pupils do not dwell upon glimpses of the past to induce an Easter narcosis, only to stand sad and disillusioned next day among the shattered fragments of a broken reality; no, they stand beside the tomb of matter. Skulls grin at them as the vapours of decay roll over the world like poisonous fumes. Grey death has always triumphed over millions. But behold, in that same pit of death, the Light has repeatedly allowed itself to be taken prisoner, only to rise again unharmed and in perfect splendour.

And now, at the most glorious of all Easter festivals, the great harvest will become manifest, microcosmically and macrocosmically. Just as in the life of the pupil, so it will be in the world at large, and the current turbulence of the spiritual revolution will bear witness to the fact that: "The Lord is risen indeed!"

## VII

### THE MYSTERIES OF KRISHNA

In the ancient scriptures of the mysteries one can read of greater and lesser light bearers who appeared in the world. These light bearers came at just the right time and in circumstances completely in accordance with mankind's state of consciousness, to extend a saving hand to mankind, whose divine consciousness had become wholly darkened, in order to protect it from even further decline.

One of the greatest of these divine messengers of the light was undoubtedly Sri Krishna. It has been established that he lived about five thousand years ago and that his glorious and imperishable revelation must have taken place at about that time.

When we study the story of his life in the countless books and legends about him, it becomes clear that he was the greatest of the Hindu teachers and the peer of any of the great teachers this world has ever known. Everything we read about him strikes us as very familiar, probably because the whole life story of this Saviour of five thousand years ago corresponds to that of Jesus the Lord.

The similarities are so striking that the mysteries of Krishna provide us with overwhelming proof of a Universal Doctrine that has but one language, and of the perfectly attuned tasks of all the truly great teachers. In this connection, we may rightly speak of a Universal Doctrine, a doctrine neither old nor new, but one that has always existed, as Jesus said: "...the same yesterday and today." The limitations of all Christian theology are clearly revealed when we compare its concept of Christ with the truth regarding the Universal Christ-intervention.

The words spoken by Jesus the Lord to his disciples: "Before Abraham was, I am", are explicitly confirmed when we study the life of Krishna. The Krishna of five thousand years ago and the Jesus of approximately two thousand years ago are — as divine manifestations — one and the same.

It is said that Krishna, like Jesus the Lord, was born of a virgin. He was born in a cave or stable, and his birth, just like that of Jesus, was announced by a star. Krishna's birth was also followed by a slaughter of infants, intended to remove him from the face of the earth, and he too accomplished miraculous healings. He shed his blood for mankind and, like Jesus, is depicted hanging on a cross. He also descended into hell, rose again from the dead, and ascended into heaven. Both names — Krishna and Christ — have the same meaning. Christ was called the Good Shepherd, Krishna, the Shepherd. Krishna was also tempted by Satan and, like Jesus, he experienced transfiguration. He too preached a sermon on the mount and played an important role in miraculous catches of fish. Just as Jesus received the homage of Mary Magdalene, a harlot, so we read of a similar case in regard to Krishna.

In fact so many comparisons can be drawn that any suggestion that the similarity is purely coincidental can be dismissed as absurd. The superficial view that the gospels were borrowed from ancient writings must also be rejected definitely by anyone who has the slightest knowledge of esoteric matters.

Only one conclusion is actually possible, that throughout the ages just one immutable message has been transmitted to mankind. This one unchangeable message of light can only change in colour and form, in concept and vibration, when dialectical man, though in good faith, is unable to penetrate to the correct understanding of it and nevertheless wants to take up this message of light and pass it on to others.

One of the first tasks of every pupil of a bonafide Spiritual School is to free himself completely from every racial, national or cultural religious affiliation. The pupil may not be specifically Eastern or Western oriented; his foundation must rest upon the universal, the divine word itself. To such a pupil it will be granted to discover and understand every great world teacher as being "the same yesterday and today". He will then never be lacking in respect and gratitude to such a teacher, whoever that teacher may be.

If you experience your Christianity in this way, you will always be a universalist and never a sectarian. You will then be open to the great influx of divine grace which surrounds this fallen world in loving concern. This divine grace offers you the possibility to understand something of the mysteries of Krishna, so that you may then experience these mysteries inwardly just as you experience the mysteries of Christ. We fervently hope that you will understand these words in every fibre of your being.

The great universal mystery is based on the fact that there is a possibility for every human being to lift himself out of the mire of nature and sin, and return to the Immovable, Imperishable Kingdom. That is the one fundamental mystery, the primary nucleus around which everything else revolves. Of what use would all the divine sublimity and glory be to fallen man if there were no possibility, no opportunity to elevate himself to this mystery?

It is therefore our intention to speak to you about this universal mystery, so that we may discover it together and see it clearly before us. If we succeed in this, the way of salvation will be open to you and we shall have accomplished our task, for then you will be linked with the most imperishable treasure that can be offered to you here.

The blood and the autonomic nervous system are governed and controlled by the astral force of this planet. This astral force is the most degenerated, the most sunken basic force of dialectical nature.

On the one hand, this planetary astral fluid dominates the spinal force, which forms the basis of the consciousness and of the mentality. On the other hand, astral forces control all the ethers and thus maintain every physical structure.

If the pupil studies this situation, he will realise that he can be saved only by means of a new astral power. It is through this power alone that he can become capable of raising his thinking to the level required to grasp fully the divine goal.

When that level of understanding is achieved, his actions will come into conformity with it. This, in turn, is the prerequisite for

assimilation of the four holy foods which leads, ultimately, to total regeneration.

This is the path that every freemason needs to take if he is to approach the divine goal. It is in this way that the Universal Brotherhood extends to us the redeeming astral fluid. It is in order to establish this fluid indissolubly within our life sphere, that great world teachers have appeared in our midst throughout the ages. They have succeeded one another with divine regularity in order to maintain this mighty stream of grace and guide it along the best possible course.

These lofty spiritual teachers did not come only to bring doctrines — to preach and to write. No, their task and their mission, among other things, was to preserve intact the holy etheric substance for those who were spiritually earnest in treading the way of peace which leads to the eternal doors of the new life.

So those great ones were not sent to serve dialectical man. They came, as is said of Jesus, "as servants of the Kingdom of God", as doers of the eternal word.

Surely you will agree with this, for you know that a pure force cannot maintain itself for long in a degenerate and corrupt environment. And since the sinful life of dialectical mankind is a static condition, one can imagine that a redeeming power would soon withdraw from this dark, earthly crypt if there were no focal points to which it could be directed.

That is why this saving and liberating power manifests itself again and again in our darkness, with a love that the human consciousness cannot grasp, in order that everyone who wishes to walk the path of sanctification, whether he lived five thousand or two thousand years ago, or is living in the present, can make use of the universal mystery to his own eternal salvation.

If you have understood this in the right way, you will understand why Lucifer is placed in opposition to Christ in the holy language of Christianity. For Lucifer is the symbol of the astral power of this nature, in which the redeeming substance is not present. Since Christ radiates only the redeeming life-prana, He is the new Morning Star

who comes to offer us the manna of life. The redeeming astral force of the Universal Brotherhood, which we receive again and again, is therefore rightly referred to as blood, as a blood sacrifice. That is why it is literally correct to say, "the blood of Jesus Christ cleanses us of all our sins".

Astral force is connected with the blood and with the sympathetic nerve-fluid. The heart is the great entrance gate for astral force, not just symbolically or philosophically but also anatomically, physically. So when it is said that we must offer our hearts to Him who is the Lord of our lives, we can understand why this is asked so urgently of us. But it is also important for the pupil to know in what way he must open his heart for the redeeming divine prana, for only then can this divine life-force be absorbed by the blood and by the life system as a whole. The results of this will then surely not be long in manifesting themselves.

In the mysteries of Krishna there is a dialogue between the priest-initiate and the candidate. When the teacher asks, "who knocks at the door?", the pupil answers, "the good shepherd".

When the teacher goes on to ask, "who went before you?", the answer is, "the three robbers". And when the question is then asked, "who will come after you?", the candidate answers promptly, "the three murderers".

When a pupil, from the depths of his life-struggle, invokes the redeeming prana, he knocks at the door. He then receives the answer that the redeeming astral force will be granted to him when it is certain that he will safeguard this fluid of salvation as carefully as a good shepherd safeguards his sheep.

The Universal Brotherhood is assured of this when the pupil himself is deeply conscious of the fact that the three robbers have preceded him. This means that his three sanctuaries, the head, the heart and the pelvic sanctuary have been desecrated by the reality of sin and robbed of their true adornments. This is the reason why the human being of today possesses only a shadow of his former glory.

If the pupil recognises this, then he can also comprehend that the threefold, unholy temple, which is the consequence of this robbery,

must be totally demolished and that he himself must therefore die a threefold death as to nature. For this reason, the call for help must be followed by the three murderers who bring with them the process of transfiguration.

In this lies the key to the universal mystery that is "the same yesterday and today" and to the frequently used aphorism, "when the pupil is ready, the master is there". If you truly wish to walk the path of this universal mystery, and you know that this path means transfiguration, then these words will also become true for you: "seek and you shall find; knock and it shall be opened unto you". The dialogue which will then take place between the priest-initiate and his candidate will amply demonstrate the extremely healing and liberating results.

Therefore, we fervently hope that you have understood in the right way that the divine saving stream, the redeeming astral fluid, has been preserved until this very hour by the untiring sacrifice of the Great Ones.

The saving astral fluid is also signified by the symbolic River of God in the "new Jerusalem". In other words, the mystery of Krishna five thousand years ago, and the mystery of Christ two thousand years ago, will also be the mystery of the future. As long as there are still fallen souls wandering through the world of dialectics, this universal mystery will radiate its power.

In the Spiritual School of the Rosycross, we must learn to distinguish clearly between the two astral forces found in this world. The pupil must completely neutralise and detach himself from the one power; then, through this liberation, he must approach the other in order to obtain a link with it. You must be able to clear a path for yourself in order to find the one true Way. That is the purpose of the lesser mysteries: to find and to consolidate the one great mystery.

There is an astral force of this planetary nature and another astral force which, although alien to this nature, is maintained here by the Universal Brotherhood, so that everyone, by means of it, may find their path of return to the House of the Father. Every hierophant of the divine astralis is called the "good shepherd" or "the door". "I am

the Door of the sheep", says Christ, "and whoever enters this Door will find the Way, the Truth and the Life."

Finally, we urge you to try to understand this universal, arcane wisdom as a profound and true mystery. The sacrifice of Krishna five thousand years ago proved insufficient to save wandering mankind, as did the sacrifice of Christ two thousand years ago. That is why many hierophants, working with multitudes of helpers, are active to this very hour in an effort to affirm the essence of Christ's sacrifice.

So for anyone who truly wishes to be saved from this state of death, the fundamental problem must be: "How can I establish contact with the redeeming astral fluid and, hence, with the divine spinal fluid?" Through this the correct assimilation of the four Holy Foods will take place. The Spiritual School would gladly help you solve this problem. If you wish to accept this help, it is essential that your soul becomes still, in openness before the Universal Divine Intervention. Then the delusions of terrestrial life will become distasteful to you and you will see the worthlessness of the gold of this world.

The quieter your soul becomes, the more clearly you will understand the universal language which transcends time and space. You will know then, that eternal truths such as those of Christ and Krishna, are the same yesterday and today.

## VIII

### GNOSTICS AND ROSICRUCIANS

If you are to grasp the full import of this discourse on gnostics and Rosicrucians, it is important to take a completely objective and unprejudiced point of view. For centuries, all of Western mankind has been driven deliberately into mistaken concepts of gnosticism and Rosicrucianism. As a result of this deception, the majority have been severed from all contact with the Universal Doctrine and have become will-less victims of various world powers.

Those who out of an inner urge have tried to re-establish a link with the universal truth, are severely impeded in their efforts by an encapsulated consciousness and by an unintentional prejudice which arises from their blood. All who have sought the path to the higher life can tell you of the tremendous exertion it has cost, the boundless difficulties to be overcome, the countless detours which had to be made in order to free themselves from the fate of the blood, from the poison bequeathed to their consciousness by many generations of ancestors.

In fact, complete objectivity is impossible. That is why the beginning pupil is always advised, if his longing for the light is sufficiently deep, to push aside his blood prejudices. The insight gained will then strengthen him for a successful struggle against all that the past has etched into his blood and consciousness.

The current opinion about gnostics is that, at the beginning of our era, certain individuals and groups attempted to inject all sorts of pagan customs, rites and doctrines into the Christian teachings, that an intense struggle was fought by the young church to rid itself of all these contaminations, and that for some centuries now gnosticism has been a thing of the past.

What is commonly thought, taught and said about the Rosicrucians is probably known to you. Officially, Rosicrucianism dates back to about the thirteenth or fourteenth century. It is claimed that the Rosicrucians practised the natural sciences in secret because their

practice was forbidden by the church. Chemistry, astrology, medicine, geology, cosmology and allied subjects were the sciences most commonly practised.

Two lines of development could be clearly distinguished in this rosicrucianism — the physical and the metaphysical, the cultural and the evolutionary. We find the descendants of this Rosicrucianism in two races: the cultural stream in the Germanic race manifesting itself, for example, in the anthroposophical movement, and the evolutionary stream in the Anglo-Saxon race taking form in, among other things, the theosophical movement.

Both groups try to effect a liberation of the world and mankind in, through and with nature —the one emphasising the cultural and the other laying greater stress on the metaphysical element. As a result, the one is more materialistic, the other more spiritualistic in character. It is not surprising, therefore, that spiritualism has become so widespread in Anglo-Saxon countries.

One might easily classify historical rosicrucianism, anthroposophy and theosophy and all their branches under one heading, without adding or detracting from any of them. If the followers of Steiner, Besant, Tingley, Spencer Lewis or Max Heindel call themselves rosicrucians, they have a perfect right to do so. If they accuse each other of imitation or plagiarism, they are entirely correct because, without exception, they all spring from the same roots. We can only sigh, and say what a pity it is that all the fragments and effects of that exploded thirteenth century grenade did not remain united. History might have been quite different in many respects. For the sake of completeness, we must add that freemasonry, as it has been known for the past few centuries, also stems from the same roots.

If you study these things further, you will probably realise that there must be another gnosticism, another rosicrucianism and, if we may say so, another freemasonry than the ones known to you. If you have made this discovery, you will never again mention the modern Rosycross, which dates back to August 1924, in the same breath as the cultural and metaphysical forms of esotericism mentioned above.

The gnosticism, rosicrucianism and freemasonry to which we refer and which we are trying to interpret, are three designations for one and the same universal stream, a stream that knows neither age nor youth, which simply was, is and shall be throughout all eternity. This stream is sometimes called gnostic because of its philosophical character, sometimes rosicrucian because of its Christ-centred character, and it is sometimes identified with freemasonry because of its constructing and actualising character.

This stream, which emanates from the Universal Brotherhood, has as its universal distinguishing feature an absolute rejection of any nature-physical or nature-metaphysical goals, and represents solely:

a transfiguristic philosophy — therefore gnosticism;

a Christ-centred confession that can in no way be associated with this nature — hence rosicrucianism;

and a methodical, scientifically applied course of development which breaks down everything of this nature and builds what is of the original divine nature — therefore freemasonry.

The Universal Brotherhood establishes neither societies nor churches. From time to time, it calls schools into existence in order to help all those who, in certain respects are:

united in insight, and therefore gnostic;

united in their confession, and therefore rosicrucian;

united in striving, and therefore masons.

As soon as a pupil's insight, confession and striving deviate in any way, the Universal Brotherhood releases the one concerned without delay, for retaining him would damage the work of construction or

would even constitute exploitation if, for example, a pupil were kept on because of his social status.

We should like to mention yet another clearly recognisable sign, namely, that such threefold transfiguristic work will always meet with hostility, coming mainly from two directions — from the church and from the occult streams.

There has never been open political hostility, nor is this expected in the future. The pupils of the Universal Brotherhood are quiet, peaceful citizens who do not concern themselves with political, social or economic activities, who do not wish to attract attention, and who prefer to be left alone. They have no worldly aspirations except to dissociate themselves from matter as quickly as possible. Animosity on the part of the church becomes dangerous to the pupil only when the church becomes involved in exercising political power. History has taught that, under such circumstances, all transfigurists are in immediate danger of their lives.

The same danger exists if occult streams become politically powerful. All religious freedom, freedom of speech and of the press are then revoked at once, as an introduction to all that follows. For this reason, it is certain that every sustained transfiguristic endeavour is a way of the cross not only in the liberating sense but also in the earthly sense. In this way also, the pupil bears kinship to Christ.

Our era is marked by three great transfiguristic movements: that of the gnostics at the beginning of our era; that of the Manichaeans who originated directly from the gnostics, and that of the Cathars. A fourth movement is now in the process of development. Between these great movements, the work never ceased but was dispersed and always continued on a small scale. In every century notable workers were actively practising this royal art; Karl von Eckhartshausen, for example, at the end of the eighteenth century and Johann Valentin Andreae in the seventeenth. However, the writings left behind by these workers have been badly distorted by the twofold classical enemy.

That is another signature of which you should take note. All the literature of transfiguristic movements has either disappeared or may still be found in just a few libraries in a distorted or very veiled form.

Mani was murdered in the year 277, chiefly at the instigation of Persian occultists. The later brotherhood of the Manichaeans spread over the whole of Asia Minor, Africa and Southern Europe during the fourth century. They survived until the sixth century but thousands of them were then murdered at the direction of the Christian bishops, the Church, and the Persian magicians. Their literature was destroyed as far as possible. The nucleus of this Brotherhood withdrew to the Brotherhood of Shamballa in the Gobi desert. The Cathars, too, fared the same, and so it will go in the future, as long as this dialectical nature-order continues to exist.

The noble threefold transfiguristic craft of insight, professing and striving passes like a breath from the heart of the Gobi over the entire world. It is withdrawn only to be sent out anew. It does not struggle — it works! It does not fight — and yet it triumphs! All opposition only accentuates the ultimate victory.

Finally, we want to show you the transfiguristic character of the classical Gnosis by means of a short explanation. May this lead to your sharing with us the universal insight, to your sealing the universal confession in your heart's blood and bringing to reality the universal striving, so that together we may prove to be true gnostics, true rosicrucians and true freemasons.

The classical Gnosis is the direct servant of the Universal Brotherhood. It always steps to the forefront in world history immediately after every fresh impulse of the great universal teachers. In the wake of such an impulse, it is the task of the gnostics to propagate among those who are receptive, deeper insight into the inner coherence of the true, original life. That is why the world has known many gnostic systems which, although differing externally, were in essence the same and fulfilled the same calling.

So when we speak of Christian gnosticism, there is no question of a new philosophy, but of a renewed philosophy, a renewed Gnosis; in other words, the one ancient, imperishable message, which has been

brought into accord with the new universal impulse. The new impulse must be preserved as a living, vibrating reality for as long as possible. That is the essential, fundamental task of the gnostics: to preserve and to disseminate the divine impulse as a force and to revivify it again and again.

When we reflect on this, we are transported in spirit to a wonderful and gigantic battle scene. We see in our mind's eye the great and terrible struggle between the Universal Brotherhood and what has been called "the god of this world", or "the Prince of this world". The god of this world is not destroyed during a cosmic revolution, but his field of work is emptied, in a manner of speaking. He is deprived of his prey. When a new day of manifestation dawns, all entities who are once more subject to the turning of the wheel, possess a free choice. Hence mankind at large becomes the object of a struggle between the Universal Brotherhood and the god of this world.

The god of this world is a hierarchy of many mighty entities. In gnostic philosophy they are termed aeons. These aeons are parasites, maintaining themselves as long as there are people whom they can parasitise. They exploit the masses and use them like a great herd of cattle; they live on the etheric, astral and spinal forces of the masses. As soon as the masses are won for the new life, the kingdom and power of the aeons must also come to an end. All holy language gives detailed, albeit veiled, information on this.

The dramatic, terrible life of the aeons must fill us with horror. They maintain themselves in the reflection sphere and that is their prison. Their loathsome activity always causes tremendous atmospheric and geological upheaval.

More and more entities are being drawn away from their sphere of action and led into eternal freedom as the continuing impulses of the Universal Brotherhood constantly gather new harvests. The aeons are becoming increasingly weaker and since, to them, too, time is an illusion, and "a thousand years are but as one day", they stand under the eternal judgment of the words: "even now the axe is laid to the root of the tree".

It is important to understand clearly the struggle between the Elohim and the aeons. It is not a matter of black and white hosts ranged against one another, as mystic artists would have us believe. No, the warriors meet each other in the object of their interest; the encounter takes place in the human heart, in the essence of the blood, in the nerve fluid, in the human consciousness and in the place where we live — the world.

Let us suppose that the Elohim are radiating a new redeeming impulse over the world, and let us call that impulse the manifestation of Jesus Christ. Then the gnostics will be active in linking that impulse with humanity as deeply and widely as possible. The aeons accede to this impulse, they pretend to cooperate while trying to make the impulse serve the maintenance of the dialectical nature-order. In this way, the nature-physical and the nature-metaphysical rays develop, as well as the rays of natural religion, giving rise to the various occult and ecclesiastical trends. These trends are designed to block the spiritual stream of the Universal Brotherhood in the human organism.

Ecclesiastical and occult magic spring from one and the same source, from the hierarchy of the aeons. Thus it is entirely understandable that the Christian bishops, as servants of the aeons, are the declared enemies of all gnosticism and that they go hand in hand with the occultists to curtail — or if possible exterminate — every gnostic development.

So, from time to time, the world experiences an extremely gruesome masquerade. Under the guise of exaltedness and in the name of Jesus Christ, as previously in the names of many earlier divine messengers, millions are taken captive by the aeons and rendered immune to the divine touch — until these violated beings can be offered a new chance of salvation after a cosmic revolution.

There is no one more Christian, more pious, humane and loving than the aeons and their servants! But one will be able to recognise them immediately by their behaviour and aim. For them, it is essential that our I-consciousness be maintained, for that is the essence of what binds us to dialectics. In addition, they try to keep the masses

ignorant, for an ignorant group lends itself particularly well to magical exploitation.

If the individual wants development, then there is occultism. However, the aeons view a development of this kind with envy insofar as the occult path irrevocably leads to the pupil himself becoming an aeon.

Almost the entire New Testament, in contrast to the Old, is a gnostic testament. The Gnosis is averse to the greater part of the Old Testament because of its occult aspects and the strongly racial emphases which are interwoven with the universal message. These can give rise to many dangers as has been amply proved. Especially names in the Old Testament, as symbols of cabbalistic formulae can, by and large, very easily bring about occult connections and hence, overshadowing.

So we are placing you before the imperishable Gnosis which has as its starting point the idea that the divine spirit is held captive in the world of the senses and that, consequently, it is necessary to rise up out of this prison, out of this imprisoned soul-man. In this way, the original spirit-man can be united with the primary source of all things, by means of insight, professing and striving.

In the School of the Golden Rosycross you are confronted with the universal insight. The vibrating living reality of the Universal Brotherhood surges over and around you in order to make a rosicrucian of you, to make you profess the universal insight until your whole being is aglow with it and it becomes "your down-sitting and your up-rising", until it engrosses you so that you cannot be separated from it by day or by night, and you profess it completely.

And this is a pain, a deep despair and great loneliness, for insight and professing have entered the soul-being who is not of God and has therefore become completely stranded in his efforts to return to the Father.

But now, in this helplessness, in this suffering, this downfall, this broken state, another School stands ready — the School of Higher Consciousness — to enable you to tread the path of redemption through rightly directed striving, building and breaking.

So we place before you this threefold liberating goal:

as to insight — a gnostic,

as to professing — a rosicrucian,

as to striving — a freemason.

Whoever bears this threefold aim as the signature of their being, has been

kindled by the Spirit of God — raised to insight;

died in Jesus the Lord on the way of the cross, as one who professes;

reborn through the Holy Spirit as a striving and building victor.

## IX

### THE PISTIS SOPHIA

It seems useful here to draw your attention to an original gnostic work, the *Pistis Sophia* which, in its present form, probably dates back to the second or third century of our era. Its content, however, takes us back through all the ages of dialectical time to the very origins of human existence.

It is perhaps not unknown to you that the main body of transfiguristic literature has been destroyed by bishops and magicians. It can therefore be regarded as a miracle that, after centuries of this kind of persecution, any of this pure gnostic work has been preserved. In 1785 the manuscript of the *Pistis Sophia* was bought from the estate of Dr Anthony Askew and became the property of the British Museum.

In its content and manner of expression, this work is a marvellous gospel containing great treasures of veiled transfiguristic knowledge. Its subject matter is not easy to understand and consequently, to the people of our day, it seems simply a jumble of oracles, foolishness and nonsense. But the pupils of a Spiritual School, who have received the transfiguristic teachings, know better and are soon able to discover the treasures that lie hidden in the *Pistis Sophia*. However, it is true that only when his own liberation has reached a certain stage, can the pupil of a Spiritual School discern the pure, undefiled wisdom it contains. Then, by using the *Pistis Sophia* as a criterion, he is able to measure the ground he has covered and the path that still stretches ahead.

Herein lies the specific task of the ancient holy language, which has been utterly misunderstood in ordinary religious life. In nature-religion, the word of God is a book to which dialectical man must conform in faith and surrender. But conformity, faith and surrender are never the qualities of ordinary dialectical human beings, for conformity presupposes that one has the ability to conform, while faith requires an inner knowledge, and surrender a certain aptitude.

For this reason, the holy language is intended for and can be understood only by those who have found the path and are walking along it. As they continue to progress, the holy language becomes a blessing to them because it is able to explain the mysteries into which they have entered, and to point to the mysteries which still lie ahead.

We may not assume that the Christ-mystery, which man with his limited capacities has come to know, is the very summit of all that exists. For the mysteries that the Light of Lights holds within it are unveiled only to a very limited extent. Not until the pupil approaches the gates of eternity can they be unlocked for him.

When we speak about the sacred language you, as a dialectical person, will be able to receive at most an intellectual image of it, while for a pupil who is inwardly ennobled to approach the language of wisdom, it can mean a great deal more. However, this should in no way disquiet you, for the intellectual image is not without value; in a later state of development the words spoken today may be remembered clearly.

In a language quite different from that used in the *Pistis Sophia*, we should like to present to you a picture of the indications of this gnostic gospel. At the same time we intend to consider these indications in the context of the philosophy of the Rosycross.

First of all, four human types are portrayed, types which stand hierarchically one above the other. The highest of these is the divine man of the Immovable Kingdom, the Christ-Jesus man. The other three types are, in descending order: the disciple-man, the John-man, and finally the dialectical man.

The *Pistis Sophia* emphasises that dialectical man maintains his existence by means of the reincarnation of souls from yonder side. It tells us that "all men of this world possess souls born of the power of the archons of the aeons".

The philosophy of the modern Rosycross teaches that dialectical man is entirely spiritless, and that he cannot consider himself as spirit-man at all. Dialectical man is a soul-being, developed out of this planetary system. This means that the spinal force, which contains his consciousness, is completely detached from the original

intelligence of the true Spirit. The dialectical soul-man lives his life in distress, darkness and death, devoid of spirit, devoid even of the slightest guidance by the original spirit. The soul-man does possess the capability of procreation, and the process of preservation of the human race ensures the interchange of souls between here and yonder side, assisted by cosmic forces which exist through the power of this system.

The soul-man, the dialectical man of this nature, is maintained by means of twelve forces. In our School we speak of the twelve planetary forces, that is, eight etheric, two astral and two spinal forces. These twelve planetary forces are the same as those of which the *Pistis Sophia* speaks when it says that all souls are born of the powers of the archons of these spheres. The whole world is peopled with millions of beings of this human sub-type. The archons are the powers which maintain this dialectical underworld; as the *Pistis Sophia* expresses it, they are the forces of destruction.

The nuclei of these forces are called "the aeons of destruction". The twelve aeons of destruction are the twelve focal points of the lipika, seen cosmically as well as microcosmically. As such, these twelve forces are not the saviours of mankind, but its destroyers. That is why they are also sometimes called "the twelve gates of destruction". There is not the slightest speculation in this, for the *Pistis Sophia* also shows clearly the essential difference between souls born of the forces of this world, and living souls, who have their origin in the twelve forces of the original Light.

The second human type which, alas, is scattered very sparsely in this world, is the John-type, the type called "the forerunner". This is the person who is beginning the path of return to the lost House of the Father. He begins to manifest himself as soon as the soul, longing for the original life, is prepared to renounce dialectics completely. When such a one begins to sever his bonds with nature, he is deemed able to bring to an end his journey through the desert.

It is also said of him that he is born of Elizabeth. When it becomes clear to the consciousness of the John-man that he is born of

Elizabeth, this indicates that, in principle, he has broken all ties with nature and consequently has become "barren", in the dialectical sense.

When we study this John-type more closely in the light of transfiguristic criteria, we detect that within this being a wondrous soul-transformation is taking place. In the John-man, the ties with the twelve archons, the twelve planetary forces, are being severed structurally. And since, in this "John" phase, the individual is still a dialectical being, he is not yet able to live and function directly out of the original twelve forces. He is therefore helped by the intermediary which is Christ.

The *Pistis Sophia* speaks in Chapter 7 of the power in the body of John as "the power of the little Iao, the good one, who is in the midst". With this power, the John-man is enabled to bear witness to the Christ-Jesus man, to prepare His way, and to baptise with water for the forgiveness of sins. In the John-man one no longer finds the soul of the archons, but the soul of the prophet Elijah. Thus the power of Iao and the soul of the prophet Elijah are bound together in the body of John the Baptist.

The power of Iao is the universal love-power which envelops the John-man like a cloak, as we read in I Corinthians 13. This mantle of love is Elijah's mantle which is left behind as an inheritance for Elisha, his successor. It is in this sense that John the Baptist is called an incarnation of Elijah.

Pupils of a Spiritual School need to learn to fathom these things, for when a pupil seriously undertakes the return to the original Fatherland and leaves the dialectical world more and more behind him, the mantle of renewal is spread about him as a majestic, radiant light.

In this touch of the Universal Brotherhood, the pupil breaks through to the third phase of his development in which the disciple-type is revealed. The dialectical human being who has become a John-type will, through this intermediary, take leave fundamentally and structurally of the twelve planetary forces of the archons of the aeons. He will become fully and essentially one with the twelve great divine powers which will then no longer function as destroyers but as

redeemers. In this way, slowly but surely, the John-man becomes a disciple of the universal light.

A disciple is one who is reborn to his original state of being as a divine man, as a son of God. When a pupil has truly become a disciple, he has received a soul from the twelve powers of the Divine Order, and nothing remains of the soul that was born out of the forces of the earthly spheres. For this reason, the disciple is always full of inner joy because he knows that his time has become full, and that he is clothed in the garment prepared for him from the beginning. He knows that once he has been equipped with this radiant mantle of light, the gates of his firmament will spring open, allowing him to ascend into a mystery never seen or heard by any child of man. The soul of a true disciple is, as we said, completely renewed, and the spinalis — the seat of the new soul-consciousness — stands erect within him as a new serpent.

You may have read about the spinal serpent with the seven heads which must be totally destroyed by dialectical man before there can be any question of a complete renewal. The *Pistis Sophia* often mentions the seven-headed serpent which must be cast out so that man can gain power over his material being. "The serpent", it is stated, "must be destroyed so that its seed can no longer manifest itself." The philosophy of the Rosycross explains that the seven heads of the spinal serpent correspond to the seven cerebral cavities. When the soul-being is completely renewed and the seven-headed spinalis of the *Pistis Sophia* has been erected again, the pupil is then able, once again, to speak the great and mysterious creative word.

Many investigators and pseudo-transfigurists have searched for that mysterious word, but as dialectical beings they will never find it, however long they search. The creative word will always remain inexpressible for those who have not come to a total reversal, for it refers to the rebirth of the seven-headed basilisk, to the renewed spinalis crowned with the seven cerebral cavities. When the powers of the twelve redeemers are active within the pupil, the seven cerebral cavities are equipped with a new fluid that possesses an entirely new vibration. There is a different vibration in each cerebral cavity and,

hence, a different sound. The seven sounds are sometimes called the seven pure vowels, and it is these seven pure vowels which together form the ineffable name.

As soon as the disciple is prepared in this way, and can speak the ineffable name, he rises to his highest state — the state of the original man. He is then reborn as a Jesus-man. The disciple who has been reborn as a Jesus-man is the fully reversed being; he is Mary — the one who has turned around. A Jesus-man enters into direct contact with the primordial principles of God, or, as the language of the *Pistis Sophia* puts it, with Barbelo, the Arch-Mother, and with Sabaoth, the Lord of the twelve Redeemers. Then man has returned again to his Fatherland as a prodigal Son.

The *Pistis Sophia*, in identifying these four types, makes great treasures available, and although we have tried to portray as clear a picture as possible, this attempt is nothing more than the indication of a small part of what the *Pistis Sophia* really has to tell us.

This rich gnostic gospel actually goes much further and describes to us the being called Pistis Sophia, that is, the lost son who in true faith, the *Pistis*, returns to the original wisdom, the *Sophia*. This process of return is comprehensively dealt with in twelve phases, while the homecoming is described in the thirteenth phase.

May the words spoken to you thus far about the *Pistis Sophia* be understood, and may they have found their echo within you!

**THE MYSTERY OF THE ENDURA**

Serious pupils in the Forecourt of the Rosycross who are fully prepared to take leave of the world of dialectics are continually asking themselves, "How do we take our first steps on the path of transfiguration?"

To be able to answer that question clearly, the pupil needs to possess some fundamental knowledge about his own being. He also needs to recognise clearly the insurmountable difference between natural religion or occultism on the one hand, and the mystical and magical transfiguristic path on the other. The difference between occultism and transfigurism lies in the fact that all occult methods aim at acquiring a higher consciousness in the reflection sphere, whereas transfigurism causes a new being to awaken in a world-order which is definitely not situated in the reflection sphere.

This fact makes mutual understanding and respect very difficult. When a transfigurist speaks about his philosophy of life and his view of the world, more or less the same difficulties present themselves as those which arose some centuries ago at the beginning of the Renaissance. The intelligentsia of that time still considered the earth to be flat. A few enlightened pioneers taught the existence of a spherical, and even of a rotating earth. Such nonsense was considered dangerous, and they were cautioned, threatened, imprisoned, exiled or burned.

The Forecourt of the Rosycross is always filled both with religious types who no longer find life in their churches bearable, and with occult seekers who crave higher consciousness. It is most painful for them to learn that neither type can be received into the Sanctuary. No matter what sort of halo of cultivated goodness such a person may wear, the sanctuary of a transfiguristic spiritual school will be inaccessible to them.

This is not a question of rejection or of arrogant presumption on the part of the School, but of the absolute structural unfitness of the candidate. The striving human being of this nature believes he can

qualify for the universal life by cultivating goodness in the religious, humanitarian or occult sense. This is an absolute delusion! By means of that kind of culture, one can only elevate oneself in and prepare oneself for a certain harmonious, albeit transitory, life in the subtler realms of the dialectical world order. That has always been the great difficulty. When a transfigurist offers his treasures to the world, people think they can be understood in terms of nature-religion or occult science. The result, of course, will always be negative.

In dialectical life it is said, "experience is the best teacher", but for the problems you face in a transfiguristic school, ordinary everyday experiences are of little or no value. When you live your life in the ordinary way, and on that basis enter the reflection sphere after death, you will eventually return as a helpless child, with a totally different blood-state and, at best, with a tiny spark of remembrance, but without the slightest comparative knowledge regarding the Immovable Kingdom, and thus, with a totally inadequate foundation. That is why Jesus Christ said, "Many are called, but few are chosen". Transfigurism can do the calling, but only you yourself can walk the path of the chosen.

The dialectical higher consciousness movements, in addition to calling, can always mislead you with something that is in accordance with your sphere of consciousness. They approach you with the miraculous, with the scientifically irrefutable, and even backed by the authority of an official professorship in parapsychology. But transfigurism is different. It can only call! As soon as a pupil answers this call, walks the path, and tastes the first joys of renewal, he is completely unable to offer adequate proof of this in the dialectical sense. On the one hand, his way of life is seen as the cultivation of goodness, and on the other as arrogant self-glorification, for there are no dialectical equivalents for these values, and if there were, they would certainly not be called transfiguristic.

Even so, the call awakens in its hearers an immeasurable longing, for transfigurism aims at a return to the original divine state. And who would not desire such a return? That is why, in the School, you can always find a suitable basis on which to work, a foundation on which

you can stand, for it is given to every pupil to practise the science of return.

The practice of this science, however, makes heavy demands on the dialectical awareness. The pupil who walks this path leaves behind him everything of this nature, the unseen as well as the seen. But even that is not enough, for in the end he loses even himself. "He who is willing to lose his life for my sake, shall find It".

Dialectically seeking and striving beings know, at the most, self-denial, the total readiness of the I to sacrifice the self for the consolation and blessing of the world. But transfigurism requires the losing of the self, the total nullification of the I-personality. It is only from this loss that "It" is won. Only by this "It" can the transfiguristic value be expressed. "It" is *Tao*. It is the "undefinable" of the still unborn divine man. It bears nothing more within it of your self, and yet "It" must be won by the sacrifice of your self. That is the essence of the mystery!

Hence the question: "How does one take the first steps on the true path?" You set your foot on the path when you solve for yourself the mystery of losing the self. In that mystery lies the key to the inner science of return.

To fathom this mystery, the pupil must understand, fully and completely, the nature of his own consciousness. Its nucleus lies in the serpent-fire, in the vital fluid present in the serpent-fire system. The head of the consciousness-serpent corresponds with the frontal cavity, the tail with the sacral plexus. The sole attribute of the serpent-fluid is "life", "life-consciousness". This consciousness animates the personality system and spurs it on to thinking, willing, feeling and acting.

The personality system is twofold. That is to say, there is a crystallised personality and a tenuous personality. The former corresponds with the material sphere, the latter with the reflection sphere. During waking-consciousness both personalities lie concentrically within one another; during sleep the denser portion is at rest, and life is then conscious and active in the other personality.

At death, the two personalities are separated once and for all. The denser one decomposes, while the other continues life in the reflection sphere. In the reflection sphere dying continues, and this process is something like the action one sees in a slow motion film. In this way, the tenuous personality also decomposes, until only the consciousness remains, and even that loses the major portion of itself. All that was present in the consciousness as a legacy of the past of the microcosm, vanishes. Finally, there remains only the naked soul as a consciousness atom.

When the soul is thus completely emptied, reincarnation follows. First the dense personality is born and the seed-atom of the consciousness, the naked soul, is linked with the borrowed and inherited serpent-fire of a new and different human generation. And again, in slow-motion, over a period of years the second, tenuous personality is born, until finally maturity is attained. But long before the state of maturity is reached, the process of dying will already have set in.

You will undoubtedly recognise, along with us, the hopelessness of this process. "Man lives but to die"... that phrase tells the whole story! So you will understand why dialectical man, with his passion for life, has devised a possibility to escape this turning of the wheel; that is why nature-religion and occultism have come into being. Through the application of one or other of these two systems, a remarkable slowing down of the dying process develops on yonder side. The slow motion film is further decelerated, albeit by means of the crass exploitation of our fellow-creatures.

Can you imagine the possibility of a life in dialectics which is not being lived at the expense of our fellow-beings? No, you cannot! Did you know that exploitation for the purpose of self-maintenance, in a passion for life, has an increasingly earth-binding karmic effect? If you want to escape from the wheel, you should certainly not attempt to slow it down. Therefore, all nature-religion and occultism must be left behind once and for all.

If you are ready to do this, and have thus liberated yourself from your exploiters, you should ask yourself, "Is my consciousness a

spiritual consciousness?" If you are looking for an honest answer to that question, you will encounter a bewildered "no!" It is possible for a spiritual impulse to struggle for expression in your consciousness, but to equate that consciousness with the spirit is impossible. That is why the transfigurist says that dialectical man is a living soul but definitely not a living spirit.

You will find this confirmed if you reflect upon the nature, the essence and the power of what can truly be called spirit. The Bible can provide counsel in this, for it teaches that the spirit is eternal, absolute, omniscient, omnipotent and divine, and that the consciousness is always subordinate to it.

Your consciousness, your serpent-fire, has broken away from the Universal Spirit and from the spirit of your original structure. Hence all your speculations and experimentations; hence all your delusions. In more than one sense, the Lord of the Spirit cannot be found in you any longer. Only a life-craving consciousness animates your system and in this there remains, at most, a small spark of remembrance of the original bond with the Lord of the Spirit. Your soul-consciousness is the meagre remnant of a former splendour. You grope about in darkness, no longer possessing any pre-remembrance; you are no longer able to walk in the light, in the sense of the light of the spirit.

Walking in the light signifies complete knowledge and possession of the original life, the possession of a fundamental and structural suitability for this life. Walking in the light is not a negative "basking" in the light, but a mighty power. Just as a locomotive without a driver rushes to its destruction, so the soul, abandoned by the spirit, must perish.

And yet, there is a passion for life, expressing itself in the personality. But what kind of a passion and what kind of a personality! Wholly degenerated! If you wish to gather some basic knowledge concerning this, we recommend that you study the works of the philosopher Jacob Boehme. He will teach you how much the personality, detached from the spirit by means of a speculative misuse of the four ethers which he calls the four tastes — the sour, the bitter, the sharp and the sweet — has not only crystallised but at the same time

has undergone an organic alteration, a necessary structural mutation. This is the reason why "flesh and blood", that is, the dialectical personality, can no longer enter into the original Kingdom, even by means of a refined and scientifically applied culture.

You must learn to explore this and have the courage to draw the only possible conclusions. If you do so, you will see the transfiguristic path before you and recognise the simple, sound and distinct logic of its requirements. The entire path will then be seen as a mirror in which the great secret is reflected. Jacob Boehme says: "The learned of the world have danced around this mystery — seeking the door but never finding it." Does not the clear logic of common sense tell us that the whole degenerated personality must be broken down? Must not the temple of dialectical nature be demolished and an effort made to build a new temple in the manner of the original one? But how can this be done?

We answer these questions with another: "What is maintaining your present temple?" It is your passion for life, your consciousness, your serpent-fire system. This life-centre accompanies, drives and carries along the dialectical personality that is continually dying and being reborn. Therefore, if you want to be a transfigurist, your serpent-fire must first relinquish its passion for life; it must lose itself; it will have to empty itself. Then a different serpent-power will descend into the system, and this will not maintain the degenerated system but break it down, simultaneously building a new temple. This power is the *salniter* of Jacob Boehme, as a result of which, he says: "The Word or the Heart of God, standing within the circle of the seven spirits, is as a heart that suddenly fills all things in the microcosmic universe". He who can understand, let him understand!

As long as your consciousness fire is not prepared to lose itself, transfiguration remains a fantasy. And that is where so many people make a grave mistake. Let us imagine that the consciousness recognises its powerlessness, its dependence, its great limitations and possibly also its sinfulness. Then, in the search for balance, restoration, power and strength, two reactions are possible: the mystical and the magical. In both cases the serpent-fire, feeling itself imperfect, seeks nourishment, and both cases lead to action. The mystical action leads to a nature-

religious inclination and the magical action gives rise to occult behaviour.

The forces which then sustain the consciousness, in both activities, always act in harmony with the serpent-fire. They do not belong to the *salniter* of regeneration, but are the acid, the bitter, the sour and the sweet of dialectical nature. In this way the consciousness is not emptied, nor is the "I" nullified; rather, it is strengthened in accordance with the effort made.

Therefore, seen from the transfiguristic point of view, religion and occultism are your enemies, for they bind you more firmly than ever to the dialectical wheel. They make you into a self-maintainer and hence an exploiter. Many have made this serious error and are still continuing to make it. They imagine that they are losing their "I" while they are actually busy maintaining it. May it become clear to you that the emptying of the serpent-fire system must take place in quite a different way.

Therefore, let us return to our original question: "How does one take the first steps on the path of transfiguration?" The answer must be: "By beginning to empty the serpent-fire system". How must that emptying take place? We shall deal with this question in greater detail in the following chapters.

As serious pupils of the Spiritual School, let us conclude that the mystical and magical reactions of the consciousness fire are not liberating. On the contrary, all who, in this way, cry out, "Lord...Lord", are only deceiving themselves. Only he who does the will of the Father, will enter the Immovable Kingdom.

What is the will of the Father? He who is willing to lose his dialectical serpent-fire, will bring forth again that which is imperishable.

## XI

### LIBERATION

As pupils of the School of the Rosycross follow the course of development proposed by the doctrine of transfiguration, they discover that the process of breaking away from dialectics becomes ever more abstract. That is why the beginning pupil sometimes feels as if the ground were sinking away from under his feet. For at times, he experiences that he is no longer able to pursue the aim put forward by the School of the Rosycross and the purpose it has to fulfil in this world.

So it is perhaps important to consider from time to time, whether your aims and those of the School are sympathetic or antipathetic in relation to each other. If they are sympathetic, then a good result is assured, but if they are not, conflicts will be un-avoidable and the difficulties thus caused will generally have a negative outcome.

It can be stated with certainty that most pupils have sought the Spiritual School on account of an esoteric predisposition. If we assume that your dialectical being is attracted to a Spiritual School because of its need for esoteric stimulation, then we can conclude that something in your ordinary state of being is linked to the occult. Occult nourishment and everything relating to it will then be maintaining your natural state of being and in this way contributing to the cultivation of your personality....and that is precisely what the School does not want.

So if this were the case with you, there would be no question of any sympathetic relationship with the School of the Rosycross. It is true that in the past people spoke of "Rosicrucian Occultism", but for a long time now it has been apparent that such a thing is quite impossible, at least if one understands by the term "Rosycross" what the servants of the School understand by it!

Occultism is a science, and an occult ability is a faculty with which one can explore the hidden side of human nature and of this world. And when is occultism practised? When one wishes to make a practical

investigation of the land on the other side of the veil, or to scrutinise the finer and more subtle aspects of the personality.

The true occultist is someone who uses his knowledge to extend his normal, natural radius of action. His aim is to try to "step out" of his body, to become clairvoyant or clairaudient, and to prolong his life here in matter so that he can sojourn in all spheres and maintain himself as an occultist. However, you will understand that occultism has always been, and will always be a science of this nature, because the results of this science are confined to the framework of dialectics.

The true Rosycross does not bring you occult science of any sort. Neither does it bring you "spiritual science", as occultism is sometimes called; nor does it present you with modern psychology. The Rosycross presents a science that has no connection whatsoever with dialectical nature. It speaks of a world and a reality that cannot in any way be explained by this nature, and cannot take shape in it. Thus, it is quite impossible to make a connection with the science practised by the Rosycross via any predisposition of this nature.

The world of which the Rosycross speaks is not at all hidden, and the reality of which it testifies is not in the least supernatural! The world and the reality of which the Spiritual School testifies lie entirely outside dialectical nature, and since all of us without exception are of this nature, it is impossible for us to exercise or mysticise our way into this new world or this new reality.

Within the framework of dialectical nature, occult science may well be useful and as such, the material talents you possibly possess in the way of spiritual vision and soul riches, may well be worthy of admiration, but your ordinary Christian disposition will nevertheless lead you only to the God of this world.

The Spiritual School of the Rosycross seeks to guide you to the right understanding of all this. The Spiritual School practises not occult science but the science of transfiguration, the science of rebirth. Dialectical human beings live in and belong to a nature that consists of two spheres. Between these two spheres there hangs a veil. That is why we speak of this side and yonder side. Between the two spheres there is a chasm, a cleft, and in between stands death. As long as we dwell here,

in the material sphere, the sphere on yonder side is hidden from us, as a result of our structural condition in the material sphere. By means of occult science one can obtain knowledge of this temporarily hidden side of nature and become accustomed to it, whilst still remaining in the material world. But the two main occult methods of cultivation of the personality and splitting of the personality will not give you any knowledge of the world of which the Rosycross testifies; nor will they give you any connection with it as regards your body, your soul or your consciousness, no matter how refined your organic structure may be.

So, since neither soul, consciousness, nor body, are capable of participating in the other realm, even if they have been subjected to the highest culture, it is clear that the other realm does not need to be hidden, and that is why it is not! Do you see the tragedy of the dialectical human being? To know of the reality of a liberating world and a liberating state of being, and yet to be unable to participate in it because one's consciousness, soul and body belong to another nature. Only one conclusion can be drawn. Occultism cannot help, so there is only one solution: the dissolution of the personality, as regards matter, the soul and the I-consciousness. As the Gospel says: "Flesh and blood cannot inherit the Kingdom of God". The Rosycross confronts you with a process of mortification, a process of dying of the threefold self that has its seat in your body, soul and consciousness. Naturally, this does not sound attractive to dialectical ears, but if you still seek the liberating life and wish to participate in it, you will have to wade right through the pool of your dialectical state before you reach your Golgotha, for the foundation of your existence in this nature will have to be taken away from you.

To see the right way through all this, you will need to know that the head sanctuary, heart sanctuary and pelvic sanctuary each contain seven passages and seven portals. All these twenty one passages lead to one and the same central point, namely the focus of your natural consciousness, your I-being. This I-being, reached via the three times seven passages of your personality, is your threefold ego. These three times seven portals or passages are also known as the seven cerebral cavities, the seven chambers of the heart and the seven cavities of the

solar plexus. They all possess a certain vibration, a certain vitality which emanates from the I-being, the threefold ego, and is maintained by planetary ethers.

These three times seven candelabra burn in the unholy fire of ordinary nature, the fire of dialectics, and you will have to break these three times seven passages open to the radiation power of Christ, the fire principle of the Holy Spirit. The earthly fire principle has an entirely different colour than the fire that emanates from the other Realm. So your task in life is to extinguish completely the candelabra of your I-being. As soon as you extinguish the candelabrum in the head, and the seven cavities of the head sanctuary are emptied of the oil of dialectical nature, a wonderful activity will begin within you. This is an activity of wisdom that emanates from the twelve radiation powers of the Heavenly Brotherhood. When this begins you will have been ignited by the Spirit of God.

When you extinguish the candelabrum in the heart and the seven chambers of the heart sanctuary are emptied of the oil of dialectical nature, a second wonderful activity will arise, namely the dissolution of all your earthly ties and fetters. Then you will have perished in Jesus the Lord.

When you extinguish the candelabrum in the pelvic sanctuary, an entirely different behaviour will begin to speak and testify in your life. Then you will be driven by the Holy Spirit along the way that leads to rebirth.

Once the three candelabra have been ignited in that other fire, it means the end of the threefold I-being, for it is quite unable to exist in the new fire! You will have to discover that the lighting of the new candelabra and the extinguishing of the old is possible in the radiation power of Christ, which radiates unceasingly in rhythmic waves from the heart of the World.

You will of course have understood that this dying is a death that does not involve the actual death of the body. It is a gradual, systematic process in which the old tabernacle is broken down stone by stone and a new temple constructed. This systematic process of dying is thus a victory of eternity in time.

If you have understood all this, you will see that the signature of this process of mortification lies in your state of consciousness and not in your behaviour or actions; and that this change in the signature of your consciousness will be immediately observable.

As we said just now, the consciousness, your I, is maintained by twenty one lights, and the I in turn keeps the twenty one lights burning. By means of your I-consciousness, the twelve planetary forces that radiate as twelve fires in the firmament of your lipika, are brought into contact with the twenty one lights in the personality. These in combination constitute the thirty three aspects of the dialectical freemason. The aim of the mortification process is to bring about the dissolution of the focus of consciousness that lies at the centre of the system. This causes the systematic collapse of the thirty three aspects and forces of dialectics.

And yet life remains! How is that possible? By means of an intermediary! Through Christ, the Mediator!

The pupil who, after insight, despair and confusion, decides to undergo this death that leads to life, attracts, because of the genuineness of his intentions, a "consciousness-intermediary". And by means of this mediation the original spirit is awakened to life so that eventually it can take the place of the I-consciousness. The more the process of mortification progresses in the pupil's dialectical system, the more the radiation power of the Christ Hierarchy — in the form of the twelve interplanetary life-ethers — is able to take effect in the pupil's life.

The original spirit lies hidden as a nucleus, a seed-atom, in your microcosm, and since it has polarity with the radiation force of the Christ Hierarchy, it will be re-vivified more and more to the extent to which this living, vibrating, holy etheric force flows into you. And that is how the nucleus of the heavenly consciousness is awakened! This nucleus of consciousness has a magnetic faculty, and once awakened, it attracts more and more new ethers, which form a vibrating cloud with which the new consciousness undertakes its initial journey towards resurrection. This heavenly journey, as it is mystically called, is within

reach of you all, if only you are willing to prepare a place for the merciful radiations of Christ.

Only in this way can you enter into the mystery of rebirth. The question now is whether you possess sufficient insight to understand. The central issue is: "rebirth out of water and spirit", as explained by Jesus the Lord. And this requirement is also the compendium of the Rosycross. Rebirth out of water is the resurrection of the new man in and through the four Holy Foods. Rebirth out of the Spirit has nothing to do with your I-consciousness but means that only the original spirit, which is of God, can enter the Imperishable Kingdom.

The Spiritual School calls you to this rebirth out of water and spirit. In this way and no other, the old personality of sin is broken up and the new temple is erected in three days. Then the words of Paul are fulfilled: "If you yield yourselves to anyone as obedient slaves, you are slaves of the one whom you obey". (Romans 6:16) One's former obedience to sin is then replaced by obedience to righteousness and sanctification.

When the Holy Language speaks in this way, it can do so to three states of consciousness: firstly, to a human being of this nature; secondly, to a human being in the process of mortification; and thirdly, to a human being who is free.

In the first case you are an ordinary person. In the second, you are a person of this nature who is coming to maturity in Christ, with the Christ-radiation as intermediary. In the third case the true Man is ignited in the original spirit, which is of God. He has died in Jesus the Lord and is now engaged in the process of rebirth through the Holy Spirit.

## XII

### THE THREE CANDELABRA

Dialectical beings living in a world of delusion are very familiar with the idea that light, heat and various other fluids and forces come to us from the sun. From the standpoint of sensory perception, this cannot be denied. But if one were to penetrate the life system of the cosmos, one would be able to ascertain that the sun is a completely invisible heavenly body. The sun neither possesses nor radiates light, warmth and other fluids! The sun is a magnetic field with a primary magnetic focus and numerous other magnetic faculties. We call this many faceted, mysterious magnetic field "Vulcan". It touches the very heart of our earth.

It is well known that the interior of our globe consists of a molten mass with a gaseous centre. The Vulcanic field which surrounds us on all sides arouses, and draws from the heart of the earth, all the powers and forces which we know as light, heat and other forces of nature.

In the etheric field that surrounds us there is a firmament within which concentrations are formed of the various forces and powers drawn from the earth. In this way the sun, moon, planets and stars develop in the firmament and are set in harmonious motion. In keeping with a definite law, they reflect back to the earth and its inhabitants the light and the various forces which have been drawn from it. Through this we see the light and experience the heat rays of our manifold planetary system. Thus we gain a picture of the macrocosmic lipika.

Vulcan, the magnetic field, creates the lipika, in keeping with the possibilities present on and in the earth. So man is able to form an image of the world and the universe only insofar as they relate to his individual dwelling place. Dialectical man, therefore, cannot have a truly all-encompassing image of the whole universe.

The earth, as we see it and are connected with it, forms a unity — together with all its inhabitants — even though it is only one part of the sevenfold planet earth. We human beings exert a great influence on all the forces and capacities of our life-field. We do so by virtue of our

state of being, as well as by our behaviour. When the magnetic field of Vulcan draws forces and energies from our life-field — the planetary field — for the use of the macrocosmic lipika, which in turn must serve us, then impure and sinful forces are drawn from our earthly field and absorbed into its radiation field, which returns to us everything we have produced, both in and around ourselves.

Human entities are developing along increasingly degenerate lines. From this one can infer that the situation in our field of life must deteriorate even further owing to the darkening caused by the sins of humanity.

In order to give you a clear idea, let us state once again that, on the one hand, there exists a magnetic spirit-field and, on the other, a life-field formed from the chemical elements. There is a corresponding radiation field that acts as an intermediary between these two and in which the highest goal of divinity comes to expression, but also what mankind makes of it!

In this way a tension differential develops between these three fields. This must inevitably lead to conflict, through which disturbances occur in the earth's magnetism. The different magnetic poles are thrown out of balance and a collapse of the entire system is the result. Cosmic and atmospheric upheavals of greater or lesser magnitude bring about a complete change of radiation, causing the lights of the lipika to be extinguished.

Let us now compare the macrocosm with the microcosm. There is also a magnetic field surrounding our small human microcosm, with a field of manifestation as its nucleus; we refer to this as the personality system. A radiation field exists between the magnetic field and the manifestation field of the personality.

By means of the sevenfold field of manifestation, interacting with an equally glorious radiation field and impelled by the magnetic spirit-field, the original microcosm developed into a mighty being capable of ever greater expansion and majesty.

Since the personality system has been broken away from the magnetic spirit-field, due to the sins of humanity, and can no longer be used by the heavenly consciousness to manifest itself, a different centre

of consciousness has taken its place. The Bible speaks of this as a soul. The soul of man carries out the will; it carries out what is in the magnetic spirit-field, and is enabled to do so by means of the radiation field. The soul must carry out the will in the life-field by means of this instrument, and the result is then reabsorbed into both the other fields, which can thereby stimulate the soul to still greater activity.

Man is thus a soul-man. In essence, he is the executor of the spirit, but in practice this has long since ceased to be the case, because the system was disturbed through an occurrence in primordial times. As a consequence, degeneration took place, both in the field of manifestation and in the lipika. This, of necessity, caused repeated microcosmic upheavals.

As the Bible says: "The soul that sins must die". This ordinary death of nature recurs continually, the soul is torn, the magnetic spirit-field no longer has a goal-directed central nucleus and the radiation field is full of wickedness. It takes very little imagination to realise that, on such a basis, each subsequent return of the soul from yonder side is bound to yield a negative result from the start, for the field of manifestation, the personality system, is disorganised, the lights in the radiation field are extinguished or no longer relate harmoniously with one another, and the soul is the product of all this.

Now the question could arise: "What should be done now?" The answer is simple: your present consciousness centre must be dispersed, not just superficially transferred within the bounds of the various dialectical realms; it must disappear completely. An entirely new soul must be reborn, and in the measure that rebirth progresses, the dialectical ruins will be torn down and the new temple erected.

The Spiritual School places its pupils before the absolute liquidation of the sinful soul; the systematic dying of the soul in and through the intermediary of Christ. That is the only possibility offered to sunken humanity. It is the one and only path!

Undoubtedly you will now ask how the dialectical consciousness centre is to die, for that, of course, lies at the very heart of the problem. At the ordinary death of nature, the consciousness nucleus withdraws from the system and is taken up into the lipika again. That is quite

logical, for when death occurs the consciousness can no longer work together with the personality. The candelabra of the three sanctuaries can no longer burn and as a result the consciousness must withdraw. There can be no question of any liberating or recreating contact with the intermediary of Christ, with the cloud of the Lord. The cloud does hover over the sanctuary, but it cannot pour out its blessings. In the case of the systematic death, the endura, which results in life, there is only one possibility, and that possibility lies in the opposite direction.

To explain this clearly, we must recapitulate briefly what we discussed in the preceding chapters. We began by observing the system of dialectical man manifesting on the horizontal level. In the personality of dialectical man, the consciousness nucleus holds the central position. Before it are the twenty-one passages, the thrice seven lights of the personality: the seven-branched candelabrum of the head, that of the heart and that of the pelvic sanctuary. Behind it are the twelve forces of the lipika. Positioned vertically above this point, as though wrapped in a cloud, there is the helping power of the Universal Brotherhood, the intermediary of Christ. This power must be seen as belonging to another dimension.

If you can keep this image before you, we shall return to our problem once more and ask again in what way the endura, the systematic process of death, commences. In what way must the dialectical consciousness centre die? How must the serpent fire be emptied?

There is no other way than by the systematic emptying of the consciousness through the twenty one passages of the personality. The consciousness must die daily in three ways; it must sacrifice itself unceasingly in the three sanctuaries of the personality. The enduristic sacrifice consists in emptying the I from the heart, head and pelvic sanctuaries.

To the extent that the pupil succeeds in accomplishing the daily dying within the threefold temple, the cloud of the Lord hovering over the sanctuary of the serpent fire will empty itself. The influx of the intermediary of Christ is a process which increases in magnitude as the daily process of dying progresses. If you persevere in this, the words

will prove true for you that "manna will fall from heaven", and through this you will also be enabled to continue ever more powerfully the task required by the endura.

We have ascertained that the consciousness, the I, must sacrifice itself in the three sanctuaries of the personality. This great sacrifice of the self begins in the pelvic sanctuary, the centre of activity. The consciousness of the candidate places itself before the candelabrum of the solar plexus and brings all actions into complete accord with the requirements of the breaking up of nature and of the I. The daily dying begins as soon as the consciousness loses itself in an act which denies self-maintenance and which opens the being to the outpouring of the cloud above the sanctuary. Through this dying, the pupil finds himself in the midst of the desert, for by it he distances himself from ordinary life and something of the Christ intermediary has already entered into him. The cloud of the Lord goes before him like a fiery column and the veil has been partially removed from his countenance.

The great self-sacrifice now places itself in the heart sanctuary before the second candelabrum. This is a more demanding task, in which the pupil must learn to die to his blood passions and their dark impulses. The blood forms a thousand and one ties, but it is also born out of a thousand and one ties. The pupil whose consciousness is placed before the emptying of his heart sanctuary faces the task of tracking down all these ties and severing them one by one. These attachments may be very diverse, but they all stem from this nature. They can be ties of emotional passion as well as of race, nation and family.

To the degree that the pupil succeeds in this detachment process, thus dying to his own being, the cloud above the sanctuary pours itself out in increasing power so that the intermediary becomes ever more dynamic and the hour of dying is increasingly eased.

Next, the pupil is placed before the third candelabrum, that of the head sanctuary. This course of dying is the most arduous of the three because the head sanctuary is the very seat of the consciousness where the powers of the lipika also converge. This is the head of the serpent. The dialectical intelligence is located in the head sanctuary; it is there that the dark-red will smoulders, and there also that doubt resides, the

source of all unrest and fear. It is in this phase that John, the dying dialectical being, asks the Lord via the intermediary: "Are you he who was to come, or must we wait for another?"

And when all doubt is removed as to who will triumph, the dialectical consciousness perishes in the death of the endura. The twelve forces of the lipika have ceased to exert their power because their connection with the personality system has ceased to exist. The dialectical intelligence and the unbridled will are eliminated in the knowledge that not my will in its dialectical aspect will triumph, but the higher will of the inalienable good. At this moment, instead of the dialectical consciousness, the intermediary of Christ assumes the central place in the abandoned personality system as a new serpent-fire. Via this intermediary the further process of rebirth will manifest itself. This message has been transmitted to you in order to enable you to prove it, to some degree, in and through yourself. It can prove to be the supreme remedy if you make use of it as a true free mason.

When the pupil feels the intermediary increasing within him, as a result of which his life-field turns into a desert, a chaos, then alongside the growth of the new soul-being a new life-field begins to develop. This is accompanied by the development of a new radiation field. Thus, where the sun of the old lipika sets, a new sun rises simultaneously, and the pupil experiences his heavenly sunrise, his aurora. Amid the great and holy process of rebirth, a light rises to the zenith of his microcosmic system, a light which radiates out of, in and through itself, and never sets.

The sun of ordinary nature, as it stands in the microcosmic radiation field, is the image of the sinful, dead soul. The sun of the original nature is the radiant proof of an eternal divine completeness. You can awaken this sun if only you are willing to follow this path. Therefore, become wise as the serpents! The Brotherhood, of which Jesus is the head, be with you, from now unto all eternity.

### XIII

#### PERCEPTION, INSIGHT, LIVING EXPERIENCE

When a pupil on the path considers the question of transfiguristic soul birth, he discovers that its philosophical aspects are relatively easy to grasp; as a result, it is quite possible for him to take leave of dialectics, in a theoretical sense, in a very short time. Unfortunately, many remain content with a decision which is merely theoretical. They know very well that theory alone has no essential value, but the difficulties that arise during their journey through the material world, *after* their theoretical parting from dialectics, seem to be insurmountable for many.

However, you will understand that the School of the Rosycross cannot be satisfied with sham reality. It must lead its pupils from perception to insight, and from insight to living experience, but in so doing the tensions aroused are often difficult to bear. However, the School would not be the School if it left its pupils to resolve these tensions by themselves, for should we not spur each other on to abandon our earthbound state and obtain the freedom of the children of God? So we may pose the question: "Why is it that many people, although they understand completely what the Spiritual School requires, show hardly any progress and can break through to the new life only with the greatest difficulty? How is it possible that many can speak so earnestly about the intermediary of Christ who comes to us through the Universal Brotherhood, and yet fail to break through to Him?" To these complex questions we can only reply: "Because there is no consciousness that can relate in any way to the new life".

The Cloud of the Lord, heavy with power and might, does indeed hover over the microcosmic sanctuary, but unfortunately it cannot empty itself. There is no room for it in the dialectical system; the heavenly manna can rain down only in the desert.

These words must be well understood. The system of the human consciousness, the serpent-fire, is of the earth, earthly. Only when this system loses its power and turns into a desert, can the redeeming food

flow into it and bring about transfiguration. In the Sacred Language this divine nourishment is always referred to in a double sense: as food and drink, as body and blood, as nectar and ambrosia, as the living water and the bread of life. If you stand in the desert in that sense, and are thus receiving freely the living water and the bread of life, then the mystery of the miraculous feeding is taking place within you. Only then can one speak of true perception.

However, if the dialectical consciousness system preserves its powers to the full, this miracle becomes nothing more than a theoretical possibility about which one can fantasise and debate, write books and develop systems. People busy themselves with theories and spend years speculating and wrangling over misunderstandings and differences of opinion. But just one single second of reality, even a fraction of a second of the living touch, would overturn all this and reveal all our metaphysical waxworks as nothing more than a children's game.

There are many who would like to turn our Spiritual School into a wax museum filled from top to bottom with nothing but unrealities, part banalities and part curiosities. The resulting conflict is unavoidable. A struggle ensues for the human soul, which must be saved but does not, in essence, want to be.

What do you know of the divine love that seeks what is lost, that stands by, continually trying to liberate the human soul? What do you know of the helpers who work in this world and how they are treated by those whom they approach with their love? You know nothing, and for that reason you are wholeheartedly forgiven. And you are not left alone.

You respond to the things which confront you in your tension field either intellectually, or by a surge of emotion, or by an impulse to action, in accordance with the nature of your blood and of your consciousness. And you go no further than that. That is why you are roused, again and again, in order that you may reach a state of perception. Do try to perceive something, even though only a small part, of the Cloud over the Sanctuary, the intermediary of Christ which manifests itself in the power field of the Universal Brotherhood.

The Cloud over the Sanctuary has three potencies, three aspects which we call perception, insight and living experience.

The pupil comes to perception not through study, nor through a spontaneous urge of the subconscious, but only by way of suffering and sorrow, through a defeated heart. There are many kinds of pain and suffering in this world, but it is certain that not every affliction and not every ordeal leads to perception. The Eternal Door will not be opened for you if you suffer because your will is thwarted, or because you have transgressed the laws of life, or because you lack awareness.

Only the suffering of a defeated heart reveals the divine miracle; the suffering that springs from seeking, from an inexpressible longing for salvation, from being worn down by this nature, from the hopeless struggle against a life neither asked for nor wanted, from the beating against steel doors. That suffering is born of the final relinquishing of all struggle, the realisation of being completely vanquished; from the silence of the defeated heart. Then you will hear the voice saying: "Come unto me all you who are weary and heavy laden".

Now, one may in no sense romantically envision a person dragging himself through a cold dark night and suddenly, through an open door, hearing the voice of a speaker at a Salvation Army gathering saying, "Come unto me...!"

In the sense conveyed by the Bible, the "hearing of the voice" means something entirely different. It refers to the sound that proceeds from the power field of the Immovable Kingdom. Every power has a vibration of its own, and thereby its own resonance. It is the music of the divine spheres which is audible to the pupil when, in the stillness of his vanquished heart, he has ended all striving according to nature and every struggle for the liberation of his I. It is the magnetic voice calling to the weary, the power which brings true tranquillity.

In that touch, in that music, the pupil comes to perceive a world which is not of this nature. There is no earthly music that can be compared with it. In this connection, the Psalmist sings of the "murmuring of the Lebanon". As soon as the candidate has made just one step on the path that leads to this voice, he feels an unrestrained joy, for the light has found him in the night. Just as a man wandering in darkness turns towards a distant glimmer and thus finds his way, so the candidate breaks through to certainty, to immutability. Gone is all

indecision and dependence upon authority. From now on there is only the unrestricted inner awareness of seeing and recognising the path, while for those who have not yet attained perception, there remains only uncertainty and endless dialectical speculation.

Perception is the first radiation of the intermediary of Christ, and as the pupil comes closer to this luminous voice, he passes from perception to insight, for he sees the nature and the quality of the light ever more clearly. It becomes palpable, translucent. This is the second aspect of the Cloud over the Sanctuary, the second radiation of Christ. While the first shed a shimmering, radiant joy, the second bestows and reveals the divine Gnosis.

The pupil who progresses from perception to insight hears the voice ever more clearly and distinctly: "Come unto me, all you who are weary and heavy laden....and I will give you rest". It is through perception that tranquillity is granted.

But this is not a kind of middle class rest in a rocking chair, or the dream of a promised holiday. It is the tranquillity which is engendered by the Gnosis through acquired insight into the divine plan, into the necessity and the sublime logic of the transfiguristic process of dissolution. It is the tranquillity one finds in the light of the seventh candelabrum, which stands in the midst. This seventh light is a synthesis of the other six divine flames. It means entering into the tranquillity of imperishable knowledge, of which the Holy Ones testify and which cannot be acquired through study.

How much trouble and vexation has been caused by dialectical knowledge and all that pertains to it! You have read and studied a great deal; many have done so with a passion highly motivated by their search; and in many respects our own searching has taken a similar course. But has all that brought us any closer to each other or thrown any light on our misunderstandings? And have we really gained rest, the renewal of complete, radiant, first-hand insight, the rest of true perception, as a lasting certainty? Have you entered the peace of God, the tranquillity of the all-encompassing eternal Spirit? It does not seem so! Yet you are heir to a promise. You have received the assurance of being able to enter this divine tranquillity, an assurance granted you as

a pupil of the Spiritual School. On the other hand, as a dialectical human being, you are under a curse. The burden of this curse is implied in the Letter to the Hebrews by the words, "They shall never enter my rest".

And now we appeal to your intelligence. We have here a promise of tranquillity... and a curse, "They shall never enter my rest". A greater or more complete antithesis is hardly imaginable; and yet, in no other way could the absoluteness of transfiguration be demonstrated more clearly. No one originating from this nature, not a single dialectical being, will be able to enter the rest of the divine Gnosis. Every effort in that direction is in vain. For its promise is not given to you who are of this nature, it is given to the possibility within you of again making a binding with the original spirit, after the spinal system has been delivered, in complete sacrifice, from the burning of the I. Through this, the temple demolition and temple renewal will take place. The promise is made to those who are willing to walk the path of transfiguration. Everything else will only bring weariness and vexation of the soul.

From the history of man, of events, and of the world, we can prove to you the utter uselessness of dialectical striving, and you can prove that to yourself from personal experience. Once those raging fires within you have been extinguished, we can speak to you further about these things.

It is possible that, after many long years, you have approached the limits of your urge for self-deliverance. If so, you may be able to understand the words of Paul's warning: "Today, when you hear His voice, do not harden your hearts." Let us therefore strive to enter that tranquillity, for this requires a mighty process, namely, the great alchemical process of transmutation, the great reversal.

As soon as the living word of God, the magic vibration of the eternal Spirit, comes to the pupil across the bridge of perception, he is gripped by a mighty event which is described in the Letter to the Hebrews as follows: "For the word of God is living and active, sharper than any two edged sword, piercing to the division of blood and consciousness, of joints and marrow, and discerning the thoughts and

intentions of the heart. And before Him no creature is hidden, but all are open and laid bare to the eyes of Him with whom we have to do". You know these words. They comprise a brief formulation of the Alchemical Wedding of Christian Rosycross. Yet the words, "separation of blood and consciousness, of bones and marrow", probably failed to make an impression upon you, for such expressions typically convey little or no meaning. But for the transfigurist they prove that the author of the Letter to the Hebrews was fully aware of the magic of transfiguration.

When the imperishable power of the Cloud over the sanctuary penetrates the serpent-fine system, it acts as a two-edged sword which completely separates the newly developed consciousness from the dialectical blood-being. The dissolution of the blood-being takes place under the control of the bone marrow where the red corpuscles are produced. This process can then no longer be obstructed in any way by the forces of the old autonomic nervous system which governs the marrow. In short, in the magic rest of the seventh candelabrum, the old temple is completely torn down. Nothing of the old things remains concealed in this great transmutation.

And so there are perception and insight, and finally, living experience. If you can hear this voice to some extent, do not harden your heart. It is in the stillness of the defeated heart that the peace of the eternal, vibrating reality can be born.

## XIV

### THE CAMEL HAIR COAT

It can happen in the life of a pupil that he sees the path as if in a flash before him. Such a flash might be called a glimmer of consciousness concerning the new life, which is of Christ. When we use the word "Christ", we are not referring to a personality figure, like the one which has been mentally cultivated for centuries in theological circles. No, we mean the Christ radiation of the original radiation field.

It is our fervent prayer that you too may one day experience this glimmer of consciousness, for that would be your first step on the path to the heart of the new life. When you enter the forecourt of the Rosycross, you will receive it freely, and the workers there exert themselves unstintingly to point out to you the liberating path and confront you with the holy twelvefold universal substance.

Therefore, do not let your reaction be: "no reaction". For you know from the past that the places where the messengers to humanity employed their greatest powers in vain, and the people whom they approached most directly, but with no effect, were the most accursed. Those who seek the Spiritual School of the Rosycross but are not moved by it at the crucial moment, are greatly to be pitied. So we can understand it when, in this connection, the Lord of all Life says, "But I tell you, it shall be more tolerable on the day of judgment for Tyre and Sidon than for you. And you, Capernaum, will you be exalted to heaven? You shall be brought down to Hades".

Who are the inhabitants of Tyre and Sidon? They are those who are predisposed to a life of freemasonry. Who are the citizens of Capernaum? They are those who are capable of walking the path of higher consciousness. Jesus the Lord addresses all who belong to these two groups, just as they are found in the Temple of the Rosycross, and he adds, "But I tell you that it shall be more tolerable on the day of judgment for the land of Sodom", that terrible pool of iniquity and sin, "than for you". These words lack nothing in clarity. They indicate that a

pupil of the Rosycross can either be granted the greatest mercy, or he can bring the greatest punishment upon himself.

That is why we hope with all our hearts that you will soon experience the first glimmer of consciousness, for that is the first step. After this forceful sermon on repentance, Jesus raised His hands and said, "I thank you, Father, that you have revealed these things to your children. No one knows the Son except by the Father, and no one knows the Father except by the Son". In other words, no one reaches Christ-consciousness unless the Cloud of holy ethers hovers over the sanctuary.

That is why the call to repentance ends in the repose and stillness of the divine touch. In the same way, the servants of the School sometimes also need to address you very forcefully so that you may see the glorious and liberating perspective, "Come to me, all who are weary and heavy laden, and I will give you rest". Here Christ points to a weariness with respect to nature, to the conscious knowledge that your life is fundamentally fruitless; to the conscious knowledge that you are carrying along, and must carry with you, much that is so senseless, so completely useless that it defies description.

The forceful words and the difficult experiences in the School of the Rosycross have no other aim than to tear you loose from the old and to lead you into eternal peace, into the repose and stillness of the true life, and to point out to you the path of liberation so that, whilst still in this life, you may enter into freedom. Whether you make use of these indications depends entirely on you, for the School treads solely the path of self-freemasonry.

The personality system possesses a certain consciousness, which is the assimilating and activating factor in your existence; this consciousness animates, or "ensouls", your system. It has its focal point in the frontal cavity; it is connected with your blood and your nerve-fluid, and it affects every cell of your being.

This consciousness, or soul, is by no means the spirit. The spirit exists outside the soul and we characterise it as the magnetic spirit-field which transmits its influence to the personality. The consciousness, the soul, reacts to this and can carry out the suggestions of the spirit.

The consciousness, or soul, possesses no organic structure. It could be compared to a cloud, or a flame, or an animating vibration. If the soul, the consciousness, is no longer in a condition to receive and convert the suggestions of the spirit into divine reality, then the consciousness has become useless and the soul must die. Logically, then, a new consciousness radiation must take the place of the dying soul.

Although these brief indications call attention to the very core of our philosophy, the science of transfiguration, it must be added that the sinful soul does not simply disappear. Although it does not possess an organic structure, it is nevertheless a created entity, a reality endowed with life. Thus the soul leads a more or less independent life. As steward of the life-field, it must carry out the suggestions of the Lord in the bonds of voluntary obedience.

If it fails to do so, then initially such an error can still be corrected. However, if the error creates a structural situation, the ties between the soul and the spirit-field are severed and the soul is left to its own devices. Its sinful state is demonstrated in the lipika, among other things. Without the spirit, the soul is quite incapable of properly maintaining its system. For this reason, a part of the personality passes away and the soul withdraws temporarily to yonder side, to incarnate again from there.

So that it can again have a personality at its disposal, a new one must be brought into being through the earthly system of maintenance. Therefore, the soul that is currently active in your system is no longer the original soul which deviated from the path, but is a mixture of that soul with the many thousands of others. In this way a bound, earthly, dialectical community of souls has come into being.

With this knowledge the pupil has only one choice, either to remain a soul-man or to become a spirit-man, in the image of Christ. But between these two lies the path, and on this path rises the cross of self-mortification, which no one can evade.

If the pupil is able to clear the way and takes upon himself the cross of self-mortification, he will attain perception of the original light and set out on his journey through the desert. Dialectical life loses all its

appeal for him. He sees it as it is, and accepts it as it is. The pursuance of things so as to gain the best possible place in the struggle for existence is now over. He spends his remaining energy in achieving the mortification of the soul.

This mortification is reached by an emptying of the self via the three sanctuaries. We refer here to the activity of the current consciousness-soul which has its basis in the spinal system and radiates its activity through either the head sanctuary, the heart sanctuary or the pelvic sanctuary, depending on the nature of the individual. In this way, without having forced anything, the pupil sets out on his journey through the wilderness in order to reach the promised land which beckons to him like a light from afar.

Much misunderstanding has arisen about this process of mortification. Many believe that this is a time of intense suffering, that with faces distorted by pain they must roam through a world they inwardly curse. Nothing could be further from the truth. On the contrary, the faith rooted in perception causes a sparkling, radiating joy, for such a person is approaching the new life. Accordingly, he leads a very active life and the signature of such a person is that he has no social or other dialectical problems, for if one has no interest in a certain matter, it can pose no particular problems. Moreover, the signature of such a pupil on the path is: that he wears a garment of camel hair; that he has a leather girdle around his waist; and that he lives on locusts and wild honey.

Wearing a garment of camel hair means that one wishes to clothe oneself with the universal substance in the bonds of voluntary obedience to the law of the Immovable Kingdom. The camel corresponds to the "flying camel", the ancient symbol of the universal life; exactly the same idea as the dragon, which one must kill in order to live.

The girdle symbolises the being who, on his journey of soul mortification, has lost all ambitions for the lower life. The Zohar and the ancient Greeks used the word "locusts" to refer to serpents. A pupil on the path who feeds on "serpents", a "son of the serpents", is one who, in keeping with his camel hair garment, is nourished by the

universal wisdom. Such a pupil proceeds from observation to perception. The honey places additional emphasis on being nourished by the power of the Most High, of the true divine spirit.

So we can conclude that the garment of camel hair brings the pupil back into proper alignment with the magnetic field of the spirit. The leather girdle indicates that the sin which brought everything to ruin is no longer being committed. The locusts and wild honey show that the pupil can once again be nourished in the newly manifested radiation field in accordance with the divine requirement.

We are telling you these things in order to make it clear that if you really wish to walk the path and be a pupil of the Rosycross you will have to begin a new phase in your life. Perception alone is not enough, and we can prove this to you.

We have compared the microcosm with the macrocosm and found that man, too, is surrounded by a magnetic spirit-field, a radiation field, a firmament, and that the personality constitutes the microcosmic planet. Now, if you want to bring this whole system back, reborn and strong, to its original home, freed from the grip of your lipika, from the reflection sphere and from the incidental death of this nature order, then you will need first of all to withdraw it from a world which is not in accordance with the divine law. Secondly, you will need to withdraw it from an attitude and way of life which are not in accordance with the divine nature. The Spiritual School will not be satisfied with anything less. This is a self-evident, very rational and simple requirement. In this way you will leave the house of bondage and be led into the New Life.

So you will see that the key to the path is present in your own soul-being and that you yourself are able to turn that key without any difficulty. That is why we have but one piece of advice to offer you: direct your entire being towards stimulating the Christ intermediary, which is there for you also, to activity within your system, so that the heavenly focal point can develop again into a Christ-radiation field. This must receive the highest priority in everything you do.

This process of liberation must start at the very foundation of your being, and it lies entirely in your own hands. Observe yourself closely. Are you really reflecting spontaneously on the things of the new life? Is

your heart directed towards the Christ radiation power? Are your deeds, without any forcing on your part, in conformity with the life you are longing to enter?

In this way you will empty your three sanctuaries of the old nature, thus opening the path, and the Brotherhood has noticed you. Then the focus of the new life will be resurrected, and will draw the universal life-substance vigorously into your microcosm so that it can carry out its sanctifying, liberating task. Then, over the soul-garment, the garment of the universal spirit will spread itself, and out of this the microcosm will be able to live and act.

The pupil who has lived through his path of self-sacrifice in this way enters into the *unity* of the new life. He experiences and comes to know the *freedom* of the children of God. He is linked with the pure, universal *love*. He is truly man and truly God.

If you have a knowledge of Christ, you will understand these words. May God grant that we may meet one another in the ranks of the redeemed.

## XV

### THE CAUSES OF ILLNESS

We would like to discuss the causes of various illnesses and, in particular, the cause of that most dreaded disease, cancer. We feel that among those who are studying the holy science of transfiguration, such a discussion may well be considered urgently necessary from almost every point of view.

When one comes into contact with doctors and nurses who spend their lives dealing with the struggle against illness, and if one considers the vast body of literature on the subject of mankind's bodily sufferings, one's initial reaction can only be profound admiration of the heroic efforts made in the battle against the mysterious causes of disease. However, one can also detect a growing uneasiness on account of the fact that many of the new remedies, praised as being the ultimate cure, are turning out to be not nearly as effective as was hoped. And even with all the helping, supporting and therapeutic efforts it is proving quite impossible to keep pace with the rising flood of illnesses, to which apparently no bounds can be set.

It seems to us regrettable that the medical authorities generally make every effort to conceal these facts from the majority. Naturally, their motives vary and may, for example, be most humanitarian. Nevertheless, such methods must always be condemned, for when the harsh reality eventually breaks out of its camouflage, the resulting panic and despair are invariably more intense, and this only serves to increase mankind's susceptibility to illness.

Of course it is understandable that dialectical man has to take dialectical laws into consideration. When a certain situation threatens to escape control, one can decide not to speak of the danger yet, in the hope that it will soon be possible to bring it under control. In the same way, it is understandable that a threatening situation between nations may be covered up, or perhaps grossly exaggerated while counting on a quick change of circumstances. Thus it is also conceivable that in medical circles the reality is camouflaged or concealed because of the quiet hope or the justified expectation that in the foreseeable future ways and means will be found to combat certain dangers. Why, then, alarm the public needlessly? Yet we, as

gnostics, believe that in this way false hope is being cherished. In actual fact, bodily distress has increased alarmingly. With a few small exceptions, illness and unhealthiness in the human system are now almost universal, and indications of a falling death rate are quite misleading. They simply emphasise the fact that although one can effect a delay, one cannot heal.

We who study and practise the science of transfiguration, believe we may state that within this material domain there is no cure to be found for humanity's ills, be it of a dense or a subtle nature. We make this assertion as medical laymen, so as far as we are concerned, you need ascribe no value to it. We do not want to create the impression that we have mastered all the tools and methods of the medical, biological, chemical and allied sciences, and we have no desire to demonstrate sham erudition. Anyone who tries to do so is in fact an enemy of mankind and will sooner or later be exposed for what he is.

We give our point of view as students and practitioners of transfiguristic science and what we say is based on many years' experience. If you are willing to listen to us on this basis, then we would like to say the following: all the medicines and therapeutic methods, whether known or still to be developed, are without exception dialectical in nature. Numerous remedies are extracted and prepared from various elements of the mineral kingdom, for example, and it is certain that much still remains to be researched and produced.

The vegetable and animal kingdoms also contribute to a great number of remedies, from the most ordinary to the most unusual. The human kingdom too contributes its quota to the manufacturers of patent medicines, but we shall spare you the less savoury details.

In addition, there are treatments which utilise water and light. The modern methods of light-therapy are very commonly employed. We use the term light-therapy to include the application of various radiations, some of which are still in the experimental stage. We would also like to draw your attention to magnetism, a therapy utilising human ethers. There are the psychological methods which work directly upon the human consciousness and, through this, influence affected organs and structures.

Finally, in a special category we might mention so-called "spiritual healing" through which attempts are made to help and heal the sick by means of religious, esoteric, or authoritarian suggestions, and sometimes also through direct reflection sphere influence.

Everything mentioned here is dialectical. Everything that is being or will be used to help the sick belongs to the materials and forces of this earthly nature, whether organic or inorganic, etheric or a chemical element, and whether applied via instruments or by direct personal contact. Nature, and all that belongs to it, endeavours to maintain itself in the struggle for existence. With enormous strength and amazing intelligence, it seeks ever new possibilities to combat the rising tide of forces that threaten earthly life.

It is a race with death, a gigantic battle employing ever more powerful and fantastic means, a battle of which the course and outcome can easily be predicted. Man's intelligence has its limits, and the supply of possibilities is being exhausted. The human faculty for assimilation is also limited and the dream of all times, "a healthy, unthreatened being of this nature", remains a dream.

The crisis of these times will be reached in the dramatic hour when everything comes to an end. The dialectical struggle for existence has long remained a struggle without decisive phases, a struggle in which defeat and victory have alternated. But such a period is always followed by a clear dominance of the menacing party, and then humanity enters a crisis, a cosmic revolution. The unchecked spread of disease among mankind can be ascribed solely to the fact that the world and humanity are in the throes of just such a cosmic revolution.

Due to the causes and effects described in this book, there are forces active in the atmosphere which cannot be explained from this nature, forces which therefore cannot combine with this nature and also cannot lend new properties to creatures of this nature. That is why these cosmic forces operate in a breaking, disintegrating capacity. The atmospheric force of which we speak is present in all things and has the ability to penetrate everything. It comes to us not only from above but from everywhere

around us. It is a cosmic breath which permeates everything, and diseases such as cancer are closely connected with this phenomenon.

The zodiacal sign "Cancer" draws our attention to a lipika force which controls the very foundations of dialectical existence., And the illness of the sign "Cancer" affects these foundations fundamentally. As a result of the intensified activity of the twelve cosmic forces and their influence on the twelve planetary forces, a blood condition develops in the human body which gives rise to the production of a different type of blood corpuscle. This in turn brings about the building up of cell structures which deviate widely from the norm.

The organs and tissues of the body are constructed of cells, which are nourished by the blood. When they undergo a change, not just a passing, temporary change but a fundamental one, so that totally altered tissue develops which is no longer subject to the lipika force of the zodiacal sign "Cancer", then we speak of the disease known as cancer.

This disease, like many other afflictions of the human body, some of which are as yet unknown, is related to a fundamental breaking up of the microcosm, outside the control of the lipika. As such, these diseases are a clear symptom of a microcosmic revolution. The cause is the breaking into the system of forces that cannot be explained from our nature. The lipika forces control the material system via the endocrine glands. As soon as the alien tissues develop in any organ, they and the organ involved slip out of the control of these glands.

If we consider in this light the therapy used in the fight against cancer, we can realise to some extent the tragedy and desperation of this struggle. People are trying to destroy the alien tissue with the help of rays, and they try to restore the control of the lipika by means of hormone injections. In the more distant future, people will try to shield themselves from cosmic radiations by means of medicinal foods, by appliances, and by wearing specially impregnated clothing. Still later, certain areas of our globe will be declared fatally contaminated because of their particular receptiveness to these alien radiations, and a general evacuation of those areas will result. The struggle simply to stay alive will assume gigantic proportions, but

nothing can stop the collapse, for the cosmic revolution will assail all the kingdoms of nature.

Why do we discuss these things? Does it give us a kind of sadistic pleasure to sound the death knell? Are we trying to attract attention? Not at all, our motives lie much deeper. The cancer in your body, or perhaps some other affliction such as neurasthenia, nervousness, or a particular heart condition, all demonstrate the truth of transfiguristic philosophy. The bodily reaction to the twelve cosmic forces draws attention to the fact that the whole of humanity is involved in a negative form of temple demolition. As long as this negativity towards the divine aim continues, suffering, affliction and physical pain will accompany this turbulent life.

The only possibility of escaping the dialectical trials of this mighty revolution lies in a threefold transfiguration; a fundamental, mystical and structural transfiguration.

In the *fundamental* rebirth, the pupil forms a conscious link with the twelfefold cosmic Logos. In the *mystical* rebirth, the Logos harmoniously takes possession of the serpent-fire system. In the *structural* rebirth, the building of the new temple is carried out according to new laws. Then the zodiacal sign "Cancer" will no longer mean the disease cancer, but will form the cornerstone of a new structure: the house Sancti Spiritus! Do understand that the cancer which rages in the body is, at the same time, proof of an eternal certainty. If you seek to understand Jesus Christ, then the cornerstone of a new edifice will be laid immovably in your microcosm: the cornerstone of the house Sancti Spiritus.

## XVI

### PASSAGES FROM THE PISTIS SOPHIA

"It came to pass then, while the disciples were sitting together on the Mount of Olives, rejoicing greatly, that they said to one another: "Blessed are we before all men on earth, for the Saviour has revealed these things to us and we have received the Pleroma and the total completion."

This is a quotation from the second chapter of the *Pistis Sophia*. In an earlier chapter we spoke about this ancient classical testimony in which are described the struggle, the path and the victory of the reborn soul which restores its link with the divine spirit and thus enters into the universal wisdom.

We would now like to consider the *Pistis Sophia* further, so that you may recognise, even more clearly than before, the divine intervention in Christ. For it is essential for the pupil who wishes to walk the path to be able to direct his steps in accordance with the universal mystery and illumined by the true light. There are certainly many classical expressions of wisdom from which one can gain enlightenment and knowledge with regard to the redemption of mankind, but when one reads the *Pistis Sophia*, the meaning of transfiguristic philosophy becomes increasingly clear.

The path of return to the original Fatherland is very complex and in order to walk it, it is necessary to have knowledge and insight with regard to a variety of factors. It is easy to say, "You must return to the Immovable Kingdom", but the realisation of this return confronts the pupil with so many enigmas and mysteries that one may rightly speak of a great journey. If your understanding goes deep enough, you will readily see the truth of what we say.

The part of the human life-wave to which we belong has sunk deep into the dialectical state of matter and energy, of personality and soul-condition, and it has travelled such an immeasurably long way, through so many different states of being before sinking to this nadir, that the path of return must naturally also be a long one. The beginning of the path, the primary touch of the Universal Brotherhood, is a wonderful grace. But you must understand that this is only the beginning.

In the previous chapter we explained that the microcosm must experience a threefold rebirth: a rebirth as to the spirit, which means a new birth of the spirit in a microcosm bereft of spirit, that is, in a microcosm which has forsaken God; a rebirth of the soul, which means the birth of a new soul in a serpent-fire system abandoned by the old soul; and through these two fundamental rebirths, a rebirth of the entire personality, which means the erection of a new temple in the microcosmic field of life.

When the third rebirth becomes a reality, the words in the Revelation of John are fulfilled, for the Temple of God has become part of man; the microcosm, including the personality, has then become an expression of absolute divinity.

That is the process in its entirety, and you will understand that its actualisation cannot be measured in time. That is why one speaks of an eternal task. Because this liberation process had its lofty beginnings beyond time and space, we say that eternity has broken into time. As soon as the pupil has set foot upon this spiral path to eternity and is progressing steadily, we no longer speak of time, but view the path of return as a whole, in all its complexity.

It is about this path that we want to speak to you. However, it should be added that we speak as pilgrims on the road to eternity. Whoever strives to comprehend these things within the frame-work of time, of dialectics and of our distorted materiality, will be at his wits' end. He will become nervous and finally mentally ill, due to the many delusions and hallucinations that beset him. This is also the reason why some consider the path of liberation to be so difficult and even impassable, and why so many keep on ending up in a state of self-anchorage. The signature of these pitiable attempts is always unmistakable: people want to take the path of least resistance, and that is a typically dialectical characteristic.

The light, the enlightenment, is given to you freely, as the Bible states. This means that blessedness is granted as soon as you no longer exist as a dialectical person, as soon as your dialectical consciousness centre has disappeared from the serpent-fire system. As long as that is not yet the case, the mysteries of the light not only remain as darkness for you, but could also keep you inaccessible to the great work of salvation in Christ.

That is why you need to be ennobled to a certain extent, to be able to follow the *Pistis Sophia* on her glorious journey to the light realm of God.

Whoever tries to approach and understand this mystery as a nature-being, will reap affliction and madness, as the *Fama Fraternitatis R.C.* states. Therefore, what the Spiritual School of the Rosycross has to say is intended only for the pilgrim on the road to eternity who is conscious of his being nothing and no one and thus, in "not-being", receives "It", "Tao". We are therefore speaking the language of eternity, and may God grant that you may understand this language.

We have spoken to you about the rebirth as to the spirit. When the microcosm is touched again by the divine spirit a strong, intense light begins to shine for the pupil, filling his entire being. The new sun that is rising in the heavens had its origin in the Light of Lights and shines with such intense power and exceptional brilliance that it can neither be measured nor compared. It is this light-power that descends upon Jesus, and in the *Pistis Sophia* it is described as follows (Chapter 4): "While the disciples spoke in this way [...], on the ninth hour of the morrow the heavens opened and they saw Jesus descend, shining most exceedingly, and there was no measure for his light in which He was. For He shone more radiantly than at the hour when He had ascended into the heavens, so that men in the world cannot describe the light which was on Him; and it shot forth light-rays in great abundance, and there was no measure for its rays, and its light was not alike together but of divers type, some rays being more excellent than others [...] The Light was of threefold kind, and the one was more excellent than the other [...] the second, that in the midst, was more excellent than the first which was below, and the third, which was above them all, was more excellent than the other two, which were below."

When the *Pistis Sophia* speaks of "light", this refers to illumination by the spirit, for that alone is the light which contains wisdom and power. This light is an immeasurable eternal reality, whereas dialectical light is closely related to etheric activity. If you turn on a light in a dark room, it does not bestow wisdom; at best it enables you to see better, sensorially speaking.

The illumination which comes from the spirit, however, signifies the dawn of a new day of revelation which will never end. Jacob Boehme calls this the "Aurora" or, "the ascending dawn".

The *Pistis Sophia* speaks of the light that rises in the east. As soon as this light touches the pupil's firmament, he is wrapped in a new cloak, a new vesture. And he rejoices and jubilates because his time is now full, because he knows he is clothed in a garment prepared for him from the beginning, a garment he had left behind in the last mystery, awaiting the time of his completion.

The person who wears this garment recognises himself as a conscious servant in the life-mysteries of mankind, because he has gained consciousness of all the knowledge in heaven and on earth. But for him to have reached this state, the sun of the Holy Spirit radiation must first have risen in the "east" of his microcosm. This new garment, this new vesture, is the same as the white robes mentioned in the Book of Revelations.

"It came to pass then, when the sun had risen in the east, that a great light power descended in which was my Vesture", thus speaks the *Pistis Sophia* (Chapter 10). These words refer to an entirely new radiation which cannot be explained from this nature and whose faculties vibrate throughout the entire microcosmic field. It is the grandiose new garment which enfolds the personality. As soon as one is clothed in this festal robe, the great mysteries begin to unfold.

On this festal garment is written a new name and wondrous signs and powers. It is God Himself who is revealing Himself to the flesh. The name is the beginning and the end. When the beginning and the end have become your share, you will find this name engraved in your garment. Then all the bonds which formerly bound the pupil will fall away, enabling him to experience his total going out and his total coming in. Thus, as soon as the new vesture is spread over the pupil, like Elijah's mantle, he will have become a mighty one. Then all the forces of hell will no longer be able to overpower him.

We all have such a garment, which was ours in the beginning, but it has been taken from us, and without it the pupil cannot truly labour, he cannot be a free mason. At the hour of his enduristc death, this garment is sent to

him to make the return journey possible. And then comes the moment when the new sun rises in the east as an outpouring of the Holy Spirit. But you will understand that the sun of this nature which gave the old life vitality, the sun of the I-being, must then have set forever in the west.

When the reborn spirit has entered the microcosm, the light-mystery, the mystery of liberation, begins, but at the same time the mystery of the struggle also takes place. For all the forces of this nature have their source within man's microcosmic system. It is as a result of the guidance and suggestions of the forces in the microcosm that things are manifested in the personality and endorsed by it. If the pupil-mason wishes to build a new temple, this work can be accomplished only if the spirit has cleansed the microcosm. The *Pistis Sophia* calls this the annihilation of the light-power of the aeons through the spirit, through the light. This annihilation, too, occurs systematically.

However, we must not think that this process is accomplished outside the soul-intelligence of the personality. On the contrary, the appearance of the new spirit and the process of liberation by the spirit keep pace with the effort made by the soul. That is why we read in the *Pistis Sophia* that the aeons were robbed of one third of their light-power. This means that an immeasurable spiritual force is set free in the service of the pupil, for immediate use in the dank realms of this nature on the basis of the following law of the higher life: that this spiritual force is used only in absolutely impersonal striving to further the endura, the process of I-demolition, in oneself and in others.

As soon as the light of lights has risen in the east, this light-vesture assails all the forces of the lipika and deprives it of part of its power. Through this weakening of the old lipika and the rising of the new Sun, a new lipika with increasing powers appears. A new heaven and a new earth approach, because the old has passed away. The New Jerusalem then descends from heaven, as is described in the Book of Revelations.

Understandably, the influences of the new lipika in the microcosm produce effects completely opposed to nature. As long as the pupil still exists in matter, he possesses both a lipika that is of nature and one that has come into being through the spirit. The *Pistis Sophia* differentiates clearly

between these two by specifying right-directed and left-directed influences. It is stated in Chapter 15 that: "It came to pass, when they fought against the light, that they were weakened all together one with another, were dashed down in the aeons and became as the inhabitants of the earth, dead and without breath of life. And I took from all a third of their power that they should no more be active in their evil doings, and that, if the men who are in the world invoke them in their mysteries, (those which the angels who transgressed have brought down) that is their sorceries, they may not be able to accomplish them. And the Fate and the sphere over which they rule, I have changed and brought it to pass that they spend six months turned to the left and accomplish their influences, and that six months they face to the right and accomplish their influences. For by command of the First Mystery Yeu, the Overseer of the Light, had set them facing the left at every time and accomplishing their influences and their deeds."

The forces of the left hand path are the forces of this nature, which are indicated by the earthly horoscope. The forces of the right hand path influence the blessed ones who are being initiated into the heavenly mysteries and whose entire reality of being is directed towards the Kingdom of Heaven. Thus, perhaps you can see how necessary it is that the pupil, even while in the dialectical stage of consciousness, cooperates fully in the process of effacement of the old lipika, while at the same time he opens himself to the new one.

In this connection, the power existing in the prophet Isaiah once referred to this in a spiritual parable when, in Isaiah 's vision concerning Egypt, it said: "They shall seek council from idols and conjurors, from spirits of the underworld and from soothsayers. Where then, O Egypt, where are they, your wise men?" From this one may draw many wonderful conclusions, for there is not only a microcosm but also a macrocosm, and this whole matter concerns not only a microcosmic but also a macrocosmic revolution.

Our world is currently in the grip of just such a revolution and is being touched by the spirit. In Christ, the cloak of the spirit has been cast over this chaos also, and thus it has become a cosmic fact. The lights of the

macrocosmic lipika are therefore also being extinguished and initially deprived of one third of their power. That is why things often turn out so differently from what is predicted by many fortune tellers. Presently, it will no longer be possible to predict anything at all, and one day we shall all be able to say, literally: "Where are your wise men?"

If you study the natural lipika in your own life, you may discover that its forces have become noticeably weaker. If that is the case, be thankful to the Lord of all life. Accept the consequences and do not cling to what must be broken. Do not oppose the spirit!

The truth of this discussion will perhaps be demonstrated by unusual experiences in your own life. We refer to your experiences as a pupil of the School of the Rosycross, and hence as a participant in the power-field of the School. If you are a pupil of this School, you also share in the spirit which is expressed in it. From the very beginning, you will have felt the grace of this spirit in your life. Through the light of the spirit of the School, the forces of your natural lipika are subdued and thus you receive the grace of the spirit, even though you do not yet possess it. However, you will understand that this grace will be taken away from you again as soon as you use it for dialectical purposes. And therefore we say that the light will remain with you permanently as soon as you, as a dialectical person, aspire to nothing!

Standing in the light, wrapped in the mantle of the Spiritual School, we pray that the light may soon rise for you in the east. And when that Sun begins to shine, follow its light!

## XVII

### THE WORD MADE FLESH

The divine message, radiated into the world for all to hear at Christmastide rings out, that to all who accept Him who is the Light, the power is given to become children of God. For us, there is no mightier or more glorious call, for it brings glad tidings whose import cannot be mistaken. We, too, address this call to you. No one need feel excluded from it, and no one can say, "this invitation is not intended for me".

"To all who receive Him He gives power." It is this absolute promise that gives us the courage to keep on repeating the divine message over and over again, in all kinds of ways. The way to the light need not be impossible for anyone. And yet, when we speak of the only path leading to complete liberation, we are often left with the feeling that we have offended you. When we note your nervousness, the sometimes so reproachful look in your eyes, your inner resistance, indeed your unmistakable opposition, and when our work with you so often resembles a struggle, we ask ourselves, "What have we done? What pressure have we exerted?" And each time it seems that we have done nothing other than confront you plainly with the message of salvation: "To all who accept Him, He gives the power to become the children of God".

The incidence of nervous and mental illnesses is increasing alarmingly by the hour. Irritability and tension are so widespread that even the actual Gospel message of salvation can increase susceptibility to mental illness. Of course, one can use the divine invitation as a mystic ointment to be smeared on lavishly. But after a certain time, an ointment of this kind loses the power to close the wounds of the soul or of the being. The faculty of nervous reaction has been developed to its utmost limits among Western mankind. The slightest provocation can blow the fuses and result in a crisis. All these things are illustrative of the cosmic revolution, and the situation is going to become even more serious, so much so, in fact, that one could ask if there is anyone normal left.

It is possible that many in the School, too, will fall victim to this because for you, as a pupil, all those mystic and esoteric ointments can no

longer help. You are now in a situation where a positive breakthrough is the only remedy. As a result of your connection with the power-field of the School you have advanced, to some extent, beyond the majority of mankind. We do not mean in the sense of liberation, but in the sense of your having been driven to the limits of dialectical possibility. Through this you have become a "border dweller". Nothing we can say to you can reassure you any longer. A natural balance, we believe, is no longer possible. No narcotising can still alleviate the situation. You are surrounded on all sides by high walls and all that is left to you is suffocation or a breakthrough. Suffocation results from the lack of an atmosphere in which to live. It means destruction without alternative. Breaking through the walls is also a painful matter, an extremely oppressing process but, nevertheless, it is one that brings freedom, light and love to the oppressed soul. You are faced with the choice between the pain of destruction and the pain of the liberation process.

For centuries Western man, in his delusion of superiority, has assumed that Christianity and matter, the higher and the lower life, could be fused together. This delusion is now being crushed to powder by the collapsing walls. For as long as possible he has ignored reality and truth, consciously or unconsciously, but now the crisis of the downfall is imminent and the pressure of the walls is making itself felt painfully in the lives of us all.

It is possible that you may have discovered, in the torment of your feverish seeking, that you will have to exchange your pain for suffering of another kind, the suffering of the breakthrough which leads to healing. As a matter of fact, Christian therapy is a method which runs counter to the interests and desires of your I. But without this painful process, the breakthrough cannot take place.

Between you and the new life of freedom there flows a river. It is a river of death in every respect, and you will have to cross it. It is not for nothing that the ancients spoke of the Styx, the river of the dead, which bars the pilgrim's entrance to Arcadia, the land of bliss. Thus, when the Bible trumpets its message of liberation: "To all who accept Him he gives the power to become children of God", you should understand that when you answer this call you will first have to cross the river Styx before you

can reach Arcadia. The Styx symbolises the walls which prevent your passage. Whether you call it the Styx or the Jordan, the image remains the same.

We are speaking to you now, in accordance with our task, about the ways and means of your reaching the other bank of the Styx; about the classical ferryman who must take you across; and about the fare which you owe him. Can you understand that such words are much more useful and kind than speaking of "peace" and "security" and trying to narcotise you with mysticism for the umpteenth time? "To all who accept Him He gives the power to become children of God". How does this acceptance and this granting of power take place? The prologue to the Gospel according to John clarifies this when it says, "....all who believe in His Name, who are born, not of the blood nor of the will of the flesh, nor of the will of man, but of God".

Thus there are five conditions you will have to fulfil in order to cross your river Styx. First, you must "believe in His Name". You may not, of course, take this literally, although many do, with the result that the pain of suffering will not leave them. Some claim that there is a magic power in every name, and that by means of a cabbalistic method it is possible to free this power and utilise it for one's own purposes. Just try it! Release the magic power of the name of "Jesus Christ" and see whether it can help you. It goes without saying that the agony of suffocation will not leave you.

To know a name in the sense meant by the holy language, implies understanding the entire import, range and depth of a complete reality. To "know His Name" means to understand fully the meaning of the new life, of the Immovable Kingdom.

Believing in this reality can never mean gaining insight from books and scriptures or through hearing sermons and lectures or by relying on some sort of subconscious sensitivity. Believing, in this sense, means the connection of your consciousness with the new life, with the eternal reality. It is a glimmer of light which breaks right through the walls. This faint glow eases the pain of suffocation and allows us to feel, instead, the pain of yearning for the light which we see but do not yet possess.

In order to break right through the walls, you must be born "not of the blood". The blood of countless generations speaks in every cell of your being. You are bound, in and by the blood. As long as the blood still speaks in you and you testify of it with every thought, every feeling and every action, the pain of suffocation cannot leave you and you experience the suffering of nature. The blood is the river of death, the Styx. You will have to break every last bond of the blood, right down to the smallest detail. As soon as the language of the blood has been stilled, so that not even the softest whisper is heard, you will notice how cracks are beginning to appear in the walls, and the light of Arcadia, the land of bliss, will penetrate ever more strongly. Beside the pain of longing; you will now feel the pain of the touch, the fire of the New Life, as a sword. And then you will become acutely aware of the truth of the words: "I have come not to bring peace, but the sword".

Also in order to be able to break right through the walls and end the pain of suffocation, you will have to be born "not of the will of the flesh". Has your will been silenced? When the walls oppressed you, and all kinds of conflicts built up within and around you, how many times did you exert your entire will-power to avert the danger? But you did not succeed! You simply shifted the emphasis, exchanged one difficulty for another. Even if you exert all your will-power and all your magical faculties to the utmost, the ferryman cannot carry you across the Styx. Thus, the prologue to the Gospel of John destroys the delusion that purified blood can regain Arcadia or that a magical faculty born out of the will of nature can tear down the walls.

And now there still remains a fourth delusion, that of liberation through "the will of man". When the pain of powerlessness has been added to the agony of longing and the anguish of the touch, you must experience the pain of hopelessness. "Being born of the will of man" directs attention to the coming and going of civilisations, to the maintenance of the race, to the turning of the wheel, to death and reincarnation.

Many believe that the rotations of the wheel correspond to the windings of a spiral path. But a greater mystification has never been fabricated. This brings us to a difficult point, since at the moment you have no means of

verifying that evolution from one life to the next is an illusion. Much will be gained if we can help you to overcome this mystification and feel the pain of hopelessness.

Think for a moment about the Buddha. Why does he try so desperately to be free of the wheel, free of the will of man and of earthly birth? Because the journey from life to life does not follow a spiral but a circular course.

Then think of Jesus Christ. Why would He so consistently reject this nature if liberation were possible through the will of man? Because the pain of suffocation will remain, if you yield to this misconception. Whoever discovers this delusion experiences the pain of hopelessness, the agony of yearning, the anguish of being touched and the pain of powerlessness. This fourfold anguish shatters your delusion.

And when that absolute "nothing", that utter "being nothing" is born of anguish then, in the midst of your walls, you are broken open, emptied and purified for the saving light. That is the meaning of the words: "To all who accept Him He gives the power to become children of God." That acceptance, that receiving, can take place only in the self that has become empty. Only then can the pupil be "born of God".

The birth out of God means the touch of the spirit of love, the Holy Spirit, which fills the prepared system with its glow. The birth out of God signifies the breaking down of the old system and the rebuilding of the original being. The birth out of God is the word made flesh.

This is the message, these are the tidings of salvation that we have to bring you again and again: transfiguration out of the fivefold pain of nature's downfall. Pupils of the Rosycross call that process: "dying in Jesus the Lord". Whoever is ready to die in that way, breaks through the walls and is reborn through the Holy Spirit. He finds the ferryman, who takes the pilgrim across the river of death. Nothing can hold him back. With unerring certainty his guide will bring him to the radiant life of Arcadia.

May God grant that you recognise the spirit of the power-field of the Spiritual School. Make your choice between the pain of suffocation and the pain of a new birth. "For, though Christ a thousand times in Bethlehem be born, but not in you, you shall be yet forlorn!"

## XVIII

### THE CLOSE OF THE YEAR

For a pupil in the Forecourt of the Spiritual School, it is important to reflect upon the cycle of a year. There is no need to do this on New Year's Eve only. In the course of a year there are many moments in which he feels impelled to think back upon the past and to consider the future.

If, in your reflections, you detach yourself from social habits and from the cheap emotionalism of the general public, then the close of the year can hold for you a different and deeper meaning. For, viewed from a cosmic standpoint, is it not true that after the expiration of approximately three hundred and sixty-five days, you return to your starting point? And do you not, viewed microcosmically, within three hundred and sixty-five days make a journey through your own lipika and, upon completion of that cycle, ascertain that the angle of incidence of your own light is the same as it was a year before? From this perspective, you can see that a cycle of three hundred and sixty-five days is completed every day and that thus, for the pupil, each day marks the beginning of a new cycle. That is why in the Bible there is a saying that applies to every pupil: "I have given you each day for a year".

These words have nothing to do with the progression of horoscopes, as many believe. It has to do with the fact that each day must be experienced as an entire year, as a coherent, vibrating reality. The pupil should prevail over time, free himself from time. He should not try to slow it down or to make it pass more quickly, or to change its character. He must liberate himself from time and allow eternity to triumph over it.

This task is so enormous, so magical and transfiguristic that, in comparison, all preoccupation with astrological progression appears as foolish child's play, as a superfluous and unsuccessful substitute.

"I have given you each day for a year!" What do you do on all the days of a year? Do you not try, every day of every year, to come to terms, to reach a compromise with the essence of time? Many people are still standing, either consciously or unconsciously, at the level of the old Persian-Chaldean magic which placed a strong emphasis on astrology.

What is astrology in its deepest essence but a compromise with time? Astrology is the science that seeks answers to the radiation-waves of the lipika. And the lipika constitutes the walls of time. The lipika is the web of fate in whose threads you are enmeshed.

Many try to slow down the passage of time because they fear the inevitable, or they try to accelerate it because they have set their hopes on some particular thing. This twofold tendency can be found in everyone, as well as the constant effort to alter the nature of things that have happened or might happen.

However, it makes no difference whether people demonstrate their entanglement in the net of fate spontaneously or by means of a particular scientific method. The fact remains that people of this nature are always astrologers at heart. Thus we discover that the approaches of people throughout all the previous millennia have changed in name only, while in essence they have remained exactly the same. In the true spirit, all the thousands of years of dialectical struggle are as one day.

"I have given you each day for a year." You are in manifestation in the world-of time, but have you ever, on the basis of a spiritual impulse, weighed all those years, this entire life, on the scales of a single day? A year is a cycle, at best with some high points, as a natural result of which there will also be some low points. For the spirit, a thousand of these circular movements are exactly alike. "A thousand years are as one day with God". Not the slightest progression can be seen in it all. Everything that is to come has already been in the preceding years, and it is all so very tiring.

Just as an animal in the zoo runs up and down a little flight of steps in its cage, so you rush up and down the ladders of your cobweb, from the edge to the centre and back again to the edge. One ladder you climb cautiously, peering warily about. But there is no point! The next ladder you cover with breath-taking speed. But there is no point! The third ladder you ascend as a religious person. But there is no point! The entangling threads ensnare you. You scale the fourth ladder with all the skill of a scientific training. And what is the sense of it? What is the use of it? With God, a thousand years are as one day, and each day is like the next. "I have given

you each day for a year". It is only when the pupil becomes conscious of this reality and sees it clearly before him, even though just for a few days, that he can truly celebrate his "New Year's Eve".

It is meaningless to celebrate this day as a deeply religious human being, resolving that everything will be better in the year ahead. It is also of no use if you come to such a resolve through some other motive. You still remain standing on one of the ladders, all of which lead to the same dialectical centre.

True and deep meaning is attached to New Year's Eve only when it signifies the final farewell to the web, to the essence of time. But such a farewell you celebrate only once, and that once is sufficient.

The person of this nature celebrates the close of the old year and the beginning of the new once every 365 days. But this is an illusion! Just look at what a fuss people make at the change of the year from the "old" to the "new". Basically nothing is old and just as little is new. Everything is always the same, and remains just the way it is.

At the heart of the web sits the great blood-red spider, and wherever you are clinging or hanging on the web, as a religious or occult person, a materialist or a humanist, it knows how to find you. When the clock strikes twelve, off you go, up your ladder again, just like the animal in its cage, and you wish one another a good journey, a "Happy New Year". But even if you were not to take the journey, you would come just as far.

But in fact, you cannot stay at home. There is continual movement in your life-field. You must go on — right to the last gasp. And after the last gasp you begin again with the first. The blood-red spider, the sun of your dialectical lipika, directs your ways.

"I have given you each day for a year". On every day of every year you can end this lugubrious game. On every day of every year you can celebrate your real New Year's Eve by deciding to follow the path of transfiguration.

The blood-red spider and its servants will make numerous attempts to keep you in the web, but if you are determined these attempts will not succeed. And then you will really be able to rejoice in saying: "The old things are passed away; behold all things are become new." What does it

mean "to decide on the transfiguristic path"? A person "decides" to "do" something, to join something, to belong to something. The one says, "I am a Catholic", the other, "I am a pupil of the Lectorium Rosicrucianum", a third, "I am nothing". There are countless denominations to which people belong from birth, or because they believe it will improve them. But please note, you can never become a "member", or pupil, of the Spiritual School in the sense of taking a course of study. To decide upon the transfiguristic path means direct action and opening oneself in a dynamic, radiating life of deeds.

Everyone tends in some direction, everyone "belongs" to something. Church towers and houses of prayer are springing up like mushrooms, in remarkable variety, all over the world, and so it has always been. Would it matter if they were not there? Does it make any difference to the blood-red spider whether they exist or not?

"I have given you each day for a year". On the eve of Easter, Christian Rosycross was sitting in his cottage. It was his last evening of the year. Upon receiving the invitation from the messenger and noting its content, he was very much taken aback. Everything was totally different from what he had expected. He realised: "If I accept this invitation, I must burn all my bridges behind me".

To do that is very unnatural. One might perhaps do it in regard to material things. One often does exchange one rung of the ladder for another. But a decision, a step such as that demanded by transfiguration, must be absolute and final. One cannot simply try it out, for that would only be an I-centred attempt. In such an experiment, the I remains hidden in a corner and speculates: "If it doesn't work, I can always go back to my cobweb-trapeze." "I have given you each day for a year". You will know that each organ, each entity, each body consists of living cells. Each cell is a world in itself, with a nucleus, a life-field and a lipika. Together with other cells, with other living systems, the cell forms an entity, an organ, a body. As long as this cell remains true to its nature, and as long as the other cells do the same, the organ, the body remains intact.

Your microcosm is also a cell with a nucleus. The nucleus is your personality, and it, too, has a life-field and a lipika. Together with all the

other microcosms of exactly the same nature, they form the monster of the dialectical world-order, the great multiform body of this nature. In the heart of this great body, the blood-red spider vibrates — the god of nature, the "prince of this world", as the Bible puts it.

A living body has many diverse organs, each with its own cell structure. Although the cells of the various organs do display some differences, there are no essential, fundamental distinctions. At most, there are varying shades. The monster of your nature reveals these same varying shades, and that is all.

In applying nuclear science, the character of certain molecules is changed fundamentally through the use of a violent force. The result is a terrible explosion. And here you have the dialectical scientific imitation of transfiguration. This imitation, of course, must lead to great harm for the preservers of this world-order, for if, in due time, nuclear fission finds general application, the character of the great body of the world itself will be changed. Mankind itself will then be carrying out a cosmic revolution and the web of the blood-red spider will be torn apart.

Your microcosm is a cell in the great, complex organism of the blood-red spider. Not only are you hanging struggling in the net, you are a part of it! Is that the way you want to celebrate New Year's Eve? Isn't that laughable?

"I have given you each day for a year". Consider now the principle behind nuclear fission. Through the exertion of a tremendous force the atom is split, as a consequence of which another tremendous force is released. Man is capable of applying this force in an intelligent way. This counter-natural process, this process of breaking up what is of this nature, lies within the reach of this nature-order. Each living microcosm, as a part of the spider's web, has the inherent ability to liberate itself from its prison. Not by means of mysticism or occultism, but through transfigurism. This is a very explosive, dynamic process. It is a liberation which must be accomplished in "fear and trembling".

First of all, it is necessary for the microcosm to reflect upon the nature and significance of the liberation process to which it must submit itself.

Then the pupil prepares himself for this process. As soon as the reflection and preparation periods are over, the moment arrives when the tremendous force can begin the cell fission from without.

This great converting and transmuting power we term the power of the Universal Brotherhood. The Bible speaks of the power of God in Jesus the Lord, through the Holy Spirit: It is the Holy Spirit which, in co-operation with the microcosm, causes it to change completely in its nature and essence, and provides it with a new power which can be intelligently applied. And the decision to walk this path is what characterises the pupil's New Year's Eve. The first steps on this path open for him what is new.

"I have given you each day for a year". Each day you can begin your departure. Each day can be used to make a truly new start. Each day you can free yourself from the grip of the red death.

To all who accept Him, the Great Liberator, the Holy Spirit, He gives the power to translate into reality the great microcosmic revolution.

In this sense, we wish you: "A blessed New Year!" From the old, through the Great Revolution, to the New!