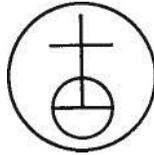


THE SEAL OF RENEWAL

THE SEAL
OF
RENEWAL

BY

CATHAROSE DE PETRI



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CONTENTS

I	The star of hope and fulfilment . . .	9
II	Spirit and Holy Spirit	17
III	The word of the gnostic covenant	20
IV	The one way to life	28
V	Insight as the first step in going the Path	35
VI	Judas, the typical humanist.....	44
VII	The light of the detecting and unmasking Gnosis	50
VIII	This is my commandment, that you love one another	55
IX	Let us refresh ourselves with the light of wisdom	61
X	The seven steps of the new soul growth	66
XI	He who knows the light proceeds from glory to glory The Intercessory Prayer (I)	70

XII	The name of the Gnosis revealed	
	The Intercessory Prayer (II).....	74
XIII	Impervious to evil	
	The Intercessory Prayer (III)	79
XIV	Sanctify yourself for all who are still	
	seeking	
	The Intercessory Prayer (IV)	87
XV	The true Aquarian	
	The Intercessory Prayer (V).....	92
XVI	The community of the Golden Head	98
XVII	The transfiguristic gospel of true	
	liberation.....	105
XVIII	The white touchstone	110

*Ex Deo Nascimur,
In Jesu Morimur,
Per Spiritum Sanctum Reviviscimus.*

It is an inner joy for the author of this booklet that the publication of No. 2 of the Rose-Series is made possible by the Rozekruis-Pers so soon after the appearance of No. 1 of the same series.

In the endless spiral course of life
man exists,
sent by God with the purpose
of completing His Creation.

You may find this booklet
"The Seal of Renewal"
as God's helping hand
held out to His children,
when He bends down to them
in the Love of Christ,

to raise them up unto His Divine Glory
in the Power of His Holy Spirit.

*Born of God,
Died in Jesus the Lord,
Reborn through the Holy Spirit.*

November 1959

CATHAROSE DE PETRI

I

THE STAR OF HOPE AND FULFILMENT

We feel the need to inform you about the more internal affairs of the Spiritual School of the Golden Rosycross. Many of our pupils are still very new in the work of the School of the young Gnosis, so it is useful, even necessary, to form an idea of the course of development of our School and its extensive foundations.

The working-places and the foci which, in the Gnostic Kingdom of Europe, are necessary to carry out the great plan underlying everything have been activated. The Spiritual School of the young Gnosis is now in a position to completely fulfil its appointed task. However, so that you may realize the meaning and the tremendous consequences of all this, the following explanations are necessary.

First of all it is essential to point out that all the Brotherhoods forming the universal gnostic chain are genuine Brotherhoods. This means that while they were ministering to their task and leading the way they not only fulfilled their

evangelic mission in calling others to the liberating life, but they were also able to lead their harvest safely into the realms of liberation. It goes without saying that all these Brotherhoods had to go through a period of development of longer or shorter duration, depending upon the ability of each one to fulfil its appointed tasks. Until such completeness had been attained, every Brotherhood was assisted in the fulfilment of its tasks by the preceding Brotherhood which, of course, was thereby retarded in its own progress, because every preceding Brotherhood can advance to a new field of work only when the succeeding Brotherhood is fully able to take over the work in the nature of death.

For taking over this work it is essential that the succeeding Brotherhood is a fivefold Brotherhood in the full sense of the word; or, to express it in mystical language, the succeeding Brotherhood must be able to make the Star of Bethlehem radiate over the dark realms of the nature of death. Now what, practically speaking, is a fivefold Gnostic Brotherhood? Firstly, such a Brotherhood must possess and be able to practically animate an institution through which contact with the seeking public can be made which will result in the "fishing of men

out of the sea of life". As you know, our Rosicrucian Society is such an institution.

Secondly, the Brotherhood must possess an instrument by means of which the knowledge of salvation can and will be methodically imparted to all who come to the School, this in such a manner that even the average pupil will see no other way but to enter the path of liberation through self-surrender. Our Lectorium Rosicrucianum is such an instrument.

Thirdly, the Brotherhood must have at its disposal an organic means to bring to this self-surrender, to this I-lessness in the shortest possible time all those who really desire it and prove this. Then a practical participation in what we call the inner life will become possible through the birth of the new soul. Our School of Higher Consciousness is such a means. Here it is possible in practice to celebrate the great and glorious victory within three years.

Fourthly, the Brotherhood must possess a select body of servants of both sexes who, gnostic-magically, take care of the necessary circulation processes of the new vital fluids, providing the entire Living Body with the necessary forces to be able to actually *live*. Such a priestly body, engaged

day in day out in this glorious work, we possess in our Ecclesia.

Fifthly, there now exists an organism which, among others, is acting in the new astral field of the gnostic kingdom to ensure that all the brothers and sisters eligible for this can enter and be placed in the liberating life of the new soul-realm itself. Or, expressed in the language of the gnostic gospel of the Pistis Sophia, there must be a complete, flexible working thirteenth Aeon. The young gnostic Brotherhood possesses such an organism in its community of the Golden Head.

It will be clear to us that the young Gnosis has now attained its maturity, thus relieving the preceding Brotherhood of a great deal of concern. Since the beginning of this maturity, the Star of Bethlehem radiates again and this time over the countries of Europe, where the gnostic daybreak can be seen. It is a Star of hope and fulfilment because a new genuine gnostic Spiritual School has now come into existence. A new group of perfect ones is making itself ready to move in the realms of darkness to fulfil its task of the head, the heart and the hands. Thus the young Gnosis has become a mystery school in accordance with its original calling and equal to all the preceding

Brotherhoods of the universal chain. This surely is a reason for raising our voices in thankfulness, adoration and joy that we have been able, through long and often so very difficult years, to bring this task to a successful conclusion. But there is more, far more than that.

When a fivefold gnostic Brotherhood has actually made itself ready to fulfil such a task, it has the freedom of leading home all those who come to it. Herein lies one of the aspects of what is called the millennium. A millennium is a period of a thousand years during which a Brotherhood, being protected by the three primary rays of the Seven-spirit, cannot be hampered in its work by any activity which might develop in the nature of death to oppose or nullify the harvest of the children of God. We hope that you can see or to some degree sense all this so as to realize the importance of the period we have now entered. When a gnostic Brotherhood succeeds in completing the building of its citadel in enemy territory, it receives power to temporarily suspend the activity of the ancient serpent, thus being able to fulfil its mission undisturbed. Such a period has tremendous consequences.

If you have a clear picture of it in your mind:

there is now a sheltered road, a safe road leading from below upwards, but likewise from above downwards. One effect is that many captives in the reflection-sphere and also many who, because of certain states-of-being, were unable to pursue their development as their microcosms could not be emptied, are now given the opportunity to enter the liberating life. There are for instance thousands of still unliberated souls who, after the preceding Brotherhood had to withdraw from the physical plane, were put to death in the past seven hundred years. This happened because of their testimony of Jesus or for the Word of God. They were people who as a matter of principle had rejected the beast of dialectics and all its shadowy and aeonic images and were as such clean of mortal sins and had rendered great services to mankind. **But** because none of these valuable brothers and sisters possessed the seal of liberation, the signature of the new soul, they could not enter the world of the living soul-state after their heroic death.

However, their sacrifice for world and mankind, their inexpressible love for all those who had to suffer so sorely in the nature of death was so great that their microcosms could not be emptied. As

a result, they could not go the way of all other mortals. They live in a domain which can be described as a borderland between the sixth and the seventh cosmic domains. Many of them, even if they were only slightly eligible, had already been liberated by the preceding Brotherhood and brought into the liberating life. The others had to wait, because conditions in the physical sphere did not make it possible for their microcosms to reincarnate since, in view of their power-potential, this would again have caused for them another great, undeserved suffering. Therefore, these souls had to wait until adequate conditions could be created, such as have now been realized in the young gnostic Brotherhood. These souls can now incarnate into the world of time and, via the glorious and rapid path of gnostic initiation, enter the eternal house of the Father.

Hence, it is obvious that the group inhabiting the living Body at present and in the near future will produce coming generations of a very exceptional quality. Within the next decade or so, human beings will be born within the group of the young Gnosis who, from an early age, will give distinct evidence of their positive predisposition and their potentialities. Even in their youth they

will put to shame many older people but, at the same time, make them exceedingly glad, because of the rapid progress which they will bring about in the entire group.

Therefore, we need have no more anxiety about the future of the School. The journey to the new Jerusalem will be undertaken and accomplished with songs of joy by an ever increasing number of ever stronger pupils.

The blessing of the Gnosis will prove itself for a long time.

II

SPIRIT AND HOLY SPIRIT

In the gospel according to John, verses 32, 33 and 34 of the first chapter it is written:

"And John bore witness, saying: I saw the Spirit descending as a dove from Heaven and it remained on Him.

I myself did not know Him, but He who sent me to baptize with water said to me: He on whom you see the Spirit descend and remain, this is he who baptizes with the Holy Spirit. And I have seen and have borne witness that this is the Son of God."

In these words of John you will notice that a distinction is made between Spirit and Holy Spirit. Spirit becomes Holy Spirit only when it can descend upon a human being and remain upon him. This is an exceedingly instructive and remarkable evangelical fact and it is completely endorsed by the modern universal doctrine.

The Spirit is the intrinsic being of the Gnosis, the essence of the immovable Kingdom, the power-substance of the new life. Purity and an infinite difference in vibration cause a wide chasm between this divine Spirit and the consciousness-principle from which we dialectical people live. The quintessence of the original life can communicate itself to a human being if inwardly, fundamentally and structurally he clears the way for it in his microcosm with one-pointed purpose, excluding everything else, to help mankind in the service of the Gnosis. The Spirit descends on such a person and this Spirit then becomes Holy Spirit, the sanctifying, healing Spirit!

You know what we mean by self-surrender of the "I". If in this self-surrender there would be one atom of gladness and joy because the "I" is leaving this pool of tears to go to the eternal land of the Father, the Spirit could not communicate itself to us. This would be a state of very refined I-centrality and therefore, it would imply bondage.

No, the Spirit of the divine realm can communicate itself to us only if we manifest our self-surrender in absolute service to mankind. Yet even here there may not be any trace of self-satisfaction. This is why it says in our Templesong nr. 73:

"All joys must I relinquish, even the joy of serving, O Lord."

Even in *servicing* the "I" must be non-existent. The worker must be a sacrifice to the multitudes in complete selflessness which is a state void of self-satisfaction but also a state of immunity to any resultant suffering.

Then, Spirit will become Holy Spirit! The sanctifying Spirit will remain with the pupil! And this Spirit will then be a Spirit of absolute healing!

We must serve mankind impersonally, focusing on and starting from the laws of liberating life. We must serve impersonally so strictly that there can be neither joy nor sadness, self-satisfaction nor suffering.

There are frequent revelations of the Spirit, as a support extended to us on the path to truly divine life, but this support can be completely liberating only if:

service to the Gnosis is merged into service to mankind — and

service to mankind is merged into service to the Gnosis!

Then there will also be harvesters!

III

THE WORD OF THE Gnostic COVENANT

From the gospel according to John, chapter 8, verse 51, we will quote the words which are likely to be familiar to all of you:

"Truly, truly, I say to you: if any one keeps my word he will not see death in all Eternity".

We would recommend that you understand these words of Jesus the Lord in a way which is quite different from their current interpretation. It may be said that in this pronouncement Jesus the Lord alludes to the universal doctrine which He proclaims, to the revelation of God which He brings us. He who applies this universal doctrine in a positive attitude of life, whereby he enters the renovating life, shall have victory over death.

This is perfectly correct, of course, and it is probably the way you, too, interpret this passage from the gospel according to John. **But** if you will take the tenor of this verse in combination with

the prologue of the gospel according to John, you will come to a quite different level of understanding. The prologue of the gospel according to John says: "*In the beginning was the Word*".

There is no question here of a universal doctrine to be proclaimed. The *Word* should be understood here as power. In the beginning was the divine power. This divine power was and is God. If you will now read the text we have just quoted like this: "I say to you, if anyone keeps "The Word", if he accepts it, experiences it, responds to it, he will not see death in all Eternity".

Therefore, the *Word is* a power, a sound, an intensely powerful electromagnetic vibration. The Word is the consonance of the holy Seven-spirit. There are seven divine power-streams which together produce the Word, that is to say the revelation of divine energy. Each one of the seven divine rays is able to manifest itself fully, because each ray, in turn, has seven aspects. You can readily conceive that there must be seven times seven or forty-nine rays. Together, these forty-nine rays form the one Word of God.

On entering the Temple in Haarlem you will see this mighty symbol of the one Word on the wall behind the place of Service, in the form of a

star with forty-nine rays. It may be asked: "Can this glorious symbol not be defined in another way? Is there no other tenable definition for the prologue of the gospel according to John? For example, aren't there equally plausible grounds for saying "In the beginning was Love?"

Certainly, the Love of God was also in the beginning. But as soon as the Love of God has to be manifested, the Word is pronounced and the harmony of all the rays together is then heard; then *Sound is created*. Sound, that is to say, the Word is the mightiest power in the entire universe.

The Holy Spirit always is the seventh ray, and this is the reason why the Holy Spirit intervenes so powerfully in the order of human affairs. When the seventh ray manifests itself, the seven-stringed instrument sounds and the divine Word is heard.

It is wonderful and glorious that we may reflect how in fact God's creations always come about by sound, this mightiest power in the universe. However, this alone is not the reason why we call your attention to this subject. The deeper reason for this explanation lies in the fact that in connection with the Living Body of the School, the day of the feast of Whitsuntide has come to its fulfilment. The light and the power of the

seventh ray are being poured out into this Living Body and therefore, the Word that was in the beginning is being spoken in the Living Body of the young Gnosis. Now, understand in this light the words of Jesus the Lord: "If any one keeps *that* Word, he will not see death in all Eternity".

Paul says in 1 Cor. 15: "*The last enemy is death*". This last enemy we conquer in the power of the Seven-spirit, in the power of the Word. This living Word, this tremendous power is now active in the Living Body of the School and, consequently, it is granted all of us to destroy the last enemy.

Now it is well to go into all this a little more deeply, because it is not impossible that there are some among you who would take it in a too literal sense and put your faith in a physical immortality. It is impossible to maintain your nature-born physical body and keep it from dying. It is true that throughout the ages such a solution has been sought and in every century there have been people who indulged in all sorts of experiments in this direction. However, all their efforts have invariably had negative effects and were actually extremely pitiful.

We would therefore like to ask you: what is death? Have you ever stopped to think of this?

In raising this question you must make a sharp distinction between certain values. If there is death, there must also be "life". Now, can the life of the animal-man really be called "life"? Various meanings may be attached to the concept of "life". For instance, the word can be understood as "existence". And in fact, natural man exists and death is the discontinuance of this existence. The universal doctrine, however, attaches a far higher and deeper meaning to the concept of "life"; therefore, this deeper concept of "life" necessitates a different view on "death".

Before continuing, we will completely dismiss the biological concepts of life and death and reflect on real life. Hidden in your microcosm lies the plan for a really complete divine-human life. In this respect, the universal doctrine speaks of a sevenfold life, in complete agreement with the Seven-spirit. A distinction is made between "the higher three" and "the lower four", between the imperishable and the perishable.

In the universal doctrine the higher three, being the imperishable aspects, relate to the Spirit (Pymander), to the Spirit-Soul and to the higher rational Consciousness which has transcended nature. The so-called "lower four" are formed by the

fourfold vehicle which the higher man uses to express and prove himself. In relation to this fourfold vehicle, the universal doctrine speaks of perishable because, in going through the transfiguristic process, this vehicle changes continually, closely following upon the ways of the Spirit. However, our mortal life, that is our dialectical life, is perishable in the sense of an absolute death, an absolute annihilation which follows life. Our mortal life originates in a certain life-prana which imparts itself to the human seed and from which the birth and the development of the personality are to be explained.

Note that all this only tends to make clear that this entire so-called human life of ours is nothing more than a sort of chain-reaction of our fourfold vehicle which is subjected to death. Nothing of the "higher three" is, nor will ever be involved in this. Therefore, in relation to mankind in manifestation, Hermes speaks of an animal species, which indeed is quite correct. Where then, in the existence of our microcosm, are the higher three: the Spirit, the Spirit-Soul and the higher rational Consciousness?

Well, these are not in manifestation in our microcosm! They are only potentially present in

our microcosm. They are there as "dead", as if they had died and not until they are raised from the dead unto life can we speak of true human life. That's why the fourfold vehicle rushes madly along in a chain-reaction, fancying this is Life, while the higher three are held captive in death. That death, now, is the issue. That death must be overcome! That death is the last enemy. In fact, it is the only one, the most elementary one.

Do you realize the deep tragedy which is being enacted in this nature of death? The chain-reaction is caused by the passion for procreation of the lower four, with the result that the resemblance of human life is ceaselessly and inevitably turned into absolute death. With this goes the ever repeated effort to pull down the higher three, Spirit, Spirit-Soul and higher rational Consciousness, thus forcing them into existence in order to lend dialectics a semblance of Eternity.

But what does the Gnosis postulate? That the lower four must sacrifice themselves to the higher three through self-surrender. Then the higher three will be awakened and only after this the lower four will be subjected to a process of transmutation and transfiguration, thus merging into the true Man. Together they will call into being the divine man

of the beginning. This is therefore a completely reversed process.

We are enabled to all this by the Holy Spirit of the Living Body. It means the victory over the most fundamental death that exists, which is the living death of the higher element in the microcosm. He who is able to overcome this death shall say farewell also to the lower natural death.

IV

THE ONE WAY TO LIFE

We read in the gospel according to John, chapter 10, verses 1 to 18:

"Truly, truly, I say to you, he who does not enter the sheepfold by the Door, but climbs in by another way, that man is a thief and a robber.

But he who enters by the Door is the shepherd of the sheep. To him the gatekeeper opens; the sheep hear his voice and he calls his own sheep by name and leads them out. When he has brought out all his own, he goes before them, and the sheep follow him, for they know his voice. A stranger they will not follow, but they will flee from him, for they do not know the voice of strangers.

Jesus used this parable with his disciples, but they did not understand what he was saying to them. So Jesus again said to them: Truly, truly, I say to you, I am the Door of the sheep. All who came before me are thieves and robbers; but the

sheep did not hear them. I am the Door, if anyone enters by me, he will be saved and will go in and out and find pasture. The thief comes only to steal and kill and destroy. I came that they may have life and have it abundantly. I am the good shepherd: the Good Shepherd lays down his life for the sheep. He who is a hireling and not a shepherd, to whom the sheep do not belong, sees the wolf coming and leaves the sheep and flees; and the wolf snatches them and scatters them. He flees because he is a hireling and cares nothing for the sheep.

I am the Good Shepherd; I know my own and my own know me, as the Father knows me and I know the Father; and I lay down my life for the sheep. And I have other sheep that are not of this fold; I must lead them also and they will hear my voice so there shall be one flock, one shepherd.

For this reason the Father loves me, because I lay down my life, that I may take it again. No man takes it from me, but I lay it down of my own accord. I have power to lay it down and I have power to take it again.

This commandment I have received from my Father."

John 9 verses 1 to 7 tells us about the healing of the man born blind in the waters of Siloam. This water symbolizes the very distinctive astral field of gnostic fullness, by means of which man's salvation from the darkness can be brought about. The literal meaning of the word Siloam is "exceptional". This is why in the Spiritual School of the young Gnosis we stand on such firm ground with regard to the message, to the gospel we must bring to you. The entire philosophy of redemption is being fully affirmed, time and again, both by the universal doctrine and the gospel, as well as in many other ways.

Because of our natural birth, we are all born blind. This means that our life-field, our state of being, utterly excludes true vision. However, he who washes himself consciously in the waters of Siloam, filled with insight and due observance of the one correct attitude of life, enters into the light of liberation. Such a person goes the path and enters the sheepfold. The sheepfold relates to the life-field which will open to us if we can clothe ourselves in that wonderful garment of the new mental faculty. Only then does man become conscious of the new life-field, of the sixth cosmic domain. Then, very consciously, he enters into

that new state of life, which is reserved for all of us, to which all of us are called, to which all of us are chosen.

There is only one way leading to the sheepfold. It is the way of the cross of Christ, which liberates the gnostic fire in us. The golden light from which the golden elixir can flow, from the pituitary gland to the pineal gland, having a tremendous effect on the optic thalamus. As you may know, the thalamus nervi optici are the cell groups into which branch the offshoots of the pineal gland.

We are told that he who does not go that way and does not open that Door but climbs in from elsewhere is a thief and a murderer. Such a person appropriates to himself very great superhuman powers which, because of his unworthiness, he cannot control and command and, consequently, he will be a murderer of many organs, of many aspects of his very intricate microcosm.

There are various occult methods enabling a human being to climb in from elsewhere into the pineal section of the brain to obtain in this way some new faculty. However, it must be emphatically stated that this is always bound to end in disaster. It is absolutely out of the question that

a human being who acquires such a tremendous power in an illicit way can keep under control what he himself has unchained. Every one of us will realize that such a power can be beneficial only to those who have passed through the gates of Soul-rebirth. Only then will there be sufficient safeguards for the correct use of the divine gifts and only then the well of the Seven-spirit in the pineal gland can be safely called upon.

Dialectical man who appropriates to himself the things of God on the basis of his natural state is very much to be pitied, for the fire which rages within him is a very unholy fire. You will realize that he cannot possibly be a good shepherd.

When such things are said many will not be able or do not want to understand them, while others become very angry. When Jesus the Lord speaks of these things, all the hirelings are highly displeased. Therefore, we must seriously warn you. There are occult methods, but also various false attitudes of life, which open the pineal section of the brain to unholy fire. When this happens, the thalamus nervi optici will spread a very unholy garment, a very fatal atmosphere in the entire microcosmic system. In this state the human being

concerned will destroy himself completely; he becomes a thief and a murderer of his own self.

We have made it clear that in its dialectical state the activity of the pineal section of the brain is purely negative until the Soul has been born and the seven weights have been put into their places! Whoever forces the pineal part of the brain into positive activity by some artifice of an occult character, by which the power used is purely self-centered, commits a crime which will have very drastic effects. Such people damage their systems to such a degree that they will be almost unfit for the transfiguristic process in this state of life. An accidental circumstance is the dreadful fact that whatever remains of the personality of such entities after death will remain in existence for a very long time in the realms of yonder side. They have created a false eternity for themselves. They will then belong to those groups which are mentioned in the gnostic gospel of the Pistis Sophia as retarding and hampering the progress of the pistis-sophia-process by all possible means. Their false eternity is dependent upon a scientifically practised exploitation of the dwellers on the physical plane, as every pupil of the Gnostic Spiritual School supposedly knows.

Therefore, if one does not desire to walk the path, it is better to keep the pineal region in a negative condition rather than to climb up into the sheepfold from elsewhere and so become a thief and a murderer of his own self and of others.

Be it our fervent prayer that we may enter into the sheepfold by the One Door, so that we may be found to be good Shepherds.

V

INSIGHT, AS THE FIRST STEP
IN GOING THE PATH

The gospel according to John, chapter 14, verses 1 to 11:

"Let not your hearts be troubled; believe in God, believe also in me. There are many rooms in my Father's house; if it were not so, I would have told you. I go to prepare a place for you.

And when I go and prepare a place for you, I will come again and will take you to myself, that where I am you may be also.

And where I go you know, and the way you know.

Thomas said to him: Lord, we do not know where you are going; and how can we know the way?

Jesus said to him: I am the Way, the Truth and the Life: no one comes to the Father, but by me. If you had known me, you would have known

my Father also; henceforth you know him and have seen him.

Philip said to him: Lord, show us the Father and we shall be satisfied.

Jesus said to him: Have I been with you so long and yet you do not know me, Philip? He who has seen me has seen the Father; how can you say: show us the Father?

Do you not believe that am in the Father and the Father in me? The words that I say to you I do not speak of myself, but the Father who dwells in me does the works."

Insight is the first step of the fivefold universal Gnosis. Therefore insight is necessary to be able to advance on the path of salvation.

However, the danger is ever present that many pupils of a gnostic field of preparation may lack insight. One can define such a lack of insight as classical. Every gnostic work of the past has had to cope with this same difficulty. As a proof it will suffice to refer to the passage in the gospel according to John in which Jesus says to his disciples: "Where I go you know, and the way you know".

This way we too know, moreover the one path

has been exemplified for years by various brothers and sisters of the young Gnosis according to their state of being. In the period referred to in John's gospel the path of salvation was similarly exemplified and the disciples were taught in all possible ways and all of them were supported by the gnostic light of the Father-field. Yet, some of them reacted like Thomas to the words of Jesus: "where I go you know", by saying: "Lord, we do not know where you are going." And he asked the incredible question: "How can we know the way?"

The name Thomas means duality, or being divided. When you know this, you can appreciate the situation. Thomas typifies the person who is ever and again between two thoughts and therefore, keeps two lights burning: the light of common nature and the light, the lustre of the Gnosis. Whoever cannot make a definite choice, whoever is unable to make an unflinching resolution with respect to many things in life, will experience periodically, at extremely important moments, that the light of the Gnosis, the lustre of the soul more or less recedes until it is virtually extinguished and only the natural light remains. With this light as a guide, it is impossible to comprehend the intentions of the Gnosis and no true insight can

grow. Then, our insight is not as an open gateway to us, and we have ears but cannot hear. Therefore, he who in such tragic conditions acts in the wrong way, can be helped only by the answer given by Jesus the Lord: "I am the Way, the Truth and the Life. No man comes to the Father, but by me".

This directs our attention to the tremendous potentialities in the soul. This is why the Lord adds: "if you had known me, you would have known my Father also." If the soul is radiant and steadfast, then the Spirit, the Father, will invariably manifest Himself. Teachings are not repeated for the soul victimized by its dualism. The soul which is unable to persevere will be confronted with plain, naked facts.

Jesus the Lord is the marvellous symbol of the gnostic light, as it reveals itself in the new soul. That light can also manifest itself in us and that light is the Way and the Truth, that light breaks Life open for us. There is no other method. In that light lies the complete truth and whoever sees it and experiences the truth is bound to live by it.

He who lives by the gnostic light comes to the Father. Therefore, if you keep saying: "my path,

my development is accomplished so slowly: there are so many obstacles on the Path," our reply will be: then you have never really changed the accents in your life. Where the new Soul dawns, where the lustre of the soul begins to radiate, there the Way, the Truth and the Life will be manifested. Therefore, it is an absolute certainty that no one comes to the Father but by the manifested Light of the Gnosis. The soul of a Thomas, a dual soul which maintains its duality, will never come to a concrete conviction but will always be floating in a sea of doubt and remain a starved soul, a spiritual pauper who, alas, cannot be saved from his poverty. However, the moment a Thomas-soul surrenders itself to the universal light manifesting itself within him, the soul will overcome its dualism and enter into the Way, the Truth and the Life.

However, the soul which thus speeds towards freedom still has to overcome another difficulty. This difficulty is also indicated in John 14, in the dialogue between Jesus and Philip. In order to understand it, we must first analyse the character of Philip. This character represents the man who could be designated as a daydreamer, the man who indulges in ideals and builds castles in the air, thus constantly losing all sense of reality; the man who;

at a given moment, becomes unable to see that which lies before his feet. As a result he loses his way because he has totally lost sight of reality.

Philip is the man who so completely idealizes the new state of life that he forgets and ignores the path lying between dialectical nature and the new life. In this way he becomes a mere talker and certainly not a doer, and whenever such a man comes to the deed it is usually without any regard for others. He knows how to talk very entertainingly about the new life. He can paint beautiful castles in the air and as such he is an artist, but an artist who cultivates art purely for art's sake as is so frequently the case in this world. Such a person will give you impressions of beauty, while he personally fails to materialize this beauty in his own state of life. An artist by the grace of God is always a person directed to eternal glory, to the Way, the Truth and the Life.

Philip is the man who has even become ignorant of the fact that a Way, a Truth and a Life exist; the man who has lost knowledge of the fact that there is a path that must be walked, an attitude of life that must be practised and a deed that must be carried out. At a given moment Philip is the man who fords himself struck with surprise.

He feels provoked, because he is taken aback by the facts. He is provoked when confronted with the gaping void before him. Therefore, in self-maintenance, he soon becomes one who negates.

Just think of a tree with a marvellously beautiful crown of leaves. It spreads wide its branches and its glory. How has this tree come into being? Is it not through the tremendous force underlying it? Is this tree itself not the direct proof of that force?

Now, would we think of saying: show us that force? We surely would not, because this would be an absurdity. There is a Jesus-radiation, there is a new soul-power, which can be ours and which has already come to many. The gnostic radiation-power and the lustre of the soul can be active within us. This lustre of the soul has already been working for many centuries and it has already worked many wonders. For instance, it has called the modern Spiritual School into manifestation. This School has made great strides within a short period, advancing from power to power and from glory to glory.

Now, would we say: show us that power? We would not, because this would demonstrate an unpardonable insensitivity and lack of compre-

hension. Yet, the man of the Philip-type in the modern Spiritual School will always deny the proof because, being in the clouds, he looks for proof in the clouds, in the abstract. He ignores that which is near at hand, that which is a concrete fact; to this he is apparently blind. In this manner he also loses his sense of proportion and the necessity of a progressive development. He lives like a drunkard who experiences a state of bliss, while at the same time he behaves completely incorrect in his attitude of life, thereby spitting in his Creator's face.

We, too, speak to you of the new life-field. We even confront you with the miracle of the mystery of the Spirit. But at the same time we meet at the point where we are standing. We discover one another at the point of our reality. We say to one another: in the power that has been shown us, in the power of which the proof has been given us, in Jesus who has manifested Himself within us, we advance towards our destination. Therefore, do overcome both the Thomas and the Philip within you. Let there be neither dualism nor drifting on clouds, but be positive in a new attitude of life. Work actively on yourself in breaking through.

Maintain a high code of ethics, a high morality.

Practise thus the royal art of building, while standing firmly with your two feet on the sacred Carpet.

VI

JUDAS, THE TYPICAL HUMANIST

From the gospel according to John, chapter 14, verses 16 to 20:

"And I will pray the Father and he will give you another Counsellor to be with you in eternity, that is the Spirit of truth, whom the world cannot receive, because it neither sees him nor knows him; but you know him, for he dwells with you and will be in you.

I will not leave you as orphans; I will come to you again. Yet a little while and the world will see me no more, but you will see me; because I live and you will live also.

In that day you will know that I am in my Father and you in me, and I in you."

In the preceding chapter we described two problems concerning the gnostic pupilship as they are outlined in the gospel of John, in the characters of Thomas and Philip. We shall now deal with the

third problem, confronting us in the practice of the gnostic pupilship. This problem is outlined in the character of Judas (not the Judas Iskarioth who betrayed Jesus) of whom we read again in that overflowing treasure of John 14.

This Judas is typical of the humanist in an extreme form, of the man who wants to press the whole world to his heart, who wants to show every human being sincere, true friendship. Now, a person of this type, although in many respects a wonderful person possessing eminently good qualities, poses an immense problem as a gnostic. For you to understand this, we will lay special stress on the passage of the gospel under quotation.

Jesus the Lord speaks to the intimate circle of his disciples: "I will not leave you as orphans. I will come to you. Yet a little while and the *world* will see me no more, but *you* will see me, because I live and you will live." This brings up the question: "how it is that you will manifest yourself to *us* and not to the world?"

You see, there is the problem. The man with the humanist-complex wants to be kinder than the scientifically applied love-practice of the Gnosis itself. We have described to you the man with the dual soul and the one drifting on clouds. Now, in

Judas we have the dialectical edition of the savior of men who, by his very activity, becomes a *destroyer* of men and, consequently, one of mankind's greatest enemies and what is more, one of the greatest obstructing factors in the holy work. How all this can be we will try to explain to you.

In pulling a fish out of the water you will kill it, because you remove it from its natural element. Before placing any human being in the sphere of life of the Gnosis, you will first have to make sure that you do not tear him away from his natural element.

How can we establish this? By determining the signature of the person concerned. This signature must meet certain conditions. First of all, dialectics must have become oppressive to him as a sphere of life.

Secondly, a positively new seeking element must be clearly apparent in him.

Thirdly, such a person, being as it were of an entirely new nature, must already spontaneously come to live by new norms, even if only with a stumbling gait in endeavouring to walk a new path.

If there is no such signature, a person is definitely not, or at least not as yet, fit for life in

the gnostic field. Whoever disregards this rule will always do serious harm to someone who does not have the required signature. Imagine that through you a person enters the Spiritual School in a very immature state of being. It is then practically certain that he will not be able to stand it there, that he will come into conflict with the School and will have to be removed from the field of work, thus often leaving him filled with a great hatred towards the School. The result is that this undoubtedly bitter experience has permanently damaged this person's sense of taste, which is the general seeking faculty. And because of the bitterness of his experience he will never again feel inclined to re-enter the School. In other words, if you would have acted in such way with such a result, you would have committed nothing short of murder of a soul.

Now, it must be said that many a worker of the School has already perpetrated a number of these soul-murders by his humanistic complex, even with the best intentions. The case is simply as said in John 14:

"If a man loves me, he will keep my word and my Father will love him, and we will come to him and make our home with him. He who does not

love me, does not keep my words", ... with all the inherent consequences. In the interest of the souls we all have to take heed of this. Many a worker with such a humanistic complex is victimized by his compassion for the general suffering of mankind. By no means do we think of taking this compassion away from you, and we certainly will make no effort to harden your heart in this respect. On the contrary, be sure to help the person who evokes your pity; do not fail to show your great-heartedness, for it will adorn you. But never try to help them by your compassion, in leading those who are not ripe for it into the Spiritual School.

Every dialectical human being suffers great sorrows. In fact, this is the signature of our dispensation. It is through these sorrows and the resulting experience that every soul ultimately becomes sufficiently mature to show the threefold signature we have described to you. If this signature is not yet present, then leave the natural soul in its own element until it cries out for help. Until such time, limit your help to the dialectical level. If there is hunger, give to eat. If there is thirst, give to drink. If there is cold, give cover. For the rest, do not speak of the one way of Salvation if

there is no interest and do not force such an interest.

We feel bound to give you this warning in order to impress the fact upon you that it is the task of the School to be a pioneer. First of all for its pupils, but also to lead seekers and wanderers to the Gnosis.

In this last task the pupil can and may be of help, and is even very welcome to help. But vigilance is imperative. Therefore we repeat the warning: be careful not to harm souls.

VII

THE LIGHT OF THE DETECTING AND UNMASKING GNOSIS

We now place before you the first 8 verses of the 15th chapter of the gospel of John.

"I am the true vine, and my Father is the husbandman. Every branch in me that bears no fruit he takes away, and every branch that does bear fruit he prunes that it may bear more fruit.

You are already pure by the Word which I have spoken to you. Abide in me, and I in you. As the branch cannot bear fruit by itself, unless it abides in the vine, neither can you, unless you abide in me. I am the vine, you are the branches. He who abides in me and I in him, he it is that bears much fruit, for without me you can do nothing. If a man does not abide in me he is cast forth as a branch and withers; and men gather them and cast them into the fire and they are burned.

If you abide in me and my words abide in you, ask whatever you will and it shall be done for you.

Herein my Father is glorified, that you bear much fruit, so you will be my disciples."

If you are able to assimilate the contents of this part of the Gospel of John, you will readily understand that it concerns God's great law of Love, which regulates the relationship between the Gnosis and the human being who seeks the liberating light. If, as a pupil of the modern Spiritual School, you are anxious to actually experience your link with the magnetic body of renewal; if your behaviour is in conformity with this merciful alliance, then you unquestionably are among the fruit-bearing branches. This then means that the process of Renewal has begun and progresses, step by step.

There is no need for any of us to ask "Could I really?"; neither should there be self-accusal with the familiar exclamation "Who am I?" because in anyone who earnestly lives by virtue of this bond, using all his potentialities, be they ever so slight, the fruit-bearing light-powers will do their work. When the trapdoor which keeps the subterranean cellar in darkness is moved ever so little, the light will penetrate into the dark depth, even through the tiniest aperture.

When the light penetrates into this cellar one may wonder whether that which until now had been concealed by the protecting darkness will not be revealed; whether the light will not show the thick layers of dust and the cobwebs; that hopeless disorder of the human state. The answer to these understandable questions lies in the following words: "Every branch that bears fruit, he prunes it, that it may bear more fruit."

The uncovering light of the Gnosis not only unmasks without mercy, but also and above all it gives its loving help and brings about complete purification. The gnostic light is not only a radiance such as a lamp emits but at the same time it is a light power: it causes something to happen in our personality-system. And none of us need ask "Won't the light of salvation break me?" When we approach the Gnosis in all earnestness, that is, when our attitude towards the Gnosis is founded on yearning, the gnostic light always works in a healing, helping, impulse-giving way. This is an eternal universal law of Love. The light of Love will never forsake us if we do not forsake the light. But there is more and that, too, must radiate for you like the sun.

"You are already pure by the word which I have spoken to you".

In the gnostic Spiritual School the light is being spoken of to you through the medium of the School's foci and while you are listening, and in this way are brought into sensory communication with the Light of the Gnosis; while you open your soul to That which comes to touch you, the link becomes stronger than ever before. The purifying process, the great process of healing is able to absorb you more intensely than ever before with the grace of Christ.

We, beings of space and time, measure everything in terms of distance and time. Therefore, for our consciousness there lies an immeasurable expanse and a limitless period between the present and the goal to be attained. But in the eternal light of the Gnosis to be touched means to be absolutely bound and this bond means a total purification. When your contact with the Gnosis is established, you are already pure. As soon as you give yourself to the light, you receive everything. Only with regard to your dialectical personality a result will be revealed which, owing to the slow course or time, is to unfold in a succession of events. This is why Jesus could say to the murderer: "Truly I

say to you, today you will be with me in Paradise".

In the Spiritual School we have been purified by the Word of the gnostic covenant which has been made with us. He who in the future wants to remain in the light, he who will not permit any interruption to take place in this contact, shall experience the indwelling presence of the Light for ever.

Anything you desire on this basis, it shall be done to you.

VIII

THIS IS MY COMMANDMENT, THAT YOU LOVE ONE ANOTHER

In John 15, verses 9 to 17, it is said:

"As the Father has loved me, so I have loved you; abide in my love. If you keep my commandments, you will abide in my love; just as I have kept my Father's commandments and abide in his love.

These things I have spoken to you, that my joy might remain in you, and that your joy might be complete. This is my commandment, that you love one another as I have loved you.

Greater love has no man than this, that a man lay down his life for his friends. You are my friends if you do what I command you.

No longer do I call you servants, for the servant does not know what his master is doing; but I have called you friends, for all that I have heard from my Father I have made known to you.

You did not choose me, but I choose you and appointed you that you should go and bear fruit

and that your fruit should abide; so that whatever you ask the Father in my name, he may give it to you.

This I command you, that you love one another."

Clearer than ever before you will now be conscious of how exceptional the divine Love is that has touched all of us in the modern Mystery School and how superhuman is the radiation of love that desires to save us from the darkness of this world-order of time and space. In your frequent confrontations with the School you have perhaps asked yourself: "How am I to start, now that I realize the far-reaching task inherent in the path?"

The answer is: "This is my commandment, that you love one another". This is the most essential and foremost requirement of the pupilship. Though you may be able and willing to do everything, if you have not *this* love, you have nothing and are nothing. We place the accent on the word *this* intentionally, because it is the stream of love of the first mystery, the Love which is the Gnosis, which is Spirit.

This love has nothing in common with the ordinary dialectical emotional streams or with sentimentality, which we all know so well. By

virtue of our natural state it is not in us, not of us; at best it is *with* us. Therefore, there is no sense in reproaching one another with the paucity of this Love; neither is there any sense in evolving romantic and poetic symbols of this Love. It places us in a bleak, naked reality, the reality of the common dialectical state of nature and, in this state, it confronts us with a practical vital requirement.

This must be the beginning: the fulfilment of a very elementary vital requirement. There is nothing romantic in this, for when we fulfil its commandment, divine Love is like the sword of the myths and legends; that sword will touch us and pierce us till the blood flows.

"This is my commandment, that you love one another. If you keep my commandments, you will abide in my Love. Greater love has no man than this, that a man lay down his life for his friends."

Behold, hundreds gather together in the modern Spiritual School. They come from all realms of dialectical life. They are born of nature, filled with self-centredness, inclined by nature to hate God and man. They join a group. A blaze of flames underlies this union. It is the blaze of the

flames of feeling, of natural love and of hatred; of likes and dislikes, of pros and cons. It is a blaze of flames indeed, but certainly not a Pentecostal fire. The most that can be said about it is that, as a group, we have been brought together and are being kept together by a mutual search in the same direction and by the magic hold of the Living Body of the School. And now, as we are confronted with this Living Body, we all, men and women alike, hear the voice resounding in our ears: "This is my commandment, that you love one another". What does this mean?

It means that, first of all, we have to extinguish the flames of the hellish fire that occupies us and sets us against one another. On the ashes of this unholy fire, on this non-being, the Love which is of the Gnosis can then evolve. He who has extinguished the flames of the unholy fire in himself can devote himself to his friends who are still engaged in the same work. Now, how is this friendly office to be seen? Not by sentimentality, not by the sparkling of outer appearances, but by self-effacement, by self-denial, by serving without any reserve, counting for nothing the pain and the scorn and the slander connected with this ministration.

Extinguishing the hellish I-fire in others inflicts wounds, entails sorrow in your life. Now, he who perseveres in *this* and accomplishes this is a truly loving brother or sister in the sense of the Gnosis.

"You are my friends, if you do what I command you", says Jesus the Lord. Therefore, let us forge together this chain of brothers and sisters, in order that the Love of God that passes all understanding may enter into us and abide in us.

Let us make the sacrifice of serving mankind in one another and for one another; not with heads bent, thinking: how terrible! but in complete joy. For these things are spoken to us by the Gnosis, in order that, as Jesus says: "My joy might remain in you, and that your joy might be complete".

It is necessary to understand correctly the meaning of the word "joy" as it is used in the gospel according to John. In gnostic language the word "joy" expresses a state of being, *the* state of the new life which, when one enters it, is a true state of joy. The joy which we know in our nature can never be static. Our joy alternates with cheerlessness, sadness, indifference, owing to all kinds of situations, arousing their opposites. This is why our joy is at most a fleeting, emotional state,

and frequently this emotional state does not even agree with reality and therefore, may be due to an error or have its ground in a tragedy.

However, in the Gnosis there is a state of being which is *real* joy, which scintillates in every cell of the new state of being, which is absolutely connected with one's entire system. It is a joy that is indestructible and consequently will accompany a person through sad experiences. For those who have been liberated in the light, it must be a very sad experience to see seekers wandering in the darkness of night and have most dubious attitudes of life. Yet, such an experience does not interfere with the "joy" of the great ones. To us it is still an unknown reality of being which, nevertheless, is held out to us as a future attainment.

He who goes the path and fulfils the path will enter that state. It shall remain in him; it shall be fulfilled in him.

IX

LET US REFRESH OURSELVES WITH THE LIGHT OF WISDOM

In chapter 16, verses 5 to 11, of the gospel according to John we read:

"But now I am going to him who sent me, and none of you asks me, where are you going? But because I have said these things to you, sorrow has filled your hearts.

Nevertheless I tell you the Truth; it is to your advantage that I go away. For if I do not go away, the Helper will not come to you; but if I go, I will send him to you.

And when he comes, he will convince the world to its shame concerning sin, and righteousness and judgement.

Concerning sin, because they do not believe in me; concerning righteousness, because I go to the Father and you will see me no more; concerning judgement, because the ruler of this world is judged".

We **will** now translate these words into a language of current interest to all of us, in order that none will think that this relates to a historical matter concerning the historical Jesus the Lord with his disciples. The truth, the reality about the gnostic Spiritual School is that it shall disappear after having appeared. After the gnostic School has been established, after it has been rooted in time, after it has manifested itself in a life-field of the seventh cosmic domain which is heavenly burdened with delusion, pain and sorrow, the School and its Body must begin to move and start on its journey to the life-field of the Soul, to the sixth cosmic domain.

If this would not happen the School would serve no useful purpose in the essence of time. Therefore, as soon as the School is established and is fully prepared for its task, it begins with the accomplishment of this task, which is: its departure! This is a task which is difficult to comprehend for dialectical persons and which makes them feel sad. Do understand, however, that this departure from the realms of death causes a pulling, an attracting current. And it will be through this very pulling current that many, instead of bidding farewell to the departing School, will on the contrary experi-

ence a strengthening of their bond with the School and travel along with the departing Body.

The School, after having finished its task, closes its doors, not to open them again except on very rare occasions. It speaks: make yourselves ready, for we are leaving. The School prepares itself for setting out on its journey to the new home of souls. It separates from the hard, dark earth. To be able to do this it needs power. Now, when this power is set in motion, is put to use and applied and sufficient headway is gained, then at the same time a power of attraction, a helping, pulling current develops. A radiation develops such as was totally unknown before in the world, a stimulating factor for seeking souls and so, an unpremeditated help. This clarifies the words: "If I do not go away, the Helper cannot come to you".

This Helper, this helping radiation, can come only when the School celebrates its departure. Do you now understand one of the most important purposes of the gnostic work?

The purpose of the School's departure from the world is to set that stimulating stream into motion. Therefore, in a translation from the Dutch authorized version of the Bible it is so beautifully

expressed: "It is to your advantage that I go away." It is salutary, it is healing for you.

Perhaps you have often wondered whether the results obtained are conformable to the efforts which are presently being exerted by the Spiritual School. What tremendous energy is being spent for so little useful **return!** **But** the useful return must and will come only when the School sets out for its destination. We, the present group, constitute the fuel, the possibility for the "departure". The moment we make the resolution to do all that is necessary to merge into the new life and our rocket can rise from the ground below, the helping radiation becomes a fact.

In and through this current many will enter the new realm and this stream, this Helper, will convince the world to its shame concerning sin, righteousness and judgement. The world will look on in amazement at how great a number of human beings existentially tear themselves loose from the grip of nature in order to follow a higher destination. The helping stream will be so fundamental that no adversary will be able to do anything against it. It has been proven over and over again in the history of gnosticism that the helping stream which came after the withdrawal of

a gnostic nucleus was able to carry away thousands. So we see the significance of the sacred gospel of John shown in a radiant light.

May this light of wisdom refresh us. May it fortify and comfort us. Let us, in this light, in this power and this consolation, accomplish our tasks.

X

THE SEVEN STEPS OF THE NEW SOUL-GROWTH

We shall now reflect upon the next four verses of John 16, verses 12 to 15:

"I have yet many things to say to you, but you cannot bear them now. When he, the Spirit of truth comes, he will guide you into all the truth; for he will not speak of himself, but whatever he hears, he will speak, and he will declare to you the things that are to come.

He will glorify me: for he will take what is mine and declare it to you.

All that the Father has is mine; therefore I said that he will take what is mine and declare it to you."

We have shown you the manner in which the Helper, the helping, pulling stream of the departing heaven-earth, is being formed. It will be clear to you that this Helper has already been in existence for a long time, because all preceding Brotherhoods

have brought about such a stream. Every preceding Brotherhood has by its contribution helped to reanimate and to strengthen this stream. This applies to the present also. The Brotherhood now in existence is adapted to the present-day racial type of mankind and its state of consciousness. Thus first of all the magnificent helping stream of the past is being connected with present-day mankind. Then, secondly, through the departure of the new Brotherhood, the Helper is again quickened, made active and dynamic.

Failing this revivification, the Helper of the beginning could not be found and understood by the present-day groups of seekers. Therefore it will be clear that, if we continue our work in absolute self-sacrifice with complete dedication, the spirit of truth shall manifest itself and speak to the world in ever clearer language. A tremendous flow of truth, of revelations of coming events, will be liberated in the world. All countries and all peoples will be stirred by this truth as by a flood and already now this can be witnessed everywhere. World and mankind are being, as it were, torn free from their own limitations and their eyes will turn to matters of intercosmic concern, to the interrelation with the all-manifestation, in order that

all may know that mankind must form a willing part of a glorious plan of salvation. The spirit of truth will not speak of itself, that is to say, it will not manifest itself as a central essence, as a deity. Should it do so, we all know what would then happen. Millions would go down on their knees in speechless adoration; millions of others would deny this spirit of truth. A fierce controversial battle would break out and, by virtue of their being, the nature-aeons of our seventh cosmic domain would take advantage of every opportunity. However, the truth will stir the all, now here, now there, as a mystery; one time as a whispering, another time as a storm-wind. One moment it will speak of hardly expected and almost incomprehensible things; the next moment it will testify in a clear manner. All will be stirred, small and great, the *wise* according to this world and the simple.

In this way, an international goodwill towards the Gnosis will be fostered. All those who are true seekers and of good will shall be guided to the foci of the new departing Brotherhood, thus to be as yet carried along in the stream of grace. This is the general aspect of this wondrous magnificence, but there is still another, very particular aspect to which we must draw your attention.

When all of you are ascending the seven steps of the new soul-birth, it is self-evident that you will have an intense participation in the spirit of truth. It will tell you all that can be revealed to you of the truth; it will declare all of the coming events to you. It is indeed a fact that if at this moment you would have only made the first step of the new soul-birth, the spirit of truth would find a basis in your blood and be able to testify within you even now. This explains why, when in the School the new aspects of the liberating life are being discussed, so many among our pupils immediately sense and taste this as being the truth, because the spirit of truth can already speak and testify in their blood.

Thus you will have a clear vision as to what is going to happen within you in an ever more accelerated rhythm in the near future. The truth, the eternal power of wisdom of the world of the living Soul-state will grow within you, according as you will be ascending the seven steps of Soul-birth.

This truth will unite you forever with the eternal salvation of the universal Gnosis.

XI

HE WHO KNOWS THE LIGHT PROCEEDS FROM GLORY TO GLORY

The Intercessory Prayer (I)

We would like to call your attention to the words of John 17, known as the Intercessory Prayer. You undoubtedly are familiar with this very lofty language and perhaps you know by experience its magical influence. However, you will realize the importance and the necessity of seeing the substance of this prayer in the light of the modern Spiritual School.

As we had already had the occasion to tell you, the gospel of John was and is held in great reverence by the Gnostics of our era and, in fact, this gospel is a source of great treasures, of imperishable and unchangeable value to all of us. We would now like to call your attention to the first three verses of this chapter 17 of the gospel according to John, wherein is said:

"Father, the hour has come, glorify thy Son, that

the Son may glorify thee, as thou hast given him power over all flesh to give eternal life to all whom thou hast given him.

And this is eternal life, that they know thee, the one true God, and Jesus Christ, whom thou hast sent".

As you know, these are the words which Jesus spoke a short time before He was apprehended. After they are cleared of the intentionally propagated and cultivated sentiments of the natural-religious masses, we find that this exultant Intercessory Prayer is overflowing with the joy of a task that has been brought to fulfilment.

The words "the hour has come" do not mean the hour of the way of torture, the hour of the beginning of suffering, but the hour of the consummation of a path of the rose and the cross. You can see such a way of the Rosycross as one which you have to walk yourself; you must, however, also see it as the path which we have to walk as a group. Further it is to be noted that the Gnosis also goes a path, that it carries through a process, thereby to serve all those who have the desire to follow it.

The latter applies to the Intercessory Prayer.

This song of praise refers not so much to a certain personality appearing in history at a certain time, but thank heaven, to the victory of the Gnosis repeatedly occurring in history. When we confront you with this lofty jubilation, it is not to commemorate an event of nearly 2.000 years ago, but to see it as the crowning of a gnostic work of current interest for this century, for our time, for all those who have been set apart by the Gnosis. Therefore, the hour has come for the glorification of the Son, that the Son may glorify the Father.

The Son meant here we have to see as the radiating light of the first mystery. The Son is the light, the gnostic fire which issues forth now, in our time, from the fundamental ray unto our human race. The glorification of this light signifies that it has attained its goal, that it will show its result, that it will gather its harvest into the barns. This glorification does not mean a sombre death after suffering unspeakable pain, but a gnostic ray that is born, that has accomplished an infinitely glorious task and is now going to show the all-glorious results. This is what we wish you to realize. The glorification of the gnostic Son who has come *now*, the light that *now* has victoriously

accomplished its work. What then are the features of this victory?

It concerns the glorious fact that a gnostic light, a divine force "not of this world" has gained power over "flesh", over nature-born sons of man who, wandering in darkness, have obtained contact with this light and so definitely so, that one can speak of it as "eternal". He who has achieved contact with the Son, with the light of the first mystery, has won eternity. What is eternal life?

"That they may know thee, the one true Gnosis". In this instance you must understand "knowing" as having achieved contact. He who thus knows this light proceeds from glory to glory and from power to power. From now on, shall we agree to live out of this realization of such a contact? We, who have been touched by the light, have eternity which transcends all time.

XII

THE NAME OF THE GNOSIS REVEALED

The Intercessory Prayer (II)

We read in the Intercessory Prayer, verses 4 to 8:

"I have glorified thee on earth, having accomplished the work which thou gayest me to do. And now, Father, glorify me in thy own presence with the glory which I had with thee before the world was.

I have manifested thy name to the men which thou gayest me out of the world: thine they were and thou gayest them to me, and they have kept thy word.

Now they know that everything that thou hast given me is from thee. For I have given them the words which thou gayest me and they have received them and know in truth that I came out from thee, and they have believed that thou dost send me".

We have called your attention to the fact that the Intercessory Prayer is a song of jubilation on

occasion of the successful accomplishment of an extremely important gnostic work. For many years the School has been directing your consciousness to the universal chain of the gnostic Brotherhoods. Ever again a new link must be added to this chain. The initiative for each new link to be forged must originate, first of all from the preceding link in the chain and further, from a number of suitable entities, wandering in the dark realms of dialectics.

We will give you once again a very short outline of this process. In the course of dialectic world history, ever again a new gnostic realm was established. The animating fundamental radiation always came "from above", that is, from the magnetic field of the preceding gnostic realm. Now, when such a work proved to be successful, to the point that there was a strong reaction, not just at random from a few more or less accessible persons, but as an organic reaction, as an ordered grouping of persons accessible and of persons listening and willing, whenever such a union and the formation of a nucleus for a new gnostic realm were achieved, then the preceding Brotherhood could proceed with the more personal initiative and follow the beckoning path of liberation on a higher level.

Represent this to yourself as follows: a group of entities enters the new state of life without any reserve. You all know that, Love being the leaven for and of all genesis, the heart of the saved community, filled with love, will look out with compassion for those who stayed behind in their prison. This compassionate love-radiation is not just a spontaneous impulse, but it is being sent out in full consciousness and in an organized way. However, such a radiation creates consequences for all who participate in it.

When you, being liberated, are overcome by compassion for those who are still captive, then you allow yourself to be retarded. Compassion is a tie which binds you to the captives. Prompted by your dynamic compassion, you want to tear them away as it were from their prison cells, and when they respond with outstretched hands, they will hold on to you. You will realize that, as a liberated being, you then have to carry a heavy burden and you make an inexpressibly great sacrifice.

Therefore, your jubilation will be intense when you find that your task has been successfully accomplished, that the captives have been set free, that your sacrifice has not been in vain and that it is your sacrifice which has redeemed the

prisoners. For the liberation of the captives means that you can now go your own way and may make further use of your earlier attained liberation. As a matter of fact, the liberated captives will take over your task at the appointed time.

You will now be able to understand fully the verses as quoted from the Intercessory Prayer. The preceding Brotherhood exclaims jubilantly, after having fulfilled the sacrifice: "I have glorified thee on earth by accomplishing the work for those whom thou hast given me. And now, o Father, glorify thou me with the glory which awaits me by virtue of my freedom."

We have manifested the name of the Gnosis to the men who were captive. Behold, they have kept that word. They have accepted that word. They have recognized the truth in it. *They have believed.* See in this light the tremendous significance of the fact that the *new* gnostic realm has again been vivified at this time. He who believes and truly walks the path liberates his own microcosm and helps his fellow captives. Thanks be to God, in a higher sense we likewise liberate those who have made the supreme sacrifice of themselves for us, in order to make our salvation possible.

All this is the word put into practice: "The

Gnosis so loved the world that it sent its Son for our salvation."

XIII

IMPERVIOUS TO EVIL

The Intercessory Prayer (III)

Let us confront you with verses 9 to 14 of the Intercessory Prayer in John 17:

"I pray for them, I pray to you not for the world, but for those which thou hast given me, for they are thine. All mine are thine and thine are mine and I am glorified in them.

Now I am no more in the world, but they are in the world and I come to thee. Holy Father, keep them in thy name, which thou hast given me, that they may be one, as we are.

While I was with them I kept them in thy name which thou hast given me; I have guarded them and none of them is lost but the son of perdition, that the scripture might be fulfilled.

But now I am coming to thee and these things I speak in the world, that they may have my joy fulfilled in themselves.

I have given them thy word and the world has

hated them because they are not of the world, even as I am not of the world".

After all we have imparted to you concerning the song of rejoicing of the preceding gnostic Brotherhood, you will have no difficulty in understanding the passage from the Intercessory Prayer as quoted above. The Gnosis does not call forth helping powers for the world or for a dialectical nature order, nor for those who want to be entirely in league with this dialectic order. No, all the links in the universal chain of the Brotherhood send help to the newly forged link, since the young, newly constituted group-unity, although still in the world, is already part of the gnostic chain.

The preceding Brotherhoods, those who made the great sacrifice of love on our behalf, have made a binding with us and on account of this binding we have become one with all the liberated ones of the light. Hence the joy of the great Helpers as expressed in the words: "All mine are thine and thine are mine, and I am glorified in them". Now that the preceding Brotherhood has completed its sacrifice and sees its task crowned with entire success, a new phase begins. The young group-unity, connected with the universal chain, has learned

how to split and liberate the gnostic atomic power. Now it must prove its ability to stand on its own feet. This involves certain critical situations and therefore the cry: "Let us be vigilant", passes through the entire chain of Brotherhoods.

The preceding Brotherhood withdraws from the world's work and thereby the young Brotherhood is left to itself. Hence the words: "Holy powers of the Father, keep them in thy name which thou hast given me. That they may be one, as we are". You see, that is the point at issue, "that they may be one", that together they may form a unity.

The time has come for the young gnostic School to justify its existence, to show its potentialities, to give evidence of its birth with facts. Group-unity is at the heart of all the various proofs to be given as a practical new aspect of life. In the song of jubilation of the Helpers it is said: "While I was with them I kept them in thy name and I watched over them and none of them is lost but the son of perdition".

However, maturity has now been reached. The leaf in the Book is turned over and new hands will have to cover the blank page with new letters. We are the ones who are called to this task. And... we have every possibility to fulfil it, because the son

of perdition has been driven out. Who or what is this son of perdition?

By this son is meant this nature and its aeons, always seeking to divert every starting gnostic work into channels where multiplicity of ideas prevails, where tinsel is offered for gold; the forces that are bent on causing the work to dissipate into a world-serving work. This son, this force visiting every young work in many and various forms, has been completely annihilated and can no longer have any hold on the essence of the work. Destruction, in this sense, has become absolutely impossible. This highly gratifying situation is made very clear in the Intercessory Prayer.

"These things I speak in the world, that all who are gathered within the new unity may have my joy fulfilled in themselves". Thus the word has been given in us. Thus the word has been consolidated in us. Thus the new link is inserted in the chain and as such it participates in the fully opened possibilities of liberation.

We further read in the Intercessory Prayer: "I do not pray that thou should take them out of the world, but that thou should keep them from the evil one". If there are any pupils in the modern Spiritual School who think that for them

walking the Path comes to their being taken out of the dialectical world-order to enjoy a silken repose in the new field of life, they are greatly mistaken. Participating in the new life-field by no means signifies for the newly forged link in the universal chain a departure from the here-below. It means a "being in the world but not of the world", until the great holy work of salvation is completely carried out. What the new young Brotherhood can expect is "to be kept from the evil one".

The entire universe is populated with gods. Their number is legion. By this we mean to say that there are entities and groups of entities emitting ideomotoric radiations of a very inferior quality. Of course, these ideomotoric radiations are not of the nature of the fundamental radiation but consist of reflecting ether or hydrogen gas. The true, divine ideomotoric power is that of the fundamental radiation. You now know the process. From this fundamental radiation the astral radiation proceeds as "the pabulum of the soul". This pabulum of the soul is manifested in the four holy ethers. To these four holy ethers belongs also the thinking-substance, the thinking-power.

There exist a great number of forces that seek to make contact with your soul by means of the

human "I" or human consciousness, thereby to overpower you with ideas. Other impulses touch your emotional life, your volitional life and your life of actions. So there are four ways through which "the evil", the non-gnostic tries to approach you. In this manner the soul is being bound by the ego to the ego and the dialectical "I" becomes the governing factor of life. You must understand the concept of "the evil", as it is meant in the Intercessory Prayer, as "non-gnostic". All that is of the dialectical nature is transitory and so, in respect to the new nature, absolutely evil or harmful. It will be clear to you that numberless well-meaning and striving people are being victimized time and again by ideomotoric radiations penetrating into their soul and overpowering it in the way described. Thereby the soul is seriously harmed. Such a soul-state is responsible for the sometimes bestial desires which the soul then pursues.

Now, the fact is that the jubilating preceding Brotherhood declares that, even though the newly born Brotherhood will still have to exist in this world for a long time, yet it will be impervious to the evil, to the fatal influences, as indicated. You may wonder how this can be. Well, the solution of this seeming puzzle is very simple.

When a seeker has come to a deadlock on the horizontal level and is able to rise out of the multiplicity of ideas, if he still has enough force left to do so, then the true divine ideomotoric power comes to touch him; not, however, via one of the four ways of the ego, but via the rose in his heart, penetrating directly to the soul centre.

It is always the way of the Gnosis, in approaching the soul, to ignore the human I in order that, freed from the I, the soul may be aroused to new life and thus, through the soul, a new man may arise.

Whether or not the already so very damaged and tainted souls of men have a right to this is of no consequence here. In the Gnosis the universal law of Love prevails and this law recognizes no right, but possibility. The question, at a given moment, is: "Is there a possibility of touching this or that soul?" If this possibility exists, then it shall be done. The common man, with his dialectical conception of right, does not understand this and, as you know, will attribute it to grace.

Perhaps you will now be able to have a clear vision of the consequences of this gnostic approach through the rose-heart. The new soul arises and through this new soul, a new fourfold faculty

comes into being. At a certain moment there is a new I, in the same sense that there is a new soul. The new I, with its four faculties, changes the structures of the organs of thinking, willing, feeling and acting. This change brings about a total imperviousness to the ideation-powers of ordinary nature.

Therefore, the candidate who in the course of this development crosses a border, comes to a criterion, has instantly become impervious to the evil. The great, the glorious divine reality of "in the world but not of the world", is then being fulfilled in him.

XIV

SANCTIFY YOURSELF FOR ALL WHO ARE STILL SEEKING

The Intercessory Prayer (IV)

Verses 16 to 19 of John 17 read:

"They are not of the world, even as I am not of the world. Sanctify them in thy truth; thy word is truth. As thou hast sent me into the world, so have I also sent them into the world. And for their sake I sanctify myself, that they also may be sanctified in the truth".

Whoever reads these words with some degree of insight will feel his heart leap with joy and gratitude, because this concerns the sacred method of salvation applied by the Gnosis on behalf of a certain group of entities. Among the gnostic writings which were discovered in Egypt some time ago there was, besides the *Gospel of Truth* already discussed in the School earlier, also the *Gospel of the Three Natures*. In the latter the human race is divided into three main types,

concerning which the last named gospel states:

"The pneumatic race, which is light out of light and spirit out of spirit, has when its "Head" appeared, rushed up to Him and has formed a body for its Head; it has received the Gnosis with eagerness at its manifestation.

But the psychic race, which is light out of fire, has hesitated to receive the Gnosis, but rushed up to it in faith...

But the hylic race, which is completely alien to it, shall be separated as darkness is by the brightness of the light".

In the first group we find human beings who are so open to the Gnosis, whose being has such a craving need of the touch of, and fulfilment through the light that when the light appears, they rush forward to meet it, try to associate with it and at once try to respond by forming a body. From the matter of nature they build a School in order to serve the Light, to prepare an abode for it. With eagerness they receive the Gnosis at its manifestation.

It is to this class of people that the quoted passage from the Intercessory Prayer applies be-

cause, though nature-born, they essentially are "not of the world", even as Jesus the Lord is not of the world. Now, these people, focused upon things spiritual, seized by the Spirit, these "pneumatics" can be assured that they shall receive sanctification ever anew, that they shall ever be helped by the healing touch of the universal light. Therefore it is written: "Sanctify them in thy truth; thy word is truth".

As you will realize, the presence of these pneumatics, of these beings seized by the Spirit, of this least sunken group among mankind, great possibilities of grace will be made free. By virtue of their birth-of-nature, they are tied to the second group, the "psychics", which are not "light out of light", but "light out of fire". Those who belong to this race, though yearning and searching and longing for salvation, are fallen below a direct possibility of recognizing the light. They do not see the light when it comes. Therefore, these people must be helped through the intermediary of the pneumatics. So, when the light appears and is immediately recognized by the pneumatics, the latter must sanctify themselves and are sent into the world in order that the psychics might believe in the light.

This is why it is said in the Intercessory Prayer: "As thou hast sent me into the world, so have I also sent them into the world". Therefore, we ought to understand the great law of gnostic life that it is urgent for every servant of the Gnosis to sanctify himself for the sake of others. Jesus the Lord says: "For their sake I sanctify myself, that they also may be sanctified in the truth".

No matter whether you belong to the first or to the second class of human nature, whether you are among the light-bearers or among the faithful, as participants in the Living Body of the School it is the duty of all of us to sanctify our lives, because this is a most essential factor. In fact, he who is sanctified can sanctify others. He who possesses something can share his possessions with others. Therefore, in another part of the Holy Language we read: "You shall be holy, for I am holy". This tremendous mantram is of great significance because he who is in the light, reflects this light all around him. Such a one is as a beacon to those who are seeking the way and he also causes the being of darkness to stand out against the brightness of his light and thereby brings truth and clarity, so that no one can be in error any longer.

Therefore, sanctify yourself with power by the

measures of the Gnosis. Sanctify yourself for all those who are still seeking so that they, too, may be sanctified in the truth. You shall then be able to save all who seek for the light, in the mighty certainty: "You shall be holy, for I am holy".

XV

THE TRUE AQUARIAN

The Intercessory Prayer (V)

In the preceding chapter it was pointed out that the *Gospel of the three Natures* distinguishes the following three human types:

- the directly spiritual ones, called the pneumatics;
- the mere believers, called the psychics;
- the nature-bound, the hylic race.

It might be that you feel uneasy and are agonized by the question: "Am I, with respect to the Gnosis, a directly spiritual one or only a believer and so, one who has fallen more deeply?" The mere fact that such a question could arise within you and agonize you would be a definite proof that you belong to the second type. For a spiritual one sees the light, knows it or recognizes it, rushes up to it, embraces it and lives up to it.

However, if it were that you feel very distressed at finding yourself thus unmasked, let us reassure you by adding that there is not one reason for uneasiness and distress, because the Intercessory

Prayer very emphatically includes this second human type in its loving radiation. As a matter of fact, in chapter 17 of the gospel of John, verses 20 to 26, it is said:

"I do not pray for these only, but also for those who believe in me through their word, that they all may be one, as thou, Father, art in me and I in thee, that they also may be one in us even as we are one, I in them and thou in me, that they may be made perfect in one and that the world may know that thou hast sent me and hast loved them, as thou hast loved me.

Father, I desire that they also, whom thou hast given me, be with me where I am to behold my glory, which thou hast given me, for thou loved me before the foundation of the world.

O righteous Father, the world has not known thee, but I have known thee, and these know that thou hast sent me. And I made known to them thy name, and I will make it known, that the love with which thou hast loved me may be in them, and I in them".

These words cannot but take away all uneasiness. The Intercessory Prayer is a summary of the entire

intervention of the Seven-spirit with mankind and it is clear as daylight that mankind is involved in this intervention, except the third human type. For this type is incapable of knowing the Gnosis and will have to go through still another cycle, another revolution through time.

The Gnosis has come for those who know and for those who believe, that is, for the first two types, with the purpose of making them into one. The universal chain of the Gnosis intends to fuse these two types together into the new link in the golden chain, thus realizing an unbreakable unity in great glory. Therefore, in a way you need not be concerned as to whether you are among the knowing or among the believing, if only you will seize the opportunities and possibilities which are being offered you. You will then be there, where the Gnosis is. For this, your first consideration must be an actual willingness to put soul-consciousness in the place of I-consciousness.

In this connection the School, after many years of preparation, has taken upon itself the glorious task of actualizing this goal in you and with you, in order that the seal of renewal may shine from your foreheads. Much, very much shall yet have to be made known on this subject, that all may realize

very clearly what is required of a gnostic pupil and how he can be saved from great dangers. In world literature and in natural-religious groups it is often made to appear as though the I-consciousness and the sense of individualism produced by it would be the crown of a divine creation. This definitely is not so.

The I-consciousness and all that pertains to it is at most a phase in a divine emergency order, serving to lead a fallen microcosm back to his home in the original land of the Father. Whoever wants to maintain his I-consciousness shall perish, that is to say, the turning world-wheel will bring him back to the dialectical starting-point, from where he will go up again to the high point in perpetual repetition and so on until... well, until he is ready to "lose his life to find It", meaning, until he is willing to give up his I-consciousness to find the liberating soul-consciousness.

We and all our fellow-men have a soul; this means however, a soul-organ with the activities relating to it. **A** *soul-consciousness* is something quite different. He who acquires this soul-consciousness has thereby become an entirely different being, a new man, liberated from the world-wheel; in the gnostic sense he has become a true Aquarian.

It is only then that the love which is in the Gnosis can be fully manifested in him. In that state of being we are then conscious that our union with the Gnosis cannot be complete until all those who are craving for the Spirit have likewise risen into the magnetic field of gnostic fullness.

As long as our desire is still directed to the attainment of our own salvation, the Intercessory Prayer will not be fulfilled in us. The Intercessory Prayer is the expression of a deep, fully conscious, inner awareness that true felicity and glory can exist only in Oneness with the Father, that is to say, to possess a soul-consciousness born in God.

When knowing ones and believing ones are assembled in a magnetic field which is pervaded by the divine intervention, it can be said that they all are sanctified in the Father and the Son. We are frequently assembled in this way in our foci. Therefore, may the mystery of the new soul-consciousness come to clarity and glorious development in all of us.

It is said in the gospel: "The Kingdom of God is within you". As pupils of a Transfiguristic Spiritual School we also know that the growing new kingdom is in and over all of us. What we have to do now is to serve the glorious process within us.

He who serves the Gnosis serves himself. He who serves the Gnosis serves his fellow-men. He who liberates the kingdom within him can also help others in divesting themselves of their grave-clothes.

In such a one the entire Intercessory Prayer is then being fulfilled.

XVI

THE COMMUNITY OF THE GOLDEN HEAD

I Petrus 2: 1-10:

"So put away all malice and all guile and hypocrisies and envies and all slander. Like newborn babes, long for the reasonable pure milk, that by it you may grow up.

If you have tasted otherwise, that the Lord be gracious. To whom coming, as to a living stone, rejected indeed of man but chosen of God and precious, so you also, as living stones, be built up into a spiritual house, a holy priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ.

Therefore, it is also contained in the Scripture: Behold, I am laying in Zion a Chief corner stone, chosen and precious, and he who believes in Him will not be put to shame. To you therefore who believes, He is precious, but to those who are disobedient is said: the stone which the builders rejected, the same has become the head of the

corner, a stone of stumbling and a rock of offence, that is to them who stumble at the word, being disobedient, whereto they also were appointed.

But you are a chosen generation, a royal priesthood, a holy nation, God's own people; that you may declare the deeds of Him who called you out of darkness into His marvellous Light; you, who in time past were not a people, but now are God's people, who once had not obtained mercy, but now have obtained mercy".

When we are able to understand correctly the Word as it is being revealed to us in the gnostic Spiritual School, we shall sense in all our fibres its vast scope and grandeur. The salvation hidden in the Gnosis is then brought very close to us. When you find it necessary to seek further conformation with respect to the subjects discussed earlier, you have only to turn to the universal doctrine or the holy language to obtain complete satisfaction.

We will refer you to the second chapter of the first epistle of Peter. Translations of the verses concerned differ widely in the various versions of the Bible. The translators of the Bible obviously knew nothing about the gnostic magical Hierarchy and its processes on behalf of mankind. It suffices

to compare the various Bible versions. We would like to quote here a translation of the text of the authorized Dutch version of the Bible, because it comes closest to purity.

"But you are a chosen generation, a royal priesthood, a holy nation, God's own people, that you may declare the virtues of them who called you out of darkness into His marvelous Light.

You, who in time past were not a people, but are now God's people, who once had not obtained mercy, but now have obtained mercy".

All those who are seekers and who wake up in the Rose-heart, form a chosen race, a royal priesthood, a group lifted out of nature, provided they live and act gnostic-magically, from out of the nuclear powers and the principle of the group of gnostic servants who come into the world in order to call to the marvelous light those who are worthy of it. Whoever understand and realize this are gathered together into one group, united into one Body, through the power of grace of gnostic magic.

The hierophants of a gnostic fullness are always participants in the group of entities which we in the School designate as the Golden Head. To such a community all those belong who, either in an

earlier earthly existence or in this life, have received the Consolamentum and are able to protect that wherewith and whereby they are sealed. The community of the Golden Head, if it is truly an Apostolic community, never places itself centrally, although it is nonetheless the centre and this in a very special sense. This is apparent from John 20: "Jesus said to them: Peace be with you. As my Father has sent me, even so I send you. And when he had said this, he breathed on them and said to them: Receive the Universal Spirit. If you remit the sins of any they are remitted; if you retain the sins of any, they are retained".

These words are ample proof of the truth of all that is being revealed in the gnostic Spiritual School. The glorious and lofty mission of the great universal servants of salvation always was and still is conferred hierarchically upon those who participate in the fifth aspect of a gnostic Spiritual School. Ever again the mantram of the Great Ones rings out: "As the Father has sent me, even so I send you".

With these words some are placed near a grain of seed taken out of the heart-blood of the Christ-hierarchy. With this grain of seed of Jesus they are sent down into a field of work in order to

place this source of life in the midst of a desperate and seeking multitude. Consequently, they are connected with an electromagnetic formula, as a source of vital energies and their mission is to apply, to use this formula. When any human being turns to that source for help and strength unto liberation, the servants connect this power with that being, so that it is this power that will place the sign of the Cross upon his forehead. When the servants of the source accept any pupil in this manner, the word: "If you remit the sins of any, they are remitted", is made true.

This remission of sins has nothing whatever to do with a miracle, nor with the decisions of some dialectic priest who, arbitrarily or simply because of the fact that someone comes to him, gives so-called absolution. Such practices relate to a distorted and lost truth, the truth of the appearance of the gnostic servants in this world of time. The reality is that when any man is being connected with a source of gnostic fullness, which means a gnostic electromagnetic field, and by his own earnest preparation he applies the Voice and the Name, then he carries into effect the entire process of the gnostic touch over himself and his sins must first recede to afterwards disappear.

This implies that nothing essential in the sense of gnostic liberation can be accomplished, if the Voice and the Name were to be used simply because it is a perfunctory office, or a matter of discipline in the School, without the user raising himself from within to the vibration level of the source and its protectors, in full consciousness, with complete understanding and from an inner urge. Much rather would he then call forth the powers of the adversary and pour them out over himself and those with him. This would be bound to be followed by great disappointment and lack of power in a *liberating* sense.

For him the source would dry up. It would not be a Fountain-head of all things. He would fall victim to the Voice and the Name and remission of sins would be out of the question. Therefore, the remission of sins by the Hierophants always is a process of self-realization on the part of the pupil himself.

Of course, the opposite: "If you retain the sins of any, they are retained" will now also be clear. If anyone penetrates into the field of work with incorrect intentions and cannot be helped, cannot be connected with the process of salvation because he is a danger to others, he will be removed from

the source. The radiation-field of the source will be closed for him and his dialectical state of being will remain in effect to the full.

XVII

THE TRANSFIGURISTIC GOSPEL OF TRUE LIBERATION

In the concluding part of the gospel of Mark it is said:

"And he said to them: Go into the world and preach the gospel to every creature. He who believes and is baptized will be blessed, but he who does not believe will be damned.

And these signs will do those who believe; in my name they will cast out devils, they will speak with new tongues; they will pick up serpents and if they drink any deadly thing, it will not hurt them; they shall lay hands on the sick and they will recover."

The state-of-being as outlined here and its effects are of a very special nature and apply in no respect whatever to the vast multitudes of believers of all shades now walking on earth. Nor do the leaders of these multitudes come up to the type as

depicted in this passage of the gospel. Down the ages this has been deplored on all sides and in every period critical to mankind it has been attempted to raise such a select group of servants of the gospel, but all these endeavours have remained without any result except for a few negative monstrosities whose only effect have been to make a caricature of the endeavour.

It will be clear to you that the evangelic man of a liberating caliber as depicted in the gospel of Mark has a very profound meaning, and the indicated faculties require a very extensive explanation. To give such an explanation is an impossibility, nor would it be desirable to do so. Therefore, it is our intention to give you only a glimpse of a state of life which pertains to those who are developing in the Seven-spirit of a magnetic Body, because it is to this that the evangelist refers.

First of all, the gospel of Mark points to two different states: the state of faith and the state of baptism. The state of faith in Christ, as we all know, is being connected with the Gnosis and its power of radiation via the magnetic field of the sternum. The state of baptism is being connected with the Gnosis and its radiation power via the magnetic field of the pineal section of the brain.

Consequently, this concerns the candidate who has been reborn in the Gnosis with his fivefold soul and it is evident that such a one shall obtain salvation, that is, the fullness of the transfiguration of salvation, because he stands in the process.

It will now also be clear what we have to understand by "being damned". This does not mean being baked and roasted under excruciating pain, such as the ancients represented it. It means to terminate, as mortal souls, a state of life which without the path of salvation has lost its purpose, in order that the microcosm can be relieved of such a dead weight. It then can incur no further damage and will be able to receive a new image-bearer.

It is important that we understand the true missionary command: "Go and preach the gospel to every creature". The transfiguristic gospel of true liberation must of course be proclaimed to all who have ears to hear. The time has now come for this administration of the gospel to be carried out in the correct way.

What are the servants of the Spiritual School doing at this time? They offer up their enthusiasm, their love and their intelligence for the seeking multitudes. They also sacrifice their time and

often their health. More than this they cannot yet do, because they are only in the initial phase of their self-revelation. The sternum-system is opened and this being so, they have already attached the Rose to the Cross. They have become true Rosicrucians. However, they have not yet accomplished their path to Mount Calvary, to the place of the Skull; they have not yet pronounced their Consummation Est, because their magnetic brain-systems are not yet open to the Gnosis. In this sense they have not yet received baptism.

However, all those who are on the inner path will now more rapidly than ever before increase in the grace of the Seven-spirit, which is ever more being manifested in the Living Body of the School. This is how the true administration of the gospel is made possible, exclusively for those who take part of such a Living Body. The workers of future times will cast out devils; they will speak with new tongues; they will take up serpents and deadly drinks will not harm them, and they will heal the sick.

Visualize the situation as it really is. Servants of the School, participating in the Living Body and working out of and through the Seven-spirit, are being confronted face to face by a multitude of

seekers of the path. Merely by their ardent speech they will drive out all powers of Aauthades and its vasals from the respiration-field of the seekers and thus purify these. They will attack the serpent-fire of the seekers and the serpents of the dialectic kundalini which are present therein. All the magnetic powers and currents of common nature will lose their grip on them and therefore they will very rapidly and with inconceivable dynamism cleanse and heal the very sick systems of the seekers, insofar as the latter prove to be entirely accessible to direct entry of the Gnosis. You will realize that with this method it will be possible to liberate a multitude whose number passes our conception.

It is our daily prayer that this administration of the gospel to all creatures who are worthy of it may be brought to pass as soon as possible.

XVIII

THE WHITE TOUCHSTONE

When a grain of seed from the heart of the universal gnostic chain is deposited in the dark soil of the nature of death, we know that in this vital principle the entire revelation of salvation is hidden. This is the beginning.

Therefore, .he who ignores this principle is a very unintelligent person indeed. Before you start out on the path, everything which is necessary to lead you to your practical self-realization on this path is hidden in the heart of the School, in the focus of the School. Even before you join the School, salvation is waiting for you.

In the sacred language the magnetic power hidden in the heart of the School, the formula of salvation, is often called "the Name", When it is said: "All who shall call on the Name of the Lord shall be saved", this means all those who shall connect themselves entirely with the magnetic formula upon which the Spiritual School is founded. When in Revelation 2 it is said to the church of

Ephesus: "I know how you endure and have patience and for my name's sake have laboured, and you have not grown weary", this simply typifies the worker who labours in unity with the fundamental power of the grain of seed.

However, it may also be that any worker labours with this Name in its generality, as do so many in the Spiritual School, speaking of the Gnosis and its salvation, while they fail to liberate any power at all. How can this be explained? Well, it is because they have left the first Love. This is why it is stated in the next verse of Revelation 2: "But I have this against you, that you have abandoned your first love".

The Gnosis begins its work in the dark realms of life by .revealing itself completely. Its perfect Love, by which all must be revealed, is connected with the heart of every gnostic work begun in this world. This is the basis of everything. The Love of God is always revealed in its completeness. It is connected with the heart of the spiritual Temple and with the guardians who have been called to this task. Therefore, do not think that this is an abstraction because in our order of existence God's Love must always be manifested in the flesh.

To be operative, God's Love must be proclaimed,

must be made known and be established in time, because without this wondrous magnetic ability the work could not be accomplished and no result could be expected. Therefore, God's Love is always linked to some called servants who guard and proclaim it and keep it burning whatever the obstacles encountered may be.

Whoever ignores or denies this primary basis of all true higher becoming leaves the first Love. Hence, the seeking human being must learn to realize and bear in mind from where he has fallen, with what he lacks contact, of what he does not make use. If he can do this he then can begin to learn how to approach and put in practice the basis work. Such a one then returns to the first Love which is waiting for him.

He who achieves this, changes. He receives or becomes the "white touchstone", as it is called. The Love of God, the primal Love, is the cornerstone. It is said in the first epistle of Peter: "Like living stones let yourselves be built into a holy priesthood".

He who receives the white touchstone is a human being set apart, an elect who is made white, who is purified in the fire of divine Love. On this white touchstone a new name is written, the name

which, according to the ancient legend, is composed of seven letters. The ancient say that there are seven letters in the name of God. Well then, the white touchstone must reflect God's Love as manifested through and within man, in order that it may be set upon the cornerstone and thus the new Temple may rise up unto eternity.

May the gnostic magic soon change you into such a white touchstone. He who is able to understand, let him do so.

