

ROSIKRUCIANS THROUGH THE AGES

ROSICRUCIANS
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What is truth?

Behold this crystal: how the one light is manifest in twelve faces, yes four times twelve, and each face reflects one ray of light, and one regards one face, and another another, but it is the one crystal, and the one light that shines in all.

The Gospel of the Holy Twelve

INTRODUCTION

What is the Rosycross?

What is the Rosycross? What is this Brotherhood of the Rosycross? What is the modern Spiritual School of the Rosycross, what is its aim and how does it work?

This book would like to answer these questions, and does so in the form of a series of articles written by pupils of the School of the Rosycross for the School's bimonthly periodical, the Pentagram.

What is the Rosycross? Since humanity wilfully broke away from, and lost consciousness of, the divine world, creating its own transient world sunken in matter and no longer in harmony with the divine world, this divine world has tried to reunite humanity with its original field of life and show it the way back. All these impulses are contained in the name Christ. Great and small impulses testify to this Christian striving by the divine world. Again and again, messengers voluntarily incarnate into the transient world as emissaries of the Brotherhood of Life -- the community of human beings living in unity with the divine world -- in order to enable receptive human beings to accomplish the reunification, the re-ligio, with the divine world. All original mystery schools and religions have developed from such impulses. A chain of such schools and communities has continued throughout world history.

The Rosycross is a link in this chain. Although the intervention of the Brotherhood of Life stems from the eternal laws and powers of the Spirit, when it becomes active in the transient world, it nevertheless has to be attuned to the demands of space and time and to the level of consciousness and culture of the people it wants to reach. The Rosycross is such a special organisation. The Brotherhood of the Rosycross approaches modern, western, scientifically educated, and very individualised people, working from the imperishable world and on the basis of the Christ impulse. Christian Rosycross is the symbolic figure of this special impulse.

The Rosycross has been active since the first germs of scientific thinking appeared in western humanity during the Middle Ages; since the transition from faith-based Christianity to Christianity based on recognition, and since it became possible for human beings to recognise the spiritual core of all world religions and in this way achieve an all-encompassing human religion -- a universal Christianity.

At the beginning of the 17th century, the Rosicrucian impulse was published for the first time in the manuscripts of the classical Rosicrucians, and it currently works on a large scale in the context of the Spiritual School of the Rosycross, the Lectorium Rosicrucianum. Neither the community that compiled the 17th-century Rosicrucian manuscripts, nor the present-day School of the Rosycross originated from human efforts or from the needs and fantasies of starry-eyed idealists. They are rather the result of an activity of the Brotherhood of Life that, with the assistance of human beings living in the transient world, has built a «House Sancti Spiritus», a house of the Holy Spirit, in the transient world.

This house of the Holy Spirit, this community of the Rosycross, irrespective whether it is active in the 17th or in the 21st century, exists on the basis of the laws and powers of the divine world and enables all receptive human beings to again become conscious of the divine laws and powers within themselves, to enable these powers to develop via a spiritual path, and in this way to accomplish the conscious reunification with the divine world.

Europe will bear a child

The aim of the Christ impulse is 'new human genesis'. Since humanity broke away from the divine world, it has increasingly identified with the transient world and through self-maintenance tries to build a world and a society that are shaped by *its* imagination instead of by the laws of the Spirit. In this way, human awareness of the existence of the divine world has become increasingly lost. At best, the present-day human being still has some notion of a divine world and longs for it, but he does not live consciously in it.

Yet, the latent divine germ is stimulated to develop. It is activated by the worldwide, fundamental vibrations of the Spirit, which are vivified in the earth's atmosphere by the mystery and spiritual schools of the Brotherhood of Life. The human being senses that a totally new being, the hidden inner nucleus of the eternal, primordial, original human being, wants to be vivified and become conscious. It wants to create a new world corresponding to its properties. It wants to dissolve the old, self-maintaining human being and his world, which does not correspond to that of God, and replace it by a new world.

'For Europe is pregnant and will bear a strong child', we can read in the *Fama Fraternitatis*, the *Call of the Brotherhood of the Rosycross* written in 1614. During the years preceding the Thirty Years' War, Europe felt the birth pangs of a great revolution. Religions were irreconcilably opposed to one and other. A tremendous discharge of accumulated tensions was at hand. At the time, many were susceptible to a fundamental renewal of their lives. And the *Call of the Brotherhood of the Rosycross*, the *Confession of the Brotherhood of the Rosycross* (1615), and *The Alchemical Wedding of Christian Rosycross* (1616), by Johann Valentin Andreae and his friends from Tübingen, found fertile soil. Many were strongly touched by these three Rosicrucian writings. The work of countless representatives of the arts, religion and science has been demonstrably influenced.

Prophetic words marked a new era

The three above-mentioned writings refer to an approaching manifestation of knowledge, an era of enlightenment, full of profoundly radical insight. This would not only concern the perceptible world, but above all, the innermost depths of human beings. As a result, the human being would become conscious of his dignity and would understand the important place he has, and the role he has to fulfil in the Divine plan. These writings speak of a new thinking, free from dogmas and rooted in the primordial source within a human being. On this religion based in the human heart, science would discover new standards and norms, and conform to the perfect world order. In addition, the mutual relationships among religions would be brought to light due to the genesis of a new type of human being.

Periods of unfathomable darkness

The Thirty Years' War effaced all these new developments. Europe turned into a place of horrific devastation. The developments following this devastation produced consequences that present-day humanity has to accept as its heritage. The sciences developed and detached themselves from their religious basis. The struggle of a restrained thinking against its age-old fetters ended with its *liberation*: thinking was separated from the basis of human life. The new sciences developed, detached from the original soul. Thus, materialism was able to blossom forth as the foundation of scientific thinking. And since this thinking achieved great success and changed all realms of life, the materialistic worldview soon took total possession of western humanity, ultimately leading to the current crisis. The modern human being has cut off and lost the link with the source of life, with the nucleus of his being. To his fellow human beings, he has become an object to be used for all kinds of ends. People exploit each other; they exploit the different nature kingdoms, and allow their souls to perish in matter.

An increasing number of people are becoming aware of this distressing image of human existence. As corruption, violence, and all forms of degeneration become rampant, many wonder what 'being human' really means. Consciously or unconsciously, they are seeking the renewal of their soul. A new human being is urgently needed. Are we still satisfied with the idea that a human being is only a species of animal that has developed due to chance evolution and survival of the fittest? Does this image correspond to the true human origin?

Europe is pregnant...

Europe is pregnant and will bear a strong child. The experiences of humanity in the course of all these years will end with an inevitable result. The degeneration of human life is accelerating and decline looms on the horizon. But at the same time, a powerful longing for a fundamental renewal of the soul has been awakened. However, the old culture is petrified. Is there still enough strength to bear a child? The path of progress is a blind alley, and the longing for a way out, for renewal, for a new birth, is great. The time is ripe. Old age also signifies maturity. The new birth was announced centuries ago. The liberation, of which the Rosicrucian writings spoke almost four hundred years ago, may perhaps be delayed, but not prevented. The longing awakened in a human being's innermost depth rebels against its degeneration and degradation. And God sends his forces to help us.

The Bible relates the stories of Sarah, Abraham's wife, and of Elizabeth, Zechariah's wife, who both bore a child at an advanced age. This also happens nowadays. Divine impulses break through shortly before the end of a cultural period in order to enable a new beginning. Isaac's birth took place at the beginning of the *Old Covenant*; John's birth announced the beginning of the *New Covenant* between God and humanity. The Old Covenant brought commandments and laws, the link of a chosen people with the principles of the divine order. The New Covenant created -- through the sacrifice of the Christ power -- the possibility of rediscovering the divine law in our own heart. A path was being cleared to perfect freedom, to the development of the divine soul in a human being. The impulses of order and freedom revealed the line of development in the Occident. They served to justify revolutions and suppression, reforms and dogmas.

Nowadays, both principles are going through a crisis. Their life force is spent. People have followed the paths of order and freedom. They have tried to realise their ideals, and are now standing desperately before the results of their striving. The freedom of one person becomes a growing

danger for another, and for the earth. Order degenerates into a complex system of rules. No one can master the situation any longer. The gulf between *law* and *justice* deepens. Thus the two great principles have lost all their lustre. They are covered by the dust they have kicked up on their path through matter.

What is the nature of the new child?

What will this new birth look like? After everything humanity has experienced, only the birth of a new human being, of the new, immortal, soul human being is left. About two thousand years ago, the *Son of Man* was born to serve as an example. Now he must be awakened within the human being himself. A new soul can, as the *only-begotten son*, arise in a human being. Many people already experience the early beginning of this birth. The power of the *Son of Man* begins to speak from the heart, and clears a path through the earthly atmosphere. The Son of Man wakes up from thousands of years of sleep. He propels humanity to an inner revolution. He guides the human being, so that he can raise himself into a higher sphere of life, where freedom and order complement and balance each other; where the arts, science and religion draw from the same primordial source and testify to that source through their cooperation.

The Alchemical Wedding is being realised

In this way, the story of the Alchemical Wedding of Christian Rosycross is vivified and realised. The process depicted in this story is highly relevant. It describes how the human being can be renewed by the awakening of the original soul in his being, and how the awakened soul is united with God. The vision of the *Fama Fraternitatis*, the Call of the Brotherhood, ultimately becomes reality, in spite of false starts and obstacles.

The *Fama Fraternitatis* states that Christian Rosycross offered his spiritual treasures to the scholars and wise men of Europe, but they rejected and mocked him. Then in silence, he founded, with a small circle of the faithful, the *House Sancti Spiritus*, a spiritual field of an atmospheric nature, which forms a bridge between the dialectical world and the original world, between time and eternity. Ever since, the construction of this house has been ceaseless. Many living souls have become eternal building stones, and have exerted themselves for the liberation of humanity. In our time, the International School of the Golden Rosycross also works on the expansion and consolidation of the House Sancti Spiritus. Its doors are wide open for the seeker. And a mighty calling and helping spiritual light emanates from it over all of humanity.

What does Christian Rosycross represent?

The Christ represents the true self of the human being and humanity, 'after the image of God' as it is expressed in the Bible. Since the Christ linked himself with Jesus at the baptism in the Jordan, it has been the task of humanity to consciously develop this true self and to achieve true human genesis -- it is the task of *all* people and not only that of individual pupils of mystery schools, as was the case until then. Through this event, all of humanity has become a mystery school, and in principle, the power to go the spiritual path is available to all human beings.

Ever since, humanity has been confronted with the task of uniting the aims and the paths of all religions, which until then only addressed and developed certain aspects of the true self. This is the unique task with which Christian Rosycross was confronted.

The other, related task is to accomplish the genesis of the new human being in the power of the Christ, fully conscious and with the responsibility of an individual pupil on the path. In the past, this was usually only possible in mystery places during a state of diminished consciousness. However, over the past centuries, the human being has developed his individuality, his independent conceptual thinking. By means of this thinking, he must now walk his path, as he develops independent soul activity. And because this development of individuality and conceptual thinking was first achieved in the western human being, the impulse of the Rosycross has subsequently tied in with the consciousness of the western human being.

In our time, the Christ impulse to raise humanity from self-maintenance and materialism is symbolised by «Christian Rosycross» for the western human being.

Two aspects are expressed in the principle «Christian Rosycross». Firstly, Christian Rosycross represents the unity of all world religions on the basis of a complete understanding of Christianity. Secondly, he represents a spiritual path that is walked consciously and in self-responsibility.

Christian Rosycross and the religion of future humanity

With regard to the unity of all religions on the basis of Christianity, Rudolf Steiner once described in a vision, the result of his spiritual investigations, which emphatically expresses the task of Christian Rosycross. Rudolf Steiner describes a 13th-century event.

Christian Rosycross, who is still very young and very susceptible to impressions from the spiritual world, is lying on his couch, while his I-consciousness, which consists of sensory impressions and mental activities, has, in a certain way, become transparent. Thus, he experiences the spiritual powers and laws that are active in the world and bring order to it. He experiences this as a kind of transfer of thoughts and power that are passed on by other people. You almost get the impression of a spiritual blood transfusion. There are twelve beings standing around Christian Rosycross, who pass on their power and wisdom to him.

The twelve figures represent the twelve great impulses of the Spirit that have been active during human history. We might say: the essence of twelve great world religions.

In Christian Rosycross, these twelve impulses of the Spirit, the twelve «signs of the zodiac» have merged into a unity. And in addition, he lifts all of them onto a higher level, to the level of the Christ, of the spirit consciousness, of conscious understanding. We may consider Rudolf Steiner's description to be a concrete event, experienced by a concrete human being in space and time. However, we may also interpret it as a symbol of events that can nowadays occur in every human being wherever in the world he may be.

Until now, all impulses for humanity have been manifestations of the spiritual world, and have occurred for certain reasons. But with a new step in the development of humanity, they lose their relative validity and are taken up into a new higher unity. Christian Rosycross personifies this higher unity of spiritual consciousness. He is the symbol of the activity of the Spirit affecting current humanity and wants to become conscious and active in it.

No past religion can claim to represent the absolute truth. The nucleus of the universal spirit lives in each of them in a particular form. It is now important that people recognise this spiritual nucleus in every religion and bring each of the twelve aspects of the spiritual zodiac to realisation within themselves. Christian Rosycross represents this impulse.

Christian Rosycross is the representative, the nucleus of humanity's future religion, a religion into which all current religions will merge. It will bring the resurrection of the true human being to all of humanity, the return to its divine origin and its progress from this origin to the development of its innate image of God.

Christian Rosycross and the path that is walked in self-authority

This is a conscious path, which is scientifically and systematically outlined and walked, for example in the School of the Rosycross. The awareness of a spiritual path is therefore the second aspect of the spiritual impulse personified by Christian Rosycross. Everything that happens on this path in the soul and the body of the pupil is described in the philosophy of the Rosycross. This philosophy is a plan for true human genesis; the execution of this plan is the path of the pupil of the Rosycross. This distinguishes it from all earlier religions: conscious insight into this plan of true human genesis, conscious execution in practical life, and conscious insight into the past, present, and future of humanity.

And because this concerns conscious insight, the pupil walks his path in freedom and independence. The Spiritual School puts the powers of the Spirit and the universal teachings at the disposal of its pupils. But every pupil walks this path voluntarily and without a personal master, thus assuming responsibility for himself.

Christian Rosycross as a formula

Both aspects of the spiritual path represented by Christian Rosycross are contained as a formula in the name Christian Rosycross. The pupil who is walking this path is a Christian, someone who is

building the inner Christ, the human being who develops the inner Christ. The surname Rosycross describes the spiritual path. The cross is, in the first place, the nature-born human being with his limited I-consciousness. The vertical beam points to his identity, which is determined by self-maintenance, and the horizontal beam to his actions and desires, directed outwardly onto the world of transience. The human being also forms a visible cross when he is standing upright with his arms spread.

However, at the intersection of the cross, approximately coinciding with the place of the heart, we can find the Rosebud, the latent germ of the spiritual human being. This bud opens forth and develops into a blossoming rose during the process of new human genesis: the new human being, the true self, arises. Simultaneously, the cross is changed: the limited I with its egocentric desires and self-maintenance is slowly but surely detached from these limitations and self-maintenance, and permeated by the powers of the Spirit. It becomes the servant of the true self. This is accomplished by a conscious, independent inner work by the pupil, in the power of the Spirit. A pupil who walks such a path, realises the true task lying hidden in every human being. In this way, he joins the chain of all pupils of mystery schools who have walked this path throughout human history.

I

**THE CLASSICAL BROTHERHOOD
OF THE ROSYCROSS**

The Trigonum Igneum of the Brotherhood of the Rosycross

The impulse of the Rosycross did not become active in Europe on a large scale until the beginning of the 17th century. Every spiritual impulse has a structure and quality that can be described. The Trigonum Igneum, the fiery triangle represents the structure and the quality of the impulse of the Rosycross.

There is a flaming, illuminating, spiritual power that can be described as a spiritual fire, which can be symbolically seen as a flaming triangle.

We are speaking of the fiery triangle of the divine trinity of spirit, soul and personality. We are speaking of the fiery triangle of the mystery planets Uranus, Neptune and Pluto. We are speaking of the Trigonum Igneum, the fiery triangle that characterises the spiritual path of the Rosicrucians.

The manifestoes of the Brotherhood of the Rosycross

In the context of this triangle, we would also like to mention Tobias Hess, Christoph Besold and Johann Valentin Andreae. These three brothers of the Rosycross -- and Tobias Hess in particular -- set the ball rolling for this impulse that, to this day, determines the spiritual development in Europe, through the power and inspiration of Father-Brother Christian Rosycross.

Father-Brother Christian Rosycross was the mysterious founder of the Brotherhood of the Rosycross and the central figure in the manifestoes of the Brotherhood of the Rosycross, which appeared for the first time in print in 1614, 1615 and 1616 as *The Call of the Brotherhood of the Rosycross*, *The Confessions of the Brotherhood of the Rosycross* and *The Alchemical Wedding of Christian Rosycross*.

The source of inspiration, and therefore the great beneficial power emanating from these books, stemmed from a tradition, from a development that can be described as a spiritual manifestation that has been uninterruptedly linked with humanity, but which manifests itself in a very special way, from time to time.

The point of departure of the brothers of the Rosycross was an inner certainty, a reality that they could clearly perceive when writing their manifestoes. They knew that these manifestoes would have an overwhelming significance for all who could understand their content.

They developed a world-encompassing spiritual plan. This plan is particularly clearly expressed in the symbol that is quite prominent in the manifestoes: the Trigonum Igneum, the flaming triangle of the regeneration of spirit, soul and personality, which is the underlying formula for spiritual rebirth in every human being.

The three mystery planets

The path of the Brotherhood of the Rosycross is described by the formula: born of God -- dying in Jesus -- being reborn through the Holy Spirit.

Born of God: the pupil becomes conscious that the true, spiritual human being, born of God, lies hidden within him as a spirit-spark. In principle, he is an image of God. In faith, he now entrusts himself to the inner spiritual principle and allows himself to be transformed by it.

Dying in Jesus: the pupil sees in his heart that only if all self-maintenance «dies» in the powers of the new soul, linked with God, can the image of God be reactivated in him. Because the powers of the new soul enable him to be conscious of it, he allows the old soul principle of self-maintenance to die. These new soul powers are symbolised by Jesus. A new consciousness originates in the heart.

Being reborn through the Holy Spirit: through the new powers in the head and the heart, a new personality emerges that is free from self-maintenance. It expresses the new soul, inspired by the Spirit. It cooperates consciously in the divine plan with all its energy and skills.

These three great mysteries form the Trigonum Igneum of the Rosicrucians. They are accomplished in the head, the heart and the human energy centre. The «Father», working in the head, offers the possibility of walking the path. The «Son», being manifested in the heart, offers the light of the new consciousness in which everything old can be broken up. And, when active in the whole body, the Holy Spirit urges the new powers to realisation.

The power of the three mysteries that becomes active in the human microcosm, is also a macrocosmic power represented by the three mystery planets. Neptune, the higher octave of Mercury, is manifested in the head as the divine law. Uranus, the higher octave of Venus, becomes active in the heart as the divine power of the wisdom of love. And Pluto, the higher octave of Mars, works in the transfigured personality as the divine will, as the Holy Spirit.

In the beginning of the 17th century, there was a growing influence of the signs of Serpentarius and Cygnus in the mystery triangle of Neptune, Uranus and Pluto. This threefold stellar power flowed into the first Brothers of the Rosycross. Now, 400 years later, we may conclude that the outpouring of this spiritual power is manifested worldwide.

This is why the work of the Spiritual School of our time, the Lectorium Rosicrucianum, led by Jan van Rijckenborgh and Catharose de Petri, has a classical foundation. In this all-determining power, which is now visibly active in the world as the young-gnostic Brotherhood of the Golden Rosycross, all who acquaint themselves with this indisputable truth and great spiritual power emanating from the Rosicrucian manifestoes, are called to join the brothers and sisters who are walking the path of the living imitation of Christ.

The work of the Spiritual School of the Golden Rosycross is anchored in a spiritual tradition of which the indisputable basis is the corner stone Jesus Christ.

The work of the western mystery school has its beginning, its continuation and its end in the work of the Christ and His hierarchy. In this way, a light has been rekindled in the darkness of our time, in order to offer the world and humanity the certainty that the power of the Trigonum Igneum, the

power of Father-Brother Christian Rosycross and his followers, is put at the disposal of the world and humanity, on the basis of the axiom: born of God -- dying in Jesus -- being reborn through the Holy Spirit.

Who was Christian Rosycross?

The question is often asked whether Christian Rosycross really existed as a person. The Spiritual School of the Rosycross takes the position that Christian Rosycross is a real personality, who belongs to the Brotherhood of liberated souls and who has a special task in the development of humanity. He represents the Christian path of initiation for the very individualised, rational western human being. This is why he can be considered to be a prototype and symbol of this path. Hence, people did not imagine a spiritual ideal and project it on an imaginary figure. A spiritual impulse was, and is, expressed in a human being who, in this way, becomes the prototype and symbol of this impulse.

This does not mean that the incarnation or incarnations of Christian Rosycross carried this name in space and time. The Spiritual School of the Rosycross does not consider it to be its task to investigate which concrete personalities have been, or might have been, Christian Rosycross. It considers itself to be a community that walks the path shown by Christian Rosycross, on the basis of the Christ impulse. It also considers the 17th-century Rosicrucian community to be an expression of the Christian Rosycross principle, albeit that it was personified in one of the Rosicrucians of the time, and that the principle of the path of initiation personified by him became active in this community.

The figure of Christian Rosycross is shrouded in mystery. Was he created by Johann Valentin Andreae? Is he a myth, a fantasy, a symbol? Much has been written, discussed and fought about this during the past 400 years.

Christian Rosycross has become well known through the manuscripts published by Johann Valentin Andreae. In these manuscripts, Christian Rosycross is the prototype of a human being who walks and lives the Christian path of transfiguration in the new era. In Andreae's writings, he is constantly striving for perfection and a spiritual soul. He is a stimulus and an example to be imitated. He is the ideal underlying Valentin Andreae's fiery longing for a true Christian brotherhood that would be able to serve and change the world and humanity. He personifies an ideal that appeared in the spiritual and material crisis of the period in which Andreae lived, a time in which, in more than one respect, a new development began to break through.

Behind C.R.C. (Christian Rosen Creutz), or, in other words, behind the representation of the Christian mysteries, we can see universal Christianity. Do these mysteries exist then? Weren't the classical Rosicrucians already using the formula: «Blessed is he who possesses the Bible; more blessed is he who reads it; most blessed is he who becomes thoroughly acquainted with it; while he is most like unto God who obeys as well as understands it.»<note> This is why we may say that C.R.C. is a prototype, an example. He is a Christian who has universal wisdom in his luggage on the path. He is an example, as Jesus Christ was an example, and he calls for imitation. An ideal? An ideal remains an unfulfilled wish if it cannot be realised. It remains a dream, which one day will turn into a nightmare. But C.R.C. is an example in which several aspects have been combined. He is a Christian, but he is also the prototype of a Christian who is free from the letter, free from narrow dogmas, acquainted with, and introduced into, the Gnosis, or in other words, he is living from inner

knowledge and revelation, and follows his inner voice; that which speaks in his heart. This is why we should certainly not be amazed when we read «Jesus mihi omnia», Jesus is everything to me, in C.R.C.'s Spiritual Testament, engraved on the brass plate in the burial vault<note>. C.R.C.'s compendium ends with the fourfold formula:

Nequaquam Vacuum -- there is no empty space,
Legis Jugum -- the yoke of the law,
Libertas Evangelii --the freedom of the gospel,
Dei Gloria Intacta -- the glory of God is unassailable.

Must we not call this fourfold formula highly modern? «There is no empty space»! Nowadays we know that there are millions, yes, billions of celestial bodies in space; that space is filled with atoms, and everything belonging to them, with radiations and radiation fields, electromagnetic fields and powerful sources of radiation. But all of them are bound to regular orbits and cycles, are bound to the «yoke of the law», because a plan, an order, a spiritual law underlies all of them.

The spiritual testament of Christian Rosycross demands that the human being understands this plan; that he liberates himself in order to serve and fulfil it. All who possess and use the key of the plan that lies hidden in the gospels, in the Christian mysteries, will receive the free will, the freedom of the gospel, to fulfil it. The key is understanding how the human being is taken up into the divine plan above which God's unassailable glory is standing.

Thus the circle that surrounds the compendium of the Rosicrucians is closed, the hermetic circle, the ouroboros of the Gnostics. But whatever the case may be: «The glory of God is unassailable.»

Hence, C.R.C. is not a figure from a fairy tale or a fabrication. C.R.C. is the prototype of the new human being of a new era. This era is new in a liberating sense with respect to everything old that is doomed to death. It is a new era, it is entering into the spiritual heights of being universally Christian and being reborn to this end. We emphasise «universal», because the Gnosis of all times, the universal wisdom, is present in this Christian being. C.R.C. is a precursor for all who are looking for this universal wisdom and feel themselves called by it. C.R.C. is the imitator on the Christian path of redemption from the pit of mortification, from the pit of materialisation, from the prison of the dialectical world of mortification, the world of opposites, the wheel of birth and death. C.R.C. is the example for all human beings who are seeking the higher purpose and destiny of life. This is why he trembles on the evening before Easter. He does not know what is going to happen and is frightened by the storm that comes over him, the storm of the spirit that calls him to climb the mountain on which three temples are standing, the temples of the Spirit, the soul and the new body.

What does C.R.C. mean for our time? It still means the same as 400 years ago, nothing more and nothing less, because C.R.C. is still very relevant now. Don't we live, in our time, in an enormous crisis again? Does the church not again fiercely oppose the progress of science? Does it not struggle again with the Galileo's, the Kepler's and the Bruno's of this time, and indirectly with the Rosicrucians? Is a dogmatic worldview not again destroyed by, for example, space travel, astronomy and the latest theories about the origin of the universe? Does the genesis of humanity not lie on the table of doubt? Is the Creator of the All not placed in a completely different context in view of all these millions of galactic systems? In addition to all of this, the world crisis we are experiencing is so incredibly complicated that it gnaws at the roots of our existence. The Brotherhood of the Rosycross, of which Father C.R.C. is the founder and archetype, does indeed possess the House Sancti Spiritus. And although hidden from profane eyes, this House is clearly

visible and can be found. It is manifested periodically throughout the course of time, whenever there is a turning point in time, 400 years ago and also now. Anyone studying the time-periods before and after Andreae will discover a tremendous spiritual impulse, which caused independent reactions in different places and other people.

The Idea, the great ideal, the call of the Brotherhood is, however, not fixed around the year 1600. The Brotherhood has always manifested itself when a new spiritual impulse emanated to humanity, and it has always cooperated with it.

C.R.C. did not originate from the pen of any human being, he is a reality and he has always been so. We are convinced that the wisdom and the teachings connected with the name C.R.C. go much further back than the year 1600. This is why the House Sancti Spiritus is a spiritual house. Expressed in a modern way: it is an electromagnetic radiation field that offers inspiration to all who are ennobled to it, to all who are called and are open to it. Who are they? They are the people whose soul is receptive due to their mode of life and spiritual maturity.

Because this turning point is brought about by powerful radiation influences of a spiritual nature coming to us from the cosmos and the macrocosm, the Brotherhood of the Golden Rosycross steps to the fore in imitation of the classical Rosicrucians of 400 years ago. The turning point to which the new *Fama*, the new «Call of the Brotherhood of the Rosycross» refers, applies to the whole of humanity, not only to a few sectarian groups. It refers to an inevitable turning point in the whole development of the world in which every human being, every nation, every race will necessarily be involved. We would like to present a few quotes from this new *Fama* from the year 1952, written by Jan van Rijckenborgh<note>.

«The golden Rosicrucians of the Universal Brotherhood wholeheartedly love all of humanity. The Brotherhood wants to fully serve all those who so desire, without exception. It does not distribute initiations and does not grant special privileges to excepted persons. It is for all and it stands in perfect objectivity, free from all races and nationalities, free from political, social and economic insights and turbulence, because in its service to humanity, the Brotherhood has not the slightest interest in this ordinary dialectical world order. The Brotherhood devotes itself to the original fatherland of the human race, the Immovable Kingdom, the Kingdom not of this world. The Brotherhood devotes itself -- and we say this emphatically and purposefully -- to the Kingdom of the Christ. [...]

The Kingdom of the Christ to which the Brotherhood of the Golden Rosycross devotes itself is a living reality, an actuality, a world order that is not to be found either in the material sphere or in the realms on yonder side of the veil of death. It is an order, which does not make itself known through human beings or human authority, but in the first place through powers. These powers are called by a multitude of names and we would like to acquaint you with one of these designations. To indicate these powers of the field of the Brotherhood, we often speak of electromagnetic radiations. We would like to draw your attention to these electromagnetic radiations in particular. We would like to focus the full light of your attention on them, because these electromagnetic radiations will support and confirm the modern *Fama Fraternitatis*. There is an electromagnetic radiation field that maintains life in our ordinary world. And there is an electromagnetic radiation field that is manifested from a universe different from the one we are familiar with. [...]

This now is the fact on which our modern *Fama Fraternitatis* is based. So we are not introducing a new idea, not new speculations, but we announce a new development of the world and humanity, on which we have to reflect. This does not concern an event that may occur in ten or twenty years, so that you might add the *Fama Fraternitatis* to the already existing series of prophecies of all kinds. No, this concerns a development that has already commenced and in which all of us are involved. [...] So our *Fama Fraternitatis* appears at the right moment, the moment at which it can be said: 'Come and see.' [...]

What is the Brotherhood? It is different from what you may imagine, or from what you may have been told. The Brotherhood is the unity of all the well-disposed, the community of the children of God, and all those who, with open rose hearts, are going to partake of the manifested new radiation field, and are taken up into the chain of the Brotherhood. The power of this bond is determined by ourselves, by our state of being, and there is no one who is able to prevent your being taken up into the Brotherhood.»

The path of C.R.C. described in the mystery story of *The alchemical wedding* is a path, a life process that has to take place in a human being. It is the alchemical transmutation leading to transfiguration. The significance of C.R.C. for our time is therefore: *Walking the path ourselves*. It is ascending the seven steps to the three temples that are standing on the mountain: spirit, soul and the new body; it is experiencing the seven days of creation of the new human being in ourselves. This is why C.R.C. is hidden in every human being. The tomb is hidden in our microcosm. C.R.C. must arise from this *inner* tomb. This is why Theophilus Schweighardt said: «Gehe in dich selbst.» (Descend into your self.) There the transfiguristic alchemy of C.R.C. must take place. As Paul said<note>: «For the whole of creation waits for the revealing, the resurrection, of the sons of God.» And where is the Son of God? The Son of God is lying in the heart. The pearl, the rose, the seed of Jesus, and hence: *Jesus mihi omnia* -- Jesus is everything to me. This is why the Brotherhood of the Golden Rosycross places C.R.C. in the actual present. The significance of our time is once again imitating his example.

<note> J van Rijckenborgh, *The Confession of the Brotherhood of the Rosycross*, p.xxiv. Rozekruis Pers, Haarlem, The Netherlands, 1989.

<note> J van Rijckenborgh, *The Call of the Brotherhood of the Rosycross*, p.xxxiv. Rozekruis Pers, Haarlem, The Netherlands, 1988.

<note> J van Rijckenborgh, *A New Call*, pp.8-12. Rozekruis Pers, Haarlem, The Netherlands, 1953.

<note> Romans 8:19.

***Johann Valentin Andreae,
phoenix of the Renaissance***

What does the life of a person who has been touched by, and realises, the Christian Rosycross impulse in his life, look like? Johann Valentin Andreae's biography shows that the external results of life, whether they are private or public, are only the material aspect in which the inner properties of a human being must be demonstrated and expressed.

Youth

In 1601, when Johann Valentin Andreae was 15 years old, his father Johann, the abbot of Königsbronn, died. His mother, Maria Moser, was left behind with six children. Her husband, who had lived from one day to the next, generous and wholly according to the Scriptures, left her without any means of existence. The family moved to Tübingen where a few good friends were living. Due to a small accident on the way, young Valentin incurred a handicap that crippled him for the rest of his life. However, the accident did not prevent him from passing his final exams two years later. He plunged into contemporary literature, to which he sacrificed most of his nights. Initially, he was especially interested in history, philosophy and linguistics. His yearning to make long journeys stimulated him to study languages. Later he became fascinated by sciences like mathematics, optics and astronomy. He also remembered that his father had had an alchemical laboratory in his vicarage.

Student of theology

The promising student prepared for pastoral work, which his father and his grandfather Jakob, a co-signatory of the *Formulae Concordiae* (1580) intended to unify the Lutheran church, had also fulfilled. His theological study in Tübingen took place under favourable conditions. He was supported by highly placed people from the Academy, which was a stronghold of Lutheran orthodoxy, as was the whole of the duchy of Württemberg. Tübingen University was permeated by the spirit of the Renaissance. Encouraged by Duke Friedrich of Württemberg, scholars of various disciplines gathered there: alchemists, therapists, astrologers and others. Among them, there were many rebellious people who aroused the displeasure of the prince, so that the latter appointed the devoted and authoritative Matthäus Enzlin, an able lawyer and professor of Roman law, as his personal adviser.

In 1607, two years after he had obtained his academic degree, Valentin saw his future threatened by a «black storm». In his *Vita ab ipso conscripta*, his autobiography, he relates in an imaginative way how, as if in a nightmare, a black cloud descends over the city, defiling him through the window. This cloud refers to a satiric pamphlet about the government, compiled by a few students. Matthäus Enzlin, as a representative of the local authorities, felt personally attacked. He filed a complaint to expose the 'horrible pamphlet'. This event had serious consequences for the young student Andreae,

who was involved in the scandal. On the advice of his patron, he set out on a journey in order to divert attention from himself.

Travelling

During his many journeys, which he called 'academic', he made many discoveries and many friends. He was particularly impressed by the organisation of the Calvinist evangelical communities. During a journey to France, Switzerland and Italy, he observed the corruption and decadence of the Roman Catholic Church. While travelling through major cities in Germany, he was allowed to visit the famous library of the Elector. In Bavaria, he witnessed serious clashes between Catholics and Protestants. In 1610, he concluded his studies with a doctoral thesis. His candidature as a functionary in the church, however, was vetoed by circles around the prince who had an important vote in the appointment of the clergy. Despite the support and respect he had in academic circles, the brilliant descendant of the Andreaes lost heart. «Slowly, but surely I began to turn away from theology and to consider another career,» he wrote in his autobiography. In order to earn his keep, he became the private teacher of two young noblemen. He wrote a book about education (*Theodosius*), which has never been published. Being interested in everything, he came into contact with clockmakers, goldsmiths and carpenters. He was very interested in new technology and the latest inventions: fountains, mines, ingenious mechanisms and maps of the world. Later, many of them were mentioned in *The Alchemical Wedding of C.R.C.* During another journey, he discovered the city of Damcar in Arabia Felix on one of Gerard Mercator's maps, which is mentioned in the *Fama Fraternitatis R.C.* He returned to France and Italy, and also travelled through Austria. While planning a trip to Holland in 1614, he was appointed dean of Vaihingen. He would never leave Germany again.

The thinkers, with whom Andreae maintained friendly relationships, were occupied with the «higher sciences» of their time. As scholars with a command of many languages, their discussions were of a universal nature. They were not only interested in the areas of the «new world», but they were also occupied with the «book of nature» and with the «unknown half of the world». Many Greek and Latin texts were studied privately and it was not exceptional that Hebrew, Chaldaean and Aramaic were taught at universities like the one in Tübingen. Porphyrius, Averroes, Al Ghazali, Geber (Djabir Ibn Hayyan) and Maimonides were names every seeker knew. The Phoenix was associated with the alchemical «great work».

Pansophia, cabala, naometrics, prophecy, Hermetism, astrology, mathematics... everything was available to produce standard works, symbolic illustrations, esoteric stories and hieroglyphs. The language of the time and the method of reasoning completely corresponded with the irresistible longing for social reforms, and the profound inner need for a spiritual renaissance. There was a profound interest in the spiritual treasures of antiquity. In the field of conceptualisation, all calcified forms were rejected; protests resounded. The human being was increasing in value as an individual in opposition to the social institutions.

Johann Valentin Andreae was fully aware of the spirit of his time. He taught courses using illustrations he had designed. He developed his knowledge and his writing skills, and with the help of good friends, the final drafts of the famous manifestoes of the Brotherhood of the Rosycross took shape. It is possible that these three manifestoes were published without Andreae's approval. As he was obliged to maintain his position in the church, he defended himself when he was accused of

heresy on the basis of these writings. In order to protect himself from suspicion, he declared that he had always mocked the «fable of the Rosicrucians». In his *Mythologia Christiana*, published in 1619, four years after the anonymous publication of the *Confessio* and the *Fama*, he stated: «In fact I was amazed and wondered how an error, as awesome and absurd as this one, succeeded in getting almost all fields of life behind it.»

Reformation and renaissance

Again and again, fear, hunger and death drove people to hold on to delusive expectations, to miracles and prophecies. To them, all of this was a spark of light in the darkness. This explains why public discussion at the time of the Swabian theologian was characterised by obscure, mystical language. There was an abundance of utopias, oracular sayings and prophecies that interpreted facts as omens. In the midst of all these phenomena, the three Rosicrucian manifestoes were unbelievably successful. Yet, they were only a few of the countless books and manuscripts, with which many intellectuals, stimulated by the atmosphere of the Renaissance, were occupied.

All of Andreae's works express, in the spirit of the time, an extensive Christian mythology, primarily stimulated by the longing for a total reformation of decadent society. Secondly, this was stimulated by the role science and knowledge were able to play in it. Finally, it was stimulated by an extensive prophecy that all of this would happen through «Divine counsel». But fundamental to his work is that he used all these means to stimulate his contemporaries to a truly Christian mode of life, to an inner reformation. Scholasticism, quacks, universities, commerce, administration of justice, astrology, politics -- his brilliant pen did not spare anything or anyone. Because, generally speaking, he did not shrink from giving offence by exposing injustice and deceit, he unleashed fierce reactions, mainly from supporters of the alliance between state and church, and mainly due to the notorious affair of the satiric pamphlet of 1607 and the confusion surrounding him after the publication of the manifestoes *Rosae Crucis* (of the Brotherhood of the Rosycross).

The author

Johann Valentin Andreae used his lively intelligence and his multifaceted training to carry out his task: to awaken human consciousness, to revivify the truth and reorganise society according to the standards of true Christianity. To this end, he used secret codes, paradoxes, riddles, symbols, allegories, apologias, comedies, numerology, etc. Sometimes he used the language of the «higher sciences» and the intellectuals, at other times he used images and allegories to lead his readers to pure longing for original values. As a master of unmasking deceit and illusions, he reported the damage that was caused by pseudo-science and by the exact sciences when they were used for wrong ends. His writing skills deserve perhaps the greatest attention, as he used them to transmit the essence of Christianity. In this context, many of his works formulate and express Christian values and the Christian mystery of the resurrection, by means of images and literary and philosophical forms of expression, stemming from myths, the cabala, alchemy and other «higher sciences». In this way, all symbols and riddles that appeal to curious and sincere seekers who are fond of Hermetism, lose their meaning and appear to be only the form in which to express a language that serves a sublime cause. In this sense, *The Alchemical Wedding of C.R.C.* is a hermetic manuscript that has been transformed into a source of Christian spirituality for all who are willing and able to be nourished by the unassailable power of the spirit and who want to be purified by this

power. On the other hand, this Herculean defender of true Christianity turned fervently and with psychological insight against the unstable, gullible, superstitious and calculating people who projected their dreams of perfection onto the Rosycross and who expected the magic spells of the Brotherhood R.C. to compensate for their shortcomings.

His task as substitute vicar in Vaihingen left him with a lot of spare time. He moved in intellectual-Christian circles. Perhaps it was there that the idea of the *Christianae Societatis Imago* originated, a work similar to *Reipublicae Christianopolitanae Descriptio*. Initially, he conceived the best of his ideas about an ideal society in his «secretissimorum amicorum». His close friends were mainly occupied with alchemy, pansophia, cabala, numerology, prophecy, etc. They possessed the texts of Hermes, Plato, Porphyrius, Paracelsus and Böhme. They thoroughly studied the contents of the *Civitas Solis* by Campanella, the teachings of John Dee and the *Amphitheatrum Sapienti Aeternae* by Khunrath. We may state that all of this had already been included and published in the three famous texts that are considered to be the manifestoes of the Brotherhood of the Rosycross. The lines of a spiritual relationship are certainly obvious.

The axioms of Besold, Andreae and other close friends are permeated with the ideal of a true Christian community, which means that, if the true *imitatio Christi* is to be realised in daily life, one should be *in* the world, but not *of* the world. And that the best way of accomplishing this is to remember that we are only the keepers of everything that is, and that this is something we can use to stand by our fellow human beings. A concrete application of this idea was the Färberstift, founded in Calw in 1621. The constitution of this charity focused particularly on spiritual care, Luther's teachings, the regular ministration of the sacraments, a mode of life according to the Christian requirements and changing an only nominally professed religion into an actively professed religion. This clear example of practising Christian love was to last for a long time: the foundation remained active until 1963!

Ravagings

During the first decade of the 17th century, the plague raged in various German states, Württemberg amongst them. Some regions became completely depopulated. Tübingen was not only hit by terrible thunderstorms and crop failures, but also by a flood. The theological faculty was forced to move to Calw. There were shortages and high prices everywhere. It was also the time of the persecution of heretics and witches. These persecutions were not only instigated by Catholics. Less than half a century before, at the time of Calvin, Michel Servet was burnt alive over a low fire. Also in Vaihingen, where Johann Valentin Andreae was a vicar, innocent women were tortured and burned at the stake. A «Witches chronicle» from 1616 testifies to a great massacre that took place in Tübingen. Johann Valentin Andreae very indignantly complained about these inhuman and unchristian practices. He greatly admired the Spanish theologian and humanist Juan Luis Vivès, who published a merciless critique of the witch hunts. Erasmus, another humanist, who did not hide his opinion, is also one of the authors to whom Johann Valentin was partial. To make matters worse, the duchy of Württemberg became involved in the terrible Thirty Years' War. In 1634, Calw was almost completely destroyed by the Bavarian, Swedish and Croatian imperial armies. Andreae knew that he was particularly vulnerable due to his fame as a Lutheran leader. Therefore, his house, together with the houses of the majority of the inhabitants of Calw, was totally destroyed by fire. His invaluable library, as well as countless valuable manuscripts and unpublished works, his musical instruments, his instruments for scientific research and a number of original paintings by

Dürer, Cranach and Holbein, were reduced to ashes. The population of the whole of Württemberg was reduced from 400,000 to 60,000.

Church superintendent

Shortly after this tragic period, Duke Eberhard tried to restore the situation in his duchy. He appointed a strong man as deputy-regent, Ferdinand Geitzkofler. He had total power, not only at a civilian level but also with respect to religious matters. Andreae was given the task of reorganising the Lutheran church in the duchy. Shocked by the blows the truth had to suffer again and again, he had a serious conflict with the authorities. Andreae was appointed superintendent and was transferred to Stuttgart. Uninhibited and with fierce indignation, his reports criticised the decline, the indifference and the ignorance of the church. During this period, Andreae was also the court vicar in Stuttgart. Between 1639 and 1650, he gave more than a thousand sermons. He enjoyed the protection of the Dukes of Brunswick, partly due to the deep bond of friendship he had had since 1613 with the nobleman Wilhelm von Wense. The two friends shared their ideas, their Christian views and ideals. These can also be found in the *Societas Christiana*, and with many other friends of Johann Valentin who were living on the basis of the ideal of an inner reformation of a Christian, before achieving a social reformation. Just as in the Färberstift, the point in the *Societas Christiana* is to combine the abstract and the concrete in a Christian mode of life. Johann Valentin's constant worry was how heaven and earth could be brought together.

Johann Valentin Andreae married the same year that he began his ecclesiastical career: in 1614. Agnes Elisabeth Grüninger, the daughter of a family famous for its Lutheran dignitaries, would bear him nine children. Some of them died at a very young age. An epileptic son of ten died during the destruction of Calw. Gottlieb, the youngest of the three sons, followed the theological tradition of the Andreae family and distinguished himself with his Christian poetry. During the Thirty Years' War, the behaviour of the vicar in Calw testified to great courage. His neighbourly love stimulated him to heroic diligence in his devotion to the unlucky war victims. When he left Calw to settle in Stuttgart, he felt as if he was deserting the ark entrusted to him. He never accepted his fate and misery as anything but a gift of God's mercy. It even seemed to increase his industriousness. The war turned the duchy into a disaster area. Fortunately, Andreae experienced great support from Duke August of Brunswick, not only to help the church of Württemberg arise from its ruins, but also to raise the moral state of the survivors. As councillor of the church council of Stuttgart he was in charge of the evangelisation and moral uplifting of the dispirited population. He also engaged in the struggle against moral looseness. He reopened Tübingen University, established schools, and restored church discipline. At the same time, he ensured that the civil authorities did not take control of church policy. *Theophilus*, his last work, was published in 1649. In it, he drew attention to the great importance of the pedagogical system and religious and moral training for the well-being of the state. Ultimately, the great church leader of Stuttgart succeeded in increasing the influence of the church in society. To this end, every true Christian should carry his Christianopolis within him as the abode of Christ. The church council of Stuttgart had every reason to call the tireless pastor of the Swabian lands the «Phoenix of the theologians». Although he was appointed superintendent general and abbot, Johann Valentin Andreae could not pronounce any other judgement concerning his path of life than what he had written in his autobiography: «My life did not run a regular course, but has developed via countless detours.» Then the moment arrived that his health strongly deteriorated. Gradually he became weaker and lost a great deal of his powers of hearing and sight. His last letter was addressed to the very devoted and respectful duke August of

Brunswick. Then this Christian Hercules, the Phoenix of the theologians, the precursor of the renaissance of true Christianity, passed from this world. He preceded the ark entrusted to him.

***Christianopolis: the golden thread
through the ages***

Was there really an order of the Rosycross at the beginning of the 17th century? We can read about it in the three Rosicrucian manifestoes, but people who reacted to the call of the manifestoes and sought the order did not receive any reply. And documents, which are supposed to have contained concrete proof of such an order, have never been found.

The riddle is solved if we distinguish between the spiritual nucleus of an order and its outward organisation. There was indeed no outward order, if we disregard Andreae's initial efforts to form the community «Societas Christiana». If such an organisation had been envisaged by the Brothers of the Rosycross, this plan would have been given up due to the raging Thirty Years' War and the somewhat bizarre reactions to the manifestoes. For what would an organisation, in which muddle-heads and people who would only use the Christian Rosycross principle for their own interests, have been able to achieve?

On the other hand, there was, and is, a spiritual community of all those who have been seized by the Christian Rosycross principle and have realised the «House Sancti Spiritus» in their lives. These members need not necessarily have called themselves Rosicrucians, nor maintained any relationships with the authors of the Rosicrucian manifestoes.

In the last part of the thirteenth century, twelve emissaries of the Brotherhood of the Rosycross, as representatives of the pre-Christian mysteries, and as precursors for the centuries ahead, formed a circle. Within this special circle of representatives of the Brotherhood in the physical world, a thirteenth brother appeared as the representative of the Christ hierarchy, whom we know by his mystery name, Christian Rosycross.

During the Middle Ages, all the manifested mysteries of the Persian magi, the prophecies of the Chaldaeans, the hermetic wisdom of the ancient Egyptians, the knowledge of the Greek initiates, the Indian gymnosophists and Chinese Taoists, as well as the mysteries of the early Christian Gnosis, were combined in the House Sancti Spiritus of the Brotherhood of the Rosycross, a spiritual building, about which the *Fama Fraternitatis R.C.* informs us: «Even if thousands were to see it from nearby, it will forever remain untouched, indestructible, invisible and totally hidden from the wicked world.»<note>

The above-mentioned special gathering during the thirteenth century was, in the next century, followed by alternating individual and collective appearances of the Brothers of the Rosycross. Their sublime knowledge and their practising of the ancient mysteries, the royal art of construction and transmutation were deeply etched into the consciousness of the part of humanity that was susceptible to the Christian mysteries, as divine insight into perfect relationships.

In the fifteenth century, during the Renaissance, humanity received another powerful impulse. It was the beginning of the restoration of the ancient temple of wisdom. The old ideals of Plato's Greek academy, as well as the hermetic tradition, saw the light of day again, but in a renewed

relationship with universal Christianity. For the first time, it became clearly visible what had been prepared by the circle of initiates in that special gathering of the thirteenth century.

It had been a preparation that initially occurred both within and outside the earth, in the highest ether spheres, and was linked with our field of life. Thereafter, however, the results of this preparation were manifested in the physical world as a true revival, a blast of the trumpet that called people to wake up. It was the aurora of the process of Europe becoming conscious.

In the fifteenth, sixteenth and seventeenth centuries, the time of Europe's spiritual blossoming, a number of sources of spiritual inspiration stepped to the fore. In this context, we may think of people like Marsilio Ficino, Giordano Bruno, Thomas Campanella, Thomas More, Francis Bacon and many others.

They described, among other things, Christianopolis, the Sun State, the isle of Utopia, the Christ citadel, and the new Atlantis, as sublime spiritual opportunities to turn prophecy into reality and to build a new Jerusalem with twelve city walls, with twelve gates through which the Christ might enter.

Great philosophers projected a new worldview, and they no longer placed the earth at its centre, but the sun. The concept of a heliocentric solar system developed. In addition, humanity became aware of the existence of a spirit-soul and of the necessity to awaken it in one's own microcosm. In this way, the centre was no longer the macrocosmic sun, it was the sublime spiritual sun, which emanated the liberating radiations for the microcosm. This spiritual sun was also recognised as the centre of the human microcosm.

The emphasis shifted from the earth to the sun as the centre and from the earthly personality to the spiritual sun of the microcosm as the centre.

The mystery of the transfiguration of the earthly personality into a personality filled with the spirit was discussed in various manuscripts for the first time. Thanks to the recently invented art of printing, this discovery was disseminated throughout all of Europe. These testimonies were not only expressed in new writings, but also in the arts, science and religion. They symbolically refer to another cosmic constellation, to a new heaven-earth, the new Jerusalem. It became ever clearer that they referred to a Kingdom «not of this world» (John 18:36).

Sixteenth century Europe suffered all kinds of birthing pangs. It was the time of Luther's reformation, but also the time of Paracelsus, who was well liked by the Rosicrucians, of the devout Jakob Böhme and of the, to many people unknown, quiet, spiritual Valentin Weigel. But it was particularly the time of the brothers of the classical Rosycross, who in the beginning of the seventeenth century discussed how the visible and yet hidden work of the Rosycross could be developed. This work is expressed in the *Fama Fraternitatis R.C.*, the *Confessio Fraternitatis R.C.* and *The Alchemical Wedding of Christian Rosycross*, the famous works by Johann Valentin Andreae and his brothers, among whom were Johannes Arndt, Christian Besold and Tobias Hess, to mention only a few. More clearly than ever before in the history of Europe, the House Sancti Spiritus, the classical threefold temple of wisdom, was standing in the world, with all the ensuing possibilities.

In this context, we would also like to refer to the young, self-conscious Holland that in seventeenth century Europe -- which was still partly within the sphere of influence of the church of Rome --

offered housing and protection to many great European philosophers, who were being persecuted elsewhere. We mention the profound Jan Amos Comenius, who corresponded with Johann Valentin Andreae and received from him the task of continuing to carry the torch of the light of the Christ hierarchy. We also think of Spinoza and of Johann Gichtel, who held a deep admiration for Jakob Böhme. And of influential people like Koenraad van Beuningen, mayor of Amsterdam and the merchant Willem van Beierland. They took care that the works of Jakob Böhme were printed and thus were preserved for posterity. Seventeenth century Amsterdam was a treasury of European wisdom where many philosophers, expelled from their own countries, found a refuge and safe haven for their writings.

Three hundred years after the founding of the Golden Fleece in Bruges in the Southern Netherlands, the basis for a further manifestation of the activity of the Brotherhood of the Rosycross was laid, during that very special time in seventeenth century Holland -- a century during which spiritual tolerance was a rarity elsewhere. It was the same period during which acts of war plunged Germany into blood and tears, while in France the beloved Henry IV, king of France and Aragon, and descendant of the illustrious house of the counts of Foix, was murdered. This «bon roi Henri» ordered the cave of the Lombrives, in the valley of the Ariège, to be opened and the remains of the Cathar brothers and sisters, lying in circles of twelve, to be transferred to a grave in nearby Tarascon.

The ideal of the brothers of the Rosycross gained a firm foothold in the Low Countries by the sea, which maintained close relationships with the whole, known world. Their strategic position, freedom of religion and great tolerance of dissidents became household words in the world. And the country itself became a safe haven for the sources inspiring the process of spiritual consciousness in Europe.

It is not surprising that *The Call of the Brotherhood of the Rosycross*, the *Fama Fraternalitatis R.C.*, was not only published in German, but also, almost simultaneously, in Dutch. This call, which resounded at the beginning of the seventeenth century, struck a sympathetic chord and influenced spiritual life in Europe throughout the eighteenth and nineteenth centuries. In this way, the aspects of divine alchemy, the wisdom of the Christian cabala and the sublime aspects of gnostic magic were linked with humanity in a process of transmutation.

Many people became increasingly aware that human life on earth was not their final destiny, but that there was another, much more sublime, purpose of life. Under the influence of the impulses of the manifesting brotherhood, human beings discovered that their centre was the spiritual sun Vulcan, and that their soul sacrifice on the altar of service to humanity brought about a new spirit-soul constellation in which the old personality can serve on this earth, a service which is sometimes called «the training school of eternity».

In this, atmospherically and spiritually, richly blessed part of Europe, the brothers of the Rosycross worked in hallowed silence in the field of manifestation that offers, in our twenty-first century, a place for the work of Christian Rosycross and his brothers, a work that is now visible to the whole world and humanity.

Christian Rosycross is the prototype of the transfigurist. In this context, all who follow in his footsteps form a brotherhood. All who belong to it have, through an age-long, uninterrupted

preparatory work, enabled the creation of the classical pyramid, the sevenfold spiritual cosmos, the true Christianopolis.

The current development of the activities of the Spiritual School of the Golden Rosycross clearly demonstrates both the systematic nature of this work, and the powerful impulse emanating from the work of Jan van Rijckenborgh and Catharose de Petri. This work has a direct link with the spiritual field of our Father-Brother Christian Rosycross. This is why we also see the work of the current Spiritual School as the construction of a spiritual pyramid, which fully corresponds to the work accomplished during past centuries. Again and again, a new harvest field will be formed, built from below upward, but inspired and erected with the help and the power of all the preceding manifestations of the Universal Brotherhood, to which all transfiguristic brotherhoods belong.

In this way, the realisation of the classical ideal of the brothers of the Rosycross of the beginning of the seventeenth century is as Christianopolis, the spiritual cosmos with the Christ as its centre, in our days fully active in the sevenfold work of the Spiritual School of the Golden Rosycross, the Lectorium Rosicrucianum.

<note> J van Rijckenborgh, *The Call of the Brotherhood of the Rosycross*, pp.xli-xlii. Rozekruis Pers, Haarlem, The Netherlands, 1988.

The sixfold agreement of the brothers of the Rosycross

The «House Sancti Spiritus» has a structure; this structure consists of the principles upon which it has been built and according to which it works. The classical Rosicrucians described this structure in six axioms in the «Call of the Brotherhood of the Rosycross».

The *Fama Fraternitatis*, the Call of the Brotherhood of the Rosycross, relates how the eight Brothers in the House Sancti Spiritus entered into a sixfold agreement. In these six axioms, they laid down the entire content and organisation of their work in the world. The spiritual significance of these articles is irrefutable, and at the same time, these articles form the clear guidelines for the daily mode of life of every true light bearer.

Their agreement ran as follows:

Firstly: None of them would practice any other profession than healing the sick, and that, free of cost.

Secondly: None of them would be obliged on account of the Brotherhood to wear any distinct robe, but would follow the customs of the country.

Thirdly: Every year on the day C. each Brother would appear at the House Sancti Spiritus, or report the reason for his absence.

Fourthly: Every Brother would seek a worthy person to succeed him in due time.

Fifthly: The word R.C. would be their seal, their watchword and their distinguishing feature.

Sixthly: The Brotherhood would remain secret for a hundred years.

End of quote from the text in the «Call of the Brotherhood of the Rosycross»<note>.

The sixfold agreement of the Brothers of the Rosycross is based on a fundamental spiritual law. Any true Brotherhood possesses and knows this fundamental law. This law has been manifested ever since humanity left the original spiritual path; in other words, since the fall from the spiritual world in which it had previously lived. The human being has left these spiritual worlds. This is a fact referred to by all creation stories. It was the dramatic moment at which humanity entered temporality. We should accept the statement that «God does not forsake the works of His hands» as an irrefutable fact, because the Brotherhood has always accompanied humanity in order to show it the way back. This refers to the fundamental law of the Brotherhood, to the spiritual law underlying the work of all who devote themselves to humanity from the House Sancti Spiritus. The central aim is to save what has been lost. The House Sancti Spiritus, the house of the Holy Spirit, is a building that serves humanity as a link between the nature of death and the original fields of life. It is an intermediate plane from which the work of liberation is carried out. This is the reason why we can read in the «Call of the Brotherhood of the Rosycross» that the brothers periodically appear in the House Sancti Spiritus.

A light bearer is sometimes called a «great man». In many religious traditions, this «great man» is praised. His signature is often described as omnipresent: he is a human being with all the possibilities for growth and becoming conscious as to the Spirit. In the Spiritual School of the Golden Rosycross, this «great man» is sometimes called the twice-born one. What is great is born

from what is small; the germ of the soul is the seed-atom in the heart. The pupil of the School concentrates on this reality daily, and tries to re-establish this second birthright. He recognises the seed of the Other One within himself, the seed from which the «great» man has to be generated. The signature of this new human being can never be fully described. We say: the «great man» is accessible and hence he is gentle and tolerant. He is invisible, so that he can work and be present anywhere. He is unknowable and hence he can bear any name. He is simple and hence cheerful, uncomplicated and not conceited. He is humble, because he knows the origin within himself. But there is more. Who he is and what he does, is described in the six articles of the Brothers of the Rosycross. In them, their signature and their agreement can be found.

The «great» man

The sixfold agreement leads to the signature of the «great» man. Whoever wants to acquire it will, like the Brothers of the Rosycross, return to simplicity, unity and openness. There will be no complacency, no rigidity, no narrow-mindedness, but only presence through the soul, with full attention. The pupil is a person who can be everywhere, but need not be anywhere.

In various ways, the articles reach the same conclusion, namely, that all work should be done from the House of the Holy Spirit. A «great» man will see and recognise the diversity of roads that lead to the one goal. In the diversity he sees the origin, which he and his Brothers enter and leave and to which they always return or which they notify of their absence.

The healing method of the Rosicrucians

«None of them would practise any other profession than healing the sick, and that, free of cost.»

When a bonafide Rosicrucian goes out into the world to perform his liberating task, he does so because he feels in every fibre of his being that the world is a prison in which his fellow creatures are held captive by means of cunning, treason and deceit. When he reaches the stage on the path of life that he understands this, he has no choice but to engage in battle with the powers of hell. This person knows what is holding him and his fellow creatures captive.

When the nucleus principle of the immortal soul has crossed the line between mortal and immortal life and a human being no longer tries to serve two masters, but his inner immortal being is increasingly nourished with Light -- pre-eminently the food for the soul -- then the ordinary field of everyday life has lost its intrusive and limiting power. Then there is, in principle, no longer a channel into which the flows of evil can be poured out. The actual situation is this: a human being pines and wastes away in darkness, because the Light can no longer reach him in the dark cocoon of his personality. The daily struggle for a better life has hardened his heart and rendered it inaccessible. Deprived of the nourishing, healing light of the physical sun, plants, animals and human beings die, yes, all of nature in its biological form dies. Similarly, the purifying, nourishing, healing Light, the seed of eternity, sent down to humanity by God, dies. In darkness, we can still keep going for a little while with artificial light, but the eternal soul cannot live by artificial «light», no matter how much science and religion would like to make us believe this. It takes a very, very long time before a human being can begin to turn the acquired insight into the act of renewal, and purposefully choose the path to immortal life.

In this context, we would like to state very clearly that the wickedness of this world is organised delusion, based on castles in the air, which have been shaped into monstrous electromagnetic powerfields, strengthened by many ages of thoughts and rituals. These powerfields control the fate of imprisoned humanity. They are without light and hence powerless in a renewing sense. They exist out of and on their victims and lead them astray to ensure their own survival.

Healing our own system

A few centuries ago, the brothers of the Rosycross realised that there was no point in fighting human misery and ignorance if the rapidly changing influences of these electromagnetic powerfields, based on self-maintenance, dogmatic systems, ideologies, mass psychosis etc, were not seen, recognised and neutralised. An inner struggle is required to prevent such powers from continuing, from entering our own system, a struggle to sanctify, heal and cure the wounded microcosmic system. When this phase of healing and curing of our own system has been attained, a human being will be able to help his fellow creatures, because he himself has become immune to the degenerative violence of the powers of hell.

«Healing the sick, free of cost» means that the Rosicrucian does not want to be paid for his help with anything belonging to this world, because he knows that his reward, in the form of nourishment for the soul -- the Divine Light flowing to him -- is guaranteed. He does not, therefore, use a method of healing with various kinds of ointments and preparations, but directly addresses the root of human misery.

Does this mean that he passes by the door of the sufferers? Certainly not! He will do his best to help his fellow sufferers in all respects. But the work of healing in an absolute sense remains a matter of the liberated soul, which receives its guidance unconditionally from the divine spirit and hence can assume its task in the divine Plan in the most efficient way possible.

Healing, as it is meant in this Rosicrucian manifesto, is the healing of the fundamental human illness of the fall and all its consequences. Healing in a gnostic sense is a process in which the original link with the Kingdom of God is restored. And this can only take place on the basis of the Gnosis. The Gnosis is an active power, the released Light of God. It is not a written word, but a living, experienced, original knowledge. We can only speak of true Gnosis, when a human being has cleared the way and has provided a good berth for this pure, original divine power. Then the power of the Gnosis is released and -- free of cost -- put at the disposal of all suffering creatures, which are in danger of perishing in their misery.

Healing in this sense is «making whole, restoring» that which was lost and is unable to express itself due to its own weakness. For this reason, the Brotherhood of the Golden Rosycross and its servants descend into the misery of our world in order to heal it, to break this troubled creation with its distorted creatures, away from its ruin.

The true Rosicrucians dedicate themselves to save as many souls as possible from this ruin in order to heal that which can tolerate healing. And they do this free of cost, just as Christ sacrificed himself freely for all who have fallen.

The garment of the pupil on the path

«None of them would be obliged on account of the Brotherhood to wear any distinct robe, but would follow the customs of the country.»

A Brother of the Rosycross voluntarily wears the garment of the country where he works. He himself is liberated from any garment. He can sojourn in any country because he is homeless.

«I know nothing, I can do nothing, I rejoice at nothing, I learn nothing and I seek nothing, I desire nothing, either from heaven or from the world: only the living word that has become flesh, Jesus Christ, the crucified one.» He is twice born and this makes him literally free from birth and death. This is the very reason that he can don the garment of the country where he works, because he does not identify with a particular garment and he is not attached to it.

We may interpret this «garment of the country» as consisting of all customs, laws and the language of a country. Then the Rosicrucian brother who works in this country, abides by its laws and customs. He knows that they are the conditions under which the people of this country live in the earthly world. And because he abides by these conditions, there is a bridge between him and the inhabitants of the country at the level of perishable things. Across this bridge, he can meet them outwardly and he is accepted by them. Across this bridge, he can inform them about the world of imperishable things.

Because the Rosicrucian brother also knows that the garment of any country is relative, he will not call up conflicts if, once in a while, customs or laws are contradictory. He can accept the customs, language and essence of his neighbour. He need not defend his own garment. In this sense, the «garment of any country» can also be understood as the characteristic trait and idiosyncrasy of each group and every human being the Rosicrucian brother deals with. Every human being has a certain character and a certain fate; he has gathered certain life experiences. The Rosicrucian brother also has a certain character and a certain fate; he has also gathered certain experiences. But fundamentally, he is free from this «garment» of the earthly human being. He is not attached to it; he need not defend it; he is not determined by it. He lives a life without death, not a transient life. This is why he is, in principle, able to understand the «garment» of any other human being and all people as they are. He can meet each human being at his own level. In this context, Paul says: *«To the Jews I became as a Jew... To the weak I became weak... I have become all things to all men...»* (1 Cor.9:20,22) At all times, he can tie in with the experiences of other people and does not want to force his own experiences on them. In this way, he creates the bridge for the encounter, and thus the new, living word, which has taken shape in him, can also meet what is new in the other one. In this way, the earthly garment of both of them becomes insignificant: everything perishable is silenced, and the imperishable becomes conscious in those who meet each other and unites them at a new level.

These are not tactics. They would be tactics, if the Rosicrucian brother were attached to his own garment and thus determined by it. Then he would temporarily suppress his own images and feelings and «attune» himself to the other one. But in this way, nothing new could flow between them. What is new would be obstructed by these tactics and the other one would perceive this irrationality.

No, an encounter between the imperishable in one and the imperishable in the other is accomplished when the Rosicrucian brother has truly dissolved his attachment to his own character and fate in the process of self-surrender, so that what is perishable is silenced. Only then, can the other one truly recognise who he is and accept who he is. In short, the divine love, which bears everything, never takes revenge and understands everything, has been released in him. Then this love, which has nothing in common with intentional goodness, can reach the imperishable element in the other one, right through this other one's garment.

Unity in God

«Every year on the day C, each Brother would appear at the House Sancti Spiritus, or report the reason for his absence.»

This stipulation from the sixfold agreement, a work schedule for the brothers of the Rosycross, leads us to the core of Rosicrucian pupilship, namely his daily mode of life. On the day C -- that is the Dies Crucis, the Day of the Cross, the Day of Christ, every day God gives -- the Brother appears in the House Sancti Spiritus. This House is not only his point of departure, he also maintains it by means of his thoughts and his love power. It is a living body of spiritual development, very closely related to, and originating from, the chain of universal gnostic Brotherhoods. The behaviour of the pupil in the world can be entirely explained from his association with this living body, this House Sancti Spiritus. His behaviour in society, and with regard to the existing religious and political powers, is not determined by the question of which position «he» has to take, but from the viewpoint of the place he can occupy in a natural way, and the way in which he is allowed to contribute to the spiritual development of humanity. Every day he appears in the House Sancti Spiritus; he is linked with and focused on the Christ hierarchy. He derives his power from it, and drawing from this power, he can stand in the world as a Brother of the Rosycross. Due to his association -- initially hesitating, but gradually stronger, to the extent that his pupilship progresses -- with this subtle stronghold of energy, light and power, the pupil experiences a process of becoming conscious, and day by day, the influence of the House becomes more effective and more active. The Fama Fraternitatis says: «After a hundred and twenty years I shall open.» Only when the pupil has matured to it by living through all aspects of life, can the House Sancti Spiritus be revealed in him. The classical temple of initiation, the castle that is discussed in the Alchemical Wedding of Christian Rosycross, is an ancient image, but in the form of the living body of the Spiritual School of the Golden Rosycross, it is a very young and sparkling version in our time. Participating consciously in this living body, in joy and self-surrender, implies that the pupil stands in the world as much as possible, without being of this world. The world, whatever our place in it, is the place where we make visible for our fellow creatures that which invisibly moves creation. Being a «brother» of all our fellow human beings, with whom we are linked due to our nature birth, shows the purpose with which we have to serve, on the basis of the sixfold agreement. The pupil of the Spiritual School is not a chosen one in the sense that he may forsake this world because of his «high» duties. Nor does he put this world on a pedestal by justifying the enormously sharp contrasts in the light of the gnostic Sun. On the contrary! By virtue of his conscious association with the structure of force lines in the field of life of the Brotherhood, he is standing right in this world and among the people. Through him, as a mediator, the Light is manifested. The Light becomes recognisable and can be known through the darkness.

In a practical sense, the pupil should take into account that he may initially evoke some aversion in his fellow human beings, caused by the element of the unfolding rose in his heart, which is unknown to them. The source of all life, the new gnostic astral field from which he draws, and with which he feels linked, through the activity of the rose, brings unrest and uncertainty to the surface of the ordinary social life of his fellow sufferers. They cannot explain his behaviour in any way, and hence the pupil is usually approached with outright rejection or with due caution. It is therefore of the greatest importance that the pupil of the Spiritual School takes his exceptional position into account, particularly in his everyday life. Are special achievements required of him in this respect? Should he be on the alert for (alleged) attacks from outside? Should he adopt a special attitude? Not at all. As a participant in the living body, linked with the treasures stored in the classical temples of initiation of all ages, he tries to understand what is required of him, every day and every hour. From the outset of his pupilship, he has accepted the image, the idea of a human being as a microcosm -- the original manifestation. He has recognised and wholeheartedly accepted the consequences of making this image of man his own and, by virtue of his pupilship, he is on his way there. The sincerity, the honesty of realising this one truth in himself in the power of Christ, cannot and should not be disguised. He sets out in full faith of being successful. He acts intelligently. He neither seeks nor evokes opposition, which would only hamper his own path. Nor does he hide his points of departure from his environment, but he plunges into the reality of the sixfold agreement, which he neither follows nor imitates, but which he lives, because he has come to know it inwardly as a burning truth.

The «reason for his absence»

Many times the pupil will fail in his task, considering the process of purification he has to go through as a damaged entity. Many times the world around him will secretly laugh at him: he, the idealist, who wants to take a fictitious reality by storm, fails hopelessly.

Then it may happen that despondency, uncertainty or doubt strike him during the unleashed struggle: all these factors cut him off from experiencing the gnostic astral field. This is the reason that he cannot «appear in the House Sancti Spiritus». How does he, however, still ensure the help of the Brotherhood of Life and the House Sancti Spiritus in these circumstances? By «reporting the reason for his absence». In other words, he makes himself aware of the causes of his doubts and his despondency and puts them before the «inner tribunal», before the inner House Sancti Spiritus. He surrenders all his doubts to the Brotherhood of Life. In this way, he appeals to the magical activity of the divine impulse. If he truly lets go of his doubts and despondency, he will be helped. He will again return to the unity with God.

Despite all human weakness of the moment, he knows himself to be linked with the community of immortal souls. And in this community, in which no separation exists, the inner law applies that all are equal in the Gnosis: all for one and one for all. Every pupil, who knows himself to be linked with this field of immortal souls will be enriched by this experience of unity. He undergoes this blessing in humility. In spite of himself, a mighty process is going on in him, which also bestows on him the strength to truly, and with inner conviction, observe the sixfold agreement on the basis of the already started process of believing, understanding and serving.

The imitation of the Brothers of the Rosycross

«Every Brother would seek a worthy person to succeed him in due time.»

The point of this fourth clause does not refer to the succession of a person in a direct sense. The point is the continuation and passing on of a spiritual work, or rather: a spiritual force. Whoever studies the manifestoes of the classical Rosycross with some knowledge, will discover that a key is required to gain access to the mystery language of these manuscripts. They are meant for the true seeker of the hidden spiritual treasure of the Rosicrucians.

The seeker who reacts to the Fama and wants to respond to the Call, is led to the forecourt of the House Sancti Spiritus by the spiritual power of the Brotherhood of the Rosycross. What did the classical Rosicrucians propagate in their time? They confronted the world with the requirement and the need of a total inner spiritual revolution, the absolute renewal of the human being who had become bogged down and entangled in spiritual crystallisations. It was a reveille, an impulse that continually resounds and is spread through all times and all ages. This spiritual reveille is not in the first place a written manifesto, but primarily a radiation and a vibration, like a spiritual trumpet or a spiritual Call, which resounds powerfully in the world. This vibration seeks the human heart in which the longing for the true goal of life and the original abode is slumbering. The spiritual Call draws particular attention to this original abode. And at the same time, all the human doings in the physical life of this world, are exposed as being of a deviant nature order from which the divine intention has disappeared, and in which it can no longer exist.

As hard as it may sound: the Rosicrucian points out to the seeker that he lives in a nature of death and is kept prisoner in the pit of mortification. For all who have not yet discovered or fathomed this as a deep inner knowledge, this statement is a blatant attack on the basis of alleged «human» existence. Whoever experiences this in such a way, has not yet discovered for himself that a significant part of life should not be called human. If he perhaps cherishes a certain ideal with regard to human beings and the way in which they should live, we cannot but conclude that, whatever the ideal may look like, it is far removed from reality.

Without the spiritual power of the original abode, such a work of the Brothers of the Rosycross is not possible. It contains the link with all who have, through the ages, worked for humanity in a liberating sense. In order to continue this work, every Brother and Sister of the Brotherhood looks for a worthy person to succeed him or her in due time. It is a misunderstanding to assume that a successor should always be a duplicate of the founder or predecessor. Then it is assumed that the successor fully possesses the same faculties and knowledge, and hence is a worthy replacement who will continue the work in exactly the same way. Then a substitute is envisaged, and this would be the limited approach usually applied in this world.

The Flame of the Spirit

When the matter of a successor crops up in the work of the Brotherhood of the Rosycross, this refers to taking over and carrying on the Flame of the Spirit. It is a matter of keeping the spiritual Call, the forecourt and the gate to the spiritual House alive and open. In the case of one of the greatest emissaries of the Brotherhood who appeared among humanity, Jesus the Christ, the point is primarily the imitation. «Follow me,» Jesus said to his pupils. «Leave what you possess and follow me, and you will do greater things than these.» (This is a combination of some statements, which all

amount to the same thing). The point is not primarily what the Brother was, is and does during his manifestation. The point is the example he gives, the path he manifests and exemplifies; the example that has touched the seeker's heart and immediately stimulates him to imitation. This imitation calls up spiritual power-streams that will lead the seeker further on his path. «Every Brother would seek a worthy person,» the agreement stated. This is the task: to find and call those who have the right signature to walk the spiritual path of transfiguration, and who are therefore worthy to be confronted with it. They are the human beings who can find and recognise the manifestations of the Rosycross in their heart, in their innermost being. These seekers can always be found. Sometimes there are only a few who unite. At other times it is a large group. But there are always emissaries of the House Sancti Spiritus among humanity, under many names and always in the garment of the country and the time. Humanity is never left to its own devices in this respect. Even if it is not possible to work publicly, this work continues. However, in our time we may openly refer to the work of the Brotherhood. Although the House Sancti Spiritus remains hidden to the profane eye, its outlines can be perceived by the seeker for the true spiritual good in the present. In our time, there are people who imitate the great example and are worthy of standing in the continuous flow of this spiritual good and to work from it. The prophecy of the classical Rosicrucians that the time would soon come that everything should be revealed and a great influx of power from the spiritual House would take place, has been fulfilled and fully realised in our days. But it remains an undeniable fact that the potential possibilities must have been awakened in human beings in order for them to be able to understand the signs of the times and the spiritual Call. More than ever, the following words apply to the seeker and to all who have already set out on the path: «When the pupil is ready, the Master is there.»

The seal of the victory of the light

«The word R.C. would be their seal, their watchword and their distinguishing feature.»

A document, tangible evidence of a decision or an act of the will, was drafted, written, signed and finally provided with a seal. Affixing this seal endows it with its outward force of law. The seal is the ratification of the content.

We must keep this image in mind when reading the fifth clause of the agreement between the Brothers, described in the Fama Fraternitatis. We come across an analogous image of the use of a seal in Revelation 7:3, which refers to «the servants of God, who will be sealed upon their foreheads».

The fact that the Brothers use the image of the seal, proves that they were aware of being servants, servants of God, contributing their share to the realisation of the Divine plan for the world and humanity. They had acquired this state of total service in the same way in which an ordinary piece of parchment, after having been written on, obtains the state of an authorised document by having a seal. They had diligently prepared their hearts; they had written «the letter in their hearts» -- on «tablets of human hearts», as Paul says. They had walked the path of the Rosycross in self-sacrificing service of love, and when the flame of the new consciousness illuminated the space behind the frontal bone, this signified their being sealed. They had attached the Rose to the Cross. The word Rosycross, R.C., had become a seal to them.

Let us not make the error of thinking that these Brothers imagined themselves to be exalted far above every other entity. The path of transfiguration can only be walked in a struggle from below upward, as pupils of spiritual schools have demonstrated through the ages. All who go the path in complete self-surrender are in turn called Brother or Sister. Just think of Revelation 19:10, in which John fell down at the feet of the angel to worship him. But he said to John: «You must not do that! I am a fellow servant with you and your brethren.»

When someone gains the victory by accomplishing the endura, he shows the Sign of the Son of Man; he is a Brother, a Sister. He or she has the Word R.C. as a seal at his disposal.

The word R.C. as a watchword

A watchword is a password. He who knows and speaks it, cannot be refused access. To what would the Brothers mentioned in the Fama like to have access? To the House Sancti Spiritus! To the new kingdom, the field of life of the unity of the soul. Out of the abundance of the heart, the mouth speaks: the Brothers could not do otherwise but speak «the word R.C.», which lived in their hearts. They were filled with it and all their thinking, speaking and acting was dominated by this sign. We can refer to Isaiah 62:6, which speaks about «watchmen set on the walls of the New Jerusalem, who shall not be silent all the day and all the night.» This does not refer to a torrent of words, but to an uninterrupted active life directed toward the Gnosis. The «speaking» refers to the whole being expressing itself. Thus, to the Brothers, the word R.C. is also the watchword by which they recognise each other, just as every Brother or Sister who presents himself as a fellow servant, is welcomed with great joy and gratitude.

The word R.C. as distinguishing feature

Whoever has shaken off the deception of the senses; whoever has made himself worthy of the seal by consistently going the path of the Rosycross; whoever has transferred the control of his system to his microcosmic companion; whoever has been allowed to enter the kingdom of the soul, knows only one goal as the essence of life: the fulfilment of the divine plan. This means to be so totally filled with it that nothing will be able to permanently divert his attention from it. We might say that it is a state of being of which the word R.C. has become the distinguishing feature.

The silence of the secret, the secret of the silence

«The Brotherhood would remain secret for a hundred years.»

It is a secret! It is a well-kept secret that all people, nations and cultures carry with them. It lies hidden in the hearts of those who know, but also in the heart of every microcosmic manifestation. It lies hidden in the heart of the world. The secret is expressed in symbolic tales and mystery legends, in fairy tales and folklore. No one with a consciousness as limited as that of the superficial human being, can understand it.

Whenever stories mention the Grail, a sword, a dove or a pentagram, they point to the secret. Sleeping Beauty could sleep in secret for a hundred years, the fairy tale relates. Why? Who can

understand it? Both the pre-Christian mysteries and true Christianity conceal the secret. Through the ages it has been sought and found, but also denied, misunderstood and rejected. It is a secret that cannot be betrayed. It is the secret of the inner world, which can only be understood inwardly. Every day we live in and experience the external world. The ingredients are life and death, day and night, power and impotence. There are a few certainties and many uncertainties, but they also alternate and change into their opposites. The distinguishing feature of this world is time. Yet, there is another reality that is concealed from us. We probably have an inkling of it; we seek it and sometimes we think we catch a glimpse of it. It is the inner world of the everlasting secret we are looking for.

Other values

The seekers of this secret have assembled in the Spiritual School of the Golden Rosycross. They are reflecting on this other world, because they have been put on the trail of this secret. An important discovery they have made is that the inner world is not attuned to the outside world. Everything the outside world values highly, proves to be of no value at all in the inner world. Is there a wide chasm that cannot be bridged? No, we should rather say that both worlds are at right angles to each other. The inner world is of a totally different nature. Both worlds intersect as vertical and horizontal streams of power. There is, therefore, a point of contact. In our daily lives, we follow the horizontal stream of temporality, limitation and the cycle of a life separated from God. The inner world is that of the truly divine life, but we do not recognise its point of contact with our outside world. To us, it remains a secret. In all of life, a divine nucleus lies hidden, but it is denied, trampled on and not perceived by the outside world. The true seeker of the inner reality of divine values will ultimately discover this nucleus and attune his life to it. It is this very nucleus that links him with the vertical stream of light of the inner world. This is where the point of contact with the inner God, with the value not-of-this-world, lies. When times are full, when a hundred years have passed, the seeker encounters the secret. This profound mystery also lies hidden in Christianity, so that the people of these centuries would be able to find it. The imitation of Christ is nothing but putting life fully at the service of the inner world, with the aim of liberating the divine nucleus in our own being. Every human being possesses this principle, this soul which, once developed from caterpillar to butterfly, can come into contact with the Spirit of the inner world. Christ stands for the vertical Light that has opened and cleared this path for every human being who is manifested in a microcosm. Every man and every woman can walk this path to inner priesthood and enact the self-initiation in the mysteries.

How should we interpret this and what are the conditions to achieve this self-initiation? The universal teachings tell us that we are beings of two worlds. The human being, born and grown from the substance of this world, bears a microcosm, a manifestation originally belonging to another, divine world. The divine nucleus of this microcosm is the basic instrument with which the liberation from the outer world can be accomplished. Thus, a nucleus of new ensoulment, of a new soul, lies in the microcosmic system. However, a luciferic force keeps this system imprisoned in the cycle of life separated from God. One day, Lucifer, the fallen light-bearer, found himself in a world of good and evil and the principle of eternity in the microcosm became the slave of these opposites. The universal teachings, however, also state that the divine Light itself, as the Son of the Father, descended into the kingdom of darkness to seek and gather the original light nuclei, the microcosms. This stream of Light contains Knowledge, Gnosis, in which the science of the return

lies hidden as a secret. The Light of the Son is at the same time the Light that opens the path of return and offers itself as a consolation and healing for the forgotten soul.

The fallen microcosms are therefore not doomed forever. Their return is awaited. To this end, the outside world is a training school, a place for gaining experience, in which human beings must find the path to the inner world. When Christ offered himself in a guiding, comforting, healing and fulfilling way, we should not consider this to be an external event. We should rather speak of professing Christ spiritually, whereby the human being walks an inner path as a disciple, as John. Hence, Christ was, or is, not an earthly physical human being, but the representation of an etheric light impulse from the original Kingdom of God, an inexhaustible source of Love.

The fivefold path

A fivefold path of realisation is in store for the seeker who is beginning to sense or experience something of this original power of love. On the basis of his perception of the secret, he will experience an intense longing to fathom it more deeply. But first, he must gain insight into his situation and the path he will subsequently have to go: Insight into the principle of the two worlds and the place of the microcosm in it. He will also need insight into the function of the soul nucleus and the attitude he as a personality will adopt towards it. From this ensues, secondly, that he will be able to follow his longing and begin to seek for the fulfilment of this longing, i.e. the awakening of the new soul, on the path of insight. On this basis, the human being can proceed to the necessary renewal in his life: the surrender of the outer human being to the inner human being, the outside world to the inner world. This third point is fundamental. In initiation schools, this is called «the endura». Through the self-surrender of the old, existing personality, the new soul is given an opportunity to grow. In view of the fundamental importance the Rosicrucians attach to this endura, we would like to go more deeply into this.

The endura is the necessary extinction of the outer human being; it is a dying out of the temporary manifestation and the growth and maturation of the inner soul human being. Self-denial is the key word for this. It is the sacrifice of our own self, our personality. The personality is standing between the microcosmic soul and the Light of the divine Love touching it. It is the human being who says: «I am» and lives and acts accordingly. He controls the outer world and in this way blocks the inner world. This personality must decline; it must surrender. The urge to rule and dominate must withdraw from all its fibres to make room for the soul ether of the Light. For the egocentric person of the outer world, this is a huge task that cannot be accomplished if he does not really want to, and does not put this inner desire in the centre. After all, it conflicts with his self-maintaining nature. And yet, we should let go of the powers of this world, of good and evil. All ties with the outer world should be cut as if with a sharp two-edged sword. All ties, as well as all turmoil, outward circumstances, power and prestige, possessions, ambition and blood ties become absolutely insignificant in the light of the growth of the new soul. They are given up and dissolved, and replaced by a great inner silence.

The silence

A secret remains a secret as long as it is not spoken about. In the same way, the secret of the inner world will only remain itself in the silence. The seeker who wants to approach it, will have to

realise and maintain a constant and imperturbable silence around the nucleus of the secret or the soul of the other one in the microcosm. The soul only grows in the inner silence. To the eye of the outside world, the soul will «sleep» for a hundred years and then be awakened by the kiss of the Spirit. In the meantime, there is, however, no question of idleness or inactivity or intoxication, on the contrary: the growth of the new soul is a process that can take place more successfully in generated silence.

In the outside world, the human being is always surrounded by sound. In western culture, there is never outward silence, because there is always the sound of aeroplanes, motorcars, music, even in the deepest night. In the wide expanse of nature of any region, even when no «culture» has touched it, outer life produces its own sounds. This also applies to the microcosm, which carries the personality. There is always sound, activity, vibration, that dominates or interferes with the deepest inner silence. The tones and sounds, the vibrations and noises differ; every human being has his own song and produces his own sound. The astral impulses of the outside world differ individually, but they produce the same effect, namely that they break and deny the silence of the soul. The true seeker will try to create a sphere of true silence around the nucleus of his soul. The I denies itself entrance to this place. The enduristic striving must be focused on fully respecting the sphere of silence for the sake of the Divine power of the inner world. The decline of the old self implies that the sounds, the vibrations and the tones of the self-maintaining personality are silenced. The Rosicrucian pupil «withdraws from dialectical agitation», it is sometimes said. This means that he no longer sings the song of the world of good and evil, but, in «not doing», listens to the silence of the inner world.

The process of inner growth in the silence of non-being must fully mature. One hundred is the number of this fullness. After a hundred years the soul blossoms forth, rich and ripe, ready for the restoration of the original microcosmic order. Vibrations, representing the external world, and harmful to the process of the development of the soul, are no longer active in a being. In order to exclude hostility and lack of understanding, all of this has happened in secret, just as the inner world is a secret to the outer world. The pupil who enters this phase lives wholly according to the principle: not I, but the Other One is fundamentally leading and decisive. Life gravitates toward the aspects of the inner life, and the outer life is attuned to it. The Rosicrucian pupil reflects on this and practises this new mode of life. The ultimate result is a conscious partaking of the inner world; an entering into the Kingdom of God. The whole human manifestation has been changed alchemically. This results in another consciousness, which enables participation in the divine world, the unassailable vibrations of eternity. In this field of life, in which a different tone resounds and the eternal silence sounds like divine singing, the new man encounters his fellow souls, his brothers and sisters, who have walked the same path and who exist in the same new state of being. In all respects, they use the same vibration key, namely that of the inner world.

The work of the Brotherhood

This is impressive and important information for the true seeker for the inner Divine order. It confronts him with the universal possibility of liberation. This possibility has always existed in the circle of time, and has always brought the secret of liberation very close to human beings. Periodically, the vertical influx of Light becomes stronger and approaches seeking humanity more closely. The liberated souls, which are now partaking of the Divine order, will always support these Light impulses and propagate the possibility of liberation to human beings. As a chain through time,

the activities of all who cooperate with the divine currents are linked, in order to preserve for the seeking human being the secret of the inner world, in the darkness of the outer world, and to propagate it to all who open themselves to it. This work is the fraternal cooperation of successive liberated microcosms. The work continues as long as there are souls, children of God, who remain imprisoned in the outer world. And thus we can imagine a chain of Brotherhoods that undertakes, from the inner world, in the Light of the Christ, the work of liberation and redemption. The external consciousness cannot perceive this work, nor will the person who lives entirely outside the silence perceive it. The work is done in secret, until it is accomplished. The Universal Brotherhood does not exhibit the Christian mystery of initiation in the outer world as an attainment to boast about. The servants of this work therefore agree to work «in secret». In other words, they do not boast about it; they do not place themselves in the centre and they do not compete or engage in a struggle about competence. The work of the Brotherhood, recognisable in the modern Rosycross, is impersonal and entirely based on the Light of the other world and the vibrating sound emanating from it. The workers are anonymous and the work continues uninterruptedly. This is only partly noticeable in the outer world, although the human being who truly seeks the spiritual values of the inner world will, at a certain moment, perceive the perfect dedication and the extent of this work and appreciate it with awe. And, if possible, participate in it.

The Light impulse is spread by the helping Brotherhood of the divine Order, in secret, in order not to end up in the delusion, the pitfalls and the dialectical struggle of the outer world. And because the secret itself is what matters! What matters is the inner secret of beginning to partake of the world of the original divine order. A hundred years are not a hundred years in external chronology, but a cabbalistic indication of the fullness of a piece of work, which is accomplished by the workers of the Brotherhood on the basis of the inspiration of the Divine Love. In «The Call of the Brotherhood of the Rosycross», J van Rijckenborgh writes: «The number one hundred is cabbalistically constructed of twelve stairs. These twelve stairs open immeasurable vistas for us. They tell us of man's rise out of material misery, out of the degeneration of his lower existence; they tell us of those who find the link between the immeasurable and the measurable, between the invisible and the visible, between form and content, between God and man.»<note>

The secret lies hidden in this synthesis. It remains hidden as long as a human being looks out of the darkness directly into the Light and is blinded. The human being who seeks and finds the source of the Light in his inner being, and entrusts his whole being to this Light, will himself be going to stand in the Light and will thus also recognise the secret.

<note> J van Rijckenborgh, *The Call of the Brotherhood of the Rosycross*, p.xxix. Roze kruis Pers, Haarlem, The Netherlands, 1988.

<note> Idem, p.156.

The general reformation of the world

All spiritual schools are striving for the renewal of the human being and in this way for a renewal of all social and cultural conditions. In the second Rosicrucian manifesto, the «Confession of the Brotherhood of the Rosycross», the classical Brotherhood of the Rosycross called this goal the «General Reformation of the world».

What is the aim of a spiritual school? This is the same question as: what is the purpose of every human life and what is the goal of humanity as a whole?

The task of the human being and of humanity

The purpose of human life is the fulfilment and realisation of the task etched in our heart, being loyal to our origin, which stems from the divine world. This implies that the human being understands that his present state of being has totally deviated from the divine origin and law. It means that he notices that he moves ever further away from his origin or sinks into his empty daily habits or becomes bogged down in immense chaos and conflicts. It means that he should immediately stop sliding down the slippery slope if he wants to satisfy his true destiny. Hence he should give up his old self, because only then can his true self emerge.

Because the human being is insolubly linked with humanity and every human being is humanity on a small scale, insight into his task and his state of being also implies insight into the task of humanity and its present state of being. This is why he will not only work on himself, but also on the state of humanity.

The goal of people who form a spiritual school is similar: becoming the human being intended by God without delay and contributing to the development of humanity as intended by God without delay.

The «Confession of the Brotherhood of the Rosycross» summarises these aims in the concept of the general reformation of the world. All the rubble and waste of the ages, both in the individual and in humanity, must be cleared away, so that the shining origin of humanity is revived and humanity can begin to live according to its true goal again.

A new science

The alliance of the Rosicrucians does not strive for anything less than a complete reformation of the construction of the sciences and religion and a total transformation of all social and political conditions. This must not be accomplished by external measures, by manipulation, tactics or even revolution, but by promoting the work of the Christian Rosycross principle in the inner being of as many people as possible. This requires turning around, turning away from all mistakes and errors. The «Confession of the Brotherhood of the Rosycross» announces the points of departure according

to which this general reformation of the world will occur. «Wherefore shall cease all error, darkness and bondage which little by little, with the turning of the Great Globe, crept into all sciences, works and governments of men, thereby obscuring them for the greater part. [...] For us, however, no other philosophy exists than that which is the pinnacle of all faculties, sciences and arts. It contains, as far as our era is concerned, much theology and medicine, and a little jurisprudence.»<note>

What does it mean that a new science must be created? Nature can no longer be explained by the laws of physics and chemistry alone. Nature should be considered to be a combination of subtle, spiritual and mental, as well as physical, relationships. Originally, it was an order called to life by God with certain goals of development. Whoever disturbs this order by not paying attention to its having been taken up into the original divine world, will in due time destroy it.

The same applies to social order, or, for example politics, which is presently predominantly focused on the interests of individuals and groups instead of on the realisation of the true goals of humanity. This is also true for the science of theology, which keeps the majority of people imprisoned in rigid dogmas and lifeless rituals, ties them to authorities and wields power instead of love. This also applies to medicine, which has to learn to see the human being as a unity of spirit, soul and body again.

A new religion

The new insight goes hand in hand with a new feeling with respect to God, nature, our fellow human beings and society. A new religion will develop, which is in accordance with the original divine love and which exists in freedom. The light of the original truth will show to what extent current religions are failing and to what extent they are even obstacles to the link between human beings and the truth. This will result in countless political, social and economic systems of our time, the ideologies and programs, being shown to be the work of humans and not satisfying the requirements of the original laws of life, and are therefore doomed to fail.

A new society

On the basis of the new science and the new religion, the original order of all human interests will be reinstated through the actions of enlightened and liberated human beings. Humanity will again recognise the goal it has been confronted with from the beginning, and be able to strive for it.

It is undeniable that this goal of a general, all-encompassing, reformation of the world is a tremendous idea, yes, may even seem a childish illusion in view of the chaos of the world. Such a reformation far surpasses human knowledge and human power. And yet, the goal underlying human development is not speculation but a spiritual truth, an unwavering law, which one day will be realised, albeit after very long periods of time. One day, all chaos will fail, it will become powerless because it is not sustained by the original, eternal order.

What is more meaningful for a human being than to cooperate in the plan underlying the development of human life, the development of all human faculties of freedom, truth and goodness?

Should he, who builds his life upon convictions and fills it with activities that he senses in his innermost being to have no true value, not be called a fool? Should he not do anything in his power to fathom the actual order of the world in order to realise it and in this way create imperishable values?

<note> J van Rijckenborgh, *The Confession of the Brotherhood of the Rosycross*, pp.xix, xi. Rozekruis Pers, Haarlem, The Netherlands, 1989.

The path of the Brotherhood of the Rosycross

The realisation of the new human genesis is a spiritual path. This path has always two aspects: on the one hand, the development of the new human being from the dormant spirit nucleus in the heart, and on the other hand, the demolition of the old I-directed being by means of the increasingly conscious spiritual powers. In the third manifesto of the Brotherhood of the Rosycross, «The Alchemical Wedding of Christian Rosycross», this path is allegorically described.

The alchemical wedding of Christian Rosycross is the union of the bride with the bridegroom, of the new soul state with the perfect spirit. It is, therefore, the ultimate goal of the pupil of the mysteries who, after having bidden farewell to the «lead» of his I-nature, purifies his soul and brings it through many trials to a state in which the «gold» of the spirit can merge with it. In «The Alchemical Wedding of Christian Rosycross», Johann Valentin Andreae describes the path of the pupil of the mysteries down to the smallest detail. He describes how the pupil approaches his goal and the unification with the spirit, in seven days, in seven stages. In this story, the powers and states of the soul are represented as persons. However, to all who succeed in looking behind the veil of the allegory, an image of all the steps on the path of the pupil of the mysteries is unveiled.

Touch of the light

The first day describes the stage in which the pupil is touched by the light of the spirit. Many will recognise the following situation in their own lives: everything that was accepted until then, suddenly seems questionable and life in its current form does not seem to be right. All other imaginable forms also seem meaningless, because ultimately everything will end in death. A feeling of being imprisoned and of lack of freedom crops up, and an urge to become free and experience eternity arises. Agitation, impatience and longing then initiate a quest, which may assume the strangest forms and give rise to the most peculiar experiments. The human being wonders where he can find the path of certainty the path that is suited to him in particular, and which leads to eternity. He is confused by the huge supply of esoteric and religious offerings; he does not want to make mistakes; he wants to do better than others who have failed. All these effects are caused by the touch of the Light of the Spirit, to which the human being reacts, albeit still awkwardly.

The dream of Christian Rosycross

In «The Alchemical Wedding», this touch is described as follows. One evening (the evening before Easter, the day of the resurrection), Christian Rosycross receives a letter in which he is invited to attend the alchemical wedding. The letter, the touch of the powers of the world of perfection, affects Christian Rosycross in his innermost being. The following night he has a dream in which the clumsy efforts of people to reach the Light are depicted. Christian Rosycross is lying on the floor of a dark shaft, a tower or a well with many other people. Complete darkness rules. Suddenly, the trapdoor of the tower is lifted, and a small amount of light penetrates into the darkness. There is a

prospect of salvation from this miserable situation. The imprisoned people begin to push and shove each other in great agitation. They climb on each other's backs to get to the top and reach the light. The saviours up on the edge of the tower then lower ropes by which the unfortunates can be hauled up. But they are fighting so terribly that they prevent each other's salvation. Hardly has someone grasped the rope when it is taken away by another who wants to be hauled up, or so many people hold on to him that he is pulled down by their weight. Finally, Christian Rosycross succeeds in being pulled up, and once above, he immediately helps to haul up others.

It is not hard to see current, seeking humanity in this dream, those who are touched by the light in the dark shaft in which they are living, and who want by all means to find liberation, the meaning of life, the original order, in spite of all competitors and obstacles. To this end, they deploy all their energy and their perseverance.

A spiritual school begins its work with human beings who are touched by the light. The touch of the spirit and the corresponding fundamental agitation are required for the path, because mere curiosity and information without obligation do not lead to a result. In addition, it is essential that Christian Rosycross, the prototype of the pupil, does not influence the touch by the light of the spirit. It happens or it doesn't. It cannot be summoned. The spirit blows where it wills. Yet, we can learn to react to it in the right way, once it has happened, and we perceive it through our agitation and our longing. And this is what a pupil learns as his first step on the path: it is useless to try, as the people in the dream of Christian Rosycross did, to make progress by force. On the contrary, any effort, any forcing, obstructs the light powers in their activity. What matters is to become silent and open ourselves to them.

Responding to the light

Then the second stage of the process of liberation follows. The pupil should find the right way of reacting to the light. He has come into contact with the light powers of a spiritual school. Now he is confronted with various ways to react and he tries them out.

Generally speaking, the western human being always wants to be active. He begins to meditate, performs concentration exercises, and perhaps even uses stimulants. But one day, he will discover that all these strenuous and deliberate measures will ultimately leave him unsatisfied, even if they led to fleeting, unusual experiences, because any forcing cuts a human being off from the light, which does not want to be forced. The only way a pupil can make progress is by constantly reflecting on his deepest longing, which originates from his heart. This need for the truth, the longing for salvation, is like a compass that indicates the course the pupil has to follow in order to come closer to the light powers, to which he is attracted despite himself.

Christian Rosycross at the crossroads of four paths

In «The Alchemical Wedding», the situation of a pupil at the second stage of the path is also depicted in images. Christian Rosycross sees four roads. He knows that only one of them is the right road for him. All the other roads will involve great dangers. But which is the right one? Christian Rosycross is unresolved and begins to eat the bread he brought along. A dove notices this and flies down to pick up a piece of bread. A black raven, the dove's enemy, flies toward the dove to steal the

piece of bread. The dove flees and the raven pursues it. Christian Rosycross goes after them, chases the raven away and saves the dove. At this moment, he sees that he has unthinkingly entered a road and that he cannot turn back, because when he turns around he is surprised by a very strong wind. However, if he continues forward on this road, there is not even a trace of a breeze.

What do these events mean? Christian Rosycross gives the dove -- this is the developing new soul state, the longing for the truth -- something to eat. He focuses all his longing on this new soul state and nourishes it by organising his life in such a way that the new soul can develop. At the same moment, the powers of the old life, which want to destroy what is new, and direct the pupil's attention and the energy toward themselves, arise in him. The pupil chases these powers, the black raven, away.

At this second stage of the path, the pupil has an unerring compass at his disposal, even if he is not yet aware of where his true goal actually is. As long as the pupil keeps his attention focused on the light of the truth, of which he surmises something, he will succeed in confronting all temptations and conflicts of ordinary life, resignedly and with understanding. However, if he lets himself be drawn into the conflicts and errors of life again, he will only become more involved in them than ever before -- then he will be hindered by a fierce wind.

Tried by the light

By the end of the second day, Christian Rosycross enters the castle in which the alchemical wedding will take place. This means that he is brought into contact with the sphere of the new life.

However, on this third day, he must prove that he is truly worthy of this sphere, that he has, in steadfast longing, allowed an inner state of being to develop in accordance with the new field of life, and has completely rejected the conflicts, obsessions and expectations of the old field of life. Along with many others who, just like he, have penetrated to the new field of life, Christian Rosycross will be tried in the temple of judgement.

The human ties to perishable nature can be considered to be sevenfold. The human mind makes representations of the future, which are accepted as laws. With his heart, a human being holds onto what seems good to him, and rejects what seems evil to him. With his will, he tries to realise his ideals and impose them on the world. These three faculties, idealism, morality and the will to realise, all of which stem from self-maintenance, have four instruments at their disposal. With his mind, the human being enables relationships to develop and he designs plans and methods. Emotionally, he vivifies these plans through fears and expectations. His vital force is subject to the rhythm of rising and fading, of shining and withering. And his body, as the organ of perception and action, links him directly with the world of sensory phenomena.

These sevenfold ties to the perishable world are opposed to the sevenfold new soul state, which is free from these ties. A pupil in the third stage of the path of liberation is attuned to the laws of the original world, is linked with the powers of the original world and allows them to become active through a new will. His personality has been transformed to the extent that his thoughts, feelings, vital power and actions can be totally put at the service of the new laws and powers.

Christian Rosycross on the scales

In the temple of judgement, Christian Rosycross has to step on a scale. He has to demonstrate whether he can withstand seven weights. This image means that in this stage of the path the pupil must demonstrate whether he has, at least to a certain extent, broken all seven ties with the old life and is capable of accepting the seven new tasks in the new field of life.

The alchemical wedding

The remaining stages of the path to the alchemical wedding will be discussed only briefly here. On the fourth day, the task is the final detachment from all aspects of self-maintenance, so that a new life becomes possible through the power of the Spirit. On the fifth day, the pupil consciously recognises the original order, the law of the imperishable world: love. Christian Rosycross, the prototype of the pupil, enters the first floor of the tower of Olympus. On the sixth day, he enters the second floor of the tower, where he makes the last preparations for the alchemical wedding. And on the seventh day, this wedding is celebrated. The spirit is united with the new soul, the new consciousness of the pupil who has become a master.

The alchemical process, the dissolution of the old consciousness and the construction of a new consciousness, has been accomplished. We can read extensively about this in the book *The Alchemical Wedding of Christian Rosycross*.<note>

The modern Spiritual School of the Rosycross

Just as the community of the classical Rosycross of the seventeenth century, the Lectorium Rosicrucianum, a modern spiritual school, represents the great impulse of the Brotherhood of Life for the regeneration of humanity.

This representation is standing in the sign of Christian Rosycross. The work of the Spiritual School of the Rosycross is carried out, on the basis of the Christ power, for the specific consciousness of the current individualised human being, who is responsible for himself. Carriers of this impulse were Jan Leene (spiritual name Jan van Rijckenborgh), his brother Z W Leene and Mrs H Stok-Huyser (spiritual name Catharose de Petri). For further details, you are referred to chapter 16. The power released by their experiences on the path enabled other people, who had joined them, to also walk the path, on the basis of their spirit-spark. In this way, a powerfield developed from the top down and, on the basis of the response of many striving pupils, a powerfield from below upward as well. Thus, a community of pupils was formed in which, as in a morphogenetic field, all powers of the preceding Brotherhoods are active, all powers and properties of the new, liberated human being are present, and all powers, necessary for the pupil to continue through the various stages of the spiritual path, are available.

<note> J van Rijckenborgh, *The Alchemical Wedding of Christian Rosycross*, parts 1 and 2. Rozekruis Pers, Haarlem, The Netherlands, 1991 and 1992.

II

THE MODERN BROTHERHOOD OF THE ROSYCROSS

The threefold mystery of the powerfield

The powerfield of the Spiritual School of the Rosycross cannot be explained from earthly nature. It contains the foundation and principles according to which the Spiritual School of the Rosycross works. It has a structure that can be described by numbers and geometrical figures. The point, *one*, is eternity, the divine field from which this community develops. The triangle, *three*, represents the three aspects of the divine activity with the help of which the path can be walked. The square, *four*, is the fourfold human personality, as well as the four holy ethers, which enable the transfiguration of the human being, the construction of the new personality.

The sevenfold powerfield of the Spiritual School of the Golden Rosycross is related to the seven fundamental rays of the Supernature and can therefore be called a sevenfold light field. In the classical chronicles of the Chain of the Universal Brotherhood, this powerfield is considered to be an all-encompassing and all-pervading radiation field, a divine heaven-earth. The hermetic teachings say: *God is an infinite sphere, the centre of which is omnipresent and the circumference unlimited.* It is a life field with a Christ-centred, divine nucleus, in and through which the seven rays of the one imperishable life are manifested. In this context, the words *Out of Egypt have I called my son* form an appeal to human beings to enter this light field, which is revealed to him as the classical path of initiation. In this way, every seeker is called out of Egypt from the deepest depths, from the outer darkness of dialectical existence, to return to the one Light.

Akhnaton was one of the great king-priests of ancient Egypt and the sun principle was the focus of his life. He described his thoughts in the following hymn to the sun:

*Thy dawning is beautiful in the horizon of the sky,
beginning of life!
When thou risest in the Eastern horizon,
Thou fillest every land with thy beauty.
Thy rays, they encompass the lands,
even all that thou hast made.
Though thou art far away, thy rays are upon earth;
though thou art on high, thy footprints are the day.
When thou settest in the western horizon of the sky,
the earth is in darkness like the dead.
Their arms uplifted in adoration to thy dawning.
Then in all the world they do their work.
The trees and the plants flourish,
They live when thou hast shone upon them.
The world is in thy hand,
even as thou hast made them.
When thou hast risen they live;
when thou settest, they die.
For thou art length of life of thyself,
men live through thee.<note>*

The classical hierophants compared this field of fire, sung about by Akhnaton, with the power of the sun, which they depicted as a circle with a dot in its centre, the point, the nucleus principle, a field of genesis manifesting itself. This sphere does not stand by itself, but creates something. The point generates a line and from the line, all mathematical figures like the circle, the triangle and the square originate. The first number -- 1 -- and all subsequent numbers up to nine originate from the nucleus. This sequence ends with the zero and with the 1 of a new beginning.

Cube placed within the circle

Hence, the circle points to an enclosed space in which a process develops. We know that systematic changes occur in every space: fissions, divisions and multiplications. This is why the ancient philosophers placed a cube within a circle to demonstrate that there is life. This refers to a content that can be vivified; a field of genesis that can be found within the powerfield of the fiery beginning, and can be described as «life». In itself, this life is not complete if there is no possibility of achieving regeneration and fulfilment, in addition to manifestation. The ancients depicted this process with a triangle or a pyramid.

From this classical description of a powerfield, we receive a clear image of the symbol of the circle, triangle and square, the symbol of the Spiritual School of the Golden Rosycross. With this symbol, the Spiritual School of the Golden Rosycross indicates that it confronts its pupils with three aspects and that these three aspects form a perfect unity within its powerfield. In this way, the circle, triangle and square represent the entire powerfield, including its nucleus principle, from which the plan of manifestation develops. A square of construction is realised, and the fiery triangle of the New Field of Life arises from it.

The symbol of the powerfield testifies to the divine power, manifesting as a sevenfold cosmic field, descending into unholy dialectics. In this way, the depraved dialectic world is affected by the Light; the twelvefold zodiac is pierced and a new magnetic firmament, a new heaven and a new earth, take shape. The classical Rosicrucians said that this powerfield is manifested once every seven hundred years in order to lead the seeker into the field of the Light.

With respect to His Will, however, God has already sent out messengers in advance, to wit, certain stars which have appeared in Serpentarius and Cygnus. These truly great signs of His mighty ordinance can teach us how much He, if everything man's ingenuity has discovered were to be combined, would make this serve his secret scripture. Thus, the Book of Nature stands open and revealed before all eyes, although there are but few who can read it all, much less understand it.

Even as the human head has two organs of hearing, likewise two organs of sight, two of smell and one of speech, so that it would be in vain to expect speech from the ears or hearing from the eyes, so there have been times in which men saw, times in which men heard, and others in which men smelt. Now there yet remains for the tongue likewise to receive its honour, as it shall within a short time, which now approaches with rapid strides, when at last may be spoken what once was seen, heard and smelt, as soon as the world has slept off the stupor of its cup filled with poisons and intoxicants, and merrily and joyfully, with open heart, bare head, and unshod feet, steps forth early in the morning to meet the rising sun.<note>

This prophecy concerns the world-encompassing gnostic work of the currently manifested Spiritual School, which confronts humanity with a fundamental, threefold rebirth. In order to realise this process, a human being must decide to detach from space and time, from birth, life and death. This is a process based on the five activities of the Gnosis that can be seen more strongly than ever before in our time.

No ideal living conditions?

First of all, liberating insight is needed. This forms the basis for the longing for salvation, in other words, the longing for the restoration of the original state of life. This longing is followed by giving up the values which, until then, determined our life: self-surrender. By this farewell to the old self, a new mode of life is realised, through which the candidate will be changed from within and is being prepared for the new birth.

The living conditions of many people are not ideal with respect to this process. Hence the question crops up, which people are already occupied with preparing the square of construction and which ones have already accomplished the fourfold renewal of their physical, etheric, astral and mental vehicles. Which people have already entirely placed their thinking, willing, feeling and acting in this new mode of life? Who can say that he already consciously partakes of the Trigonum Igneum, the fire we read about in the *Fama Fraternitatis*? Who has already been born of God, died in Jesus and has been reborn through the Holy Spirit? Every human being will be able and will have to determine his own place in this respect.

At the end of the sixteenth century, Tobias Hess observed that a new cosmic fire had appeared in the sky. He called it the messenger of the great cosmic fire, which has now begun its activity in the Age of Aquarius. The fire of the Trigonum Igneum, as the classical Rosicrucians called it, is the fire of the mystery planets Uranus, Neptune and Pluto. It is currently stimulating the cosmos, the world and humanity to realise the necessary renewal from within. When the classical Rosicrucians speak about seven days of creation or seven periods in which the Trigonum Igneum appears, they are referring to the manifestation of the Universal Brotherhood of the Light, which descends into the darkness to liberate chained human souls. To this end, the Living Body of the Modern Spiritual School has been constructed. Fundamentally, this Body is immortal because it is linked with the cosmic chain of Spirit fire above the nature of death that enters the realms of space and time like an ark, taking the souls of human beings on board and leading them to liberation.

The human being in interaction with mortal nature

Compared with this mighty field of unmasking light and liberating power, the human being is like a minutus mundus, a small world, a microcosm, interacting with mortal nature. This small world is an enclosed world, a prison for the soul. Inside the prison, «life» and «death» rule because the fiery triangle of liberation is missing. This is why this small world has become inactive; this is why it is also subject to «life» and «death». The divine fire has withdrawn into a nucleus principle and is waiting for the day of the new birth. This process is described in all holy books. It is a path of becoming conscious, which leads to breaking through the limitations of the old personality and entering the New Field of Life. This process is depicted by the symbol in the Haarlem Temple.

During the consecration of this Temple on 20 December 1957, Jan van Rijckenborgh said the following about this symbol:

This sign symbolises the seven times seven rays of the Holy Seven-Spirit, through all times active in all spheres of our cosmos. This sevenfold radiation field has been activated in the Temples of the Lectorium Rosicrucianum by the power of the universal teachings, from which the Lectorium Rosicrucianum derives its authority and its strength. This means that the seven rays of the radiation field of the divine love are manifested in this way and that they have become active in the spirit-soul of all who are open to them. The five-pointed star in the centre of the symbol may be considered to be the star of Bethlehem. It is the holy symbol of the Jesus birth in the seeking human being who, touched by the principle of the rebirth, is preparing himself to walk the narrow path of regeneration. It is the path that teaches him or her to fathom the mystery that in this era, in and through Jesus Christ, is handed to all who are susceptible to it and are prepared to actually walk the way back to the house of the Father with all ensuing consequences. This is why the wisdom and its manifestation through the deed are the characteristics of the Lectorium Rosicrucianum.

Messenger of the new heaven-earth

In the realm of the enclosed universe, we see ourselves surrounded by a microcosmic firmament, imprisoned by senses, powers and focal points in which our whole past is anchored. Our earthly personality is the inhabitant of this system and is manifested as a projection of the microcosmic and macrocosmic firmament. The power of the Gnosis must appear as the five-pointed star, as the messenger of the new heaven-earth, in this old sky. This new heaven-earth is the arising new human being, in whom Spirit, soul and body are in perfect harmony.

When the Brothers of the classical Rosycross set out for the Initiation temple of Christian Rosycross, they demonstrated that they were faced with a fundamental transformation of their whole system. And all who in this era consciously set out to ignore themselves completely in order to give the soul its freedom again, are standing -- just as these Brothers did -- before the burial vault of Christian Rosycross.

In the Fama Fraternitatis this is described as follows:

The next morning we opened the door; behind which was a vault with seven sides and seven corners. Each side was five feet wide and eight feet high. Although this vault was never lighted by the sun, yet it was clearly illumined by the light of another sun which had derived its ability to do so from the sun, and which radiated from the highest point in the centre of the vault. In the middle, instead of a tombstone, was a round altar on which was a brass plate with the inscription:

A.C.R.C. I made this compendium of the Universe my tomb.

Round the first circle or rim was written:

Jesus Mihi Omnia (Jesus is everything to me).

In the middle were four figures enclosed in circles whose inscription was:

- 1. There is no empty space*
- 2. The yoke of the law*
- 3. The freedom of the Gospel*
- 4. The glory of God is unassailable.<note>*

Earthly life is meant to bid farewell to matter

This holy message confronts its discoverer with the Mercury power of the Trigonum Igneum. It is the root fire of the Chain of the Universal Brotherhood in which the total wisdom of the classical path of initiation takes shape: the destruction of the old temple, the resurrection and the construction of the new temple in three days. This mystery shows that earthly life is meant to bid farewell to the old life in order to break the cycle of life and death. In this sense, our daily life should be a dying daily as to the old nature, so that the New Life can be realised. This is why the *Fama Fraternitatis* speaks of «the grain of seed that has been sown in the heart of Jesus».

This path to the New Life can only be walked in pure imitation of Christ. Everything old must die in Christ; all powers and standards of earthly life must decline in Him, so that the New Life can be realised on a wholly new basis of life.

There is no empty space! This means that every microcosmic, cosmic or macrocosmic birth is predetermined and should be realised in the power of the holy root fire: the Trigonum Igneum. When this power -- the missing element -- is added to the old circle and the old square, new insight, a new logic will emerge. This is the *yoke of the law*, which can be accepted in perfect, voluntary self-sacrifice. It is the law of the absolute imitation, in the power of the Spirit that vivifies and fulfils everything. He who is consciously standing under this yoke of the law, has been taken up into the Chain of the Universal Brotherhood of Light and finds in it the *freedom of the Gospel*. It is the freedom of the fullness of God's Word that is now being manifested. The Word is fulfilled as the confirmation of a new creation, a new birth. The living Gospel becomes a liberating power, which is not bound to human standards and dogmas, but which releases God's eternal truth in human hearts.

Liberation from the downward spiral

On this basis, the pilgrim is confronted with the *glory of God that is unassailable*. He is standing in the Chain of the Brotherhood and speaks God's Word in order to liberate his fellow souls from their dungeons of matter and limitation.

Entering the burial vault of Christian Rosycross at the moment that humanity has just crossed the threshold of the third millennium, is therefore of an extraordinary importance. Because in the burial vault, the prototype of the New Human Being, the living imitator of the Christ, can be found. This New Human Being is ready to receive and assimilate the power of the Holy Spirit in the right way. Aquarius, the waterbearer, brings the pitcher of living water and pours it out over bound humanity. And all who receive this power with open hearts and open hands, will be allowed to experience its blessing. We are referring to the power that causes change, renewal and transfiguration of the whole, damaged human system. Out of Egypt I have called my son!

He who is standing in this process of renewal, forms, together with all who are going with him, a new cosmos, a new link in the Chain of the Universal Brotherhood. He or she has been taken up into the Chain of Brotherhoods of Light in order to fulfil the mystery seal of the circle, triangle and square according to God's Law.

<note> *Development of Religion and Thought in Ancient Egypt*. Translated by J. H. Breasted. Chicago, 1912, pp. 324-328. Modern edition: University of Pennsylvania University Press, paperback edition 1972, 3rd ed. 1999.

<note> J van Rijckenborgh, *The Confession of the Brotherhood of the Rosycross*, p. xxi. Rozekruis Pers, Haarlem, The Netherlands, 1989.

<note> J van Rijckenborgh, *The Call of the Brotherhood of the Rosycross*, p. xxxiii, xxxiv. Rozekruis Pers, Haarlem, The Netherlands, 1988.

The origin and development of the Spiritual School of the Rosycross

In every era, a spiritual school is the current impulse of the Brotherhood of Life. It originates directly from the powers of the Supernature. Yet, it always tries to link up with schools of the past that have worked in the earthly world. It is primarily created by the direct radiation of the light of the Supernature, but it also stems from the earthly realm of the perishable world, where remnants of earlier spiritual schools exist in the form of manuscripts and symbols. In addition, there are always preparatory impulses out of which a spiritual school develops, just as Jesus had a relationship with the community of the Essenes before he assumed his task.

The founders of the Lectorium Rosicrucianum were Jan Leene, whose spiritual name was Jan van Rijckenborgh (1896-1968) and his brother Z W Leene (1892-1938). They grew up in a reformed Dutch family. The two brothers had already experienced a strong seeking element at an early age: their spirit-sparks were radiating a desire to develop, but found no opportunity to do so in the perishable world. Ordinary Christianity, as it was propagated by the churches, was no longer sufficient for them.

Max Heindel

They found an answer to their quest for the truth in the work of Max Heindel and his community, the Rosicrucian Fellowship. In Max Heindel's «The Rosicrucian Cosmo-Conception», they discovered a spiritual interpretation of the world in which the path of humanity was described. It outlined the involution into the material world, but also the possibility of an evolution, of leaving this life of imprisonment in the world and re-entering the divine world, with the help of the Brotherhood. For some years, Jan Leene was the leader of the Dutch branch of the Rosicrucian Fellowship. There his longing for the link with the Supernature was nourished. The Rosicrucian Fellowship was a community in which he was, for the time being, able to develop his spiritual predisposition. During these years, he was also deeply immersed in theosophy, mainly through the books of H P Blavatsky.

The true assignment

The moment arrived in which the brothers Leene became conscious of their true task. It was not only necessary to change the nature-born personality to the extent that it could understand the purpose of life and thus detach from its own, and world, karma, but it was also the task of John the Baptist, who was called to a reversal. The human being would also have to accomplish -- with Jesus -- a process of transfiguration. The old, nature-born personality would have to decline, in the power of the Christ, so that a new, spirit-born personality would arise. In this way, the Leene brothers became aware of the basic principle of a transfiguristic Spiritual School. Then it had to be realised with a group that had still to be formed.

The two brothers began this formation of the group, when they assembled on 24 August 1924 with a group of like-minded people in a house in Haarlem, for the first meeting under the sign of transfiguration. This date is considered to be the moment in which the Lectorium Rosicrucianum was founded. Jan Leene continued to work within the context of the Rosicrucian Fellowship until 1934, but then founded his own organisation. In 1930, Mrs H Stok-Huijser (spiritual name Catharose de Petri) joined Jan van Rijckenborgh in the spiritual leadership of the Lectorium Rosicrucianum.

The Cathars

Gradually, the Lectorium Rosicrucianum, the little seedling, growing toward independence, nourished by the light of the Supernature and aimed at transfiguration, began to look for support in the spiritual past of humanity. Jan Leene was intensely occupied with the 17th-century Rosicrucian manifestoes. However, a decisive encounter occurred shortly after World War II. Catharose de Petri and Jan van Rijckenborgh came into contact with the last representative of the Cathars in the South of France. The Cathars had practised a fundamental requirement of transfiguration: the endura. The endura is the conscious «mortification» of the old earthly personality in the power of the Christ, so that the true self, the new personality, born of God, can develop. The endura is the «death» of Plato, the conscious dissociation from all striving for power, influence and lust. It is the death of the grain of seed in Jesus' parable: «...unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies, it bears much fruit.» (John 12:24)

Various journeys to the Languedoc reinforced the link between the Lectorium Rosicrucianum and the Cathars, through Antonin Gadal, their last patriarch. Since that time, the pupils have regularly assembled in Ussat-les-Bains to experience this link with the powers of the preceding Brotherhood.

International development after World War II

During the decades after World War II, the Lectorium Rosicrucianum experienced a tremendous, dynamic expansion that ran parallel to these contacts with the ancient Brotherhood of the Cathars. This was primarily caused by the spiritual power of the Brotherhood, which became increasingly active in the young group and appeared to the outside world through its externally manifesting Spiritual School.

This development began with the publication of the book *Dei Gloria Intacta* by J van Rijckenborgh in 1946. This work had been written during the war years, at the time when the School of the Golden Rosycross had to work secretly, because The Netherlands was occupied by the Germans and the Lectorium Rosicrucianum had been banned.

In the book «Dei Gloria Intacta», the foundation was laid for the teachings of the modern Rosycross, and during the following decades, a number of other books by J van Rijckenborgh and Catharose de Petri, the two spiritual leaders of the School, were published.

In all these books, transfiguration was clearly placed in the light of the Bible, that is, in the light of the purely Christian mysteries. Many common points were found in the Universal Teachings, and have, more clearly than ever before, been brought to light. These points can be found, for example, in the wisdom of Hermes Trismegistus, contained in the *Corpus Hermeticum*, in the *Tao Te Ching*

by Lao Tzu, the pure Chinese Gnosis, and of course, last but not least, in the writings of the classical Rosycross: the *Fama Fraternitatis R.C.*, the *Confessio Fraternitatis R.C.* and *The Alchemical Wedding of Christian Rosycross*. A great treasure of knowledge and spiritual wisdom was laid down in these publications.

The expansion of the School's manifestation in matter has kept pace with the many writings, which were published regularly between 1946 and the 1960's. Apart from propagating the purely transfiguristic philosophy in word and writing, the unique co-operation at a high spiritual level between Catharose de Petri and Jan van Rijckenborgh resulted, under their highly inspiring vision, in an organisation that spread its wings over many countries in Europe and far beyond. The main purpose of all of this was to make the spiritual treasure they had released, take root in the hearts of the pupils and of all who were looking for new, higher values, for being truly human.

Seven main centres

The Spiritual Leadership of the Lectorium Rosicrucianum uninterruptedly envisaged renewal and true spiritual change. In order to realise this in human beings, so that they could fully immerse themselves in it, renewal centres were founded. Seven main centres had to be created, and within each of these centres a Renewal Temple was the focal point.

The creation of these centres started in 1946 with the acquisition of the Elckerlyc building in Lage Vuursche, a central location in the heart of the Netherlands. Conferences on countless subjects, all dealing with the Universal Teachings of transfiguration, have continued to be held in this centre. An increasing number of interested people poured in and so it is not surprising that by 1951, the accommodation had been expanded three times. At the same time, the Renova Temple was put into use. The first large renewal centre was thus ready, and since then, has been visited by thousands of pupils from The Netherlands, Belgium, Germany, France, Switzerland and many other countries.

In the following years, the other main focal points were founded in quick succession. Conference centres were built in Northern and Southern Germany, in Switzerland and in Brazil (Calw in Southern Germany, Bad Münden in Northern Germany, Caux in Switzerland). The pupils assembled in these focal points regularly to immerse themselves in the teachings of the Rosycross, which have always been based on the one universal foundation. The focal points of all these activities are the Renewal Temples. The mode of life of many pupils has undergone a great change. The group has increasingly raised itself up to the wide vistas of a spiritual gnostic life.

During later years, conference centres were established in the North and the South of France, and the School got a firm foothold in countries like Spain, Italy, Poland, Russia, the Czech Republic and Hungary, as well as the United States, Canada, South America, Africa and New Zealand.

In every country in which the Lectorium Rosicrucianum is active, centre buildings have been established in which the pupils assemble between conferences. Thus, the work of the Lectorium Rosicrucianum has become an international spiritual work with pupils and interested people in many countries of the world.

Forecourt, youthwork and Jan van Rijckenborgh Schools

In the meantime, a so-called Forecourt work has been formed, which has the task of informing interested seekers about the modern Rosycross. In every place where the Lectorium Rosicrucianum is active, interested people have the opportunity to attend the regularly held public presentations. A stream of seekers, characteristic of this time, attends these meetings and thus many interested people find their way to the Lectorium Rosicrucianum.

Within the Lectorium Rosicrucianum, there is also a flourishing youthwork that is very active in nearly every country in which the School works. The main task of the youthwork is to keep the heart of the young child open, if possible, for future spiritual interest and development. We know that there is a great sensitivity to the impressions of its soul being in a young child. Unfortunately, this sensitivity is often lost later, or is pushed to the background by our social life: the struggle for life, making a career, often at the insistence of parents and, last but not least, an educational system in which a competitive spirit is often still strongly promoted. Due to all of this, the danger exists that soon the inner voice of the soul will no longer be heard and the I-central life will become dominant. The youthwork of the Lectorium Rosicrucianum tries to speak to the voice of the soul and keep it alive in the child.

This is also the aim of the Schools of the Rosycross. For the above-mentioned reasons, there was an urgent need to give specific education, directed at the preservation of the child's soul. This education is carried out in the Jan van Rijckenborgh primary schools in Hilversum and Heiloo. This aspect, which is supported by the Lectorium Rosicrucianum in all possible ways, also attracts the interest of a wider circle of people.

It is impossible to mention all the branches of the Lectorium Rosicrucianum in this brief summary. But the reader will certainly have gained an impression of its comprehensive work. After more than eighty years, it has grown into a worldwide movement. However, the main issue in all of this is to move with the Universal Stream, and consequently to be open to the demands of the new era.

Aquarius

What is the basis of this dynamic development? What is its secret? Immediately after World War II, the Spiritual Leaders concentrated on the new era, they knew was imminent, yes, which was already developing. That, which had been outlined to their visionary sight into the astral and etheric planes of our cosmos, was on the brink of being manifested in matter as well. They relied therefore on the firm conviction that in everything they did and said it would be apparent that, in our century, the whole of humanity will be affected by a tremendous atmospheric change, having to do with the existing relationship among the planets of our solar system. In this system, mighty spiritual forces are being released that have a strong influence on all life on our planet. But, they are primarily meant to address humanity on our planet in particular. With respect to what? With respect to the call in the name of God, which every human being carries within him. The call of this time period is going through the whole of humanity, whether it understands it or not. And all must react.

This call, this new era, is called *Aquarius*. The concept of Aquarius, quite familiar nowadays, was still unknown to most people, when it was already intensively discussed in the Lectorium Rosicrucianum, not in the sense of a political, economic or religious reformation or of what already exists, but in the sense of a total spiritual reveille. This concerns a fundamental change, a total

reversal. Humanity is called to leave the old paths and achieve fundamental life renewal in order to be able to ascend to a higher spiral of life. Hence, Aquarius is a strong effort to make humanity enter into a fundamental spiritual change, and to arrive at the one, true religion. Everything else will, if necessary, adapt itself to this change.

This is why the Lectorium Rosicrucianum has put itself at the service of a Truth that will put an end to all deceit, delusion and ignorance, provided the human being follows his calling in the name of God. Truth is light and power. Truth is love. They are atmospheric, and consequently universal and omnipresent.

On the basis of this conviction, the Lectorium Rosicrucianum considers its task to be to seize and create every condition and possibility to offer this universal tincture to all who approach it, and would like to receive it. The truth, that leads a human being to his true destiny, is not bound to any dogma or system. The truth is universal knowledge. This knowledge should be released in the human being. This is why it is necessary for him to break away from his old state of life. Then the veils fall away. Then there can no longer be any mystification. Then the human being receives the power to see and hear firsthand.

The Lectorium Rosicrucianum has many different ways of speaking about the universal truth that has always existed, and is always made known to humanity. The extensive amount of literature published by Rozekruis Pers, also testifies to the universal truth. There are countless facets of the divine diamond that we call Gnosis. The Gnosis of all times is the interpretation of the divine Word. Anyone who recognises this Word will find that, in its entirety, it forms the Lectorium Rosicrucianum. He will know that he is standing at the source. Then he is neither able, nor desires, to do anything but draw from this source, not only for himself, but also for all who are seeking and longing for it. He shall lead everyone he encounters on his path, towards it.

Servants of the Light

The servants of the Light work among humanity on various levels. As emissaries of the truth, they come to live among the people. A few of them have the task of building a Living Body, a new cosmos, enveloped by a new and pure astral field. They have succeeded in this task. This concerns a cosmos with focal points that can serve as places of transformation for the new atmospheric conditions. These focal points are spread to teach all who desire it, to breathe in the new spiritual atmosphere, which, in all its purity, belongs to the higher spirit-soul world.

These focal points have been established. The Cosmos has been formed. A Living Body with a powerfield of new etheric and astral qualities has been formed. Following the first pioneers, many have since chosen to live in it. They have found a new purpose in life and devote themselves to a preparatory mode of life and a one-pointedness of purpose in order to be able to fulfil the new conditions imposed by the Sun logos. A very intensive and profoundly spiritual work is uninterruptedly taking place. Many devote themselves to it, giving all their time, their life, to it.

The International Spiritual Directorate

To co-ordinate and lead this comprehensive work, the Spiritual Leaders formed an International Spiritual Directorate. Such a group was also installed in Brazil to assume the Spiritual Leadership for the whole South American continent.

The transfiguristic teachings, based on the pure, original, Christian Gnosis, and related to the Universal Teachings of all times, have been revealed by the two Grandmasters of the Spiritual School, Jan van Rijckenborgh and Catharose de Petri. Their unique co-operation, which covered half a lifetime, set a huge spiritual movement in motion, in which a new source of power is vibrating.

The Spiritual Directorate will carry on these teachings, which were propagated in their pure form, without adding or taking away anything of the essence. The full responsibility for both the manifesting organisation and the spiritual treasure has been put into its hands. It will preserve and protect this treasure, keep it alive and, if possible, spread it over the whole world. The International Spiritual Directorate advocates only to carry on the great work of the two spiritual leaders through time, and to preserve the Spiritual School itself as the carrier of a Living Body, at the service of all who are in it and who will become part of it in the future. With deep gratitude and respect for what the spiritual leaders have given and accomplished, the members of the Spiritual Directorate will perform this task to the best of their ability, with insight and in good conscience.

*The aim of the Spiritual School of the
Rosycross*

What are the aims of the Rosicrucians? It is not really simple to answer this question, because the aims of the true Rosicrucians are quite different from all current esoteric, religious, scientific and political aims.

Happiness on this side of the veil?

There are numerous prejudices about the activities of the Rosicrucians, which may perhaps be true of many groups that wrongly call themselves Rosicrucians, but which have nothing to do with the true Rosicrucians. Many people think, for example, that the Rosicrucians are striving for fraternisation of humanity, a united state in which there is justice, peace, well-being and freedom, and in which the Rosicrucians are in power; a kingdom of happiness on this side of the veil.

But for the true Rosicrucians, power and influence do not matter. However, the happiness of humanity does matter. But what does this human happiness consist of? Is it a life of freedom, well-being and peace? It would certainly be worthwhile to strive for such a life. But such a life would not satisfy a human being. Soon, he would become disgruntled again, because greater aims are in store for him.

Happiness on yonder side of the veil?

Some people try to explain that the Rosicrucians would like to control the occult, subtle forces of the world. It is said that they would like to master these forces and then control people through them, whether for their own benefit or for the benefit of others. This refers, therefore, to a kingdom of happiness in the subtle world on yonder side of the veil. Many even go a step further by stating that the Rosicrucians are only playing with the secret of gaining power. These Rosicrucians themselves wouldn't know anything, but they would, however, entice people with a mysterious knowledge in order to lure and exploit them. Umberto Eco describes something like this in «Foucault's Pendulum». And supposedly, such Rosicrucians do indeed exist.

The true Rosicrucians do not want to control the occult forces in order to dominate people, nor do they speculate about any secrets. They do not want to guide people to happiness on this side of the veil, although such happiness would certainly be worth striving for. Neither do they want to lead them to a happy life on yonder side of the veil.

What do the Rosicrucians want, then?

Life in eternity

The Rosicrucians know that an imperishable nucleus, a spirit-soul, is dwelling in human beings. However, they also know that, at the moment, this spirit-soul is inactive in most people. It does not live. It is obstructed in its development by human striving after political, esoteric and religious aims on both sides of the veil.

All groups striving for such aims are active on all planes of the perishable world. However, human destiny is to be found in eternity, in the imperishable world. If a human being wants to enter this imperishability and eternity, he should voluntarily give up his ties to the perishable world.

This is expressed in the Bible as follows: «whoever loses his life for my sake (this is, for the sake of the eternal true self, embodied by Jesus) will save it.» Whoever loses his life, his striving for happiness on both sides of the veil, for the sake of eternity, will save his eternal life. The true Rosicrucians want to contribute to human beings saving their eternal life. That is their aim.

What is this eternal life? Is it experienced before or after death? It can be experienced at any moment. It is being conscious of the eternal laws and powers of God and a unity with these powers and laws.

This consciousness announces itself in a human being under certain conditions -- namely if all his striving for happiness on both sides of the veil in the perishable world has come to rest. Then eternity, from which he originated as a spiritual being, is perceived inwardly. The latent spirit-soul develops in him and becomes conscious and active.

On this side of the veil, the human being always tries to hold on to what appears to be good or beautiful to him and rejects what he considers to be ugly and evil. Thus, he is caught up in the laws and powers of this world. And he will be bound to these preferences and aversions on yonder side of the veil.

But there is a state in which a human being no longer holds on to, or rejects, anything, but only perceives and surrenders. Then he perceives the eternal laws and powers of God and is consciously taken up into, and cooperates with, them.

This is the aim of the true Rosicrucian, both past and present: to help humanity fulfil its destiny, which is neither here, on this side of the veil, nor yonder, on the other side of the veil, but in the eternal present.

The three pillars of the eternal truth

The aim of the Spiritual School of the Rosycross is supported by the teachings, the powerfield of the community and the temple services, through which both the teachings and the powerfield are dynamised.

The teachings stem from people's experiences on the spiritual path. Hence, they are not inventions of the human brain or an abstract system of beliefs, but above all descriptions of facts and insights. Because these descriptions can evoke the same experiences in other people, they are at the same time a power. And because the teachings are intended to give the listener the same experiences, they are actually a process that must be realised.

We are living in a remarkable age: on the one hand, ever more people are discovering the inadequacy of the limited rational view, dominating public life, which is leading people to seek refuge with the most diverse alternative and esoteric groups, and on the other hand, people's understanding of the Christian message of salvation is increasingly losing its spirituality, not the least of which is because of the loss of the power of faith.

Understanding the Word of God through purification of the soul

Many so-called Christians no longer view the gospel as a divine revelation, but consider Jesus to have been a social revolutionary, an example of the political struggle against misery and degeneration. This is not the first time this kind of reaction has been evoked, but every age has reacted to the gospel in a way closely related to the developments, and consciousness of the people of that age, because for the person whose natural consciousness cannot understand the true essence of the Divine Word, nothing is left but to adjust the Word to his own intellect. Yet, there have always been people who were so cleansed by a long path of purification and initiation, they were able to understand the Word of God and to pass it on to others in the language of their time.

Many were only able to work in secret, for they had been outlawed and were persecuted. Thanks to their courage, their efforts and their love, the truth regarding the origin and destiny of the human being, and the reason for his sad existence here on earth, was not lost. They passed on the universal knowledge from one generation to the next, so that the eternal truth could flow through all ages, as an underground current.

The Spiritual School of the Modern Rosycross also works within this tradition. The Lectorium Rosicrucianum is based on the same spiritual foundation as the classical Rosicrucians and hence is standing on the firm ground of the New Testament.

Europe was deeply moved by the liberating word

At the beginning of the seventeenth century, Johann Valentin Andreae from Calw, Germany, had written some symbolic -- and therefore veiled -- books which, though almost incomprehensible to the unprepared reader, deeply moved Europe at the time. The time was ripe for this spiritual impulse, thus thousands started to search for the mysterious Order of the Rosycross, but, unless they were driven by pure inner longing on a path of insight and change, they were unable to find this order.

The ancient universal teachings being offered in our time, are, living and in unveiled words, transmitted to true seekers by the modern Rosycross. These ancient teachings rest upon three fundamental insights, upon three pillars. They are:

- knowledge of the two nature orders; a divine one and a degenerated one;
- knowledge of the two natures of man as a perishable personality in an imperishable microcosm;
- knowledge of the liberation of man from the cycle of reincarnation, via transfiguration.

The two nature orders

When Jesus speaks about the Kingdom of Heaven, and the Buddha about Nirvana, or Lao Tzu about Tao, they are not referring to the hereafter where the dead sojourn. Earthly life and the hereafter are the two inseparable halves of this fallen nature order, of dialectical nature. In this undivine nature, instability and continuously alternating opposites rule. Whatever originates on earth, its opposite is simultaneously generated. By *being*, *non-being* is evoked. Everything created is perishable. Nirvana is the non-being of the world of opposites; of earthly being and non-being. Eternity simply *is*. Whoever exists in this divine field, is not subject to perishability, decay and death. He lives in harmony with creation, in freedom, as a creative fellow worker. All messengers, all great sons of God and all Holy Scriptures, like the Bible, in which the words of these messengers are recorded and passed on, testify to this divine kingdom. People usually do not believe the divine message, because they cannot see the divine kingdom with their dialectical senses. They turn away from, or even against, the redeeming Word as long as their own distress does not give them ears to «hear», and as long as the state of their own inner being is not a testimony to the truth of this message, contrary to all external manifestations of wilfulness.

The small human world

The human being is part of the earthly undivine nature order, for he has been created from it. His biological body has been built with the atoms of the nature of opposites; his astral and etheric bodies have been shaped from the more tenuous substances. Nothing of this natural human baggage has eternal value. The second pillar of the universal teachings concerns the teachings of human nature and explains them.

All messengers of the Light reveal to us that the human being carries a spark of the eternal Light within him. Jesus called it *the kingdom of God within you*; oriental philosophy speaks of *the jewel in the lotus*; the Rosicrucians speak of *the spirit-spark atom*, *the primordial atom* or *the rose of the heart*. The theosophists characteristically call it *the last remnant of the once divine human being*.

The microcosm tumbles through space out of control

The original fatherland of the human being is not the dialectical nature order, but the kingdom of heaven. There, he was created as one of the sons of God, meant for a life in the eternal divine order. He was a shining microcosm, the expression of all powers and possibilities of the divine macrocosm. The universal teachings state that I-centrality caused his fall. The lights of the microcosm were extinguished; the divine nucleus withdrew from the fallen being; the divine soul sunk into a deep sleep and the out-of-control microcosm tumbled aimlessly through chaos. In order to save the fallen children of God, the earthly human being was built from the forces of nature and implanted in the microcosm as a living, ensouled and conscious being. With the help of this implanted mortal human being, the microcosm was able to acquire a certain form of life and consciousness and gain experience. In this unbalanced pair of microcosm and earthly human being, only the lotus or rose, the sleeping primordial principle, is still divine. Due to the rose, the earthly human being is gifted and plagued. It torments him, it disturbs his peace in this world, but it also grants him the possibility to understand the divine Word.

After an endless chain of incarnations, the microcosm becomes tired of its journey far from home. The soul nucleus wakes up, and through the original atom's longing for its divine fatherland, the human being is disturbed and driven on until he answers its call, begins to seek, and one day will be standing before the gate of the new life asking to be admitted. The whole dialectical nature order was developed to help people, to enable them to listen to the awakening soul and, by obeying this inner voice, purify their microcosm.

Breaking through the cycle of life and death

The teaching of the transformation of what is mortal into what is immortal is the third pillar of the universal teachings: the knowledge of the liberation of the human being from the cycle of birth and death, the gospel of the resurrection of what is eternal in a human being. The earthly, physical human being has been entrusted with the great task of liberating the microcosm he inhabits. Without his insight and his cooperation, this liberation is not possible. But when a human being surrenders, and thus becomes a servant of the process of salvation, he is taken up into what is immortal, through the process of transformation: *Death is swallowed up in victory*, Paul says. The process of transformation, transfiguration, means the destruction of the old *temple* and the construction of the new one in three days, as Jesus promises. Through this process, the whole microcosm with its spiritual form, its soul form and its bodily form is renewed and becomes immortal. He becomes an inhabitant of the kingdom of heaven again and a brother of the children of God. This tremendous process can only be accomplished in the powerfield of a Spiritual School, because this powerfield makes the forces and possibilities for the birth of a new human being available.

He who decides to walk this path and devotes himself to it with all his strength, will withdraw his attention and longing from the earthly world and will focus ever better on the new genesis. His longing for the new life will give him the strength to neutralise his old being and in this way, the new soul will be awakened out of the dormant divine spark. Through the neutralisation of the I, the microcosm is purified and withdraws from the influence of the rulers of the dialectical world order. The previously extinguished lights of the original microcosm will shine again as in a new firmament. The Spirit can again link itself to this renewed system. When the *alchemical wedding* has been celebrated, and the Spirit has been reunited with the renewed soul, the microcosm has been saved and has returned home. He who enables this homecoming, has sacrificed his mortal,

undivine soul in this process. He is taken up in the new soul, and at death, he discards his physical body as a dead leaf.

Self-realisation or I-realisation?

The human being was created to walk this path, but for a long time he has thought that self-realisation is the same as I-realisation, and that paradise exists on earth. But inevitably, this «belief» is destroyed by the laws of dialectical nature. The fallen world does not allow for the realisation of absolute values. Whoever achieves this insight, will find the explanation of the true coherence and essence of life in the Spiritual School.

What is a temple service?

The pupils of the Spiritual School of the Rosycross regularly attend temple services. Temple services are the instrument by which the powerfield is vivified again and again – and through which it works. If a pupil participates in a temple service, he is a fellow builder of the powerfield of the Spiritual School, and at the same time, he strengthens the effect of this powerfield.

The outer temple as a symbol

Why do we speak about a «temple service»? Is it because the pupil can be found in a stone temple? And what does such a service consist of? The outer temple is merely the symbol of the inner temple, which has to be created in every pupil, in the whole group and, one day, in the whole of humanity. This is the reason that a cross with an open rose is hanging in the consecrated temples, to depict the state of being of the pupil who has reached the end of his path. This is why the caduceus with its two serpents, symbolising the path of the seekers and the pupils, as well as that of the whole of humanity, is hanging in the temples of all the main conference centres. This is why a fountain, symbolising the flowing water of the new soul, can be found in the centre of the temple. Every temple also has a seven-branched candelabrum as a symbol of the new consciousness, ignited in the Seven-Spirit, and an open Bible, which symbolises the divine word that must be realised in every human being.

The threefold service

Hence, «Temple service» means that all participants in the temple of the Spirit serve the new human being that must develop in them. They serve the temple of the Spirit in three respects. Firstly, they serve the changed individual microcosm in which the other one, the spirit human being, can become active. Secondly, they serve the community, the living body of the Spiritual School, in which the Spirit becomes active. And thirdly, in the long run, they serve the great organism of humanity, in which Christ will live. All three aspects are inextricably linked. Each individual pupil is a living cell in the living body of the School. When, during a temple service, the pupil serves the temple of his own microcosm, he serves at the same time the temple of the living body and the temple of the organism of humanity, because everything that occurs in a cell is passed on to the whole organism. When a cell changes, the living body of the Spiritual School and a part of the organism of humanity also change. If the living body changes, the individual cells change as well. One for all, all for one. If a cell works with gnostic forces, they are assimilated and passed on to the entire living body.

Service not for the I

Thus, a «Temple service» does not mean that the pupil assimilates new knowledge in the outer temple with his I-centred intellect, so that he can pass it on with his will. A «Temple service» does not mean that the pupil receives beautiful impressions of surrender and joy with his I-centred

feelings so that he can pass them on to others through his will. This would not be a service in the temple of the living body and of humanity, but rather a service for the I.

So, what does «Temple service» really mean? It means keeping the heart free from I-centred emotions, becoming silent and assimilating the powers of the Gnosis in the heart. It means keeping the head free from all images and convictions that are focused on the I and allowing the universal teachings to enter our thinking. Then the power of the universal teachings will dwell in the heart and the head and turn the pupil into a temple. Then the pupil serves in his own inner temple. And then the teachings and the power will, without the interference of the pupil, radiate and work in the living body. They will build the temple from below upward and work in the temple of the group. In the long run, they will also build the temple of humanity and work in it, because in the Christ power all people are linked.

New function of thought, feeling and will

Should our thoughts, feelings and will be silent during the temple service? No, on the contrary. The *I-centrality* of our thoughts, feelings and will should be silent. This concerns the inclination of our mind to maintain its current convictions, the inclination of our feeling to maintain itself in pleasant events and the inclination of our will to change the world in its own specific way. When the heart and head open to the Gnosis and the will is neutralised, when all I-centred inclinations are silenced, then our thoughts, feelings and will become vessels for new insights, powers and vital energies. Then they allow the Gnosis to work for the microcosmic temple, the temple of the living body and the temple of humanity, in a gnostic way, and they consciously participate in it, as servants. In this way, the pupil is a servant of the teachings during the temple service, and the power of the Gnosis works in and through him for the benefit of others. He is like a relay station. He spreads the universal teachings as a power in the living body and, through the living body, to humanity. Then the Gnosis works through him in the way the Gnosis wills and not as the pupil wills.

A single person -- Jesus, the Buddha and others -- can cause a tremendous effect, once he has become a very conscious instrument of the Gnosis. The Spiritual School of the Rosycross can be compared to such an influential human being. Through it, the universal teachings and the power of the Gnosis flow into humanity. Through it, humanity experiences, directly or indirectly, the reality of a divine world, the reality of fallen dialectics, the human being as a microcosm, the spirit-spark in the microcosm, the path of the spirit-spark from imprisonment in matter to freedom in the kingdom of the Spirit. Through it, humanity experiences the many intentional and unintentional mutilations of the Gnosis that have occurred throughout history. And the seekers can look forward, they can choose. They can find the path.

Every pupil living in the Gnosis, cooperates in the living body of the Spiritual School, which is an instrument of the truth. It comes into this world «to seek and bless what has been lost». This is a temple service, a service to the temple for the benefit of the other one, the Christ in the living body of the Spiritual School and service to the Christ in the temple of humanity.

Rosicrucians and society

Whoever wants to go the Path of Liberation as shown by the modern Rosycross, will experience that two worlds are active in him. He will experience the flow of spiritual power that helps him renew the soul. In addition, he lives in and for his family, his job and the environment. This may sometimes involve conflicts when he sees that his fellow human beings use their will to realise their own ideas and aims. He is confronted with the same feelings and compulsions within himself, but he no longer wants to give in to them. To many people, modern life is the cultivation and development of the I, but he who has reached the limits of this I, will arrive at a crisis: the crisis of his own I. From inner experience he knows that there must be another, higher, spiritual existence. Impulses from that world invite him to lift himself up to it. And then the I, with its inevitable self-maintenance, is experienced as a prison.

Hard questions arise

In this situation, difficult questions arise. While others still want to prove and maintain themselves, how, then, can I live if I surrender to the immortal soul? What will happen to my job? How can I feed my family? How can I live my everyday life in accordance with the demands of higher standards?

Such questions may make the I doubt whether this is the right way. The I may say: «All right, this may be the right way, but my living conditions do not allow me to go this way.» In itself, such a reaction is not exceptional, because the I is the result of hundreds of years of efforts and struggle in order to gain freedom and self-determination. The I is the crown of the microcosmic creation . Something has been achieved with the consciousness that has developed in it. But the I is also the centre of its own world and only wants to maintain, embellish and expand its throne.

Contact with the Spirit will cause conflict

Whoever is touched by the higher world, however, will experience an inner conflict. For ages, he has lived under the law of self-maintenance, but now he is confronted with another task: to surrender to the Kingdom of God. In this struggle, only a defeated personality can arrive at the stage of inner surrender. He who seriously sets out on his path toward the fulfilment of his higher aim in life, will ultimately receive the courage to open himself to the divine powers and entrust himself to them. He experiences it as a miracle that the new soul powers will show him the way right through all conflicts and difficulties -- provided he really accepts their guidance. The society in which he lives and which initially appears as an obstacle on his path, now also shows opportunities.

Each positive step, however insignificant the inner change, has a result. The clearer a decision, the clearer the new insight and the simpler the next step are.

The world holds up a mirror to the human being

The living conditions of the seeker are decisive. His inner development is a measure of the changes in his life. We may, for example, experience our own character, our relationship with our partner, friends, relatives or colleagues as very difficult. But a deep meaning lies hidden in this, too, for the world holds up a mirror to the human being, so that he can begin to understand his own situation. The web of society in which the human personality is caught, has been spun throughout the course of many incarnations. This web corresponds to certain aspects of the microcosm. Perhaps this does not sound very encouraging, but it is the limit which preceding personalities in the microcosm have reached. Who can tell why a particular microcosm has incarnated in this family; why this person should live in these family circumstances and these social conditions, and why he has such a character or these physical problems. This specific situation will ultimately prove to be the right point of departure, from which the new inhabitant of the microcosm can gain the necessary experiences to pay off old debts and prevent new ones.

For this reason, a pupil of a spiritual school will be able to accept his life as it is. It is an indispensable part of his path of liberation. Hence, he accepts his family, relatives, job and social obligations as a part of a history that can now be resolved. The more such a pupil learns to accept himself, the more he learns also to accept others as they are, because they, too, are confronted with experiences that will make them enter the path of liberation.

Experiences of the whole expressed in the individual

The state, the coordinating social system in which the life of the seeker develops, is also a result of the past. Everyone has his own place in the nation to which he belongs and in this way, he is linked with the collective. He has to carry the heritage of the past along with all the others: wars, political mistakes, positive developments, courage and apathy. Everything a nation has experienced is expressed in the individual. And a nation obeys the powerfields it has built and is still vivifying. The effect of these powerfields -- of these astral concentrations -- are manifested in every cell of a nation.

This time period is showing a downward spiral. Traditional cultures and values are being dissolved ever faster. Solidarity and self-sacrifice are being replaced by increasing egotism. Because nations and their leaders are sinking ever more deeply into egocentricity, we can speak of a great crisis. Degeneration is occurring. This leads to a mechanism that is trying to balance the interest groups, but is itself controlled by these very interest groups.

Laws are essential instruments in society

The intent of having laws is to maintain a certain balance and, if necessary, to apply corrections. Laws protect human beings from a deeper fall and a still greater dehumanisation. The stage of everyday life -- the order of the state -- is ruled by laws. By applying these laws, the human being will mature to the notion that he should focus on another, higher life. A certain order and social balance may make it easier for the seeker to achieve this aim. The primordial form of such a society is outlined in the Ten Commandments. Jesus says of these commandments that he has not come to abolish them, but to fulfil them. He who tries to fulfil the inner law of the Kingdom of God, will

usually fulfil the outward law more easily, because the outward law has not arisen from the individual human being, but has often been imposed upon him in order to curb his drive for expansion. Whoever subordinates his personality to the power of the growing, immortal soul, listens to inner laws. And he will experience the outward law as less and less of a burden. The new soul power links him with the primordial source, which is the same in every human being. It is the universal Love that endures and bears everything, that has gone astray, and that curbs the natural human urges.

The other state is the complete opposite

When the serious seeker has accepted the Spiritual School of the Golden Rosycross as his help and has linked himself with it, he is standing in society and fulfilling his duties. In addition, he will exert himself for the construction of this other kingdom. Along with all the others who are striving for transfiguration, he forms a soul community based on the same aim. The sphere of life of this «other kingdom» does not consist of coarse matter, but of ethers and astral forces that the seekers draw as a field around them, in the process of the formation of the group. To the extent that the participants in this field become more conscious of their lives and their tasks, they help structure this field, which is directly linked with the divine world. It is open to the divine world and receives power from it as daily nourishment.

He who is wholeheartedly striving for this other life, and sacrifices his self to it, will already taste something of true freedom. He experiences that he is on his way to his original destiny: the new human being, citizen of Christianopolis, the state of which unity, freedom and love are the constitution.

Living in two fields of life

Whoever lives in two realms, in two fields of life, will on the one hand experience the rising, eternal light of the growing soul, and on the other hand the constant alternation between light and darkness. He wears two garments, one of flesh and blood with the nature forces as active elements; the other a light garment of pure ethers and astral forces. This is why it is said that he carries a wound: the wound of the struggle between both worlds.

This state can obviously not continue. Ultimately, sanctification must triumph. This is why the serious candidate on the Path of liberation is striving for an ever-closer contact with the Spirit of God. He will begin to experience his commandments from within and follow them. Then he will also be able to follow the outward commandments without any problem. He will render to Caesar what is Caesar's. He also experiences that the path to total renewal will only open if the urge for the outward life is completely given up. In this way, he pays off his old debts and annuls inner dissension and enmity. «Forgive and forget». With this motto, he approaches his fellow creatures.

When a group of people sets out for the divine origin in this way, it will be a blessing to the whole of humanity. They who bathe in the Waters of Life, release the pure water for all who thirst. Striving for the way *out of* this world, will spread Light *over* this world. The return to the «first love» will unlock the fountains of neighbourly love.

***Jan van Rijckenborgh -- modern Rosicrucian
and hermetic gnostic***

Jan van Rijckenborgh was born in 1896 in Haarlem, The Netherlands, in an orthodox reformed family. In 1968, he died in Santpoort, near Haarlem. As an adolescent, he already showed a great interest in religious issues, particularly in the practical application of religion in everyday life. The hypocrisy and untruthfulness of many people around him -- being pious on Sunday, but living unscrupulously during the rest of the week, deceiving their neighbours and occupying themselves with gossip and slander -- but also the great emptiness he observed in the theologians of his days, ultimately alienated him from the church.

Realistic theology of De Hartog

However, there was one theologian, Prof. Dr. A H de Hartog (1869-1938), whose ideas went far beyond the prevalent orthodoxy of the Dutch churches of those years. He had a demonstrable influence on Van Rijckenborgh. At the time, De Hartog introduced a *Realistic Theology*. Because he believed in reality, he wanted to face reality. He emphasised a rational faith and a rational worship and based his teachings on, among other things, Romans 12:1, which states that the new life is the true sacrifice. De Hartog was a fiery speaker who was able to touch people's hearts. Everywhere he preached in The Netherlands, the churches were overflowing and Van Rijckenborgh was also among his audience. De Hartog often debated with the leaders of the labour party of those days. He was known as a liberal preacher, whose thoughts covered a wide range of topics. He was also one of the cofounders of the International School of Philosophy in Amersfoort, an institution for studies of comparative religion and culture.

All these matters strongly appealed to the young Van Rijckenborgh, because he was fervently seeking the spiritual depth of human existence. In turn, De Hartog was, to a certain extent, influenced by the philosopher Eduard von Hartmann (1842-1906), the author of *Philosophie des Unbewussten* (Philosophy of the Unconscious). From this book, De Hartog derived the insight that there is a reality outside of a human being that can be known by him, and hence is a reality. But the human representation of this reality does not coincide with this reality. This is why De Hartog thought that a «primordial principle» underlies everything that exists and can be observed, a Primordial Power behind the existence of everything, including the human spirit.<note>

This thought goes back to Jacob Böhme's «Ungrund», via Schelling's *Über das Wesen der menschlichen Freiheit* (On the essence of human freedom, 1809). De Hartog was also very interested in Böhme, as can be seen from his booklet *Uren met Böhme* (Hours with Böhme), in which he makes a selection from Böhme's works.<note> In this way, Van Rijckenborgh became acquainted with Böhme's two nature orders (Aurora). Later, in the 1930's, he himself published a Dutch translation of *Aurora*.<note> In the introduction to this publication he wrote: «In *Uren met Böhme* by the late professor De Hartog, we see, for example, Böhme appear as a philosopher by the grace of God. But he takes care that the most profound basis of Böhme's thoughts, esotericism, is not mentioned. And the same applies to many others. Yet, we are grateful that Böhme's name --

albeit besmirched -- has been handed down as a philosopher par excellence. How can this love be explained, we might ask. We think that it can be explained on the basis of the magical power of Böhme's unwavering faith, which testifies to such immeasurable knowledge and wondrous certainty that it can touch countless people. We know and testify that this refers to the power of faith arising from the imperishable fount of esoteric Christianity. This is why we are submitting a translation of Böhme's masterwork *Aurora or the Rising Dawn*. We are convinced that a new wave of interest will arise, now flowing in the direction of Böhme's sympathizers who are freely offering his wisdom, in a modern garment, to the world again.»<note>

The world has become a house of darkness...

In Böhme's works, Van Rijckenborgh found confirmation of the two nature orders as described in *Aurora*, judging by the following quote: «The entire house of this world, which is standing in the visible and comprehensible being, is the house of God, or the old body, which existed in heavenly purity before the time of wrath. However, when the devil kindled the wrath in it, it became a house of darkness and death. This is why the holy birth of God was separated from wrath as an individual body, and why the best part of Heaven was placed between love and wrath, so that the birth of the stars is in the middle. But in such a way that their outer form is standing in the wrath of death; and together with the birth, which is lost in it and has its seat in the middle, where heaven is closed, it exists in the meekness of life. Meekness surges against wrath and wrath against meekness, and in this way they form two different realms in the same body of the world...

The heavens were closed, so that the new life could have all powers and effects, just as the old life had possessed them before the time of wrath, and so that it with the pure Deity outside this world, would have the same quality and be one holy God with the Deity outside of this world.»<note>

Gnostic thought spanning the ages

Here, Jacob Böhme is the pure gnostic, which is why he was persecuted all his life. But Van Rijckenborgh recognised the universal gnostic thought spanning the ages. He found it in numerous surviving fragments. In De Hartog's writings and sermons, the firm conviction emerges that a rebirth is necessary. Only the reborn human being can see reality in the proper light. The concept of «Revelation» was also an essential point in De Hartog's theology. The divine Word, the Logos, was active in three ways, according to De Hartog: as the creative Word, as the Word incarnated in Christ and as the written Word in the Bible. De Hartog felt related to the mediaeval group of «Friends of God»<note>, who disregarded ecclesiastical barriers. Revelation, the entering of eternity into time, the Incarnated Word, the Logos, points to the need for rebirth. Or, as Jacob Böhme said:

«Whoever as eternity has become time and as time eternity, is liberated from all conflict.»

and:

«He who does not die before he dies, he will be corrupted, when he dies.»

These and many other views of De Hartog strongly appealed to Van Rijckenborgh, as did the words of Angelus Silesius (pseudonym of Johannes Scheffler, 1624-1677), who was often quoted by De Hartog:

*”Though Christ a thousand times in Bethlehem be born,
but not in thee, Thou shalt be yet forlorn.”*

Silesius' basic idea as the foundation of the philosophy of the Rosycross

This basic idea, so poetically expressed by Silesius, was later propagated by Van Rijckenborgh in numerous addresses and books about the philosophy of the Rosycross. Studies about these texts stimulated Van Rijckenborgh to think about these people and he began to search for their sources. Particularly when De Hartog was criticised by his theological colleagues and accused of not keeping to the official doctrine. This proved to the young Van Rijckenborgh that he should look elsewhere for the truth. To him, it was one of the signs that the church does not give solace to the true Christian pilgrim. He took a well-known statement of De Hartog to heart. It was a statement that he himself later often quoted: «The essential truth is not offered to us on a silver platter, or in the form of an article or dictated literally, but it must be conquered and appropriated by the general human consciousness.»

Yet, he continued to think in a Christ-centred way. He always sided, on the basis of the Rosicrucian ideas, with the Gnosis, the Rosycross and Hermetism, the universal way of thinking, free from dogmas, theological snares and orthodoxy. In his article *The mystery of the Soul*, he wrote: «If the Bible is the most important religious security of a human child, it is absolutely certain that he will become stuck in textual obstacles. As proof of this statement, I remind you of the immense number of religious confessions, groups, types and sects. All these groups shroud themselves in literal, symbolic or esoteric Bible exegeses of a spontaneous or more or less scientific nature. The part of humanity calling itself Christian will never achieve unity, elevation and liberation, if it does not detach itself completely from the path on which it has been forced through the ages. The Holy Books are used in the wrong way. The Holy Books will only testify to God, and their language can only be understood, if we approach them in a totally different way. There is a wide abyss separating us from the mysteries of God and life, concentrated, among other things, in the Bible. This is why the path of life is an inner path. Only the process, the path of the sanctification of life, can liberate you. And the signature can never be a basket full of words or a platter full of texts. The person who walks the path of sanctification proves this by light, by inner light. And the inner Light itself is the bridge across the wide abyss between us and the mysteries of God and life. Don't we need the Bible then? Is it virtually superfluous? The Rosycross devotes itself to a development in which humanity will learn to approach the Bible in an entirely new way.»<note>

We have presented this long quotation from one of Van Rijckenborgh's earliest writings, because it shows that he clearly continues the line of De Hartog: a religious experience during the actual practice and manifestation of life, which has to be released from our own inner being.

Before Van Rijckenborgh left the church, he was very active in the Y.M.C.A., and had already demonstrated his own vision of the Bible. This was a vision that arose from his own inner revelation. Of course, this resulted in conflict. He was searching much further for the unveiling of the Word, for the profound meaning that was not given by the theologians.

When he was about 28, his search led him onto the track of the modern Rosycross. Due to this, he came into contact with Max Heindel's Rosicrucian Fellowship. Heindel's esoteric explanations of the Bible and religions strongly appealed to him. In Heindel's book *The Rosicrucian Cosmo-Conception* (1909)<note>, he recognised much of what had already been revealed in his inner being and for which he had constantly been seeking: the reality of things behind the perceptible material

existence and the purpose behind every form of life and every manifestation. In this way, he was introduced to the Manifestoes of the Rosicrucians and to the writings of Paracelsus, Comenius, Van Helmont, Böhme and Fludd, to name only a few. He felt very much attracted to their works, but after a few years he dissociated himself from the American Rosicrucian movement of Max Heindel, because he thought this movement was too much on an occult path and was losing the Christian aspect of the Rosicrucians.

The evangelical process must take place in a human being

He founded the School of the Golden Rosycross. He concentrated on the Manifestoes of the classical Brotherhood and gave lectures about them. At the same time, he began to give lectures about the esoteric meaning of the Christian gospels. In these lectures, he emphasised the evangelical process that has to take place *within* a human being, and he relegated the historical aspect to the background. In the introduction to the book *The Good Tidings of the Gift of God, an esoteric analysis of the Gospel of Matthew*, he wrote: «After some investigation, it will therefore be discovered that the whole New Testament presents a complete philosophy to the pupil, by means of which he will be able to view and to fathom the past, the present and the future of the world and humanity; (this is) the work for humanity and society of this wonderful, divine being, the Christ. We are living in an era in which a part of humanity is ready and capable of viewing the Bible, or a part of it, as an esoteric, gnostic-scientific document, by means of which we might learn to understand the intentions of God.»<note>

Nobody paid any attention to it

In the meantime, he travelled to London, where he visited the British Library in order to gain access to the original texts. There he copied some of the works of Johann Valentin Andreae, including an English translation of the manuscript of *Republicae Christianopolitanae*. In the introduction he wrote: «During research in the famous library of the British Museum in London, a few years ago, we discovered the little-known work *Christianopolis* by Johann Valentin Andreae, the author of the *Fama Fraternitatis*. This document is from 1619 and has possibly been in this library for a few hundred years without anybody paying attention to it. We were allowed to take an English translation back to The Netherlands, inwardly feeling that we had to publish its content and comment on it.»<note>

This commentary, together with the Dutch translation of *Christianopolis*, was published in 1939. In 1978, a second edition appeared. But while he was publishing his commentary on *Christianopolis*, he also tended to the Dutch translation of the *Fama*, the *Confessio* and the *Alchemical Wedding of C.R.C.*<note> He also published the periodical *Nieuwe Religieuze Oriëntering* (New Religious Orientation), which contained a series of instalments of the Dutch translation of *Die geheime Figuren der Rosenkruizer* (The secret Symbols of the Rosicrucians).<note>

Unveiling the underlying meaning

All of this proves how much Van Rijckenborgh connected with the message that the classical Brotherhood of the Rosycross had sent into the world. He didn't consider these writings to be

primarily of historical importance; instead, he more particularly wanted to unveil the meaning behind them, the implicit meaning that is hidden to the eye.

Again he experienced in his innermost being the spiritual inspiration emanating from them. His comments on the Fama, which he called «an esoteric analysis», are published under the title *The Secrets of the Brotherhood of the Rosycross*. In his introduction he writes: «The time has come to open this veiled spiritual testament of the Brotherhood of the Rosycross and bring its hidden values to light. Through the ages, the work of the Brothers of the Rosycross has been completely misunderstood, and numerous esotericists, influenced as they were by Oriental magic, have caused incalculable damage by their publications, which have obscured the light of the Rosycross with strange teachings.»<note>

Did the person C.R.C. really exist?

He further justifies his comments with the words: «Some of those who tried to analyse the Fama began by asking: ‘Did the person C.R.C. really exist? Who was he? Were there contemporaries who saw him? Is there literature of his time that speaks about him?’ [...] However, we will leave historical investigation for what it is, for we only want to speak about ‘a human being’. Let us assume that a man called C.R.C. were living now, that we all know him and that we are observing his struggle. [...] So we are evoking for you a man, a figure, in your imagination, and together we will animate this mythical figure, so that he will begin to live for us. We will call him Christian Rosycross and tell you that he was of German origin. This means that our figure is a full-blooded European, a Westerner. Well, this Westerner wishes to follow the path of a Westerner, that is the path shown and exemplified by Christ. That is why we call him Christian. This Westerner wants to develop all the latent faculties that slumber within every human being, by which a human being is marked as a Son of God, a child of God and thus a God-in-genesis. To this end, he exerts himself steadfastly and is prepared to follow the way of complete self-sacrifice. That is why we also call our hero Rosycross. And now that this mythical figure is fully alive for us, now that we are enthusiastic about the heroic struggle begun by him, we say, in prayerful longing: ‘My dear brother, may the white rose of Christ shine from your cross.’»<note>

Call to a complete reformation of the human being

Note that this is the language of the 1930's. Van Rijckenborgh tried to convince the reader that the Manifestoes had to be applied directly to the human being himself. They call for a complete reformation *of the human being*, for only this can, and will, lead to a change in society.

In the same book he says: «We want to direct ourselves according to the ways shown in the old books, the old testaments of the Order of the Rosycross. The *Confessio Fraternitatis* gives us the programme, the confession of faith. In the *Fama Fraternitatis*, the pupil begins to carry out the programme. In *The Alchemical Wedding of Christian Rosycross*, we can read an outline of the complete development on the path of Christian initiation, which takes place after the aim, the call, the Fama has been accomplished by means of the individual task. And finally there is the Rosicrucian work: *Christianopolis*, in which the structure of a new society is outlined, as it has to be built by the Brothers.»<note>

Thus we conclude that the Manifestoes of the old Brotherhood go much deeper for Van Rijckenborgh than superficial reflection suggests. He reads in them what is moving him. The message, at that time sent into the world by the Brotherhood, the call for a total reformation, was especially intended to achieve a fundamental change in the human being himself.

During the war years 1940-1945, when his School was closed by the occupier and he was forbidden to continue his work, he went deeply into the *Corpus Hermeticum*, the writings of the Manichaeans, the Gnostics and the history of the Cathars. He also found various teachings from these writings in the veiled and symbolic language of the Manifestoes. In addition, he became convinced that the teachings of Hermes returned, in their own way, in the books by Paracelsus, and he discovered that Paracelsus was highly respected by the Brothers of the Rosycross. He ascertained that the authors of the Manifestoes must also have had the *Corpus Hermeticum* at their disposal and that a great deal of other esoteric-gnostic literature must have been available in their libraries. The inner path, the path of the mysteries, lies hidden in all these documents.

«Dei Gloria Intacta» appeared immediately after the war

Immediately after World War II, Van Rijckenborgh published the book *Dei Gloria Intacta*, with the subtitle: *the Christian mystery of initiation of the Holy Rosycross for the new era.*<note> In this book, the inner path is extensively explained as a sevenfold path. What matters is not having initiation imposed or introduced by someone else, a so-called «initiate». The point is a path of self-initiation, a practical path leading to complete life renewal on the basis of self-knowledge, as was said by the Gnostics and Hermetics: «He who knows himself, knows the Universe.»

Dei Gloria Intacta, with a part from the classical Fama as an introduction, proved to be a great preparation for two monumental works to be published later: a four-volume work with commentaries on, and explanations of, the *Corpus Hermeticum*, and a masterly, two-volume work with detailed explanations of the path of initiation, in which *The Alchemical Wedding of Christian Rosycross (C.R.C.)* is unlocked for the reader. In these books, Van Rijckenborgh proves that he was allowed to receive the key, after a long path of preparation during which he gradually penetrated into the secrets of the Brotherhood.

The «struggle of C.R.C.», as he described it in every possible way, is at the same time his own struggle to open the path, especially for others, from the swaddling clothes of time, and to break open the mysteries in which the ancient writings were veiled. He received the key that gives access to the books of wisdom in which this path is shown.

Liberation from the swaddling clothes of time and mystery

He also applied this key to the mystery book *The Alchemical Wedding*. He says about this: «All the initiations of C.R.C. are so minutely described in *The Alchemical Wedding* that it could not have been improved upon; all the information is given without neglecting one single detail. Who was, or rather, who is Christian Rosycross? He is the prototype of the true, original human being, the new human being who is truly Christian; who has freed the Christ within him by walking the path of the cross in the power of the rose. [...] In the cross, two lines of force meet which are diametrically opposed. It means a total change, a conversion of forces, an alchemical transmutation. The rose

within a human being must be linked with its true life field, the field of immortality. The rose must be freed through the way of the cross of transfiguration. This is why we speak of the Rosycross. This work has to be done in the power of Christ, the electromagnetic power of the Universal Life.»<note>

When the light spark flares up, inner knowledge is born

Here the rose is the symbol of the Light spark, the divine spark of the gnostics. Van Rijckenborgh, in modern parlance, called this the «spirit-spark atom» or the «spirit nucleus», the divine life nucleus in a human being.

He explained that, when this spiritual nucleus is activated and this light spark flares up in the heart, inner knowledge is born, the knowledge of the heart. It is manifested from the divine primordial atom that lies hidden in a human being as a germ of the Spirit. If this seed germinates and begins to blossom, it produces the fruits of the All-Good, the fruits of the Tree of Life. When the seed of the Rose fertilises the soul, it will become immortal and the body, the personality, will transfigure. The knowledge of the All-Good is a spiritual insight that grants the power of opening up the inner knowledge about the human being himself, the knowledge about his divine destiny and about the inner God.

Stimulating the reader to acquire self-knowledge

Van Rijckenborgh had only one purpose, which runs as a golden thread through all his works: to stimulate the interested reader to acquire self-knowledge; to acquire knowledge of his true self, which lies hidden in his heart as a rosebud, a spirit-spark. The microcosm is where the true origin of the human being, or, as the *Fama* says, man's nobility, lies hidden. This points to the original human being who belongs to the unknown part of the world, the true Divine nature. A person should be inspired, so that he sets out to achieve liberation from his human-animal state of life.

Van Rijckenborgh discussed knowledge of the path leading to the rebirth of the soul extensively in his works, the necessity of man being reborn of water and of the spirit. It is the path of which Jesus spoke to Nicodemus. Here we see again the spur to action that made Van Rijckenborgh set out in his youth. It is the need for a rebirth, about which De Hartog had spoken, but Van Rijckenborgh did not veil it in an esoteric sense, as it was in the woolly language of the theological exegeses. Van Rijckenborgh spoke of an esoteric experiencing of the evangelical path leading from the Johannine human being to the Jesus human being. This is the path of Christian Rosycross. The process of rebirth from «animal human being to Spirit human being», about which he had heard De Hartog<note> speak in his early years, was, for Van Rijckenborgh, not mere philosophy, but a pure reality and necessity.

The nature-born human being, who is of the earth earthy, must put on the Spirit human being lying hidden within him as a Divine rose, as a spark of the spirit. Spirit, soul and body must be reunited into a true unity, the Bytoss, Nous and Alezeia of the ancient Gnostics. The divine, biblical principles of spirit, water and blood, the Hermetic elements of spirit, soul and body, and the mercury, sulphur and salt of the Rosicrucians,<note> originate from the depth of the divine Spirit from which the Truth is made manifest. This is the path from transmutation to transfiguration,

symbolised in a veiled way in the seven days of the *Alchemical Wedding*. It is the sevenfold recreation of the human being, the rebirth on the basis of giving up the old, I-centred life of the nature-born human being, who, despite everything, is still a divine-human being, because he carries the spirit-spark in his microcosm.

Gnosis transforms the whole human being into his fundamental nature

Ignorance of all of this is the greatest human tragedy. The fundamental idea underlying Van Rijckenborgh's entire work is the tearing up of the garment of the evil of ignorance by the human being who has been called to transfigure to the Divine generation, but who has remained stuck in his nature-born state, or, as Hermes puts it: «*When the Gnosis enlightens the whole consciousness, It makes the soul flare up again and lifts it up by releasing it from the (nature-born) body. In this way, It transforms the whole human being to his fundamental nature.*»<note> We know from the following well-known quote from the *Alchemical Wedding* that the Rosycross and Hermetism are closely related:

«*Hermes is the Primordial Fount*»

«*After so much harm has been inflicted on the human race, I, Hermes, being the primordial fount, flow forth here as a healing remedy, according to divine decree and assisted by the art. Let him who can, drink of me. Let him who will, cleanse himself in me. Let him who dares, stir me. Drink, brothers, and live.*»<note>

Van Rijckenborgh bridges the gap between the intentions of the Brothers of the Rosycross and the Primordial Fount of Hermes. He writes in his analysis of the *Alchemical Wedding*: «Who was, or rather, who is Hermes? Hermes is the spirit itself in manifestation, the primordial fount which seeks to quench the thirst of every human being. [...] So now you will understand why we, in the young Brotherhood of the Golden Rosycross, draw so consistently from the fount for our testimonies; why ever and again we study the ancient hermetic texts.»<note>

Hermes is the Primordial Fount

Thus Hermes is a mythical figure, but at the same time he is a great example of the universal power of wisdom, which has lost none of its radiant wisdom through the ages. That Van Rijckenborgh studied the *Corpus Hermeticum* line by line, is demonstrated by his four-volume work with explanatory texts titled: *The Egyptian Arch-Gnosis and Its Call in the Eternal Present*.<note> He also emphasised that Hermes is the Primordial Fount, the Arch-Gnosis, the original knowledge, the eternal wisdom that has been fundamentally the same throughout all times, or rather: has always passed on the same wisdom, and hence, is the «Eternal Call», a call which is always relevant. Jan van Rijckenborgh wanted to again make this Call resound with the same power that the Brothers of the Rosycross gave to their Fama. But Van Rijckenborgh spoke against the background of the current time by means of a universal idea, which, through all times, has constantly propagated the same principle.

On the basis of this explanation, we believe that we may state that Jan van Rijckenborgh is an example of the modern Gnostic Rosicrucian. In his works, he professes the Christ-centred gnostic Rosycross as it was manifested in the Rosicrucian Manifestoes of the beginning of the 17th century.

<note> A H de Hartog, *Bibliography*, Library of the Utrecht State University, 1988.

<note> A H de Hartog, *Uren met Böhme* (Hours with Böhme), Hollandia Drukkerij, Baarn, 1915. A selection from it has been published under the title: *Levend in de eenvoud van Christus* (Living in the simplicity of Christ), Rozekruis Pers, Haarlem, The Netherlands, 1998.

<note>, <note>, <note> Jacob Böhme, *Aurora of Morgenrood in Opgang* (Aurora or the Rising Dawn). Published by "Hora Est", Haarlem The Netherlands.

<note> The «Friends of God» included Johannes Ruusbroec, Johannes Tauler, Heinrich Suso, Rullmann Merswin, Vom Oberland and Eckhart. Some people consider the mysterious Vom Oberland and his followers to be the predecessors of the Rosicrucians.

<note> J van Rijckenborgh in *Nieuwe Religieuze Oriëntering* (New Religious Orientation), undated.

<note> Max Heindel, *The Rosicrucian Cosmo-Conception*. First Edition. Rosicrucian Fellowship, Seattle, Washington.

<note> John Twine, *De Blijmare van de Gave Gods* (The Good Tidings of the Gift of God), Esoteric analysis of the Gospel of Matthew. 1931.

<note> J van Rijckenborgh, *Republicae Christianopolitanae* by Johann Valentin Andreae. Rozekruis Pers, Haarlem, The Netherlands, 1939/1940. Second edition, 1978.

<note> J van Rijckenborgh, *Fama Fraternitatis, Confessio* and *Alchemical Wedding*. In one volume. Dutch. 1937.

<note> J van Rijckenborgh in *Nieuwe Religieuze Oriëntering* (New Religious Orientation), undated.

<note> J van Rijckenborgh, *The Call of the Brotherhood of the Rosycross*, p. ix, Rozekruis Pers, Haarlem, The Netherlands, 1988.

<note> Id, pp. 35-36.

<note> Id, pp. 49-50.

<note> J van Rijckenborgh, *Dei Gloria Intacta. The Christian Mystery of Initiation of the Holy Rosycross for the New Era*. Rozekruis Pers, Haarlem, The Netherlands, 1962.

<note> J van Rijckenborgh, *The Alchemical Wedding of Christian Rosycross*, part 1, p. 5, Rozekruis Pers, Haarlem, The Netherlands, 1991.

<note> A H de Hartog, *Phaenomenologie van het Christelijk Bewustzijn* (Phenomenology of the Christian Consciousness). (pp. 77, 136), Publishing Company Holland, Amsterdam. 1932. A H de Hartog, *Levensleer* (Doctrine of Life) (pp. 149 ff., 159 and 160 ff., 180 ff.), P. Noordhoff, Groningen, Batavia. 1933.

<note> Dr Carlos Gilly, *Bekentnis zur Gnosis von Paracelsus bis auf die Schüler Jacob Böhmes* (Confession of the Gnosis from Paracelsus to the pupils of Jacob Böhme). In: *De hermetische gnosis in de loop der eeuwen* (The hermetic gnosis through the ages), ed. G. Quispel. Tirion, Baarn, The Netherlands, pp. 395-442.

<note> *Corpus Hermeticum*, Dutch translation from German, Patrizi & J Scheible, Stuttgart, 1855.

<note> J van Rijckenborgh, *The Alchemical Wedding of Christian Rosycross*, Part 2, p. xiv. Rozekruis Pers, Haarlem, The Netherlands, 1992.

<note> Id, p. 8.

<note> J van Rijckenborgh, *The Egyptian Arch-Gnosis and Its Call in the Eternal Present*, parts 1-4. Rozekruis Pers, Haarlem, The Netherlands, 1982-1995.