

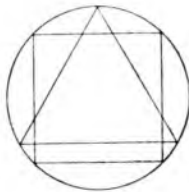
DEI GLORIA INTACTA

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THE CHRISTIAN MYSTERY
OF INITIATION
OF THE
HOLY ROSYCROSS FOR THE NEW ERA

BY

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1962

ROZEKRUIS-PERS

HAARLEM - THE NETHERLANDS

Translated from the Dutch
after the second revised edition

Original title:

Dei Gloria Intacta

Het Christelijk Inwijdingsmysterie
van het Heilige Roze-kruis voor de Nieuwe Eeuw

International School of the Rosicrucian Association
Lectorium Rosicrucianum
11-15 Bakenessergracht – Haarlem – The Netherlands

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Haarlem – The Netherlands

Printed in the Netherlands
by Drukkerij Meijer N.V., Wormerveer and Amsterdam

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PREAMBLE

Much of what in 1946, in the first Dutch edition was announced as something that *would come to pass* has since come true. Mankind has entered the Period of Harvest, and the Field of Harvest, the New Gnostic Kingdom, has been prepared. The Gnostic World Brotherhood has taken its place in the great Vineyard of the Lord, for the Harvest is ripe and plentiful.

Let all those who have the inner possibility of joining the children of the Harvest, considering and understanding the signs of our time, now respond to the Call of the Gnosis. May they thus enter the Christian Mystery of Initiation of the Holy Rosy-cross.

DEI GLORIA INTACTA!

The Glory of God is unassailable!

Haarlem, The Netherlands, January 1957

FOREWORD

Seeing that the One wise and merciful God has of late so richly poured out His mercy and goodness over mankind, so that we may increasingly come to a more perfect knowledge of His Son Jesus Christ, we can rightly testify to the happy time when not only that half of the world is unveiled which, ere now was unknown and hidden, but He has also revealed to us many wonderful and hitherto unseen workings and creatures of Nature. Furthermore, He has caused human beings to arise endowed with great wisdom who will in part renew and perfect all noble Masonic art in our corrupt and imperfect time.

Thus man will begin to realize his own nobleness and worth, as well as the reason why he is called a microcosm* and how extensive his knowledge of Nature may become.

The uncivilized world, however, will be but little pleased with this and on the contrary, will most likely smile and sneer. Moreover, the pride, the covetousness and the self-assurance of many is so great that it will not be possible to bring about agreement among them. Yet, if they were all united, then out of all the things that God has given us in these times, they would be able to compose a

Librum Naturae*, that is to say, a perfect method serving all free arts. However, their disagreement is such that they continue on in the same old way, being unwilling to part from it.

Our very enlightened and godly Father Brother Christian Rosycross has labored hard and long in order to bring about a general reformation, and in his service the brothers have gone forth in all times for the same purpose, that of establishing a world order which is 'not of this world', the world order of which Jesus Christ spoke.

'Verily, verily, I say unto thee, except a man be born again, he cannot see the Kingdom of Heaven.' Nicodemus said unto Him, 'How can a man be born when he is old? Can he enter the second time into his mother's womb and be born?' Jesus answered, 'Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God'.—'About this,' the initiate Paul continues, 'we have many things to say and hard to be uttered, seeing ye are dull of hearing. For when, for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the words of God and are become such as have need of milk and not of solid food. For every one that useth milk is unskillful in the word of righteousness, for he is a babe. But solid food belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil. Therefore, leaving the milk of the

doctrine of Christ to beginners, let us go on unto perfection. For the knowledge of God is for the strong only!

The Word of God is quick and powerful and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit and of the joints and marrow and is a discerner of the thoughts and intents of the heart.

Neither is there any creature that is not manifest in his sight, but all things are naked and opened unto the eyes of Him with whom we have to do.

Therefore, seeing we are compassed about with so great a cloud of witnesses, let us lay aside every weight and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith, who for the joy that was set before Him endured the cross. Ye have not yet resisted unto blood, striving against sin. And ye have forgotten the exhortation which speaketh unto you as unto children, 'My son, despise not thou the chastening of the Lord nor faint when thou art rebuked of Him. For whom the Lord loveth He chasteneth and scourgeth every son whom He receiveth.'

If ye endure chastening, God dealeth with you as sons!

Now no chastening for the present seemeth to be joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.

Wherefore lift up the hands which hang down and the feeble knees!

Make straight paths for thy feet lest that which is lame be turned out of the way, but let it rather be healed.

Strive after peace with all men and holiness without which no man shall see the Lord; looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you and thereby many be defiled.

But ye who have reached adulthood are come unto Mount Sion and unto the city of the living God, the heavenly Jerusalem, and unto the Brotherhood of the Firstborn who are in the Other Kingdom, and unto Jesus, the Mediator of a new covenant. Wherefore, they receiving a Kingdom which cannot be moved, let them have grace and serve the Lord and His Brotherhood with all their hearts.'

We hope and pray that it may please you to carefully consider this our offer and to closely examine our art, to diligently scrutinize the present and help make our way of thinking forcefully known.

And this we say as being the full truth, that every man who loves us sincerely and wholeheartedly shall receive great benefits, but those who are falsehearted or only covetous of our treasures shall not be able to harm us in any manner, but shall bring doom and ruination upon themselves.

Thus, although hundreds of thousands have seen our building from close by, it will remain forever

untouched and indestructible and hidden from the wicked world.

Under the shadow of Thy wings, o Jehovah!

Lectorium Rosicrucianum.

CHAPTER I

ORIENTATION

I

Throughout the entire history of mankind, two systems of esoteric development have held the attention of all those who, by reason of a natural bent and an inner urge, desired to walk the path of liberation.

The history of magic shows that in all civilizations the same two systems of magic development were applied. Now both systems were used simultaneously, now successively, as the different periods of culture appeared and disappeared. One system is designated in the modern philosophy of the Rosy-cross as the system of splitting of the personality, the other as the system of culture of the personality.

In both systems the underlying idea is that man is imperfect, semiconscious and caught in delusion, but perfection, full consciousness and absolute truth are only waiting for us to grasp them. Their Hierophants are calling us. And there are the methods of training and fulfillment, the ways connecting the present and the future as we desire it.

Thus we see how the splitting of the personality arises from the womb of the ages. By dietetic methods, breath control and asceticism, concentration and contemplation, and by control of the powers of speech the candidate had to learn how to bring about splitting of his fourfold personality. By means of such splitting, or by controlling the law of cohesion of the four vehicles of his personality, lying concentrically one within the other, the pupil was able at will to effect a separation between his physical body, with its etheric counterpart, and his two more subtle vehicles, so that he could travel in full consciousness in the so-called Higher Regions. Afterwards he could re-establish the cohesion of his four vehicles, and he thought that the way between appearance and reality was thus explored, and he would be able to advance from power to power in the light of totally new possibilities of life. After all, had he not made a connection between the dark depths of this world and the radiant possibilities of a new era? He could unite with brothers and sisters on an equal footing, he was free, he was a 'son of the dawn', and along with this mastered citizenship of two worlds there were other advantages such as an increased impressibility of the senses and an ever deeper penetration, firsthand and independently, into the Plan of things.

God was very merciful indeed toward such a candidate of the ancient spiritual schools! He was liberated! And in unison with many others sharing his

unspeakable blessedness, he could work in a seemingly unlimited radius of action in the service of the Realm of Light, for the uplift of those who still walked in darkness.

Great and glorious was the labor done by those ancient initiates and liberated ones. The luminous trail of their deeds shines like a flame in the memory of nature. It was with this Light shining forth from the ancient Wisdom of the East that thousands of Occidentals were connected, when they were in immanent danger of perishing in the vampiric grip of materialism and unbelief. When the nadir of materialism reared its many barriers, those who knocked at the door for passage were reminded of the Past, with its shining points of Light, by a host of enlightened workers. When many were nearly suffocating in the grip of matter, with no possible escape being offered by a religionism adapted to matter, a loving hand was held out to them by the Brotherhood of Light, for the ailing human race to grasp, so as to be led back to the past as an emergency measure.

Is then our liberation reached through the past? No, but the past held consolation and succor, according to the golden word, 'He who refuses to learn from the past will reap punishment in the future'. That is why the past, as a deed of love, makes an appeal to the subconscious knowledge whenever, in ignorance and delusion, we block the roads to future deliverance.

Also in the past there was another branch of esotericism found among the ancient Egyptians and Greeks who put forth a course of development entirely different from that of those who chose to force a way of liberation by splitting the personality. This second group was of the opinion that it was unlawful to attempt to escape from this world, and that the Light could be reached only by rising straight through it, perfecting it. And further, if man and nature were separated from the Land of Light (which they actually were), then they must become cultured and the manifested world must become harmonized. Therefore, their postulate lay in the magic of Culture of the Personality, the uplift of the anthropos, of man, from the bottom up. Thus, systems of racial and blood purification were instituted, according to magic norms. And as it would not be possible for man to express himself in a world and a realm of nature which lagged behind, then concurrently the other kingdoms of nature had to be raised to a higher level also. Agriculture, horticulture, cattle breeding and all other things necessary for subsistence were carried on in an entirely new way, in more or less extensive colonies formed by those who practised the mysteries. This new manner was perfectly adapted to the man progressing in 'culture of the personality' and in this way, also, magic results were obtained.

Thus too, consciousness in higher regions and a splendid extension of the sense faculty came about,

but this was rooted in matter which participated in the glory of man's elevation. The resistance of matter was overcome to a certain extent, not by escaping from it, but by subjecting and exalting it.

So while one method posited, in point of fact, the initiation *outside* the body, the other placed it *in* the body including the physical vehicle. By this latter method also, a large number of Occidentals were saved from the living death of spiritual petrification and from the chaos of a terrible downfall, by connecting them too with a ray of the Ancient Wisdom, in order to prepare them and preserve them, by means of the past, for a possible new future.

II

Now that the new future has begun, all those who aspire to and strive after an esoteric process of development are now being confronted with the Christian Mystery of Initiation of the Holy Rosycross for the New Era. The two old systems have seized hold of Occidentals rushing to their doom and linked them for a time with the past, so that they would not become crystallized beyond remedy, with all the consequences thereof. However, we must clearly realize that the ancient esoteric mysteries are utterly unsuited for Occidentals as systems of initiation, or as structurally liberating powers.

Therefore, if we were to measure the success of

the workers who brought the Ancient Wisdom to the Occident by the number of those who actually attained structural liberation, the result would be greatly disappointing. It was merely the idea which enabled many Occidentals to hold out. The ancient systems have completely failed in the Occident as schools of initiation and no different result could have been expected. Besides, the time is not so far off and possibly is already here, when the ancient systems will no longer offer any structurally liberating aspect even for the modern Oriental. Under the influence of a tremendous Cosmic Power, our world and the fourfold personality of man are subject to continuous change. Considered from the standpoint of man's vehicles, the human race is rushing toward a great crisis. Virtually, the Occidental world already entered this crisis at the beginning of this century, but now it has reached its actual phase.

If, in the dim past, it was possible for the esoteric candidate to be liberated in the described ways and to celebrate this glorious return; if, in the first part of this century, it was necessary to fix the mind of the seeking Occidental idealistically upon the past, mankind has now entered an era in which the future alone must be considered. For many thousands of esoteric seekers, splitting of the personality, idealistically or structurally, is now altogether out of the question and will henceforth lead, both physically and spiritually, to most undesirable situations. By

the same token, in time to come there can be no question for them of culture of the personality. In the future this system also must be rejected as structurally harmful.

In view of the totally changed physical, atmospheric and cosmic conditions, the endocrine glands, which play such an important part in occult matters, can no longer react to the methods of the ancients. The portal of liberation as related to the past has definitely been closed behind mankind.

This being an undeniable fact, the ancient wisdom has lost its liberating power; official religiousness has become devoid of all its appeal and influence, and the esoteric experiment of the past commended in books or lessons will only raise Homeric laughter, as of a man who seeks to conceal his anguish.

In this century many have already foreseen the neutralization of the ancient esoteric mental culture, and in certain circles it was thought that the dangers could be averted, without prejudice to future redemptive and liberating activity, by diverting the Ancient Wisdom into occult-Christian channels and building up a sort of synthesis.

Some of these plausible experiments have even been introduced under the name of Rosycross, possibly in good faith, but these attempts must be denounced as very serious mistakes, because there is a completely independent and purely Christian Mystery of Initiation of the Holy Rosycross preserved intact for the century ahead; it is a mystery

which, fundamentally and structurally, is and must be considered free from all the methods and systems of the ancients.

To this Mystery all earnest seekers after liberation will have to turn in the future. The system in question is given to us in a veiled form in the Gospel of Jesus Christ. It is this system which has now become a necessity for every seeker and which will now be proclaimed to all mankind; one which, thank God, will make the ultimate revelation of true Christianity possible.

III

The method of initiation of the new era aims at *transmutation* of the personality, the secret of the evangelical rebirth. Therein is no division or cultivation of the personality, no evasion or elevation of something that, by its very nature, is doomed to perish, but transmutation of the personality, which means to build up, in and through the Power of Christ and His Hierarchy, a completely new personality whilst the spirit still functions in the old one.

The candidate commences in this new system with the knowledge that his present fourfold personality is not included in the divine Plan, and thus it is rejectable and sinful. He knows that the consciousness of this personality is the greatest mystification and obstacle in his microcosm and he fully understands the words of Paul, 'God is no respecter

of persons', neither of a split nor of a cultivated personality.

The pupil in the new Christian process of initiation realizes that 'he who loseth his life (that of the old personality) shall find it, (the life of the new personality)'. He will understand that this must mean a complete rebirth of the fourfold personality. In this regard, the entire Christian revelation of Salvation is beyond any doubt. Nicodemus did not grasp this at all, (see the Gospel according to John) but the candidates of the new School of Initiation will have to be very clear about this, in order that it will presently be possible for a luminous cloud of new witnesses of God to spread over this dark world.

For many it will be very difficult to break away from the authority of the ancients, who believed that the human personality was subject to a process of evolution as in the past it was subject to involution. However, this opinion is based upon a misunderstanding.

It was not the vehicle included in the Original Plan of God that was subject to involution, but an abnormal personality which descended into the nadir of matter, trailing the enchained spirit* in its wake.

The heavenly figure, the original fourfold Body of the Spirit had died as a consequence of that fall, but this was not a death of decay. The nature of this Heavenly Figure was of a much too divine substance for decay to be possible; therefore, in Its present state It can best be described as 'sleeping'.

But this sleeper can be awakened, can rise, when man is able to escape from the delusions of the abnormal, temporary personality and gain a clear insight into his state.

Our highest spiritual being* must now make use of the earthly personality and, seen from above, this is a highly undesirable predicament. Moreover, the central spirit* is very much thwarted by the biological consciousness inherent in the earthly personality.

It must become clear to neo-esoteric students that splitting of the personality is a misleading diversion, another painful delusion, and also that any form of culture of the personality is an aggravation of the difficulties confronting us via the I-consciousness.

'Being born again', i.e. 'awakening the sleeping heavenly figure' is the task which the third magical system assigns to the seeker by means of Christianity. A new heavenly personality must be born while man is still existing in the old personality. The raising of this new figure is subject to laws which are quite different from those which governed the ancient esoteric systems, and it is these new laws which the candidate must study and apply.

The new being in gestation is formed from above downward. First comes the mental faculty, next the astral body, then the etheric body as the matrix for the new physical body.

What is required first of all in order to conceive the heavenly man is fundamental reversal, virtual renunciation of the old I, parting with all ancient

magic that exalts the old 'I'. Furthermore, it should be quite clear that there can be no question of neglecting the earthly personality and the necessary earthly life. We must, however, shift the accents in such a way that we choose an attitude to life which will promote the true aim of rebirth.

Bound as we are to a biological appearance, we must pay the price for our existence in this world, but by adopting a rational attitude to life we build up that which 'is not of this world'.

The Brotherhood of the Rosycross entreats all earnest seekers for liberation to embrace the Fundamental Principle of the New Dispensation: breaking with the old life and entering the new life!

IV

Practically, the pupil should realize: that the Third System of Initiation is completely new to the great seeking public and is yet to be preached. As the Christian Mystery is preached throughout the world in like measure a New World Church connected with the Christian Mystery School will develop. From everywhere workers are being sent out in order to lay the foundation of the Work because, although the Third System has been in existence ever since its inception by Jesus Christ, relatively only a very small body of chosen candidates had the inefable good fortune to be liberated by this system.

The causes of this withholding and veiling of the true Holy Mystery lie in the fact that although mankind had arrived at the nadir of materiality according to his earthly status, a sufficient number of people had not yet come to a complete deadlock as regards earthly nature.

These culminations are now fulfilled; they have caused sufficient cosmic reactions; a crisis period has set in, and the veils are now being pushed aside.

Paul can rightly be called one of the Hierophants of the true Christian community. Sometimes he is also designated as the first Rosicrucian of our era. As a matter of fact, he was the first one in exoteric history to change the cross of nature into the Cross of Victory, the first to attach the rose to the cross and to awaken the Heavenly Figure.

It is well to draw the attention of all those who want to walk the Path of Christian rebirth and feel the need of a primary orientation, to the wonderful 1 Corinthians 15, because the entire unfoldment of the new birth is embodied therein.

For the candidate to successfully start upon and persevere in this rebirth, two things are necessary: in the first place, a fundamental change and, in the second place, the personal possession of Jesus Christ.

The former means renouncing, in principle, the earthly nature and adopting a fundamentally different attitude toward it as regards its sinister play of willing, desiring and acting for purposes of self-maintenance and speculation. Through a funda-

mental change, the candidate must come to a state of self-chosen loneliness (Patmos); that is, a state of neutral, intelligent abiding 'his day of the Lord'. During this period the pupil should not try to force the outcome by any speculating or desiring. Every attempt to force results would interfere unfavorably with his development. Let the pupil remember, in this connection, the well-known saying, 'When the pupil is ready, the Master is there!'

Further it should be understood that this neutralization of the earthly personality may on no account be carried out in an experimental way. This would beyond doubt lead to very negative and regrettable consequences, such as a negative overshadowing by a spirit control who would try to obtain power over the candidate.

Therefore, the earthly nature must be renounced from sheer inner need; that is to say, the mystical renunciation of the world must become a craving of the soul. When this point is reached, the fundamental change can be successfully put into practice, and the result will soon become apparent. Then enlightenment will follow, a Mystic Illumination, a descent of the Christ Ray and, from that moment on, Christ becomes an inner possession of the candidate, assuming the direction of his life.

Many are heard to talk about Christ. They revere Him, they love Him. To them He is a Teacher, a Representative of all that is good, beautiful and true, but in no way a '*living reality*'. Such people cannot

possibly get away from authorities, because they do not possess Him, the Lord of all life, inwardly. The Christ-vibration is not working in their soul's blood, and it is this vibration that must take form in the being of the candidate if there is to be rebirth.

The question may be asked as to whether the possession of the inner Christ is fundamental. Let us reassure you by affirming that this possession is acquired in successive stages, and that reaching an elementary stage is, in itself, sufficient to cause the candidate to speed forward on the road which he has chosen.

The possession of the inner Christ is a necessity, because the condition of present-day man's vehicles is such that it would be impossible for a pupil to accomplish the great work in his own power. The structure of his cells, the activity of his internal secretion, his organism of consciousness and his various soul fluids are damaged, restricted and bound, to such an extent that without help the pupil could not possibly awaken and sufficiently animate his heavenly figure.

This will make it clear that mystic rebirth must precede structural rebirth. And the marvel of this mystic rebirth is that it can come to pass within the lower, earthly, sinful personality, doomed to death. This wonderful grace we owe to Him Who 'counted not the glory which He had with the Father, and being made in the likeness of men descended into our earthly nature'.

Thus through the human Christ-state the redeeming and liberating elements of His being could associate with our sinful blood consciousness. It is on this basis only that structural rebirth can begin and the pupil will then be 'dying daily' (1 Cor: 15, verse 31).

This 'unselfing' according to nature has reference to the daily change which the earthly personality undergoes in order to assist the process of raising the heavenly personality. The entire fourfold earthly manifestation is made subservient to this great aim, and as this aim approaches its fulfillment, the earthly being will become less and less obstructive on the Path.

Dying daily means breaking up one's biological consciousness, giving up one's self-maintenance and one's lower and speculative desires, disappearance of all animalistic functions, and if the underlying laws of life are then strictly observed, a healthy functional life will result, to last as long as it is necessary. The pupil must be able to make a daily practice of this dying, in order to achieve the resurrection of the heavenly system of vehicles. It will then be just as easy for the candidate who sees this point to answer the question: how are the dead raised? (verse 35), as it was for Paul.

Many people have always thought that the resurrection of the natural body in a glorified state is possible. However, the divine sentence which was passed on this body is an irrefutable fact. The natural body will be disintegrated, never to rise again.

There is a different 'dead man' to be awakened, however, one who has been 'dead' within us for eons past, namely, the true man with his heavenly vehicles, the citizen of the Kingdom of Heaven. This 'dead man' can only rise if the living earthly personality dies.

That is why Paul says (verse 32), 'The divine body is sown in corruption, in the earthly nature, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness and it is raised in power.'

This is the mystery of the resurrection. That which is spiritual can only be liberated by severing the bonds which keep us tied to the being of nature. Therefore that which is spiritual is not first, but that which is natural (verse 46). That is the bitter truth about our sunken state.

In the centuries which lie behind us, attempts have been made to evade this inescapable truth by bringing about the resurrection of that which is natural, or by abandoning it through splitting of the natural personality and thus denying the reality.

Efforts have also repeatedly been made to make life acceptable as it is, by way of mystic and magic doctrines, yet Paul puts an end to all these speculations in his axiom (verse 50):

'Now this I say that flesh and blood cannot inherit the Kingdom of God, neither does the corruptible inherit the incorruptible.' Therefore it is necessary, to hammer as it were, into the consciousness of those

who seek liberation that the means of resurrecting the dormant heavenly man is through transmutation of the personality, and that the candidate confronted with his task, pursuing as his goal the raising of this personality, must speak in full awareness, 'He must increase and I must decrease!' At the same time it must be clear that the 'increasing' is entirely contingent upon a gradual, scientifically gnostic, and methodical 'decreasing'.

v

In relation to the foregoing the question may be asked: what are we to understand by Christianity? Christianity is the illumination from and reconciliation with the Original Idea and with the Original State of the Original human Race or the so-called Kingdom of Heaven. Figuring microcosmically, from the time when we became indwellers, the existence of this Original Realm of Light must be identified with an epoch prior to the so-called Saturn Period from which esotericists of the past few hundred years begin their doctrines.

The Saturn period ushers in the history of the human Fall, and the pursuit of Christianity is to raise us out of this fall and make us return to the origins of our existence.

Therefore, it is impossible to apprehend Christianity with the heart alone, for it also appeals to our

very highest reason. It aims at releasing that necessary pure reason in us, because mankind must shake off the delusions concerning the earthly emergency order.

For us to acquire a correct view of Christianity, the horizon of our field of vision must be considerably extended. Christianity did not originate in Bethlehem, but on the banks of the River Nile. That is why it is said in Matthew 2:15: 'Out of Egypt have I called My Son.' And even this indication carries us back only 6,000 years, whilst we must view the Universal Christ Intervention over a space of millions of years of time.

The Aryan epoch in which mankind now lives is divided into periods covering approximately 6,500 years, and in each one of these periods a specialized activity develops, in an effort to lead fallen mankind back to its original state. And in correspondence with a cosmic line of force, we note that in each period the course of development of the divine intervention starts from Egypt. In this Aryan epoch mankind is struggling through the thirty-third period, and in accordance therewith, the thirty-third divine descent of this epoch began approximately 4,000 years before Christ, which descent reached its peak in the beginning of our era, in the manifestation of Jesus Christ. This is the reason why it is said that Jesus was thirty-three years old when He died.

From the year one until the year 1939, mankind's

natural reaction to this descent developed. From 1939 until approximately 1950-1955, mankind was immersed in a period of terrible confusion and decline, following which, in 1955, the various processes of harvesting and selecting started, to last until 2658, whilst for the harvesters the period up to 2001 will be of the greatest importance.

This book not being designed to deal in detail with cosmological, astronomical and astrological problems, we shall leave it for now at this summary, possibly treating these problems more fully in later works better suited for that purpose.

For the time being it is merely our intention to make the pupil realize that Christianity must be viewed in a world-embracing scope, and in the same way as the dawn of the Aryan epoch, approximately 200,000 years ago, was heralded by an intervention of the Cosmic Christ coming out of Egypt, so in every period of 6,500 years within that long era—thus again and again—‘the redeeming Son is called out of Egypt’.

As the reader will understand, considering the tremendous expanses of time, the period of 2,000 years which has passed since the culmination of the recent work of salvation in Christ is actually but a ‘twinkling of the eye’, and further he should realize that to keep staring himself out of countenance at a fragment of that divine descent indicates a rather severe limitation.

That which official circles now understand by

Christianity is a fragmentary form of religion which can never lead to understanding and liberation, but which, apparently, must precede true religion. Therefore, the last 2,000 years of so-called 'Christianity' are by no means a waste of time. The purpose of such 'fragmentation' is to etch into the blood, i.e. into the soul, of millions of people, by dint of endless repetition, a certain longing, a certain psyche, something individual.

If rebirth fails, this etching into the blood causes a certain quality of being to develop, but it is soon resolved again in delusion.

In that delusion, which often reaches terrifying proportions, the grip of the reality becomes all the more appalling, so that, especially after the last fifteen years or so, innumerable people are awakening from their delusion, and full of anguish they ask themselves, 'How can it be that a truth which I experience within as *the* truth is useless to liberate and redeem the world? Wherein lies the failure?'

Thus, a man becomes ripe for a *spiritual revolution*, after his fragmentary illusions are smashed to pieces on the barren rocks of the reality. It is a present fact that the dawn of this spiritual revolution is upon us and that mankind is now in the birth throes of a completely new era. Through suffering, death and chaos, a certain portion of mankind is being prepared for the coming harvest.

It is self-evident that this spiritual revolution will have a multiplicity of aspects, the discussion of

which is quite beyond the scope of this book. It is our task herein to throw light upon the Christian Mystery of Initiation of the Holy Rosycross for the New Era into which mankind has entered, to invite candidates to join the modern Spiritual School and to call them to total revolt within themselves in order that they may go to meet the Harvester, prepared and in harmony, with their lamps burning.

In the period which we have now entered, the Celestial Bodies must be awakened and the candidates of the New Mysteries must be able to 'walk in the Light of God' with these imperishable vehicles.

All those who have ears to hear are called to once again become 'children of God'.

VI

It is of the utmost importance to determine as concretely as possible for which type of persons this book is intended. The message contained in its pages is designed for the esoteric man in the broadest sense, for the inwardly disquieted, predestined seeker after the Light. Such a man can recognize himself in this description if he is stirred by the 'spiritual urge of remembrance', that is to say, if he senses in his subconscious awareness an impression of a lost land of Light and of a lost Sonship. This state causes an irrepressible attraction to the world of hidden things and arouses a passionate

search for that which has been lost, the impression of which has faded down the ages.

This inclination stirs in the blood of the pupil and must therefore be explained from his past, whilst his blood-tie with his ancestors can also play a very important part in this regard, as esoteric world literature has abundantly shown.

The spiritual urge of remembrance imprints into the vehicles of the personality a certain natural magic state of being. Man's private past and his ancestry speaking in his blood have placed their indelible seal upon him.

That spiritual urge can associate primarily with the mind, and it will then cause an uncontrollable inclination for esoteric scientific research. It can also speak primarily in the astral body, wherein it will cause a strong desire to make a more practical use of magic; or it can make itself preponderantly noticeable in the etheric body and will then lead to etheric sensitiveness, clairvoyance, clairaudience, to a strong intuitive faculty and all the rest.

A natural magic mental sensitivity is found mostly in men, a sensitivity of the etheric body in women and we find astral sensitivity in both men and women, as evidenced in various esoteric societies, in the endeavor to reach their respective attainments.

It must be emphatically stated that natural magic sensitivity is an understandable reaction of the personality to the spiritual urge of remembrance, but

an inborn natural magic sensitivity or a like development aroused by exercises does not in any case give evidence of advancement on the path toward spiritual perfection. On the contrary, either the inborn or the forced natural magic sensitivity can be a great obstacle to spiritual advancement; it can strengthen the I-delusion of mankind and subject the person who participates to untold peril.

This world is full of esoteric speculations, of countless negative currents from yonder side, and there are hordes of earth-bound entities who try, wilfully or by virtue of their state of being, to exploit and victimize man via his natural magic propensities.

If the pupil responds to these allurements and obtains the apparent successes, his I-consciousness will be influenced to distraction and his entire personality ignominiously misused, without him having advanced so much as one inch upon the Path to Life. Therefore, no one should allow himself to be beguiled by the romanticism or the speculations which seek to take advantage of a possible natural sensitivity for magic, nor should one believe that those who possess it have reached an extraordinary degree of advancement. Nothing is further from the truth. None is advanced who has etheric sight or any other form of natural magic talent. All primitive peoples likewise possess these characteristics more or less, as a heritage from the past.

It is the same with those who are being sorely

concerned, swayed or exploited because of their remembrance, as it is with youth, of whom it is sometimes said, 'they are between hay and grass'. They no longer feel comfortable in this coarse earthly nature because of being spurred on incessantly by the spiritual urge of remembrance, but neither can they enter the new life, because they still fall short of all basic qualifications. They are most unsettled and thus in a dangerous position, exposed to grave abnormalities if they continue to react in a negative way to their natural magic instincts.

The quality which, in spiritual remembrance, can be conducive to liberation is that its possessor can on that basis come to *true* magic, to what is known as the Royal and Priestly Art, of which all religions make mention.

The spiritual urge of remembrance affords a stimulus to seek the Light, but once we have reached the Light, it causes us to realize that we cannot possibly be accepted by the Light on the basis of our natural magic sensitivities. Between such a natural esoteric man and Attainment there is a wide gulf to be spanned, for 'flesh and blood cannot inherit the New Kingdom'. Thus the true seeker of God will see the necessity of the aforementioned fundamental change, in order that it may serve him as a bridge to the New Life.

After having crossed this bridge, true magic being is revealed to the pilgrim, and the attributes of the Royal and Priestly Art are placed in his hands. This

Divine Art has relation to the reconstruction of the original power at one time possessed by man in his divine body. Be it once again stated very positively: *This Royal Art can never be an outgrowth of human natural magic sensitivity.* True magic is never exploitation of this sensitivity, since the latter is no more than a faint and caricatural effect of man's remembrance of his remote past. It is necessary to rouse him, to make him feel out of his element and a stranger in this nature, but in order to be of use toward liberation, it must lead him to that extremity of matter from which only the helping hand of the Spiritual School can extricate him.

VII

Only some 700 years are left to mankind in the aforementioned thirty-third period of the Aryan epoch. In the coming 700 years a completely new type of human being will be brought forth. This new human type will gradually lay aside the mortal corporeality of the earthly nature to dwell in the heavenly personality.

This process of transmutation of the personality will be attended by various radical geological, magnetic and atmospheric changes on and within our Mother Earth. For the present human race particularly, the changes in the magnetic and atmospheric conditions, already making themselves felt to some degree, will be most fatal. That portion of mankind

which will be unable to adapt itself structurally to these changes and will thus prove incapable of building the new personality, will follow a degenerative line of development ending in blood and death.

On the other hand, it is in the nature of this development that those who participate in the renewal will progressively lose contact with the crystallized portion of mankind, and a definite separation from them will be the practical outcome. The new human type will constitute the 'harvest' of the thirty-third period.

On August 20th, 1953, the time of Harvest began, this being the date on which the exoteric chronology of the Great Pyramid ended and a new development was started.

The field of Harvest has been prepared, from the bottom up, by the intensive labor of those who understood the message of the Holy Rosycross for the New Era, and the pioneers have been made ready for their appointed tasks. The entire training and effort of those who are called is focussed upon making the harvest of this period of Divine Intervention as plentiful as possible.

A New World Brotherhood has been founded as a basis for carrying out the great Work of Harvest and for the Spiritual Schools of the renewal now engaged in extending their activity throughout the earth. For the mature souls must be garnered and confronted with their task of rebirth.

Therefore the harvesters are making themselves ready to act as mentors for the coming new human race. However, now as at all other times of harvest, the lament is heard, 'The Harvest is truly plentiful, but the laborers are few!'

For that reason this book serves as a modest call to those who are inwardly predestined to take part but not yet come, to waken them to their calling and to give them a few elementary directives in order to arouse their consciousness to the qualities, aspects and conditions to which the new human type is to conform.

Consequently, this call must by no means become involved in theoretical knowledge and speculative philosophy. It must convey practical values to the serious pupil which can be directly applied, because the new type cannot be born of tenets, but only of practical action.

Hence, the reader of these pages is being given a new Gnostic teaching which, if put into practice, will truly ennoble him to work one day as a laborer and harvester, while by the same token his own advancement on the spiritual path will be ensured.

VIII

It has been sufficiently established that the important thing is to bring about the birth of the heavenly personality including structural rebirth. This heav-

only personality is not disintegrated, but is 'dead-alive'. It must be animated, and as soon as this is done the human central spirit* must be able to take control of this personality. At the same time, the personality of the earthly nature will have to be dissolved, and therefore a process of dying according to the earthly nature must be commenced and carried through.

These two processes must be seen by the pupil as a unit, because the celestial being can only develop by passing through the mortal state. The earthly or dialectic personality is the basis for building a new being; the processes of building and demolition are concurrent. That this is possible we owe to the Work of Salvation in Christ, which Work must be viewed within the framework of the entire Divine Manifestation during the thirty-third period (see also p. 18).

In the seven great religious impulses of that period the accomplishment of a work was at stake which, although showing cohesion, was at the same time aimed at one thing only, namely, building in succession the seven steps of a stairway that was to lead up to the ultimate manifestation of God in the flesh, Jesus Christ. In all world religions the Christ Hierarchy speaks, testifies and works, but only in the last link of this chain do we celebrate the victory in Jesus the Lord, and only since then has a connecting link been formed between the divine Oneness and man's undivine appearance in time and space.

As we have seen, the course of this world is one

of decline, a state of existence leading away from the original life, to which fact all world religions and all mythologies testify.

When in the Aryan dispensation this process of decline entered its final phase, a tremendous activity developed that had originated in the worlds of divine Unity, and in succession various divine impulses became manifest. As the approaching crisis caused by ungodly human existence became ever more acute, these divine impulses aimed at establishing a systematic contact between the falling man and the Divine Light of Unity.

Initially, in three successive impulses of a highly abstract nature, contacts were made with the three aspects of the so-called human ego, that is, the three focuses of the central spirit* in man's ungodly earthly personality.

These three contacts which God made with the ego were to one day enable man, when he had arrived at the nadir of distress, to grasp a 'ladder' by means of which he could raise himself.

Great multitudes of servers and thousands of years have been necessary to build these three upper rungs of the heavenly ladder. The purpose of the fourth or following contact, the next rung of the Ladder, was to influence man's recently acquired thinking faculty, so that this part of man's earthly personality would not become another absolute obstacle to ultimate redemption.

The fifth rung was built by making a contact be-

tween the Light and the astral or desire body, and the sixth step secured a hold on man's etheric body.

After this tremendous sixfold preparatory work of salvation had been completed, by means of six divine impulses and each differing greatly from the others (with the collaboration of thousands and thousands of Helpers, because God always manifests Himself through His creation and His creatures), the great divine work of salvation was completed and crowned by building the seventh rung in the divine Ladder. For this purpose, the connecting link with the earthly material body, that caricature of the original being, was effected in the seventh world religion through the Lord Jesus.

That is God's Salvation coming down to us in the abyss of our existence. The cross of Unity descended into our nature of death, making a blood-tie with us out of His unspeakable Love for the world and mankind.

Now, if man wills to respond to the call of the Light, if he wishes to mount the divine Ladder, he will have to begin from the lowest rung, from the bottom up, *through the blood-tie with Christ, in the material field of life.*

It is well to reflect at this point on the deep meaning of Christ's words, 'Without Me ye can do nothing. No man cometh unto the Father but by Me.'

Therefore, in the Light of the New Day, there is not the least sense delving into the sevenfold reli-

gious manifestation of this Aryan period in its entirety, but seeing that this world rushes to its end, it is sensible to draw logical conclusions from the whole and live up to their indications.

The Christian divine impulse presents two phases, a historical phase and a current phase extending into the near future. The historical phase was marked by making the blood-tie with matter, coinciding exactly with the crisis of decline. Now that this decline has, in our day, glaringly shown its desperate, bloody and utter failure, and the Man of God has descended from the erected Ladder with-the-seven-rungs-reaching-into-Heaven, it is up to the pupil to assail that Light of the World with the cry: 'I will not let Thee go, except Thou bless me', and persevere until the 'hollow of his thigh' is out of joint, as happened to Jacob.

This symbolical dislocation of the hip calls attention to the Sagittarius idea. That is to say, all man's aspirations, his entire vital force, must be reversed and brought to bear upon the Salvation of the world, in order that the sevenfold grace of God can become the portion of mankind. Old things are passed away in Christ, all things have become new, and the pupil is to begin his task in the present, affirming daily that he chooses, as the rational and moral point of departure of all his endeavors, the words engraved on the bronze plate in the burial vault of Christian Rosycross: *Jesu mihi omnia* (Jesus is my all)!

By accepting the way of the Cross, the nature of

death or earthly personality becomes a portal for the Spirit, for the resurrection of the celestial body.

The pupil will not exalt this nature of death but will make use of it in the service of that other process. And succeeding in this is dependent upon the aforementioned mystical rebirth or fundamental change, which must precede structural rebirth. Mystic rebirth concerns a conscious bond with the Christ power*, and this bond is made possible by the sevenfold Aryan divine intervention, in which the Logos comes to meet us bodily in the blood.

IX

All this underlies the prologue of the Book of Revelation.

‘The Revelation of Jesus Christ which God gave unto Him, to show His servants things which must shortly come to pass, and He sent and signified it by His angel unto His servant John, who bare record of the Word of God, and of the testimony of Jesus Christ, and of all things that he saw. Blessed is he that readeth, and they that hear the words of this prophecy and keep those things which are written therein, for the time is at hand.

John to the seven churches which are in Asia: grace be unto you and peace, from Him which is, and which was, and which is to come, and from the Seven Spirits which are before His throne, and from

Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the Kings of the earth. Unto Him that loved us and washed us from our sins in his own blood, and hath made us kings and priests unto His God and Father, to Him be glory and dominion for ever and ever. Amen.

Behold, He cometh with clouds (of the new atmosphere), and every eye shall see Him, who has been pierced in Him; and all the nations of the earth shall mourn Him. Even so, Amen.

I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.'

It is a venture to review fragments of the Revelation of John in the framework of this book, because there are many reasons for a serious person to refrain from such a consideration. Throughout the centuries, a great many violators of the Bible plunged into the Book of Revelation; analyses appeared by the hundreds and sermons resounded. The result was an aversion among countless thousands and roaring laughter among millions. A feeling of being utterly incapable of understanding must come over anyone who reads these prodigious and mighty visions of John, yet there is ever again that irresistible power of attraction drawing man to the last book of the Bible. Throughout the years, we have always kept aloof, in our publications, from the Book of Reve-

lations, for the reason that we wished to avoid the very semblance of participating in the chorus of spiritual speculators. But now we submit to an inner urge which is stronger than our resistance, and we are going to narrate from this 'golden ending' of the Divine Book, for the time is at hand.

Every world religion possesses a Mystery Script, a Spiritual Testament, destined for the Initiates and their pupils, and with an imperishable luster the Christian Spiritual Testament shines forth in the Revelation of John.

Never confuse prophetic books with a Mystery Doctrine. Many are the books of prophecy in the Bible, and undoubtedly the mystery books likewise contain prophetic elements, but a definite discrimination must be made between 'revelations' and 'prophecies'.

Revelations are given to liberated, exalted beings who meet certain conditions and are at a certain spiritual level, whereas prophecies are directed to those who walk in darkness and are of the earth, earthy. Revelation signifies divine knowledge, prophecy divine disquietude. Revelation means 'grace', prophecy is 'judgment'.

Now, grace and judgment are frequently interwoven, but one cannot render judgment if one is not ripe for grace. Perhaps the reader now sees the reason why the spiritual braggarts ever again find themselves empty-handed. One would fain grasp the cosmic, astrological and philosophical meaning

of the Apocalypse, but one cannot, because one does not want to walk the Path. The seals, letters, trumpets and visions can only come to life for him who reads, when the vibrations of grace enlighten his being from within.

In virtue of its being, the Book of Revelation is as a labyrinth in which one can certainly lose one's way. But there is also a fine thread which can lead with certainty through all the halls and corridors.

In former times, it was a serious point of consideration with theologians whether John the Evangelist or John the Elder was the author of the Apocalypse. As far as we are concerned, the author is the exalted Hierophant of the Christian Mysteries, Jesus Christ, speaking through every pupil on the Path who has received the aforesaid grace. That is why the name John signifies 'God has been merciful to us'. Therefore, the Revelation of the Christian Mysteries is the portion of him or her who participates in the mercy of the coming great processes of salvation.

Such a pupil is given the command to 'give heed to the things that are written in the magic gospel', and most emphatically so, 'for the time is at hand'. He can only obey this command if he is able to fully comprehend the prophecy in reading it and hearing it.

These lessons are being written down in order to bring him to this essential comprehension. However, he can comprehend only if he is willing and able to

be a servant and will live in blood fellowship of the heart with Christ.

If anyone, after reading what precedes, should still doubt the very high and exclusive place which the Book of Revelation holds in respect to the other books of the Bible, he will certainly change his mind in this regard, after he has taken cognizance of the 'mandate'.

The mandate is for John to approach the seven churches that are in Asia. The current conception regarding these seven churches is far from high. It is generally assumed that this concerns seven church communities in Asia Minor. But those who are initiated in the language of the Christ Mysteries know better.

'Ashia' immediately calls one's attention to the threefold Logos and His order, His world, in which the truly liberated souls dwell, and to which, likewise, the dormant and emptied heavenly personality belongs. This highest Threefold Being, 'which is, and which was, and which is to come', sends into every concentration of root substance in which He wishes to demonstrate His majesty, love and power, seven streams of dynamic powers 'which are before the throne'.

Corresponding with these seven Powers, there are also seven stages of development, seven groups, and seven degrees of spiritual influence manifesting themselves in, or in the name of, Ashia, the Threefold Divinity.

In esoteric circles it was erroneously thought and taught that there are seven distinct mystery schools with a higher affiliation, a sort of International, known as the White Lodge. However, the seven schools are simply the seven expressions of the seven Original Powers, the Holy Sevenspirit, working throughout all ages in all the spheres of our cosmos.

Every world religion proclaims these seven Original Spirits, and the sons of the mysteries must ascend the seven steps, go through the seven tests, become master of the seven laws, and participate in the seven gifts of grace on given levels of development.

The prologue can now be read with sufficient clarity.

There is in this world a divine revelation, a sacred Mystery, which is being extended in this era, in and through Jesus Christ, to all those who have made themselves free and fit for it. The Holy Mystery touches such a Johannine man and, in virtue of his being, he cannot but bear testimony of all that comes to him in this Overshadowing.

To all those who, understanding, watch such a process develop in one of their brethren, it is an ecstatic joy to see him approach the Light. But in his struggle the Johannine man himself directs himself to the seven churches that are in Ashia, i.e. the seven aspects of his heavenly figure. This figure which, although sleeping, nevertheless *is*, which at one time *was*, and which definitely *is to come again*,

is evoked through a magic word, a divine mantram.

It is called up by the Seven Spirits, the Holy Sevenspirit, which is with and of God, and by Jesus Christ, the Hierophant of the Christian Mystery, Who, 'as firstborn from the dead', has been a living example to the Johannine man of the way the heavenly body must be raised right through the nature of the earthly body.

In this Holy Presence the Johannine man commences his task.

CHAPTER II

THE FUNDAMENTAL CHANGE

I

Man's heart sanctuary does not have independent existence. Contrary to what is sometimes believed, it is not, in the spiritual development of the pupil, an organism that acts and fulfills independently. The heart sanctuary is entirely controlled by the head sanctuary; in other words, the heart and the head are combined in one system.

The so-called dissociation between the heart and the head, and the two developments—the mystical and the occult—based thereon, are dialectic, that is to say, they are of this earthly, temporal nature. The new man of the coming era must learn to see and to posit the workings and developments of the heart and the head as an indissoluble unity. The discrimination between mystical and intellectual inclinations apparent in this world is attributable to degeneration.

Anatomically and structurally, the unity of the heart and the head proves to be complete. The heart is controlled by the pituitary gland, by the medulla

oblongata and, very directly, by the cerebral nerves ; of the so-called independent functioning of the heart nothing essential is left, seen from an anatomical-structural angle.

Much in the heart-head sanctuary of the pupil is, at the present time, functioning automatically, but in this book we wish to show the way to make again a 'voluntary muscle' of the heart, a faculty of that organ of which the ancients spoke, and which the new human type will possess.

II

At the top of the head-heart system is the thinking faculty, the absolutely leading principle of the entire bodily figure, of the entire organic instrument. The principal focus of the thinking faculty is seated in the right hemisphere of the brain. Furthermore, the student must direct his attention to the faculty of the will, which has its main focus in the left hemisphere of the brain.

The heart is the seat of the emotional life, with the sternum (breastbone) as its focus of radiation, while the cerebellum and the pituitary gland act in the entire head-heart system as transformer stations and rheostats of all powers and tensions developing in the system or exercised upon it.

The well-known reaction of the medulla in the expressions of man's emotional life sufficiently illus-

trates the function of these latter organs. This entire system is fed spiritually from without, in two different ways, by means of the breath. With the air we breathe, many spiritual and ethereal vibrations enter our system, besides the oxygen and inert gases necessary for the regular functionings of our organism. In the pulmonary system these vibrations partly mix with the blood, thus participating in the blood circulation. On the other hand, when we inbreathe, these vibrations pass through the ethmoid bone into the head sanctuary, thus having a direct influence upon the various brain centers.

We deem this succinct description of the head-heart system according to its nature and primary functions sufficient for our object in writing this book.

III

As the pupil has seen, there are, in the head-heart system, three primary functions: thinking, willing and feeling. These primary functions can be used by man independently of each other. Man can *think* without willing or feeling; he can *will* without thinking or feeling, and he can *feel* without thinking or willing.

The divine Creator of all things has given man this threefold freedom of the flaming triangle (trigono igneo) in order that the three aspects of the Fire

can develop in the correct manner. The three primary functions of the head-heart system must work together in complete equality, without any one aspect of the triangle prevailing. Originally, therefore, complete functional freedom of each one of the three aspects existed.

However, in earthly natural life harmonious burning of the triangular fire is out of the question. Three types of human beings manifest in this world: firstly, the mental type, in which the mind is uppermost but has nothing in common with true wisdom; secondly, the volitional type, whose will has been alienated from the pure will; and thirdly, the so-called mystic type that has ceased to have anything to do with true mysticism.

When acting from the mental, the will and feeling are always subordinate; when acting from the will, thinking and feeling are suppressed; when acting out of feeling, thinking and the willing are totally absent as free active factors.

IV

This anarchy of the triangle causes tremendous degeneration and, ultimately, ascendancy of the emotional life, in consequence of primary subjection to the desires. Man taken collectively (and how few are those who have risen above the masses) is completely bound by his desire life, which is easy to prove.

A certain feeling, desire, yearning develops in the heart, causing a radiation to emanate from the sternum. This radiation is either ultraviolet—that is repelling, destructive; or infrared—that is attracting, developing. As soon as this twofold radiation goes forth from the sternum, man's aural cloud, very rightly called a desire cloud or desire body, is prepared in a certain way. Something is being destroyed and something is being attracted.

Now, this aural cloud is at the same time our respiration field, and so it can be said that a certain sustained desire produces a change in our respiration field and that a desire determines the quality of the astral life substance which we breathe. Together with the oxygen breathed, this astral life substance enters the blood stream via the pulmonary system and also enters the brain centers via the ethmoid bone.

Blood permeates all the organs and the nerve cells of the brain with astral life substance, and the entire vital organism reacts and is thereby maintained in a certain state of being.

We can, therefore, draw the conclusion that the quality of the respiration field is determined by the desire which is specialized in the respiration field as a radiation of the sternum. Furthermore, it is a fact that the astral powers and vibrations that seek to interfere with man can only enter his aural sphere* in so far as this sphere corresponds to their nature and being.

Finally, a certain desire will not only prepare the respiration field* (or aural sphere*) in accordance with its nature but will also bind the entire bodily figure, via the blood, in a certain state of being and, consequently, control and subordinate the mind and the will.

Hence, in the long run man will only will and think what his emotional life commands that he will and think. Thus it should be absolutely clear to the pupil that this is a degenerative cycle.

It is beyond question that, from time immemorial, not a shadow of pure reason resided in man. His thinking has become very hypothetical and speculative and, accordingly, exercising the will likewise has descended to a very low and speculative level. In the original state of human life, in purity and holiness, the thinking faculty was able to grasp the absolute divine reason and to transmute itself to necessary reaction at certain moments of life. Pure will caught these suggestions and made them dynamic, while pure feeling attracted the powers necessary for activity into the system, rejecting what might hinder such activity. Evidently, liberating action must then be the result.

Human thinking is now cut off from the divine wisdom and because of it, the will and desire are highly speculative, with all the terrible consequences ensuing. Man is thus sinking ever deeper into the pit of earthly nature. The ancient sages tell us that the 'Fall' is in close correlation with these things.

From the moment man lost contact with the divine reason, which contact had been brought about first-hand and directly with his thinking faculty, he was given up to an experimental life. He walked no longer 'in the Light of God' and became an adventurer adrift. Therefore, it can be said that the 'fall' was the consequence of man having used the three primary functions of his head-heart system in an experimental and speculative way. Man forced himself and lost contact with the Logos.

v

The present depraved condition of man appears still more serious if one considers the state of his blood when he commences his task on earth. A child, when coming into the world, is burdened with the weight of its microcosmic past as a blood reality and, moreover, there is the blood-tie with parents, ancestors and race.

The aural sphere* surrounding the child after birth, over which it will gain increasing control with advancing years, is already from the first light of day a pure medium for lower powers, partly inaccessible to the pure divine Light and marked with the sin of ages. The ancient dogmatists could rightly say of man that he is 'conceived and born in sin'.

A pupil of the Spiritual School can never realize too well that, from the moment he enters this world

of time and space as a son of man, he lives in a prison, in great delusion, and as he grows older, his straitjacket becomes ever tighter and mystification ever graver. It may be taken as axiomatic that every human being existing in the earthly nature lives from birth by his inclinations and by the particular state of his blood and that, feeding and preparing his aural sphere* from day to day from these inclinations and this blood state, he imprisons his thinking, and will do so ever increasingly within the degenerative circle. Man's thinking originates in the subconscious inclinations of his emotional life, his desire life. Every contact between spirit and thought has been broken. The true Spirit cannot enter his foggy aural sphere. Man is hopelessly bound! And with clanking chains he seeks and supplicates and struggles for deliverance. But in what direction is he to seek? To whom is he to send up his supplications? What method is he to apply in his battle of life?

Thousands of authorities in the religious, philosophical and scientific field vie to help (!) him. Their main characteristic is that they are strikingly at variance among themselves. Only an absolute, irrefragable, fundamental value could bring liberation. Such a value would have to be linked by God to the mental faculty, so that a positively directed activity of the will could evolve, and the emotional radiation could cleanse the aural sphere* by means of the sternum and open the door for a lasting contact with the Light. But where is such a fundamental value to

be found, and how can the fettered man be primarily ignited in God? Are not all religious manifestations and philosophical structures commended in the world by numerous authorities as being 'the very thing', just as many speculations and pastimes, as a great many have already found out for themselves? Who can guarantee the shackled man that a way which is being proposed to him will not make his situation worse, his delusion more profound and his shackles heavier?

There are those in this world who, assuming they can lay claim to what is called 'firsthand knowledge', say, 'Follow me, for I know!' But when it comes to responding to his exhortation, no one can do so, because whatever one man knows from firsthand knowledge cannot be assimilated by another man, unless he possesses the same original knowledge. Consequently, no more can the esoteric schools whose leaders say, 'Follow us!' aid the enchained man.

From all this it becomes apparent that nothing in the philosophical, religious or esoteric field can give man enduring satisfaction, that nothing and no one can deliver him. Therefore, the less man concerns himself with spiritual speculations, the better it will be for him. No one can help him, even God Himself can no longer do anything for him. *Man can only help himself by total self-revolution, by an absolute, fundamental change.*

After the fettered man has come to realize the disconsolateness of his life and has gained self-knowledge, he can change, giving his downhill march an uphill direction.

The method of self-revolution as recommended by us has the great advantage of not setting any religious or philosophical norm of its own, of not seeking to exploit you, and decidedly of not wanting to put you in touch with ladies and gentlemen who claim to know it all so well and who declare that all you have to do is to follow them. For truth's sake, however, we must emphatically assure you that a certain religious or philosophical norm of life must evidently serve as a basis for the process of fundamental change to be successful. No definition can be given of this norm, however, because it is different for each individual. The only thing which those who are shackled must have in common is that they realize the distress of their lives and feel their heavy chains.

VI

There is one important aspect on which all mystically and esoterically striving human beings are agreed: they all seek spiritual and structural liberation. Their methods may vary widely and even be opposed; the inclination, the urge, the search are entirely the same.

Whether we take the rigid Calvinist or the extreme occultist, their oneness in pursuing a like aim is clearly manifest. From the foundation of dialectic time mankind has been gripped by that primeval tendency, and that is the reason why, in investigating the mystic or esoteric history of the world with our mind's eye, we find that this primal urge has always been the focal point of spiritual seeking.

Different terms, such as resurrection, rebirth, conversion, illumination, liberation, etc., may be applied to this spiritual search and its potentialities of attainment, they unmistakably have one and the same source. This is proof of something undeniably fundamental, which is that no son of man, bound to this nature and of the earth earthy as he may be, can be content with this world, its joys and sorrows, its good and evil, its bloody orgies and its inky-black nights of anguish. There is in man an intense longing for liberation, no matter how. All the en-chained have this in common.

Throughout the ages knees were bent and hands were folded in prayer in consequence of this longing. Fists were clenched in vehement revolt, and esotericists, bent over their censers, sang their monotonous mantrams. Great multitudes filled the temples and cathedrals, and hermits lived in the solitude of mountains and caves. And they all were obsessed by one and the same longing. Whether we take an occultist or a Calvinist, a theosophist or a Roman

Catholic, a freemason or a freethinker, as heterogeneous as they are, they all have something in common. They all seek for Light, they seek for liberation, they seek for God, they seek for Jesus Christ, they seek for wisdom, strength and beauty, or for whatever else it may be called. They do not all seek in the same way; their results are not of equal value, but the source from which they draw, out of their innermost self, is the same for all.

Now the pupil's attention is being called to this, *because here is the gateway giving access to the fundamental change!*

This book purports to explain those pangs of longing experienced by so many thousands.

Many are of the belief that they have already found what they were looking for, but the author is not so very sure that they really have. He has found that the vast majority of those who fancy that they have attained and are so very self-confident, live in a delusion from which, sooner or later, they will wake up with a deeper hunger for life than ever before.

That is the trouble, that many people think they have found the course of their lives, and they skim the ocean of life at full sail, but soon they are shipwrecked.

That is how things were throughout the ages. That is how it was when Krishna walked the earth, dedicated to bringing the divine love to a desperate human race. Many exulted, thinking they could be

on an equal footing with that foster son of Govinda, but the facts showed that such was only a delusion. Also think of the legend of Hercules which, as we see it, has a historical basis. He is the valiant fighter for mankind. But the shouts of triumph of those who fancied themselves strong in him were promptly silenced by the facts.

And what has become of the overcrowded schools of Pythagoras? Where are they who thought they would conquer the world? Dissolved are they in the delusion of the progress of time. But is it different in our day with those who call themselves Christians? Is there not fanaticism and conflict among them? Is there not intolerance and eyes burning with the passion of zealots? Has there ever been a more pagan time than ours, while there is a house of prayer at almost every street corner and the clergy numbers its members by the tens of thousands?

In view of the grim reality, one must admit that, as things are now, mankind has not yet progressed much further than that primal longing for Light, seemingly appeased by means of various narcotics. Now, on the basis of that primal longing, the pupil is given counsel to confront himself with the process of fundamental change, because only that longing is true and essential. It is suggested that, for once, he shall not associate that longing with any particular tenet, with any special trend of thought. Nor shall he repel them, because he always has to reckon

with the possibility that the truth has manifested itself in some way in this world. However, his interest must not be shifted, and his decision must be neither for nor against anything. A great inner rest must be cultivated in him and any desire neutralized, not by suppressing it, but in such a way that there is neither approval nor disapproval, but only vigilant, objective observation.

If the pupil can live in this state of mind for some time, the three primary functions of his head-heart system will come to a certain state of quietude, their wild whirling within this nature will be slowed down, his aural sphere* will not, by new speculations, become clouded and damaged further than it already is, and in this state of rest the warped, critical faculty of the mind which is innate in every human being as a kind of sense organ, is given the opportunity to detach itself from habits, blood and guided intellectual conditioning. It will recover from the constraint under which it has always had to function.

The pupil now stands within the portal of the fundamental change.

VII

If the pupil is only able to maintain the neutralization of his desires long enough, thereby rejecting all metaphysical and philosophical speculations, the

freedom of his thinking faculty will be gradually restored, although still within the confines of structural bondage. The thinking faculty is set free from the chaos of inclinations, education and blood. It is now up to the pupil to courageously fight the inclinations and blood instincts ever trying to draw him back into his old life.

In this stage, let him ignore every impelling authority and above all learn to efface his own personality in all things. Nothing on the spiritual path is more salutary, more important and more absolute than completely giving up the 'I'. And generally speaking, people fear nothing more than having to practise this very renunciation of the self. In this stern reality of life, self-maintenance so runs in man's blood that, even being on the spiritual path, he wants to assert his 'I' (which, being of this nature, is transitory).

Should the reader of these pages harbor such a natural fear and yet want to let his 'I' bask in the spiritual sunlight, let him then understand that the true self—the true personality—the true man—can never be given up, even if man would want to do so!
Finding the true self is the very thing at issue!

The 'I' of nature must be effaced in the process of fundamental change. If the pupil succeeds in accomplishing this effacement, something of true freedom will begin to shine as a light in the system of his microcosm. The pupil then crosses the portal of the fundamental change.

VIII

As soon as the pupil is sufficiently advanced in the process as outlined, we see a marvellous change take place in his aural sphere*. As this sphere is no longer disturbed and harmed continually by the sinister play of the desires, it resembles at certain moments an unruffled surface of water. The neutralization of the existing radiation of the sternum will prove a great blessing, because through this change in the aural conditions something of the cosmic Christ Light which is omnipresent can penetrate into the peaceful and freely observing mind.

Now, in what way does this happen? In view of what precedes, the pupil can easily understand this 'touch'. When the vibrations of the Light begin to stir the respiration field, they enter the blood stream according to the described process. Allowing for the possibility that the blood is too sluggish, too thick or too polluted to serve as a medium for this holy touch—which frequently is the case—the vibrations entering the ethmoid bone will still influence the focus of the thinking faculty in the right hemisphere of the brain.

If the pupil succeeds in freeing his thinking faculty from the blood by means of the fundamental change, the Christ will likewise touch him in freedom from the blood. The mind, as the gateway to the omniscient spirit, will awaken, and the heavenly figure then has the opportunity to speak to the fet-

tered human being, who forgets all his wounds in the joy of this contact. All speculations touching Christ and all historical and metaphysical hypotheses fall away. The Light Itself has spoken in a direct way to the pupil who has passed through the portal of the fundamental change.

In the solitude of this process (Patmos) the mind, after many wanderings and peregrinations, at last receives an impression from its True Lord.

The Johannine man meets the Heavenly Man.

If the pupil walks this path, if he carries through this process of self-revolution, 'bearing record of the Word of God and of the testimony of Jesus Christ', then for him the first chapter of the Book of Revelation is written.

CHAPTER III

THE TWO FUNDAMENTAL INITIATIONS

I

'I John, who also am your brother and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ.

I was in the Spirit on the Lord's day and heard behind me a great voice as of a trumpet,

saying, I am Alpha and Omega, the first and the last, and what thou seest write in a book, and send it unto the seven churches which are in Asia: unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks;

and in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle.

His head and His hairs were white like wool, as white as snow, and His eyes were as a flame of fire.

And His feet like unto fine brass, as if they were burned in a furnace, and His voice as the sound of many waters.

And He had in His right hand seven stars, and out of His mouth went a sharp two-edged sword, and His countenance was as the sun shineth in his strength.

And when I saw Him, I fell at his feet as dead. And He laid His right hand upon me, saying unto me, Fear not, I am the first and the last;

I am He that liveth and was dead; and behold, I am alive for evermore, Amen. And I have the keys of hell and of death.

Write the things which thou hast seen, and the things which are, and the things which shall be hereafter.

The mystery of the seven stars which thou sawest in My right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches, and the seven candlesticks which thou sawest are the seven churches.'

II

It will have become clear to the reader from what precedes that man is caught within a degenerative circle. His thinking and willing are blocked by his feeling, because the emotional reactions radiated by means of the sternum (breastbone) bring the aural

sphere into a certain condition corresponding entirely to the nature and the quality of the emotional workings.

This equilibrium being reached, only such impressions and powers can enter the aural sphere and be absorbed and assimilated by the system as are in accord with the state of the entire microcosmic life system. And may we point out once again that this aural sphere is at the same time the respiration field* ; and seeing that the blood is fed from the respiration field, the blood will be equal to the respiration field—the respiration field equal to the aural sphere—the aural sphere equal to the emotional reactions—and the workings of feeling, willing and thinking equal to the blood. Thus the chain is closed.

This degenerative cycle has caused, from the beginning, an organic modification and a total alteration of the being, a decadence that has never yet come to a standstill, proving itself every day in the world to be an ever more fatal severance from the true Spirit, and that is maintained in man, moreover, by a subconscious-autonomous activity of the body.

Thus, what was intended by the Creator as a rich blessing turns into its opposite. Here we have in mind the subconscious autonomous activity of the liver. If man had to control his heart sanctuary and thereby his blood being from second to second, in full consciousness, by thinking, willing, and feeling, he would soon become extremely tired and die from exhaustion.

Periods of conscious effort must, therefore, alternate with periods of rest, but during these moments of rest, various vital processes must continue. In this way, the equilibrium between the aural sphere and the blood being, as it was during the last moments of active consciousness, must be preserved during a subsequent period of rest.

Now, it is the liver that takes care of this equilibrium during the negative periods of rest or sleep. Through the activity of this organ the blood being is maintained within the laws governing the microcosmic nature, during such intervals of time wherein the consciousness does not participate consciously in the vital process.

The liver is a great gateway for important aural currents in the blood being. Everyone living by spiritual and moral norms knows that he has to struggle against lower spiritual influences. This struggle, which can sometimes be very difficult and painful, proves that the aural sphere* is of a quality such as to render it accessible to these dangerous onslaughts, and that the emotional nature creates highly precarious situations. Man often has to fight hard so as not to sink below his level of life.

During the periods of rest when the consciousness is negative with respect to the physical body, the lower influences and powers, as a matter of course, keep attacking the system. They penetrate into the respiration field and enter the blood stream, thereby poisoning the blood every moment. If it were possi-

ble for that poisoning to go on undisturbed, the immediate consequence would be a terrible moral and spiritual decadence. Through the purifying activity of the liver and the automatic feeding of the blood being from the aural sphere by this organ and its secondary structures, these poisonous powers are removed from the system *unless the conscious, self-responsible person retains them in the body by his thinking, willing and feeling and links them with his blood being.*

Thus, by a wrong and stupid conduct of life, the beneficial activity of the liver system is being exploited, and the needlessly used energy will possibly retaliate, in causing, for example, the dread diabetic condition.

III

Yet, the degenerative cycle referred to in the preceding section is a 'circle of chalk'; it can be stepped across and broken through, it can be reversed into a regenerative course. The pupil can achieve this reversal by means of the fundamental change. Conscious influencing of the aural sphere by speculative emotional workings, with all the consequences this entails, will no longer occur, and the candidate will subsequently have to reckon only with the actual state of his aural sphere and of his blood being, which are then kept in equilibrium through the action of the liver.

It is necessary to reflect carefully upon the situation in which the pupil will find himself after the primary fundamental change, within the great process of transmutation of the personality.

In the second chapter the method was discussed by means of which the man striving for liberation can break through the degenerative cycle, and due to the quieting of his aural sphere, he can receive in his mind, in freedom from the blood, an impression of the divine Light powers seemingly coming from afar. This marvellous experience is like a flash of Light penetrating into a dungeon but certainly not more than that. After this impression has faded, the pupil will still not be much more than a prisoner, a fettered man, even though he has received the key to his liberation 'from the Lord's hand'.

During this phase of spiritual development in the Christian Mystery of Initiation of the Holy Rosy-cross, the greatest and most dangerous mistakes can be made. As a matter of fact, there may be an inclination to let the dungeon be what it will, and to exploit the manifesting Light power with that part of the personality which received the spiritual impression, and to thus use a substitute for spiritual development (splitting of the personality). Nor is the danger at all imaginary that, in his enthusiasm over his first contact with the Light, the pupil will try to clean his dungeon and make it habitable and acceptable for the higher life (culture of the personality).

However, the Mystery of Initiation of the Holy Rosycross intends to make its pupils realize most clearly that the first glorious touch of the Hierophant after the elementary fundamental change is to place into their hands the key giving access to the heavenly man ; that the old nature and the structures of the earthly nature must be burned in the fire of a gradually intensifying flame of love, so that a new firebird, a new phoenix, may arise from the ashes !

So, although the old Adam has been virtually destroyed and the 'circle of chalk' has been wiped out through the fundamental change, the process of transmutation of the personality is still to be started. As to this, it is highly commendable to maintain a very sober and down-to-earth viewpoint. Every optimistic embellishment would be a great barrier.

IV

After having gone through the fundamental change, the first question asked by the pupil who has been touched in his mental faculty by the Holy Spirit, in freedom from the blood, must be, 'How can we get rid of our blood inheritance and its dark impulses ?' For he will clearly realize that, even though he does not shift the accents of his development to the past and, even though, like Paul, he longs 'to be clothed upon with his house which is of heaven', in order to be able to build up his new personality, he still needs

his old one, one hundred percent. The resistance of the old Adam must be overcome if he is not to relapse once more into speculation. The Light impression of the thinking faculty, made possible by the passage of the respiration through the ethmoid bone after the fundamental reversal has taken place, does not by any means imply complete comprehension of the Light by the thinking faculty.

Like the will and the feeling, and like all the other aspects of the bodily figure, the thinking faculty is badly damaged and degenerated and dependent upon a dialectic internal secretion. Therefore, the pupil must break the resistance of the old personality without displacing accents and within the limit of his possibilities, in order that the birth of the new personality may be brought about.

Man carries in his physical form and his soul (blood) an inheritance from his ancestors and from his own microcosmic past. To that is still added the aural result of his present life up to the moment of fundamental change. Those are the elements composing the wall of hindrance erected around the earthly man; those are the walls of his dungeon.

Thus, the pupil is confronted with his blood inheritance, an inheritance whose aspects he realizes only in part and of which he is only barely conscious. He does not know all that is hidden in the dark recesses of his subconsciousness. Hence his question: How can we get rid of our blood inheritance and its dark impulses? The bright spot in all

this is the fact that the pupil, while imprisoned in his dungeon, has been able to resolve to make the fundamental change and to carry his resolution through. Born of his experiences of life and of the sorrows of life, there was, in his thinking faculty, a certain radius within which he could act freely, a limited possibility to act in freedom from the blood. This freedom born of sorrow, which he formerly used for new speculations in the domain of thinking, willing, and feeling, has now been used to come to the realization, in quiet observation and without depletion of energy, that he is in a dungeon.

The result attained must now be further consolidated; the fundamental reversal must now be developed into a state of being. In short, a completely new working basis must be established and expanded. This expanding and consolidating as the pupil changes fundamentally is accomplished by means of a rational struggle in his life. All kinds of promptings arise from the subconscious mind; the pupil's entire past comes down upon him and seeks to divert him from his oneness of purpose. His mind is disturbed by a number of visions.

He gets an ever deepening insight into the past history of his blood, and he becomes ever more conscious of dark and imperfect qualities and characteristics. The masks of his past stare him in the face, and the demons of his sinful soul spit their poisonous miasmata into his face. Although the door may have been opened to let in the Light by means of

the fundamental change, it is a certainty that this basis of renewal will also give rise to a descent into hell.

But the young brother must be strong in his heroic fight. On the level he has already attained, he can and will ward off all attacks and be victorious, in the firm knowledge that no one can greet the dawn of day who has not first gone through the dark night of trial.

All the attacks as described are nothing else but the unmistakable signs of the death struggle of the lower nature, suffered as a result of the fundamental change. And, having won this battle, then upon the basis of the stronghold he has defended and taken, the candidate can proceed to the next step in the process of self-freemasonry.

v

The pupil on the path, who is now ready for the next step following his first glorious victory over his lower self, continues to persevere in this 'quiet expectation' on the horizontal line. He is not impatient, and he has silenced, or ignores, all desires of his 'I'. He does not follow any authorities, he does not tap intellectual sources, he does not seek on the horizontal level, but is ever mindful of the impression of the Light which he received but could not yet comprehend.

Therefore, he 'lifts up his eyes unto the hills', as it is recorded in Psalm 121, 'I will lift up mine eyes unto the hills, from whence cometh my help.'

Lifting up one's eyes unto the hills is not a commonplace act of prayer, because such an activity as this involves emotional speculation. In the language of the Mysteries these words mean that the pupil lifts his thinking into the abstract, without any speculation, without any directed expectation, without asking for anything.

In the vacuum of holy loneliness, living in the Isle of Patmos, separated from the world of earthly nature, having worked his way to this spot straight through the rough academic sea*, the pupil waits for revelation. He does not wait for knowledge but for revelation, because only from revelation can a new knowledge come forth surpassing all dialectic understanding. (See *The Cloud upon the Sanctuary*, by Karl von Eckartshausen.)

And revelation does come! At the psychological moment, on 'his day of the Lord', when his time is come, the pupil stands with his mental vision before his heavenly figure, which he has raised, without forcing, according to the process. This heavenly figure, like unto the Son of Man, will now gain power over him and unite with him. He cannot go astray; he cannot fall into new speculations, nor can he be used for negative spiritual overshadowing, when 'in tribulation and in the kingship and the patient waiting for Jesus', he is the perfect com-

panion in endurance and brother of those who hunger after the Christ, and when he has reached his Patmos by way of the fundamental reversal, 'because of the word of God and the testimony concerning Jesus Christ'.

This means that the pupil has approached the Christian Mystery of Initiation through suffering and sorrow according to nature, because of the horrible fate of the multitudes in this world of abominations, and is expecting the salvation, the goodness, the truth and the justice of a new era which, in freedom from history and authority, he seeks with every breath.

This depicts the pupil who is expecting a living Christ as the Bearer of the Key to the Mystery of Life, of death and of hell, and this on the basis of a testimony not derived from any text or mystic document, but born of the fundamental change.

VI

In his mental-visual contact with his heavenly figure, the Holy Sevenspirit invites him to proceed to an entirely new creation relating to the deliverance of the rosebud* from the earthly figure and the transference of the focal points of his consciousness from that earthly figure to the heavenly figure. This is a process of reversal, of death and life, of demolition and rebuilding which, after the first contact between

the heavenly figure and the earthly figure has been established, must be viewed as a slow, gradual dying of the earthly nature and a corresponding awakening of the heavenly nature.

This structural death and birth, designated as the mystery of initiation, presents three times seven or twenty-one aspects. We refer to them as the three Sevenscircles. Each of these circles has seven aspects, comprises seven faculties and places the pupil in seven different fields of work.

In each of the circles a seven-branched candlestick burns for the pupil, seven fiery principles are handed to him, standing before him as seven angels bearing witness to seven churches. The word 'church' we must interpret in the language of the mysteries as a higher field of work for entities who have been prepared for it, and the suggestions, the powers and the potentialities coming after that higher field of work are now brought within the reach of those who yearn for the Spirit, who have made themselves ready to advance through fundamental change and persevering endeavor in the right direction.

That principle of the higher sphere of activity which is planted in the pupil by the Holy Spirit as an angel, must now bring about a certain regenerative process. That process of development can only commence and unfold successfully provided the pupil sees the candlesticks from his own conscious, freed life, comprehends their flaming angels and,

with the help of their luminous teachings and powers, attacks his own lower being which must be wiped out in its very inception, thus to raise in glory the heavenly being within him. That is why the pupil himself must write the 'letters' to the seven churches.

In this way, the new Sun rises in the life of the candidate. The John of the old nature 'falls at his feet as dead', which means that the pupil is willing to tread the path that the Light will show him.

The Sun has appeared and, from that moment on, his life is changed; the heavenly man, like unto the Son of Man, has penetrated his aural sphere*, the Christ has come back and appeared in the aural clouds of the pupil. The pupil 'sees' Him, even though he is not yet 'of' Him. The first fundamental initiation of the first Sevenscircle has become a reality.

And now, there stand the seven golden candlesticks with their flaming testimony before the pupil, who has died the fundamental death of nature. They give him their instructions, firsthand, directly. The Holy Sevenspirit makes itself known to the individual consciousness, that Spirit which will testify to the Christ and will now bring to realization the process of renovation in and with the pupil. 'Write the things which thou hast seen', do, work, and build!

The second fundamental initiation of the first Sevenscircle has become a glorious reality. Now the reveille is sounded, and the direct work of freemasonry begins.

POSTSCRIPT TO CHAPTER III

All readers and students of this volume who may have become interested in the method of spiritual development described herein are requested to heed an emphatic warning.

The fundamental change can only be applied successfully, if it is founded upon vivid realization, on the part of the person involved, of being called to the ultimate kingship of the heavenly body. This call can only result from suffering and affliction of the soul and, on that basis, the pupil 'lifts up his eyes unto the hills'. However, if anyone should break through the degenerative circle because of the promptings of purely sober intellectualism, experimentalism or ambitious curiosity, he would no doubt be aligned with pseudo-spiritual impressions, but in no instance with the redeeming Power 'from the hills' and 'from the Lord alone'.

What would then develop would be an utterly negative overshadowing, which would give rise to extremely undesirable situations.

CHAPTER IV

THE MERCURY INITIATION OF
THE FIRST SEVENCIRCLE

I

'Unto the angel of the church of Ephesus write: These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks:

I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil, and thou hast tried them which say they are Apostles, and are not, and hast found them liars, and hast borne, and hast patience, and for my name's sake hast labored, and hast not fainted.

Nevertheless I have against thee that thou hast left thy first love.

Remember therefore from whence thou art fallen, and repent, and do the first works, or else I will come unto thee quickly and will remove thy candlestick out of its place, except thou repent.

But this thou hast, that thou hatest the deeds of the Nicolaitans, which I also hate. He that hath an ear, let him hear what the Spirit saith unto the

churches. To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.'

II

The two fundamental initiations have given the imprisoned man a strong stimulation toward further spiritual development. Prometheus is not yet unchained but liberation is near at hand, and if he desires it, he has it in his own hands. The Sun has broken through all the impediments of the aural sphere and the lower blood being, and the personal Christ stands before the pupil in the form of the heavenly man. He is not yet within him, He is not yet of him, but He has appeared in the aural atmosphere (in the clouds of the microcosmic heaven), and the pupil is now facing the judgment, which means that the lower, earthly, dialectic being must be broken up in order that the heavenly man can live within the microcosmic system*. The transmutation of the personality must be complete.

To be able to successfully carry through this process of judgment, the pupil must dispose of a vitality and a power which cannot be found in the lower self. They are extended to him by the Holy Sevenspirit, who accompanies the heavenly man under the symbol of seven golden candlesticks, and who is one with the heavenly personality. No more

than Christ can dwell in the dialectic being of man, can the Holy Spirit abide in the microcosm*. Therefore, the pupil receives the order to carry out the processes of judgment in the power of that which is being revealed to him in Christ by the Holy Spirit.

Thus, the first fundamental initiation, the first candlestick of the first sevenscircle confronts the candidate, revealing the luminous plan of God in relation to himself, as man.

The second fundamental initiation, the second candlestick of the first sevenscircle, commissions him and enables him to start the great judgment, the process of regeneration, the transmutation of the personality, in order that one day the process of his development will again be in harmony with the purpose and the being of the Creator.

Thus equipped, the pupil reflects upon the third initiation of the first sevenscircle, the Mercury initiation.

III

The new Sun which now illumines the life field of the pupil with its Sevenpower directs itself in the first place to the highest aspect of the bodily figure, namely the thinking faculty. We therefore speak of Mercury, the Messenger of the Gods, who according to a very ancient tradition was always associated with the mind, both as to nature and as to spirit.

Therefore, we can speak of an old Mercury and a new Mercury, being respectively the Mercury of the earthly nature and the coming Mercury of the heavenly man. And it is self-evident that, in direct proportion as the new Messenger of the Gods unites with the being of the pupil, the old one must be broken up. That which is old must perish in order that the new may increase and manifest.

The ruler of the earthly thinking controls certain brain centers and several other extremely important internal organs and sense organs, such as the nerves, the entire respiration system, every sensory perception, the nerve fluid and the cerebrospinal system. Hence, it is easy to imagine that, in consequence of the falling off of the old Mercury, the gate to the new life will be opened wide, and that the new Mercury which is thus made possible would bring about such a complete change that it would be impossible to realize its full extent.

As soon as the new Messenger of the Gods begins to speak to the pupil, that happening to which many poets and thinkers have testified factually develops. Two beings confront one another, two voices speak within the microcosmic field of the candidate. The fiery Mercury candlestick places itself before the earthly man, a light touches him, inviting him to a struggle, the outcome being fixed in advance: 'the old nature and its sponsors cannot inherit the new kingdom, the new nature'.

Receiving the Mercury initiation is like ascending a mountain. For this reason, in the Old Testament, this initiation is referred to as the ascent of Mount Nebo, which is Mercury.

We read in Deuteronomy 34, 1: 'And the Lord showed him (Moses) all the land of Gilead, unto Dan', after God had led him on Mount Nebo.

From the sequence of the narrative it is very clear that the old Moses cannot possibly enter into the promised land. God took him, and to his brother Joshua, who was the first pontifical man, it was given to enter the promised areas. It was Moses who led *out* of the hell of the dark earthly life; Joshua who led *into* the new land, both processes being under divine guidance. The New Testament begins with the same idea, with the same consecration. There we see the two figures, John the Baptist and Jesus, standing face to face. John is the one who straightens the way, Jesus is the finisher. The earthly man who, in the power of Christ, and to his utmost capacity, goes to meet the Light, then obliterates himself by placing his head on the block to liberate the heavenly man. When the pupil has ascended Mount Nebo, he sees 'all the land of Gilead, unto Dan', that is to say, he learns the testimony and the law of the new life, and he breaks up the old life knowingly and according to the process.

So the new Mercury does not simply indicate a

Light Bearer, a Candlestick which the pupil has only to place within his system, but it is at the same time a judgment, the execution of a sentence, a dramatic struggle. A promised land wherein lies glory and salvation is reached, and opened, but the old land must forever be deserted. Initiation is not to be compared to the soaring of a bird in flight, as certain occult novelists have often portrayed it, but it involves a bitter struggle in life. The cup must be drained to the last drop before the, 'It is finished' can be uttered.

v

Exoteric astrology teaches that Mercury has no voice of its own, but is only a messenger, in the sense of a postman, no more. The pupil must learn to realize, however, that the new Mercury endows the man ennobled thereto with God's fullest and richest revelation.

When this Messenger begins to speak, then he says, 'These things saith He that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks'; in other words, the highest wisdom is ready to reveal itself to the fullest extent.

It refers here to the unveiling, the birth, of the new thinking faculty. A portion of the heavenly figure is being generated and breaks into its counter-

part of the old man. And one of the most tremendous consequences of this is the manifestation of the famous firsthand knowledge, the direct access to the Universal Doctrine. This initiation is not conferred by a Teacher, or an Elder Brother, but it requires a process of overcoming 'from the bottom up', an inheritance in store for every pupil. This does not mean that any help of, and collaboration with, possibly highly exalted Third Persons, through all the 'ups and downs' attending this process, is precluded, but at this point we must declare emphatically that the fundamental condition for initiation is always 'self-freemasonry'.

It is in this sense that the pupil must understand the well-known words of the Sermon on the Mount, 'Seek and ye shall find' and 'Knock, and it shall be opened unto you'. The help given in this process by exalted Third Persons will always be strictly impersonal.

Having access to the Universal Doctrine means being connected anew with the absolute being of God, possessing the absolute knowledge which is with God and of God, in conformity with the personal state of being. The pupil who has access to the Universal Doctrine will be able to understand God's plan in relation to the world and mankind, directly, and without intermediaries; he can read in the memory of nature, both in regard to the past and to the future. Mercury, the messenger of the Light, the angel standing before God, transmits his lofty and all-embracing wisdom to him.

He who possesses these faculties has become, in a multiple and absolute sense, a 'solar initiate' as mentioned by the ancients. He who enters the holy sunlight in this manner, who applies and uses this light, must die to everything of this nature, as it is said of Moses and John the Baptist. As soon as the Promised Land is revealed, all is over with the earthly man.

In this same manner we must understand the stories told about Socrates and the emperor Julian. Of both it is said that they unveiled a portion of the solar wisdom to the laity (see e.g. H. P. Blavatsky, *The Secret Doctrine*) and, therefore, had to die, and in connection herewith the emperor lives on, historically, as Julian the Apostate.

It is our opinion that neither Socrates nor Julian died for the said reasons. They died merely to their old nature; their old Adamic hut was pulled down, because the heavenly man had been born and had placed himself in the service of the Light, accepting all the consequences thereof. Should the pupil try to maintain the least atom of his old being after the new Mercury has appeared, the Messenger of the Solar Logos would recede, never to return.

VI

In order to ensure that death of the old man—become necessary because the Solar Wisdom desires to ap-

proach the pupil—the Angel of the Mercury candlestick, as it is said in the Holy Language of the Book of Revelation, writes a letter to the inhabitants of Ephesus, which means to the dwellers in the borderland.

‘Being a dweller in the borderland’ signifies in the language of the Mysteries that a certain person has reached the utmost limit possible in the earthly nature, in culture of the consciousness. After a long and profound path of suffering and sacrifice, and fundamental change, the pupil at last approaches the moment of the divine touch. This is why the letter begins thus:

‘I know thy works, and thy labor, and thy patience... and hast borne for My Name’s sake, and hast not fainted. Nevertheless, I have against thee that thou hast left thy first love.’

Man has fallen away from the Divine Order, and he has been swallowed up in the dialectic field of life ‘with a draught of oblivion’, caught in the fog of ignorance, bound to the ‘chain of three’. The Mercury of the fallen Adam is bound to authorities and speculations; he has degenerated to the point of becoming the god of commerce, salesmen and thieves. Man misuses the ‘light of reason’; by the Mercury ray of nature he is drilled for the struggle of the lower life. The bitter consequences of this are clearly manifest in world history. The great Babylonian empire perished because of it. ‘Nebo has been bent down’, so testifies Isaiah.

The pupil, diving into his own bosom, must examine the extent to which he has misused the divine gift of reason and light retrospection with respect to insignificant things and earth-bent concerns—how far he has ‘bent down Nebo’. He must measure the depth of his fall by the state of his being, and recognition of this reality must be an incentive to him to ‘do again the first works’, or else face the ‘I will remove thy candlestick out of his place’.

There is a great capacity in the pupil’s being to comply with this requirement, in that he ‘hates the deeds of the Nicolaitans’.

The Nicolaitans are the people and the groups of people who have digressed in consequence of their ‘bowed down’ reason, and by their deeds have imprisoned and brought the defeat of all mankind with their materialistically and atheistically reaching tenacles. They are the people who misuse the religions and all other human values for their own purposes, thus causing infinite social, political and economic misery.

In ancient times, apparently, there was also a sect of Nicolaitans which, under the cover of Christianity, committed all kinds of horrible crimes.

Now, when a pupil ‘*hates* the deeds of the Nicolaitans’, this denotes that he is eligible and ready. A person who takes the lower Mercury impulses in this world and all their consequences for granted and makes himself a party to the things of this nature, under the pretext of circumstances

being beyond his control, whose sleep is never disturbed by all the world's injustice, surely is not fit for the pupilship of the Christian Mysteries of Initiation.

Only those who burn with indignation and hate all this evil and unholiness with a fierce hatred show an elementary susceptibility.

In this stage, it is a question of 'hearing what the spirit saith unto the churches', which means acting and living on the basis of this elementary preparation, since the birth of the new Mercury is at stake.

The pupil abhors this fallen nature, and now he has to accept the consequences of receiving the Light. That is the problem which the candidate will have to face one day, and which everyone who is called will have to solve for himself. He who sees the true path, joyfully sacrifices his old self at the stake. All difficulties find their logical solutions when the candidate fulfills the law, and the glorious reward becomes a certainty. He shall eat of the tree of life which is in the midst of God's Paradise. The absolute and all-embracing knowledge which is with and of God becomes his possession; the thinking faculty of the heavenly man is born.

The pupil has ascended Mount Nebo. The Mercury initiation of the first Sevenscircle has become a fact.

CHAPTER V

THE VENUS INITIATION OF THE FIRST SEVENCIRCLE

I

‘And to the angel of the church in Smyrna write: These things saith the first and the last, which was dead and is alive:

I know thy works, and tribulation, and poverty (but thou art rich) and I know the blasphemy of them which say they are Judeans, and are not, but are the synagogue of Satan.

Fear none of those things which thou shalt suffer. Behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days. Be thou faithful unto death, and I will give thee the crown of life.

He that hath an ear, let him hear what the Spirit saith unto the churches.

He that overcometh shall not be hurt of the second death.’

When the new thinking faculty begins to shine in a pupil's life, everything in his sphere of action becomes different. As a matter of course, he will bear witness to a new reality, in which he lives, in which he participates: the reality of the Divine Order.

His entire being is directed to the establishment of the divine order in time; in a twofold sense he becomes a messenger of the Light.

The pupil should clearly comprehend this attitude.

The Mercury initiate is not placing himself in the service of his own 'I' of nature, nor is he interested in the 'I' of others. Neither does he sympathize with the suffering of the 'I' in this lower world of nature.

A material and an ethical Mercury are active in the dialectic nature order.

The activity of the material Mercury is clear; we have already discussed it in the preceding chapter; it serves the cause of self-maintenance.

However, do not be mistaken with regard to the ethical Mercury. It is bent upon doing away with and healing the wounds of the dialectic world. It is humanistic and, consequently, not world redeeming. It is the same as it is with organizations such as the Red Cross: although endeavoring to remove the consequences of war, and doing marvellous work in this field, they do not extirpate the root of the evil, the cause of war. Thus, the suffering of our time,

for example, may prompt a person to plan and perform works for peace, to restore the balance of this fundamentally ungodly nature order... And who would object?

The activity of the ethical Mercury is grounded in the suffering of the 'I' in nature; it is attendant upon a certain sympathy with the suffering of the world-I, arising from love of humanity. This ethical activity also results from the inclination to protect oneself and others from the consequences of this suffering.

The suffering of all ages does not merely result from the disorder prevailing in the political, social and economic domain, and from the caricature of religiosity.

The suffering of all ages is a consequent result of the essentially undivine nature order into which mankind has fallen. And not a single new social order can change this suffering fundamentally, any more than a sanatorium or a cancer remedy can do so.

The new Mercury is in tune with a world that is not of *this* world, with a plan that does not fit into the systematic order of dialectics*, with a higher order which will be considered folly in our present order.

Therefore, it does not make the least sense to hate 'the works of the Nicolaitans' lest one possesses this new Mercury. This hatred alone does not cause any fundamental change in the human field of life. The ethical Mercury is very humanistic and expressive of character, but with all its panaceas, man remains

enchained to matter and to the laws of this field of life. At best, man is a dweller in Ephesus, an inhabitant of the borderland, one who, after much struggle, has raised himself to the utmost limit of goodness possible in this nature order.

It is much easier indeed to work with the ethical Mercury than with the new Messenger of the Gods, because the great majority of people will have no difficulty in comprehending the activity of the former and will be able to appreciate it correspondingly. When a person devotes all his efforts to the building of a new hospital, when he plans the main features and prepares the main projects for it, he will meet with understanding, he will reap gratitude and honor. And justly so, for such institutions are most necessary.

But is such a house of mercy much more than an unguent on the wounds of civilization? If all countries and all cities possessed their fully equipped hospitals, then would the world and mankind be saved?

The new Mercury initiate, therefore, sees a new heaven and a new earth. Thereto he testifies, and these he desires to establish. Thus, he quite naturally becomes a stranger in this world. He is not honored, loved, or understood. On the contrary, he will often be persecuted and reviled, when he prescribes the laws of the true Kingdom to this world, because they are oftentimes entirely at odds with 'what people are used to'. Therefore, his action al-

ways calls forth a reaction from the black forces which hold this world in their grip. It entails a path of suffering for himself. It is not the 'I' that suffers, but the impersonal self; it is not a suffering seen from the angle of dialectics*, but a suffering caused by the blood sacrifice on the cross.

The suffering of the ethical Mercury lies in the fact that his humanism is unable to save the world. It is the disillusionment contingent upon fallacy, the cross of nature; it represents the imprisonment in this nature.

The suffering of the new Mercury, however, results from the endeavor—in complete self-sacrifice, prompted by 'the first love'—to tear man loose from this world; it is the cross of Jesus Christ!

III

In this stage of his development, the pupil of the Christian Mysteries of Initiation must reckon with a pertinent fact, which has already been mentioned in the preceding chapter, but which must be placed once more in the light of reality. This fact is that the Mercury initiation confronts the pupil with very special problems. When the new thinking faculty is born, exerting its power within the aural sphere* of the candidate, and he consequently acquires first-hand knowledge, this does not imply that the old thinking faculty has been liquidated.

The pupil is given the advice to accomplish this process of liquidation as rapidly as possible in order to prevent the Mercury candlestick from being withdrawn from him. During the process of fundamental change, he has objectified his dialectic thinking in 'lifting his eyes to the hills', and has ultimately ascended Mount Nebo.

However, his dialectic thinking, though in the process of being liquidated, is still present. And after the advent of the new mind, a struggle sets in, whereby the pupil is often a prey to the greatest mystifications. The inflowing of the new wisdom creates problems and reactions. The new touch urges him to bear witness, and he will bear witness; he cannot act differently. But he finds that 'he is still incomplete', he cannot yet commence and carry out his task as he is so anxious to do. He is not yet fully equipped.

The cause, of course, is to be found in the fact that the Sun initiate has not yet died to his old thinking. Not until after this death will the most imposing barriers fall away, and the candidate be ready to open his being to the fourth initiation of the first Sevenscircle, the Venus initiation. This expansion of the consciousness will lead him to greater perfection.

In order that he can fulfill his task of the head, the heart, and the hands, the pupil must have at his disposal a personal, inner source of intense love for mankind, a love so great and so complete that it

cannot be comprehended nor answered by a man of the lower nature. By love power the work must be borne and accomplished, and the possession of that never diminishing power, which ever renews itself, is inherent in the Venus concept.

IV

In occult philosophy, Venus is always termed a great mystery and, undoubtedly, the new Venus is also veiled in great mystery. We will try to explain that mystery of the fourth initiation in the sevenfold solar chain.

Venus is a female symbol, and in astrology it rules Taurus and Libra, which means that Venus is the ruler and guardian of an awe-inspiring treasure-house (Taurus), and the treasures accumulated therein must be apportioned to mankind in the correct manner, according to the divine principle of justice (Libra).

The Mercury initiation has kindled the new thinking; the Venus initiation manifests the new feeling, namely, a sensitivity based on higher reason. The Mercury initiation was the instigator of the renewal of the head sanctuary; the Venus initiation will bring about the renewal of the heart sanctuary. Mercury posited a male aspect (the head), whereas Venus develops a female aspect (the heart).

As soon as these two initiations have become a

reality in the pupil's life, we see two pillars erected for the new human temple, in the service of two sanctuaries of that temple, being the Holy (Mercury) and the Holy of Holies (Venus), the latter being the *divine wisdom* which can be manifested as *love power*.

In all ancient religions, the Holy of Holies was dedicated to Venus. It was designated as the Adytum (see, e.g., H. P. Blavatsky, *The Secret Doctrine*). In the Adytum there was an ark or sarcophagus, as a symbol of the womb of the divine nature, the womb of the resurrection, the chaste possibility for engendering a great and glorious power.

In the said sanctuary of the human temple, we see the ark as symbolizing the organ of the thymus, playing a tremendous part in the radiating activity of the sternum.

In the external temple sanctuaries, the ark was often shown in the form of a ship, indicating that one could travel the turbulent sea of the lower nature therein, in order to escape from the sinful world. In this connection, think of Noah's ark giving expression to this same idea. The divine wisdom has touched the pupil (Mercury), and now the divine power will enable him to manifest that wisdom among men. *That* is Venus!

As soon as the light has been received on Mount Nebo, and the pupil has emptied his head sanctuary (the Holy) according to nature, God will meet him bodily in his heart sanctuary (the Holy of Holies).

From the 'ark' arises a new Venus as a great love

power, and it accompanies the Messenger of the gods on his distant travels through the earthly field of life.

It is said with good reason that Venus also stands for earthly love, but this love is not understood. It has been twisted, warped, and besmirched.

The love power of the new Venus is a great magic power. If the new Mercury fulfills his mission, an intense sevenfold magic power radiates forth from the thymus, as a sparkling gem, and as the central focus of the Holy of Holies, whose veil has been rent by the touch of the Light of the fourth initiation. Anyone who is touched by this sevenfold radiation reacts, either for a resurrection or for a fall. There is no son of man who can escape it. It is the divine power which is being transmuted in the new man, then to issue forth to mankind as a service of love.

The ancients of all times have known of this Venus working, but in the lower life the Venus service has degenerated into the phallus service.

In the same manner as practically all of mankind was ensnared by the love power of the lower nature, by idolatry of the lower Venus, the man who is susceptible to it will have to awaken to the higher life by the love power of the new Venus. This labor is very difficult and fatiguing, but even though, for this purpose, the pupil has to drink the cup of bitterness and, as such, belongs to the church in Smyrna; even though the black forces continually make his labor all but impossible, the stagnations are only apparent.

The result of this work is not like sinking into nothingness, as it is with the dialectic rising, shining, and fading, but through the activity of the new Venus, in the end the bonds become lasting, and the labor can be pursued more forcibly than ever before.

The pupil who lives and acts from the level of these two initiations is immensely rich. It is true, he drains the cup of bitterness (Smyrna), but his tribulation can never last longer than ten days. This means that the labor, if commenced in the right spirit and with the right power, is a process which must always end in victory.

True labor in the service of the Light is never an unending source of suffering and sorrow. Once commenced, it will yield satisfaction. It will reach fullness. Having proceeded from the Light, it will return to the Light with its harvest. That is the meaning of the number 'ten'.

v

In the third initiation, the pupil has to contend mainly with the sorrow due to limitations (Ephesus). During the processes of the fourth initiation, he drinks with deep draughts from the cup of bitterness (Smyrna), as may now have become clear. For the entire earthly and lower emotional being must be burned out in order that the pure divine Love can dwell in the human heart. Therefore, the voice of

him who was dead and is alive, the voice of the heavenly man speaks, 'I know thy works, and thy tribulation, and poverty, *but thou art rich—immensely rich*'.

'I know the blasphemies of those who trample on thy heart and drag thee through the mire. They say they are Judeans (i.e., sons of the Lion, sons of Christ), but they are not; they are a synagogue of Satan.'

'Fear none of these things, because this reaction is logical. The lower man, who is being exposed by the divine love, will create havoc like a wild beast.'

Here, two processes are interwoven, namely, the reaction of the world and the darkness to the work of the Light, and the extinction of the dialectic emotional being within the pupil. This entire process must come to its plenitude. This will last ten days. 'Be thou faithful, and I will give thee the crown of life.' In fact, he who eats the bread of life will come to full growth and his life will blossom forth in radiant glory.

'He that overcometh shall not be hurt of the second death.' All men are hurt of the first death of their heavenly body. When mankind fell into the lower world, as a consequence of transgressing the divine laws of life, the true, heavenly figure had to remain behind. It sank, as it were, into a sleep of death. But in this stage of his development, the pupil has raised the heavenly man within himself; he has appeared bodily to his consciousness. Such a pupil

will not be hurt of the second death of the heavenly man. That one will die the second death of the heavenly man who, in the present harvest period of the thirty-third dispensation, will prove unready for liberation from the earthly nature.

The pupil cannot be hurt of the second death; the cosmic, atmospheric and structural changes in the times ahead will be powerless to hurt him. He has met the Christ in his aural sphere; he enters the new life.

VI

Thus, two qualities are now shining in the pupil's microcosmic field of life; the new Mercury and the new Venus. His thinking and feeling have been animated according to their heavenly nature. And there still remains the renewal of his center of volition, the Mars initiation of the First Sevenscircle. Not until after this fifth initiation will the pupil be completely equipped to commence and fulfill his glorious mission.

CHAPTER VI

THE MARS INITIATION OF THE FIRST SEVENCIRCLE

I

‘And to the angel of the church in Pergamos write: These things saith He which has the sharp sword with two edges:

I know thy works and where thou dwellest, even where Satan’s seat is; and thou holdest fast My Name, and hast not denied My faith, even in those days wherein Antipas was My faithful martyr, who was slain among you, where Satan dwelleth. But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumbling-block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication.

So hast thou also them that hold the doctrine of the Nicolaitans, which thing I hate. Repent, or else I will come unto thee quickly and will fight against them with the sword of My mouth.

He that hath an ear, let him hear what the Spirit saith unto the churches! To him that overcometh

will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it.'

II

The Mercury and Venus initiations have become the new man's possession. A Light of God and a Power of God have been bestowed on him first-hand. The Light of God has made him see the new heaven-earth; the Power of God has fundamentally enabled him to make contact, in an entirely new manner, with those who still walk in darkness.

These two initiations have opened the new inner Temple within the pupil, consisting of the Holy (the head) and the Holy of Holies (the heart), the new thinking faculty and the new emotional quality, imperishable and eternal.

The organ of the thymus has become a sparkling jewel and could be likened to the 'ark' in the Holy of Holies, or to the open tomb in the Great Pyramide in which the divine power comes to meet the human power in order that this divine gift will be transmuted into a serviceable human power; after which this Power radiates forth as a magic love power that is not of *this* world, 'as a ransom for many'.

Although this 'ransom' is designed for all and, in principle, is to embrace the whole of mankind, it

must nevertheless be intelligently handled; it must proceed from a plan; a certain strategy must underlie it. A responsible human being must stand behind it: 'God must become flesh.' A strong, well-balanced, dynamic new will must govern the Mercury-Venus gifts. Therefore, after he has received the Venus initiation, the new Fellow is not yet fully prepared. This fulness will only come after the Mars initiation; the new Mars will develop the new Fellow's will being.

The pupil may wonder why the Venus initiation precedes the Mars initiation; why the renewal of the emotional being must take place before the renewal of the will. To clarify this seeming inconsistency, one must consider that the will is man's most dynamic faculty, and that it can easily escape all control.

If the pupil were to unchain a new will and make it dynamic before the inner binding God-man has been established in his heart sanctuary, he would not be able to work with divine power and with a renewed human emotional being. He would then force things experimentally again and have to meet all the consequences. His blood sacrifice would not lead to elevation in the way of the spirit, but to a fall in the way of nature.

This is a most important factual point, which the student must not overlook, because the entire fall of mankind is very closely connected with these things. Mars is the dynamic power of the creative will;

Mars speaks the creative fiat; Mars rends the veil of the Holy of Holies. If God Himself does not yet dwell in the Adytum, if the labor therein has not yet been completed, what does the will have to work with?

The free will would become an unbridled will, and an unbridled will causes limitation, crystallization, death and, consequently, a fall. And a fall is incompatible with free will.

Making one's will free, rekindling one's will faculty in God, before one has been adequately prepared would cause an immense disaster. Therefore, three factors must be considered: first, what is will; second, what is the new Mars, and third, what is the old Mars?

III

Desiring or feeling are generally confused with willing. When a man is hungry, he will say, 'I want to eat,' but the feeling of hunger makes him desire to eat. The will factor, in this instance, plays a minor part. Certain qualities and inclinations in the human blood being, force one into a certain willing. That willing is then involuntary and is not the original quality of willing any more. In this case one is incapable of applying the original will, and one is 'being willed' by one's desires, one's inclination due to the urge of the blood.

Originally, the will was the power of Epigenesis, the voluntarily deciding, the conscious self-creative activity of the human spirit. This is a most dangerous power, a royal power (Aries), and a secret power, which may become fatal (Scorpio), but which may also lead toward glorious horizons. The will is the beginning or the end of everything; it is that eternal power governing life and death.

If the will is to be free again, one-pointed, and under God's guidance—in short, entirely in harmony with the divine plan for the world and mankind which can be comprehended firsthand by the new thinking,—then Mars must be preceded by Mercury and Venus. The Temple, the Adytum, with its two divisions: the Holy and the Holy of Holies, must be in readiness. Then the new Mars will again make the pupil a High Priest acting in, with, and through that Temple as an Anointed One inspiring the Temple with life.

With his new thinking the High Priest discerns the Divine Plan; he participates in the Divine Order; he lives as a heavenly man in the Kingdom-that-is-not-of-*this-world*, and he is a king in the Salem of God, he is Melchizedek.

In accordance with his new feeling, God Himself has descended into the opened tomb, into the ark, and God's power accompanies him on his journey through foreign countries in the service of the Light.

The new Mars, the birth of the new will estab-

lished in God, makes the spirit of the heavenly man truly indwelling.

The dynamic energy of the new Mars is as the heat generating iron in the blood which lifts the pupil's spiritual blood into an entirely new vibration, thus enabling the High Priest to enter his inner Temple in order to dwell therein and celebrate the divine service. Only such a one can truly speak of religion.

The new Mars is the god-man descending into the flesh; he is the free will that will use all the power of wisdom placed at his disposal as God wills. He does not speculate, nor does he force issues with his new faculty, but he is obedient to the omnirevelation. The High Priest has access to absolute wisdom, but this wisdom is revealed in accordance with a law. A system, an unassailably rational process of generation underlies it, and it is the intention of the Logos that this divine plan shall be carried out by His children. And when the Law of Wisdom signifies its Demand, as a call, to the priest who is ennobled to it, he will harmonize and dynamize his will accordingly, in order to be able to carry out his mission.

Having thus attuned his will to the divine wisdom, the Called One enters the Holy of Holies. He refreshes himself at the opened tomb; he immerses himself in the divine Love Power. Then he rises, parts the veil and steps without to commence his labor.

Thus he becomes and is a magus of God.

Mars is likewise Cain-the-possessor. Cain is opposed to Abel-the-vanity. Thus, Cain is the man who causes blood sacrifice, the War Lord who conquers the natural order with the spiritual order.

Cain's offering is accepted only through Abel's death. Cain must address himself to mankind as the divine fire touching the water, thus giving existence to the two secondary elements, air and earth, meaning in this connection a new heaven and a new earth which must descend from God through human heads, hearts and hands.

Vanity must be destroyed and converted by the possessor of the divine power. Not with the ancient battle-axe, by natural means, but with a new hammer,—the divine love power (Venus), and a new word,—the divine wisdom (Mercury).

Thus, the new will is the fire, the creative power according to the spirit, and that fire can only produce liberating and really creative work provided it conforms to the head and the heart in their new state.

Mercury receives, probes, enlightens.

Venus sends out, spreads.

Mars is the high priest, the man himself who receives the enlightenment and carries out the magic work; he is the Cain who offers his blood in ransom for the blood of vanity.

Furthermore, the new will is the lord of the

serpent-fire system by means of which the entire personality with all its organs and structures comes under the control of the High Priest, and it has no binding whatsoever with the sex force, with the creative force, necessary for the preservation of the species. The sex force and the sexual duties are necessary consequences of man's fall and his presence in this earthly nature order, of man's degeneration, which are bound to disappear when death is overcome.

The new Mars frees himself from the sex force, he isolates it and lets it die its natural death, without forcing issues.

The serpent-fire system, which begins behind the frontal sinus between the eyebrows and ends at the lower part of the coccyx, in the plexus sacralis, is sometimes called in esoteric philosophy the rod of Moses. As this fire flashes forth from the forehead when the High Priest performs his task and sends out a ray of light into space, the sacred symbolism refers to it as a unicorn. When the High Priest speaks his creative fiat, the fiery sword comes out of his mouth, and the meaning of the relative symbolism used in the prologue of the Book of Revelation becomes clear to the pupil.

Thus, we see the will as the most dynamic activity in the bodily figure, as the rod of Moses with which the Man of God walks in God's paths. The will is also the two-edged sword of Pergamos (Mars) pointed at death and life, at the death of nature and the life after the spirit.

Now, when the pupil, prepared for it by the Mars initiation of the First Sevenscircle, can enter his inner Temple as a High Priest, he is still far from being totally liberated. On the contrary, only then will he be fit to rightfully and with a chance of positive success combat the old Mars, which still has a certain power over him.

Therefore, the letter to Pergamos is written, which is effected by the fifth Candlestick standing before God:

‘I know thy works... thy struggle... thy patience... but thou hast there them that hold the doctrine of Balaam.’

That is the teaching of the destructive lower Mars. Not meaning the sexual Mars, but it points here to those who force their will in all sorts of ways exercising it in the service of earthly nature; who use their will to be active outside of the Divine Plan and, thus, are very destructive to themselves and to others. They are like the High Priest who misuses his office.

He who is martial, who combats, who handles the Hammer in this manner, will find that war shall be waged against him. Such a Mars evokes all forces of resistance and adverse natural reactions, and... he falls. In conclusion, the reversal of the will is to be recognized as one of the most important aspects of the First Sevenscircle. And at the same time, reversal

of the will means deliverance from the shackles of sexuality. In its licentious forms of lust, sexuality is always a consequence of an unbridled will, driving the fire of the rod of Moses experimentally into the pelvic sanctuary. Many esoteric authors teach that the sexual force can be 'turned upwards' and 'spiritualized' by means of exercises. Such methods are dangerous, earthly and impracticable. We have always been opposed to them. When the unbridled will has ignited the plexus sacralis with unholy fire, that which is unholy cannot be sanctified or spiritualized. At best it can be subdued for some time, until at a specific moment it bursts out, in one way or another, like a devastating fire. There is no son of man who can escape these explosions. However, the reversal of the will, following the Mercury and Venus initiations, brings an immediate solution. It is then 'as above, so below', and there is nothing to be spiritualized.

It is a matter of reversal of life itself, a matter of the death of the old Adam and the birth of the heavenly man.

VI

Thus, the renewed High Priest now stands in his inner Temple with new building blocks. His thinking, feeling and willing have been prepared on the basis of the divine life, and an important part of the

divine man is already able to make connection with the old dialectic being, with the consequence that the latter must be broken up structurally. Sufficient progress has now been made in the process of change of the personality for the pupil to be able to commence and carry through the great sacrificial work. Cain can now attack the world of sham and falsehood, he can now set to work, and with his tools build a new city, the city named Henoah, the citadel of initiation.

CHAPTER VII

THE JUPITER INITIATION OF THE FIRST SEVENCIRCLE

I

‘And unto the angel of the church in Thyatira write :

These things saith the Son of God, who hath his eyes like unto a flame of fire, and His feet are like fine brass :

I know thy works, and charity, and service and faith, and thy patience, and thy works, and the last to be more than the first.

Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce My servants to commit fornication, and to eat things sacrificed unto idols.

And I gave her space to repent of her fornication, and she repented not.

Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds.

And I will kill her children with death, and all the churches shall know that I am He which searcheth

the reins and hearts. And I will give unto every one of you according to your works.

But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they speak: I will put upon you none other burden.

But that which ye have already hold fast till I come, and he that overcometh and keepeth My works unto the end, to him will I give power over the nations.

And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers; even as I received of My Father.

And I will give him the morning star.

He that hath an ear, let him hear what the spirit saith unto the churches!

II

From the foregoing it is apparent how the structural processes of renewal of the head and the heart sanctuaries have set in; the High Priest has entered his temple and, thus prepared, the pupil enters upon the Jupiter initiation.

This involves the commencement of his godly mission in this fallen world. From the more inward and preparatory work, he proceeds to the outer work, and the result of that outer labor will be, in turn, indicative of the measure and quality of his

inner growth. The pupil begins to bear witness of the message and the being of the Universal Static Brotherhood,—that is, the true life community of the Kingdom of Heaven, or the Divine Order,—in the field of life termed the dialectic order.

In this world there must be erected, as a temporary citadel, that which is 'not of this world', namely, a forecourt of the Hierarchy, of the Spiritual School. That is the mission of the Jupiter initiate.

III

At this point, it must be made clear, first of all, that there may not and cannot be any question of self-will. No desires or speculations can be pursued. There cannot be any earthly or lower motivations. In this field, one's own will, as the new Mars, must be voluntarily united with God's will. Here it shall be, 'Lord, what wilt Thou that I do?'

The new Venus will make it possible for the pupil to receive, inwardly, a distinct mission as radiated unto him and to really walk under the guidance of the Hierophants; whereas the new Mercury will take care that the called one realizes that his mission is rationally and morally justified and necessary.

The fundamental principle of the task to be fulfilled has been identical for all pupils down the ages, namely, to testify of the Universal Static Brotherhood of Light. Suggestions radiated from the King-

dom of Heaven, and its powers, must develop a certain activity in this world; the Cross of Christ must be implanted, and the blood sacrifice in His service must be made, in order to arouse those who are susceptible to it to the true life and to help them to go the path. To be good and fruitful, this work of salvation must always be done under the guidance of and in binding with the Spiritual School. If any worker pursues similar ambitions in the absence of such a binding, this is called in the Holy Language 'the labor of the unwed one'. Such work is not attuned to the Holy of Holies; it is purely experimental and self-willed.

In the Book of Revelation, such a worker is designated by the name of Jezebel, that is to say, the unwed one. He commits fornication with the divine and mutilates it; he commits spiritual adultery; he is still the self-willed old Cain, the fallen and as yet unredeemed man. Therefore, in fulfilling his task, the called worker shall not deviate one step, either to the left or to the right, from his mandate, and if, by reason of a necessary development of his already extensive task, he secures the collaboration of other workers, he must bind them to his mandate in obedience, in order to protect them from the Jezebel sin. In fact, this mandate is not to be seen within the framework of earthly I-motives, but as the expression of the divine assignment itself, which must be carried out within a given period of time and in a given manner.

In connection herewith, we read in the *Fama Fraternitatis* of the ancient Rosicrucian Brotherhood that Christian Rosycross selected collaborators for himself, and that 'he made them promise to be loyal to him and zealous, and to keep the secrets, as well as to carefully write down all that he would teach them'.

IV

When, finally, the pupil steps out into the field of work, he approaches the earthly multitudes with the teachings and the powers of the Kingdom and either establishes a projection of the Spiritual School, or he collaborates in such a School.

It goes without saying that the highest aim is to arouse the masses and to urge them to rebirth. However, this aim is so lofty, and the masses are so embedded in their 'I' and in fallen nature, that practical realization of this objective is certainly not attainable at the first jump.

Yet, there is a result which is immediate. In certain people the defences and delusions of the earthly gradually fall away through struggle, care and sorrow, and because of the blows dealt to the lonely 'I' in the earthly nature, and higher aspirations come to the fore. The old Cain comes to a deadlock (his offering out of his earthly nature is not accepted), and he goes in search for other and higher

possessions. These are the people who will approach the forecourt as instituted by the Spiritual School. They are touched by the new Light. At the outset they are very enthusiastic. But it soon becomes apparent that their blood inheritance creates a stoppage, and that the requirements of the School are too exacting for them. Very frequently, the various reactions provoke chaos, misunderstanding, opposition and severe tensions. Then the spirit of the initiated work soon becomes a seeming parody, all but driving the called worker to despair.

However, the pupil should see the cause of these various reactions in the correct light. In this case, there is no question of failure; it is simply the wholly understandable and very necessary initial reaction to the Jupiter work in this world.

In the true Jupiter work there is no compromise whatsoever; there is no giving in to the expectations of the approaching public; no concessions are made to the prevailing states of being. This explains why the first contact must inevitably cause a terrible chaos, its magnitude being the greater in proportion as the first impact was the more dynamic.

The Light of the Kingdom strikes and arouses some few seekers of light in this dark world, and in the beginning the result is exactly the same as in the description of a parallel situation referred to in the Alchemical Marriage of Christian Rosycross: 'God grant that I may be able to adequately describe the scramble originating among us; everyone was trying

to seize the rope, thereby hampering the others.'

But after this first contact, none of those involved will ever return to their former state. They have been touched by the radiation of the Light, and the mark which it has left in the blood stream can nevermore be eradicated. It is possible that these people will at first force themselves into resuming their former lives but, down underneath, their hunger is greater than ever before.

At the time of this initial contact, they were still standing completely in the lower life, and its power of attraction was still too strong; they could not yet resist the dynamic driving of the 'I'.

But the worker's hold is lasting, and the wound which he has inflicted in the lower being will never heal.

v

In all, the Jupiter work has three phases:
the chaotic or initial phase,
the period of fundamental change, and
the development of the first sevendivine.

It is the task of the messenger of the Hierarchy to guide the seeking souls who are led into his powerfield through the initial phase to the second phase, and by his personal example and a continual preaching of the Universal Doctrine, to help the flock under his care to gather sufficient strength for the

freemasonry necessary for entering into the first Sevenscircle.

As soon as the first indications of success become apparent in the powerfield of the pupil acting as messenger, and the first prodigal sons have again found the lost Fatherland and have been able to make a conscious binding with it, new possibilities will develop for the pupil-messenger himself. The processes of the Saturn initiation, the seventh initiation of the First Sevenscircle, begin to manifest.

In occult science, Jupiter is the god of fire, the ruler of the four elements. He is also represented as a swan flying or swimming at the head of a host. The swan is a well-known symbol of the Holy Spirit. Further, we see Jupiter in the aspect of a searing fire, consuming the lower matter, and in esoteric and gnostic Christianity he is Michael, the angel standing before God's throne, the commander of the heavenly host. And finally, Jupiter is also taken as a symbol of omnipotence.

All this will be very clear to the reader. The new Jupiter who emerges from the Holy of Holies as the High Priest is invested with a great power. He is in the true sense a magus. The true Jupiter man comes with wisdom, power and will of the mind, born of God.

From these three the new Jupiter is built:
the wisdom of the new Mercury, i.e., seeing God;
the power of the new Venus, i.e., meeting with
God;

the will of the new Mars, i.e., making God's will dynamic in oneself.

And, finally, there is then the new Jupiter, i.e., radiating God's will into the dark night of the earthly field of life.

Jupiter, therefore, is the alchemical synthesis of Mercury, Venus, and Mars, the glorious Son of the Gods of mythology.

From this it results that the Jupiter magic is the cause of the phenomena of chaos in the initial phase of the Jupiter work. However, this chaos is not comparable to the common earthly fading which follows the rising and shining, whereby nothing is left except a little pile of debris. But this chaos has lastingly instilled a new force into the blood of all those who are assembled within the action field, a force which is not of *this* world. No one will be able to escape this Jupiter magic, and one day the good seed that has been sown will germinate and grow and yield abundant fruit.

The new Jupiter is the magician, the Cain who goes to war, the possessor. He marches into the land of the enemy sustained by the power of heaven; he is a Michael, a representative of the Christ Hierarchy, a disciple who, at some time, will win glorious victories.

Jesus said to His disciples who were the eye-witnesses of His redemptive work, 'Verily, verily, I say unto you, greater things than these shall ye do.'

Here an urgent warning is in order for all those who are ready to enter upon the Jupiter task, because a danger threatens them. It is the same danger as has already been pointed out in previous chapters. The new Jupiter acts in the name of the heavenly man. He is the new High Priest who commences his work from within his being. But in his life system a remnant still remains of the old Adam, sometimes making his presence felt in a very painful way. In principle the old nature has died, but structurally there still remains the ancient inheritance which must be liquidated by way of the process.

The warning of this we find in the letter to Thyatira, which means the indomitable one, a very suitable and meaningful name indeed for the Jupiter man.

'I know thy works... notwithstanding I have against thee that thou sufferest that woman Jezebel to teach.' As we have seen, Jezebel is the unwed one. Jezebel brings forth a son; he is not born of the new man's acting within the process. He has been generated by the old Adam who forces his way into the new Adam. Such a one fancies himself to be called; he lives under a delusion. He is a priest who has not been called to his office; he has not been blessed by the Hierarchy Itself on the basis of the fundamental change and after having gone through the initiations of the Sevenscircle.

Such a man demonstrates the typical, negative, earthly Jupiter in that he is self-willed, experimenting, ignorant, speculative. He is the shadow without substance; joviality without love; generosity without possession; he works without a true interest; he is terribly proud without having anything to be proud of!

All these things will die a natural death. And God and His servants 'will search the reins and the hearts', which is to say that it must appear from the heart whether God Himself dwells there. And since the adrenal glands are the organs concentrating the energy, 'searching the reins' means that it will be examined as to whether the energy is derived from the new man who fulfills his mission in the service of the Light.

If the pupil succeeds in completely neutralizing the influence of the old Adam, also as concerns this task, then the radiant morning star rises, as the last initiation of the first Sevencircle.

CHAPTER VIII

THE SATURN INITIATION OF THE FIRST SEVENCIRCLE.

I

‘And unto the angel of the church in Sardis write :

These things saith he that hath the seven Spirits of God, and the seven stars: I know thy works, that thou hast a name that thou livest, and art dead.

Be watchful, and strengthen the things which remain, that are ready to die; for I have not found thy works perfect before God.

Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.

Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white, for they are worthy. He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before My Father, and before His angels.

He that hath an ear, let him hear what the Spirit saith unto the churches.'

II

Thus the pupil proceeds with the fulfillment of his glorious Jupiter task. That which he has received fivefold through the touch and the vivification of his heavenly man, this he must now make manifest and establish in human souls, if possible, in order that, with all the Great Ones, he may become a 'Fisher of men'. All that he has received must be borne out in the practice of the sacrifice, and as soon as he begins to carry out this practice, he has bound himself voluntarily to what is of the earth-earthy, and neither can he, may he, nor will he turn back. For, in the same way as the divine creator of all things remains attached to His creation and His creatures, and cannot 'forsake the works of His hands', the pupil devotes himself voluntarily and joyfully to his task. And this descent into matter, sorrow and death becomes his ascension. From hour to hour he is seized with a high and holy earnestness, because he knows and feels in the depths of his being that, despite all his littleness and poverty, he has become a factor in the all-manifestation.

He has been chosen to become a small, but indispensable link in the great process of salvation instituted for mankind.

‘God cannot forsake the works of His hands!’
Why not?

Because the Logos of all things evolves, proves Himself, through His creation and His creature. When it says in the Holy Books, ‘God is Light’, and so, God proves Himself through the Light, it must be clear that anything that obscures the Light and changes it into darkness must be reversed. The labor toward this end must continue until everything is light again.

Thus, the Holy Language can continue, ‘that God will be with us in His Son even unto the end of the world’.

The creature, the son of God, must testify of God’s greatness and render the obscured Light immaculate. And similarly as the Great Hierophant of the hierarchy of liberated human entities, with all His servants ‘groaneth and travaileth in pain to this hour’ in order to complete the work of salvation, the pupil—that small link in the redeeming all-happening—will now be deeply impressed with the conviction that the crowning of the Divine Plan depends also upon him.

Not only does the pupil have his own fate in his hands, not only does he exercise an influence on the fate of those who enter into his powerfield, but he is, moreover, co-responsible, in accordance with his state of being, for the entire activity of the Christ Hierarchy.

The Jupiter pupil makes a binding in Christ with

all those who enter his powerfield and make the resolution to fulfill the great process of salvation within themselves, and he stands by them until his task is completed.

The reader will feel deeply the enormous burden which the Jupiter pupil now shoulders voluntarily. He can carry that burden, however, be it sometimes under inexpressible groanings, because he knows himself to be strong and ennobled for his task, by reason of the five preceding initiations of the First Sevenscircle.

Because of this, every speculator is being warned here against the Jezebel sin of spiritual adultery, against the negative Jupiter, who is not of God, but who 'plays God'.

III

Now, when this glorious task, in its ongoing, rises above a permissible minimum, and positive results can be shown, the Saturn initiation is opened to the pupil.

By the manifestation, in the sixth initiation, of all the pupil has received in the five preceding initiations, the first Sevenscircle is now crowned by setting into motion the complete change of the entire bodily figure, by way of the process. In that process, *all* that is dialectic is swallowed up with scientific certainty; the germ of a new, immortal, physical body

is implanted, and on this nucleus there can be further building.

The gate of Saturn is being opened to the pupil while he is struggling through the Jupiter task, and the clashes between nature and spirit contribute to his chastening and spiritualization.

It is of the greatest importance that the student of the mysteries should understand this law. Initiation and spiritualization do not take place in one's living room or study. From a higher standpoint, there is not the least spiritual growth to be expected unless the pupil is determined to accept in advance, without any reserve whatsoever, all the sorrow, exertion, and self-denial inherent in the Jupiter task, in absolutely selfless love of mankind, and without fear.

If the pupil eludes this law, he commits spiritual adultery. He will eventually force his way into the Spiritual School as an unbidden guest but will become a 'lapis spitalanficus-maker', which means, a spiritual humbug, and the highest thing that can still happen to him under these circumstances is to be sent away with 'a draught of oblivion'.

IV

The wonder of the Saturn initiation is very comprehensive, and we shall now form for ourselves a more or less extensive picturing of it, in order that

this perspective may strengthen every one for a future task.

All students of esotericism know that Saturn is the ruler of the physical body, in particular of the solid parts, such as the bone structure. The activity of the old Saturn forces, in the material body, is responsible for all crystallization processes. This explains why the astrologers of all times have depicted Saturn as the force of limitation, constriction and decadence. But the new Saturn builds a completely new physical body which is not subject to the fatal crystallizations and their consequences. He evinces a harmonious process of metabolism in which the natural dying of the bodily cells is entirely balanced by the renewal of the material cells and cell groups.

In the new Saturn the cells and cell groups of the entire bodily figure partake of new qualities. The spiritual principle present in every cell, the cell nucleus, receives from the new Mars a continuously radiating, magnetic absorption propensity.

Through this activity, the entire old body is broken up in the process and replaced by another. That other one will blossom forth into the immortal body of the resurrected man.

The pupil should understand why the old Saturn cannot accomplish this glorious work.

It is the task of Saturn to synthesize all values, forces and results of life and to manifest them in their correct forms. It is his task to give expression to their sum total in a unity, of spirit, soul and body.

Saturn demonstrates all that has been created by us, he is the manifestor. It is for this reason that he is represented as 'the man with the scythe', the hierophant of death, because all values of the dialectic and satanic man, all results of egotism, all the raging of the lower life, are exposed by him at a psychological moment. Saturn is Father Time—Chronos—who decrees 'so far and no further'.

When, after the fundamental change and the manifestation of his divine being, a man comes to live and work entirely in obedience to the original law, and his entire being can rise to greater values, powers and effects which are gradually anchored in the soul, purified, and put to the test through the Jupiter work, the sum total of these things also must be rendered manifest by Saturn.

That is the new Saturn: born of the manifestation of the heavenly man.

v

As the pupil will discover, there is no question here of culture of the personality, but of transformation of the personality.

In the two fundamental initiations, the threefold light of the Higher, Heavenly consciousness is infused into the system of the lower human being. As we have seen, after this the old thinking faculty is immolated and the new mind is born, the mind of

the heavenly figure which penetrates into the head sanctuary and lays the foundation for a new Temple. This labor of salvation was accomplished by means of the Mercury initiation.

In the fourth or Venus initiation, and in the fifth or Mars initiation, the old desire body, the aural sphere is stamped out as regards the principles of the old man, and the new desire body, the new aural sphere, is called into being as a microcosmic firmament. The new emotional being then manifests itself (Venus) and the true high priest can enter the new Temple via the new aural clouds in order to hear God's Voice in the Holy of Holies.

The high priest who has been ignited in God with respect to the mind (Mercury); who has gone under in Jesus the Lord with respect to the heart (Venus), and who has been reborn in accordance with the Holy Spirit as regards a new will (Mars), must now come forth from the Temple through the forecourt, to commence and fulfill his task for the world and mankind in the dialectic field of life.

The Jupiter task, corresponding to the sixth initiation, is the great prerequisite for all further spiritual advancement and fulfillment of the heavenly man. Governed by the new will, the new mind and the new emotional being must send their radiations into this world as a magic power, as a call of God. The entire system of the old man is thereby being changed. As by an alchemical formula, all gifts and manifestations of the heavenly man are being

merged into a wonder. That which began at the peak of the body, in the thinking faculty, is now going to give proof of itself in the creation of a new bodily figure.

The first Sevenscircle is closed. Saturn, the messenger of death in the dialectic nature, becomes the Herald of the man risen in incorruption.

VI

All death, crystallization and decadence are consequences of the old Mercury, Venus and Mars, and their total anarchy.

The old Mercury co-operates with the brain quality of the biological man, of man considered as an animal.

The old Venus offers all kinds of sacrifices to idols, and the old Mars is the unbridled, chaotic and unprincipled will which has severed itself from God. This threefold degeneration has brought about a complete decadence of the soul and, consequently, of the blood, as well as an almost conclusive severance between matter and spirit.

The old Mars polarized the iron of the speculative will in the human soul; the old Venus polarized the copper of the desecrated heart sanctuary in the soul; the old Mercury polarized the mercury of the biological intellect in the soul, and the old Jupiter, the Jezebel, polarized the tin of absolute simulation in

the soul. In this way, the gluten (to which von Eckartshausen refers) composed of four metallic elements: iron, copper, mercury and tin, was called into existence in man's blood being. And to this the old Saturn adds the gray lead of God-forsakenness, thus completing the ominous gluten.

In this manner, the being of death is coupled with the soul as a power, and this power reacts cruelly and directly, when the unbridled will, in its outbreaks of fury, disturbs and disrupts the ordinary vital processes.

However, if the pupil develops a static will which is in harmony with God's Will and God's Law, we see that twenty-four very harmonious nerve streams are being emitted by the twelve pairs of cranial nerves, and that the old serpent-fire* is thereby re-born to its former glory as a strong 'staff', wherewith the pupil will be able to valiantly walk the path of life.

The renewal of the blood, which will be one of the results, will expel the gluten from the blood stream, and the metallic blood elements of the heavenly man will reassert themselves.

In this way, the spiritual powers from all the preceding initiations lead the pupil to the new Saturn, who opens to him the gate of the new Life, the gate of the true Kingdom of God, the Kingdom of Heaven, mankind's original realm of life. Only the immortal man, risen from the dead, can enter this glorious Realm of Light.

As the new Saturn process proceeds, all the preceding initiations will become ever more glorious in their manifestation, and the expansion of their light will increase, since the resistance which the pupil must overcome becomes less in proportion as his strength and power grow.

The Holy Sevenspirit has renewed the microcosm* completely; the chain of the First Sevenscircle is closed. Man is reborn after the nature of the original Divine Order.

VII

There is abundant evidence in the Holy Language of all times that Saturn can be identified with the Holy Spirit.

The ancient Jews are very strongly bound to Saturn; the spirit of Saturn was their guiding-star. One of their missions was to bring forth, risen out of their blood being, a suitable vehicle for the Savior of the world, Jesus Christ.

In fact, Jehovah, the God of the Jews, signifies Saturn in a certain way, and the Saturday, the Saturn-day, was set apart for the Jewish 'day of the Lord'. The greatest sin of the Jews was that they returned ever again to coarse matter and thereby to crystallization, i.e., the lower Saturn.

However, if the pupil fulfills his task in the First Sevenscircle in the correct manner, and the son of

God, the heavenly man, can be born in him, he is led into the promised land, the Canaan of the Divine Order. He is delivered from the servitude of darkness; his pilgrimage leads him through the desert of this world, and finally it is granted to him to cast a glance, through the gateway of Saturn, upon the divine order of things.

Under the wings of Jehovah, a new man has been born of him.

VIII

The pupil will now undoubtedly understand the earnest warning from the letter to Sardis. Sardis signifies: the dangerous one.

It will, indeed, remain a great danger for the pupil for a long time that he may regard manifested matter, in all of its aspects, as the real matter in which the divine kingdom must be built.

The non-liberated Saturn man is materialistic, be it coarse or refined. Therefore, the pupil must be watchful, 'having the name of being alive, he should not be found dead'.

So, 'be watchful and strengthen all that which has been chosen for the new life'.—'If you do not watch, I will come to you as a thief', for the consequences of serving the lower matter always come home to roost suddenly. But those who have not defiled their vehicles, which are being entirely re-

constructed, 'shall walk with me in white garments'.

He who hath an ear, let him hear! For may it not be accepted as widely known in the esoteric circles of all ages that 'garments', in the Holy Language, refers to a certain state of the vehicles?

The old Adam was expelled from the garden of Eden 'clothed in coats of skin'; the new Adam enters the Kingdom of God in 'white raiment'.

CHAPTER IX

UNDER THE SHADOW OF THY WINGS, O JEHOVAH!

I

It is necessary to shed substantial light upon the divine figure of Jehovah, in connection with Saturn and the termination of the First Sevenscircle.

In reading the concluding aphorism with which the *Fama Fraternitatis* closes as well as the opening sentences of the *Confessio Fraternitatis*, we find that the Brothers of the Rosycross attached very great importance to the divine being designated in the Old Testament as Jehovah.

The *Fama Fraternitatis* closes with the maxim, 'Under the shadow of Thy wings, O Jehovah!' and the *Confessio Fraternitatis* opens with, 'It is Jehovah who, seeing that the world is perishing and has almost come to its end, causes it to speed back to its beginning, and in so doing, reverses the course of nature.'

In the past hundred years, an occasional attempt has been made by esotericists to elucidate the divine concept Jehovah by connecting it with the Mystery

of the Moon, but we think that this attempt has had no satisfactory result, because the time had not yet come for the Jehovistic mystery to be unveiled.

However, the moment of the great change is now here, and therefore the pupil should reflect upon that divine Being, under whose wings all the servants of the Rosycross have placed themselves in order that, guided by that mighty Eagle, the great work shall be carried out in the correct manner.

As we have already seen from what precedes, the name Jehovah connects the pupil, directly and indissolubly, with the Old Testament and the people of Israel. It is the name which is closely related to a new manifestation of the divine Being especially designed for the Semitic people, and this is why Jehovah is often called the God of the Covenant.

The Semites themselves never pronounced Jehovah's name: it was a secret name of great holiness. And when, in their readings, they quoted or enunciated His will or wisdom, they called Him by another name, such as Adonai, or Elohim. The secret name was, in fact, the unutterable name of the God of the Covenant designated by four letters of the Hebrew alphabet: J. H. V. H., four consonants which could only be made into a pronounceable word by adding vowels. How the secret name was originally pronounced is not known. Some are of the opinion that the word should be pronounced as Javeh, and around the year 1600 the Jehovah, as presently known, was generally adopted. This is the phonic

image which we ourselves use, although it is only a very feeble interpretation of the original.

In the Christian mysteries, the true pronunciation of the 'unutterable name' is known, but for obvious reasons this phonic image is kept from the layman, because we have to do here with a mighty mantram, and if a wrong, unqualified, and so, unholy use were made of it, this might have the most appalling consequences.

However, for us to place ourselves under the wings of this divine being, we need not know this true name and, one day, when the pupil shall possess Him inwardly through the Saturn initiation, when he shall have united himself with His majesty through true self-freemasonry, he shall know His true name and learn how to pronounce it.

Let it be mentioned that, in the beginning, only the people of Israel, as the chosen Semitic root race, was given the exclusive right to a binding with the God of the Covenant; this is why Jehovah can be seen, in more than one sense, as the God of Israel, a God having an extraordinary power, mightier than 'all other gods'.

It definitely is not a fairy tale that the Semitic root race was divinely overshadowed in a very particular and concrete way, which very often carried it through all difficulties toward the purpose. The contact of a very great part of the Semitic root race with this divine Power was so great and intensive, that a single invocation from within was sufficient

to bring immediate and visible results. And if murmuring and side-stepping had not been among the most characteristic and major qualities of the Semites, this union between God and man would have resulted in great and marvellous manifestations.

Therefore, we wish to declare emphatically that there have been periods in ancient Semitic history of a direct, material, divine intervention, such as will appear to us now as all but preposterous. Various authors refer to Jehovah as a Lunar God. In a very abstract sense, this He is indeed, but when one esoterist declares 'that Jehovah as a Lunar God was replaced by the Christ who is a Solar God', he makes a serious mistake.

Others approximate the truth in associating Jehovah with the Holy Spirit, but then they spoil their original vision in attributing in particular to Jehovah and His angels the leadership of the lower human creative force and procreation since the Moon also influences procreation in the realms of nature. Thus, Jehovah is being reduced to the rank of the God of sexual matters who, on the one hand, stimulates sexuality and, on the other hand, extracts it.

It is a fact that an attempt has frequently been made to explain all religions as arising from man's sexual passions, and as a matter of fact, all lunar cults point to this; but a vehement and indignant protestation must be voiced, when the attempt is made to restrict the Jehovistic intervention of the Holy Spirit to sexual matters. The truth is that the

Jehovistic intervention is concerned with all labor and activity of and in the human life-wave. In the same way as Jehovah (Saturn) prepares the state of a man's vehicles for a given task, by the same method but in a wider scope, it is possible to prepare a people, a race, for carrying through a very exclusive task. In this connection, one can also understand—especially when reviewing the development of the First Sevenscircle—that a particular standard of morality and mentality are required to fulfill such a task.

Therefore, if we see Jehovah as only the Lunar God regulating sexual activities, we limit ourselves to a very serious and ungodly conception which is much more detrimental than an ascension cult based on the blossoming forth of nature in the springtime.

It is necessary for the pupil to know why the Order of the Rosycross places itself 'under the shadow of Thy wings, O Jehovah', and he will have to understand why it is for Jehovah to intervene when the world is perishing!

II

From the beginning of our planetary existence, there has been an indwelling, an immanent Planetary Spirit, this being a ray of the transcendental Logos who supports and actuates the universe.

This Planetary Spirit has three aspects and can

manifest himself in three ways, similar to man who, as the Holy Language testifies, 'has been made in God's image and after His likeness'. We can designate the three rays emanating from the One Being as Will, Wisdom and Activity, or as Idea, Revelation of the Idea and Actualization of the Idea, or, in the Christian terminology, as Father, Son and Holy Spirit.

The three rays issuing forth from the Planetary Spirit can and will be made manifest in two ways: namely, by means of two Hierarchies or groups of Enlightened and Liberated Beings, and their messengers.

Through the wisdom God's will is made known to us, and we can proceed to activity. Therefore, Christ is called the Mediator, for He reveals the Father to us, and after Him comes the Comforter, the Holy Spirit, to manifest the Father's will, which is revealed through the wisdom of Christ.

From this simple and sober indication the pupil can draw the conclusions necessary for him, and he will realize that, from the dawn of man's existence, an immanent Holy Spirit has revealed the will of the Planetary Logos and urged mankind to observance of God's will, after a previous revelation of this divine will by one or several Messengers.

This Holy Spirit is known by a great many names; he has influenced mankind in manifold ways. He is the real founder of religions, and the disrupter of religions. He is the continually activating divine Spir-

it, always seeking to make the planetary root substance, which was loaned to man for his use, conform to the great divine Purpose. Therefore, He is the Builder and the Demolisher, the Comforter and the Avenger, the God filled with commiseration speaking to us in a voice as soft as the sighing of a zephyr, and the Great Scourger who flogs us unto pulverization when vile and satanical elements threaten to smother us.

Many unenlightened theologians make a sharp distinction between the Jehovistic divine intervention—seen as a form of retaliation, administration of the divine law, as the God who visits the iniquity of the fathers upon the children unto the n^{th} generation,—and the Christ as the God of love and compassion.

All these gentlemen and their countless followers know nothing about the great task of salvation of the Holy Spirit who—not only as a Builder, but especially as a Disrupter and an Avenger—is the very one who makes the coming of the Christ possible, and ever anew safeguards the Christ-being for the world and mankind.

This is why the Holy Rosycross places itself under the shadow of Jehovah's mighty wings. It is He who ever anew causes the world to speed back to its beginning; it is He who ever anew gives mankind an opportunity to find the Higher Path, during the tragic cycles of rising, shining and fading.

Down the ages, Jehovah's activity has retained all

its vital and dynamic power. He is also the founder of the Christian religion, which only now, in the Harvest Period upon which mankind has presently entered, will be made manifest according to its inner and true being. He is the Comforter who came after Christ on the day of Pentecost and who, by manifesting Himself, opened a new era of Holy Spirit intervention.

Under the wings of this Mighty, this Holy, this unutterably Glorious One, the Brotherhood of the Holy Rosycross has placed itself, and under the impulse of this Builder and Demolisher, the great World Brotherhood, which has been formed for this purpose, will proclaim and fulfill the Christian mystery of initiation of the Holy Rosycross for this era.

III

As soon as the pupil who has become a John sees in his Patmos, the prototype of the heavenly man standing before him, and Christ, in one broad, glorious vision, shows him God's plan, the Light of the Seven Golden Candlesticks, the Light of the Holy Sevenspirit, the classical symbol of Jehovah, forces itself upon his consciousness. And, aroused by this sign, the pupil *knows* that the 'revelation', the fulfillment, now begins. He knows that the Comforter is here!

Blessed is he who, being thus gripped and helped along, can complete the First Sevenscircle and is thereby ennobled to enter upon the Second Sevenscircle, that of Uranus.

CHAPTER X

THE SECOND SEVENCIRCLE :
URANUS

I

‘And to the angel of the church in Philadelphia write: These things saith He that is holy, He that is true, He that hath the key of David—He that openeth and no man shutteth; and shutteth, and no man openeth. I know thy works.

Behold, I have set before thee an open door, and no man can shut it; for thou hast a little strength, and hast kept my word, and hast not denied my name.

Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee. Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.

Behold, I come quickly. Hold that fast which thou hast, that no man take thy crown.

Him that overcometh will I make a pillar in the

temple of my God, and he shall go no more out; and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God, and I will write upon him my new name.

He that hath an ear, let him hear what the spirit saith unto the churches.'

II

The bodily figure, considered from the point of the earth-earthy, has been conquered by the heavenly man. From the mental atom up to and including the material cell, the old Adam has been seized, and his manifestation has been broken up according to process. The gate of Saturn has opened; the bodily figure of the heavenly man is showing forth *in* this world, although not being *of* this world. Viewed from the First Sevencircle, the pupil holds the seven stars in his right hand. And now, as he steps without through the gate of Saturn, he beholds the light of the Sevencircle of Uranus sparkling in the East. *That* is the true 'star in the East' which, one day, may rise for the pupil in the Christian mysteries.

The city of Philadelphia is east of Sardis; thus, geography underlines the inner meaning of the revelation.

As soon as, in the Second Sevencircle, the pupil sees the 'star in the east' shine, everything is going

to change in his life. He witnesses and experiences the threefold planetary Logos in an entirely new way. He travels to Bethlehem (the breadhouse) so he may partake of the bread of life firsthand and directly; he penetrates into the cave of the nativity—or the stable—to revere and worship the child Jesus, in a personal contact, and he lays at his feet the gold of the spirit, the frankincense of the soul, and the myrrh of the new body, born of the bitter cup of sorrow which is forged in the shape of a Lotus.

So the pupil, upon entering the Uranus circle, is one of the kings. Therefore, in the symbolism of the Spiritual Schools, the Uranus initiate is adorned with a crown. And, while thus adorned, the initiate is ever mindful of the admonition, 'I come quickly! Hold that fast which thou hast, that no man take thy crown!'

Such a pupil is equally the three kings of Epiphany, since he is a threefold man; he represents the threefold Logos; he is spirit, soul and body. Thus, three kings travel toward the star that shines in the east. The spirit and the soul speed ahead of the slower bodily figure. The third king follows in the rear. He is not too sure of his way yet; he still has to orient himself; dangers are still lurking; he still brings about dangers for himself.

'Standing within the gate of Saturn' does not yet mean complete liberation for the bodily figure. The new body is definitively born but still has to liquidate all that remains of the old structure.

A new birth awaits the pupil after he has struggled through the first Sevenscircle, and as soon as he is ready to enter upon the Uranus circle, this new birth becomes an actuality. It is the birth of the new, heavenly soul being, which likewise is sevenfold in its aspect. This new soul being is represented as the child Jesus, still lying helpless in a manger, wrapped in swaddling clothes. The pupil must now undertake to make the newly born one grow into an invincible power, again by means of a sevenfold development. This is why, at the gate of Saturn also, the black forces lie in wait to murder the newly born child.

However, if the pupil follows the right path and discerns the evil, he will find his way clear. For him the words apply, 'These things saith the Holy One, who has opened your door. If he opens, no one can shut. If he shuts, no one can open. I have opened to you a door that no one can shut. For although you have but little strength, you have kept my word and have not denied my name.'

If the pupil walks the path as outlined in the foregoing, in faithfulness, he is safe, and no one can take his crown away from him.

In the first sevenscircle the foundation was to be laid for a divine dwelling for the true Spirit. A temple was to be set up by the High Priest. And the candidate of the first Sevenscircle was granted the divine privilege of a meeting with God in that Temple.

But in the soul sevenscircle of Uranus, the Divine Light is born in him bodily; it becomes a part of him. The Uranus initiate can speak of 'the Christ in me'.

There is an ancient legend of a prophethess, named Ammia, who lived in Philadelphia. Ammia means: God's people. Living in Philadelphia, belonging to the Uranus circle, means literally and bodily 'joining in a new sense the people of God'. There are also stories about the Uranian giants, the titans of strength, who possessed very great powers. In mythology and occult science, Uranus is the Father of the Gods, the beginner and the creator of a new path.

As every esoteric student may know, Uranus is equally a higher Christ symbol. Here Christ is no longer the Lamb 'taking away the sins of the world', nor is He the Fisher of men, but He is the great universal radiating Love power, the true and real cosmic All-vibration.

'God is love' and the Son—Christ—has revealed this love to us. And since, after the first sevenscircle, this All-love is going to take shape in the pupil, he enters the Uranus circle crowned as a king, and as a king he greets the new-born child.

Such a pupil will no longer be deterred by the historical appearance from a remote, partially nebulous past; nor will he wrangle with the primitive contestants as to 'how it might have been', but he experiences the Lord of all life in the present in his microcosm*, as a sevenfold Prince of the soul.

In the Uranus sevencircle a new Christ-sun rises, and the Comforter (Jehovah) follows this Sun, revealing five new growth-phases. The heavenly soul-pentagram is now going to develop as 'eternity in time'.

III

The reader will wonder, at this point, what the quintessence of the Uranus initiation is. Let us say that it is: being filled and suffused by the Universal Radiant Love Power and possessing it totally.

When we say 'God is love, and he that dwelleth in *that* love dwelleth in God', we profess that there is a Divine All-Power from which all values, all powers, all structures originate, by which they are maintained, testifying to God's majesty. The initiate in whom this Light of Love is born enters the Hierarchy of Light and becomes a participant in the Christ power and the Christ magic.

Such a love force, such a love power, the pupil had not hitherto known on his path, but now he is being lifted up to a state of being which cannot be explained from earthly nature. That is the Uranus circle!

Making a binding with that Love which surpasses all understanding comes about in the Venus initiation. Possessing an inner source of that Love in correspondence with the newly born mind is the privilege of the Uranus initiate.

The pupil on the path who is not yet ennobled to

be a participant in this circle can sometimes be overwhelmed by an intense longing for that Love. He can accuse himself, saying, 'I am hard-hearted, —I fall short in love radiation', for he feels the limitations of all earthly love.

Some esotericists claim that humanistic love, so-called altruism, is the Uranus love. This is incorrect, and it could be called at most a dim and caricatural shadow.

In the earthly nature, we can distinguish three human types seeking to reach the Uranus love. Firstly, there are those who reject all the norms and laws which keep this nature order more or less in balance and who, in conformity with their respective states of being, force issues in creating innovations in an unjustifiable way. Secondly, there are those who practise all kinds and forms of earthly altruism, all the while taking good care that, in so doing, their 'I' will not suffer any harm. And in the third place, there is in this world an applied neighborly love which, although sometimes being very idealistic and exalted, and demonstrative of a great deal of self-denial, yet is purely experimental and does not rise above the horizontal line.

This kind of neighborly love can be practised by the man who, moved to compassion at seeing the suffering in this world, seeks to experimentally launch all kinds of catch-words, projects and ideas, hoping that, by this means, he can put an end to the suffering of the world and mankind.

However, the force, the being, and the power of the Universal Love of the Uranus Sevencircle are inherent in an entirely different order. It is the animating, all-renewing power of the original creation, which is never excessive, never experimental, and without any activity of the biological I-consciousness, for the man who has been ennobled to this Power no longer possesses that I-consciousness.

The Uranus initiate, though working in *this* world in the service of the Christ Hierarchy, will never be able to obtain recognition for himself from the dialectic consciousness. One servant will be praised, another will be 'counted among criminals', as Jesus experienced before the Jewish Council, and likewise Stephen, who was stoned to death.

The Uranus initiate in the service of the Master cannot concern himself with human consideration in regard to his conduct, and we could well imagine that, of two Brothers from this Circle, one chooses a military career in the service of the Work, whereas the other shows a fundamentally anti-militaristic attitude.

The human life-wave has descended to a sub-animal level, and the salvation of these hog-swilling, lost children of God sometimes calls for measures and actions which the biological brain consciousness is unable to fathom.

The pupil who has entered the soul sevendivine circle of Uranus has become an inhabitant of Philadelphia. This name means: exceptional, excellent brotherly love.

Such an initiate will be able to work in this world in a new manner. Not only does he know the mysteries (Mercury), not only has he met God in the king's chamber of the heart (Venus), not only has his will been freed from nature and brought into balance (Mars), and not only is he a self-sacrificing worker in the service of the Light (Jupiter), presenting the elements of a new physical body (Saturn), but he is and becomes, in an entirely new sense, an *animater*.

He will be able to fan his enkindled powerfield into a blazing fire; he becomes a mystic magician, a formidable higher octave of Venus.

The Uranus initiate possesses all mystically creative powers of eternity which must be introduced into time, either unto a resurrection or unto a fall. The inspiring forces emanating from Uranus are not only arousing and binding as in the case of Venus, but they are also transforming. They work as a consuming fire, electrically, magnetically.

To those who participate in this Circle it is said, 'Behold, I will place in your hands some of those who belong to the synagogue of Satan... who say they are Jews but are not.'

The word 'Jews' here means 'sons of the Lion', that is, true Christians... 'but they lie'. It means those who are religious in appearance, but who mislead and handicap mankind howsoever and wheresoever they can. Here the perspective is held out, 'I will make them come and worship before your feet.' Thus, also in our time, spiritual life will be posited in new hands, in the hands of the newly formed World Brotherhood, which will take over the leadership-after-the-Spirit of a certain portion of mankind, of the Harvest of this period. It is a new spiritual organ in the hands of the members of the Uranus Circle. And since this Circle works in the region of alienship, in the enemy's land, the warning sounds, 'Hold fast what you have—let no one take your crown—I will keep you in the hour of temptation.' 'I will make you a pillar in the temple of my God', in which words we find a direct allusion to the third and last sevenscircle, that of Neptune.

In concluding, the point must be stressed that the eminent brotherly love proper to the inhabitant of Philadelphia is in no way directed personally. The Uranus love is impersonal and embraces the whole of mankind. It is being radiated intelligently and according to plan, with the purpose of either lifting mankind up to renewal, or breaking it, whenever God's paths are being increasingly forsaken.

CHAPTER XI

THE MYSTERY OF THE SOUL

I

In order for all students to get a correct concept of all that develops in the Uranus sevencircle, it is important to expound, to some extent, on the mystery of the soul*, as it is seen by the Order of the Rosycross.

The nature of the soul and its calling must be thoroughly comprehended by the pupil and once again find recognition in his life, before he can meet the soul of the heavenly man.

The threefold concept 'spirit, soul, and body' will be familiar to every student from the communications contained in the sacred books. He must realize, however, that this designation of the threefold man applies only to man *as he ought to be!*

In regard to the dialectic man, man in his present state, there is no longer any question of an immortal *soul* and, consequently, of a true binding with the *spirit!* It is precisely for the purpose of coming to *restoration* of the true human state that the Redemptive Mysteries of Living Christianity have been given to mankind. Only after the tri-unity 'Spirit,

soul, and body' has been restored in principle by way of the fundamental reversal can the labor of the first Sevenscircle come to development.

The attentive reader is requested to keep this in mind in studying what follows.

Between the above-mentioned three aspects of man, although they merge, there is nevertheless a sharp distinction.

In reflecting upon the bodily figure, as the key to the human being, one discovers that, through all ages, it has been regarded as a sevenfold manifestation.—One distinguishes *the gross material aspect*, maintained by *ether forces*, stirred by the dynamic power of the *aural sphere*, and guided by *the mind*, and by *a threefold consciousness principle*, a threefold focus of the ego in the bodily figure.—The threefold focus, the mind, the aural forces, the vital forces of the ethers and the material structure together form the bodily figure, and the spirit and the soul are to be totally differentiated from this sevenfold bodily figure.

Further, there is a vital fluid, a great life principle, which binds the sevenfold bodily figure together, controls our thinking, maintains our aural being within certain bounds, makes the vital forces of nature coming to us via the ethers assimilable for the body, consistent with a certain rate of vibration, and imparts to the physical body a certain measure of health. Consequently, this vital principle is the

controlling and equilibrating substance of our manifestation; it animates and restrains, entirely in accordance with the qualities and potentialities of the person concerned. This life principle, which manifests itself in all its aspects as 'light', is not simply a vibrating power cloud, but proves itself to have a shining 'life' of its own, to be an intelligent conscious soul*, or soul figure.

All suggestions from the spirit are transformed by this soul figure before becoming manifest and active in the bodily figure. If this soul figure, this controlling, equilibrating, and eventually moderating vital fluid were not present, one single suggestion of the spirit, in the present state of human life, would be sufficient to immediately and totally break up and destroy the bodily figure. All restraints would fall away, and the bodily figure would be consumed within a very short time, in consequence of the violent spiritual impacts.

Therefore, that life principle, that soul, can be proclaimed a blessing, but also a punishment because man can only react to the call of the spirit in so far as the quality of the life principle enables him to do so. So that, when it becomes apparent that a man is unable to react from within to the call of the spirit by virtue of his state of being, it will become a necessity for him to regenerate his being and to adopt ways and means by which his soul can be redeemed, and the obstacles on the path might be removed.

The soul figure, as the mediator between the spirit

and the bodily figure, is designated in all Holy Scriptures as the soul; the soul which ensouls the body and, in turn, is ignited by the spirit.

The soul* is the shining 'revealer' of the invisible spirit.

Considered from its gross material aspect, this wondrous soul is identified with the blood; seen in connection with the ether forces, the soul is designated as the nerve fluid; conceived in relation to its activity with the aural forces, the soul represents the aural light radiations; in conjunction with thinking, the soul is spoken of as thinking substance; and finally, when the pupil regards the meeting of the soul with the foci of the spirit, there is the spinal spirit-fire.

All these differentiations of the great life principle, the soul, which entirely pervades the bodily figure, are combined in common parlance under the appellation 'the blood'.

When the esoteric mystic, conversant with these things, speaks of the Blood, he has in mind that wondrous and individualized life principle, that medium between spirit and manifestation, the life principle to which Goethe referred in his familiar statement: 'the blood is a very peculiar fluid!'

The soul, that medium between the spirit and the personality, is very much of an impediment with most people of the earthly nature. The soul quality of the majority of the present-day human race is a

terrible deterrent, instead of being a channel for spiritual impulses.

The student can only understand all the elucidations and counsels which have been woven into this book by the Brotherhood in proportion to his soul quality, for the soul quality dominates the entire personality. As long as a certain impression is beyond the grasp of the soul, the pupil cannot possibly comprehend it.

The individualization of the soul, which was intended to be a blessing, has become a prisonhouse to man. This is the reason why people are such strangers to one another. Therefore, it says in the Gospel according to John, 'The light shineth in darkness, and the darkness comprehended it not.'

The souls of men are damaged, vile, and debased. Now, these souls must be saved in order that they may again become correct channels for the spirit.

Saving souls is not a matter of hurrying mysticism, with brass bands and hand-clapping, but a tremendous process of a most profound character. This glorious work of salvation requires the intervention of a redeeming Power and intelligent co-operation with that Power. The pupil derives this redeeming power from the Christ Hierarchy, and intelligent co-operation comes about if, on his part, he does not further impair his soul but does everything possible to amend his soul faculties and soul quality.

The pupil must practise a new, non-dialectic,

applied psychology! If he succeeds in this in the manner as set forth in the processes of the First Sevenscircle, then he will likewise realize the heavenly soul in the Uranus Sevenscircle.

II

We will, at this point, answer two questions which may possibly arise in the reader's mind. The first question might be: is the soul mortal, or is it immortal? And the second question might be to the effect: if it be that rebirth of the bodily figure is entirely dependent upon that of the soul, then must not the rebirth of the soul precede that of the bodily figure?

Our answer is that, according to its calling and its origin, both the soul and the bodily figure are immortal, but in their present status they are almost totally mortal with the vast majority of human beings.

There are no two individuals whose psychological make-up is identically the same and so, all that can be done is to give a few general directives.

To the esotericist the question as to whether the soul is mortal or immortal cannot be a matter of controversy, because both viewpoints contain elements of truth.

As soon as the spirit has inspired the bodily figure to a certain action by means of the soul, the effect of

this action will, in turn, communicate itself to the soul. Any incorrect action will, therefore, harm the soul—the soul quality—and restrict the activity of the soul. As soon as harm has been done to the soul*, contrary to its original nature, through incorrect acting; when the soul, as the common saying goes, sins, when it is tainted with sinful reflexes, these damages inflicted upon the soul must be neutralized. The impaired soul power must then be cast out, ‘the soul that sins must die’.

This mortification of the soul can take place in two different manners, namely, in a special and very individual way during life, and in a general way at death.

One can, while living, expel, purify and renew the soul powers and soul substance which have become harmful and mortal, by correct conscientious living and purified action, while at death, a part of the sinful soul is given up to decay together with the physical body, whereas the other part remains in the earthly sphere, where it still has a certain function to fulfill.

The mortification of the soul in life presupposes a daily struggle, an incessant fight, a being penitent every day, and the pupil will understand that this soul mortification during his life must be of extraordinary significance and benefit. Thus we discover that the meeting with the heavenly man as outlined in the fundamental change involves both the soul and the bodily figure in a process of rebirth.

Through the fundamental change the soul becomes a medium for a liberating impulse which is transferred to the bodily figure, and the resultant liberating action purifies the soul and makes it ready, in turn, to be animated by the Higher Soul of the heavenly figure in the Uranus sevenscircle.

If the candidate in the Christian Mysteries of the Rosycross can succeed in achieving mortification of the soul and change of the soul while still in the body, then, apart from the great and highly gratifying personal benefit, a glorious new possibility of sacrificial service is created to benefit the whole of humanity. As described, the new blood being can be employed for radiating the light of the divine love into this dark world, as a ransom for many.

CHAPTER XII

THE THIRD SEVENCIRCLE:
NEPTUNE

I

‘And unto the angel of the church of the Laodiceans write: These things saith the Amen, the faithful and true witness, the beginning of the creation of God: I know thy works, that thou art neither cold nor hot. I would thou wert cold or hot!

So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Because thou sayest, I am rich and increased with goods, and have need of nothing, and knowest not that thou art wretched, and miserable, and poor, and blind, and naked, I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see.

As many as I love, I rebuke and chasten.

Be zealous therefore and repent. Behold, I stand at the door and knock. If any man hear my voice and open the door, I will come in to him and will sup with him, and he with me.

To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.

He that hath an ear, let him hear what the spirit saith unto the churches.'

II

As explained in the foregoing, the Uranus seven-circle is related to the development, the birth of the heavenly soul figure, whose primary characteristic is a radiant Universal Love, which could not yet be manifested in the first seven-circle.

The Universal Love of the Uranus seven-circle is not a quality, but the principle of the entire soul figure; it is the essence of the soul driving and impelling all the rest and appearing as Light. In the same way as God *has* not love but *is* Love, so it is with the being of the reborn soul. In the soul figure of the Uranus initiate, this principle of the divine unfolds into a brilliant star, the star in the east, which shines before the pupil on the Path, inflaming his soul, and entirely pervading his bodily figure. In this state, a new magic power, soul magic, develops.

The characteristic of the magic of the bodily figure is *realization of the idea*; the essence of the magic of the soul figure is the *love-binding with the idea*, and the highest aspect of the magic of the spirit figure is the *giving of birth to the idea*.

It can be said that soul magic is the mortar with which the bricks must be laid. The dependence of soul magic upon absolute regeneration of the soul must be thoroughly realized by the pupil!

Therefore, it is well for him to impress upon his mind the five phases of development within the Uranus sevenscircle:

the Mercury initiation of the Uranus sevenscircle makes the candidate 'understand' the Divine Universal Doctrine as a Love vibration;

the Venus initiation makes him 'experience' the Divine Universal Doctrine as a Love vibration;

the Mars initiation makes him 'carry out into his life expression' the Divine Universal Doctrine as will radiation in Love;

the Jupiter initiation makes him manifest the Divine Universal Doctrine as Love power;

the Saturn initiation causes him to 'build in' the Divine Plan, the Universal Doctrine, as Love-prâna into all the cells of soul and matter.

Supported by this fivefold bond of universal love, the great edifice is indestructible and able to completely resist all tempests of the earthly nature, thereby proving itself to be eternity breaking into time in the service of the Light.

Thus we have guided the reader through the first Sevenscircle, the circle of the reborn bodily figure, and through the second Sevenscircle, that of the reborn soul figure. Now, while the pupil is working

on these two great developments, he will not be long in discovering 'a new planet', this being Neptune, the God with the trident, the God who fully possesses, controls and reveals the three purified and exalted aspects of man.

III

The dawning of the Neptune sevenscircle is a signal grace and a breath-taking treasure, but when this new sevenscircle sends forth its first flashes of light into the being of the candidate, this exposes him at the same time to a very great danger, a danger which might well preclude all further progress.

To comprehend this danger, an extensive explanation is necessary.

The Neptune sevenscircle has reference to the manifestation of the spirit figure. This means that the universal creative power, the creative fiat, the indwelling divinity, comes into being.

As we have seen, the magic of the spirit figure manifests itself as 'giving birth to the idea'. This implies that, in this sevenscircle, the pupil returns to the Divine Order as a 'son of the Father', with all the attendant consequences.

Here, the candidate of the Mysteries is not going 'hand in hand with God', as in the first sevenscircle; he does not live out of the revealing Light of God,

as in the second sevenscircle, but he himself gives birth to the divine idea, since in the Neptune seven-circle he *is* in God. If ever the words apply, 'Ye have been called unto liberty', they apply here in regard to the Neptune initiate.

Everyone will realize that this concerns an unfathomable divine power, which can very easily break away from control and law. But the young Brother who has walked the path of rebirth from the bottom up certainly will be beyond falling a victim to this danger, for the past has taught him that misusing the divine freedom must inevitably result in a fall of great depth. He has fully experienced the consequences of such a fall. Therefore, quite a different danger lies in wait for the candidate, a danger to which the letter to Laodicea refers.

The spirit figure is the firstly manifested immanence of the microcosm*, and this spirit figure, being the first and highest image-bearer of the high transcendental Divine Spark, is the one that is touched by this Divine Spark in the most direct way.

The threefold figure of man manifests itself in and through His creation; the Divine Spark itself is outside of His creation.

Now, in the Neptune sevenscircle the young Brother animates his spirit figure and thereby enters into a direct, conscious binding with his Divine Spark, that is, with his very highest principle, derived from God.

In this binding, he is from time to time withdrawn from his field of creation and of life and is lifted into the absolute abstract, into a total non-being as far as earthly awareness can comprehend.

In accordance herewith, it is indeed said in occult philosophy that Neptune does not actually belong to our solar system, but is a gateway for the divine exodus, for becoming detached from the solar cosmos. This is why the new initiate who experiences this complete freedom of non-being for the first time has a tendency to lose himself therein, to narcotize himself therewith. He plunges into this boundless bliss... but this golden sleep detains him from his task, from his cosmos, from his creative commission. The Neptunian sphere of influence often causes that dreamy gliding away into the abstract, that negative 'being loosed from everything', in the man-of-this-nature.

However, the idea must flash down into the soul figure and set it in a glow of Light, thus spurring the bodily figure to build, in freemasonry. It is in that direct building, upheld by the All, that the candidate must be loosed from the lower world.

The wrong way of 'being detached from everything' is to disregard the building, to withdraw and isolate oneself from the world, to become lost in the vision and to live in a world of speculation of one's own. That comprehensible and natural danger arises when the Uranus initiate makes contact with the Neptune sevencircle, and the relative warning in

the letter to Laodicea is very clear on this point.

Therefore, the young Neptunian initiate will have to begin by waging a battle, never forgetting, however, that God always manifests Himself through His creation and His creature, thus evolving. God is nothing but God, and He proves His divinity in animating and realizing the idea, and in overcoming the resistance encountered.

IV

It may be of some importance to observe that the man who is still completely immersed in the earthly nature and does not yet go the path of regeneration in the esoteric sense, but at most tries to give expression in a humanitarian way to a certain desire for liberation, is from time to time disquieted by the soul and spirit spheres of Uranus and Neptune.

Such a man will then try to react to these. One will seek to give expression in a purely earthly way to the universal love power,—which cannot be of this world,—while another is inclined to confine himself in the idea,—which also cannot take shape in the earthly nature; and besides, the idea has no pure mirror in which it can be reflected without being distorted, and so it causes wrong reactions. These reactions, in turn, are responsible for negative overshadowing, mediumship, or insanity.

Of course, the Uranus initiate who is ennobled to

the Neptunian sphere will not be victimized by this negativism. Mediumship or mental derangement will not affect him. When he loses himself in the non-being, then that which is called 'cold and lukewarmness' in the letter to Laodicea develops.

When the spirit figure is ignited, in the Neptunian sevendivine circle, by the spirit-which-is-of-God, a dynamic fire appears, wherein birth is given to the Idea. That giving of birth has a radiating power, making itself felt as a great heat. This heat becomes soul light in the soul figure and finally bursts out in a blaze of deeds, through the bodily figure.

In the terminology of the Rosicrucians, it can be said that: seen as the abstract Idea, the rose of the heart is colorless, shining, pure, white, but according to giving concrete form to the Idea, the rose is orange-red, as is the flaming fire of deeds that must save this world.

Laodicea alludes to the 'unveiling of all that is hidden', to the possession of all things hidden. It can also be interpreted as: having come to self-judgment, or having penetrated to knowledge of the true self.

In the related letter in the Book of Revelation, the 'beginning of God's creation', which is the mystical name for the Hierophant of Neptune, speaks to the pupil.

'I know your works... that you are neither cold nor hot... So then, because you are lukewarm,'

(by losing yourself in the abstract Idea) 'I will spue you out of my mouth. You say: I am rich... and have been enriched with goods... and have need of nothing.' (Of course, the lofty binding with the Divine Spark affords a great wealth.) 'But you are wretched, and miserable, and blind, and naked', because you neglect your high calling, your aim to create. Man was created to be a God, to be like God... and now you take a rest before you have begun! 'I advise you to buy from me gold tried in the fire, the true gold... that you may be rich'... the gold of the spirit becomes a precious metal only after it has been forged in the illuminating fire of the soul with the hammer of the deed!

The Hierophant of the Neptune sevenscircle stands at the door, and He knocks.

May the initiate pupil now hear the Voice and open the door.

The Hierophant of the Highest Mystery will then come in to him and sup with him.

The Father has welcomed His lost son and re-established him in all his rights.

The Christian Mystery of the Holy Rosycross for the new era has become a reality.

The Neptune initiate ascends the Throne.

He is a Brother of the White Rose, and by a world-spanning sacrifice of love he colors it orange-red.

He who has an ear, let him hear what the Spirit of

the Seven Golden Candlesticks says unto the Churches!

v

Thus, the young Brother of the Rosycross holds the Seven Stars of the three sevenscircles in his right hand. His threefold heavenly figure has been awakened and is risen from the grave.

In the first sevenscircle the pupil was *saved* as regards nature; in the second sevenscircle the Shining Life became his *possession*; in the third sevenscircle he *returned* to the Divine Order—to the Father's house.

In three times five developments, guided by the Christ Hierarchy and the Holy Sevenspirit, the great piece of work was crowned.

The pupil has come to the end of the Path of Self-Freemasonry, by means of twenty-one initiations 'within the circle of twelve'.

Thus, the Brother of the thirty-third degree can partake of the Last Supper!

CHAPTER XIII

SOME IMPORTANT CONSEQUENCES (I)

THE ESOTERIC ASPECTS OF THE NEW MAN

Coinciding with our deliverance from the grip of world fascism and standing on the eve of a new and extensive period of chaos involving breath-taking aspects, the Spiritual School of the Christ Hierophants, known as the Brotherhood of the Rosycross, has intensified its activity over the entire world. This is in order to confront that portion of humanity in the esoteric fields of life which proves to be ripe for the harvest, with the Christian Mystery of Initiation of the Holy Rosycross for the new era.

In the preceding pages an outline has been given of the Mystery of Initiation for all those 'who have ears to hear and eyes to see', in a language sufficiently clear to put those who are ennobled to it upon the right Path. In the years to come, that Mystery of Initiation will be preached everywhere, in speech and in writing, to all those who seek the Light.

However, there is the danger that those kindred to us in spirit, although accepting, with gratifying comprehension, the main aspects of the new Mys-

tery of Initiation as expounded to them, will continue to grope in the dark with regard to the many and sometimes very severe consequences.

The reader is now aware of the main aspects of the proposed new way. There is no splitting of the personality or culture of the personality, as was practised by the ancients, but rather a transmutation of the personality, a complete structural rebirth; a fading out of human existence according to nature, and a threefold vivification of the heavenly man. That is the mighty and exalted task assigned to him who enters the gnostic* field of life.

Now, as a result of that task, there are numerous consequences. That goes without saying. But, in view of the spiritual and material condition of biological man, there is the obvious possibility that pupils will overlook certain fundamental consequences. Therefore, the way must be cleared for the truth in these preparatory stages also.

When Christian Rosycross is called to his Alchemical Marriage, on the eve before Easter, he discovers definitely that the manner, the nature and the purpose of this call are entirely different from what he had imagined.

Later on, when he enters the Temple of Initiation, he finds it filled not only with 'lapis spitalanficus-makers' (spiritual speculators), but also with 'kings', that is, with magicians and mighty sages! And he feels himself so unworthy, so absolutely out of place, that he burns with shame.

Then, after he has experienced the binding of the spiritual marriage, as one of the very few, if not the only one to do so, and long after all those great kings have vanished from sight, Christian Rosycross writes those famous words, 'The sum of all knowledge is that we know nothing.'

From that entire 'Alchemical Marriage' of Christian Rosycross it is apparent how exceedingly dangerous it is to adopt a static point of view and be conservative. The pupil must be deeply aware that any moment may reveal how he can be on the wrong way in some respect, and that in arriving at a certain point on his path, he sometimes has to retrace his steps in order to find the true way. He should be aware that a new facet of knowledge can run athwart his former concept at any moment. All self-confidence is a danger, a barrier on the road.

Man often is so astonishingly conservative. (The word conservative is derived from the Latin word meaning 'to keep'.) Whatever man has once seized he is prone to keep and, in very many instances, that is absolutely wrong. Of course, the striving man has certain inner possessions, possibly acquired after many years of desperate struggle; perhaps they have been born out of the night of time. Every step of it may have been a way of sorrow. The great importance of this travail is beyond any doubt. The beauties of all that striving cultivated and preserved by man are undeniable. And yet, all of that can be a barrier to him; it can dim his vision,

and make him repel the Light when it appears.

Who possesses the courage to follow the 'Virgo Lucifera', like Christian Rosycross, contrary to all his own ideas, diametrically against *all* his expectations? In this regard, he who begins by fancying himself a king, an authority, is lost. He who self-confidently evades the consequences of the new path, *cannot* go that path.

The problem posited here is clear!

We do not interfere with our students in their spiritual nobility, nor do we disparage their state of being, but a distinct problem is at stake, the problem that 'God's ways are not our ways'. These words from Isaiah 55 do not signify that the path of the Light is different from the path of the darkness, because that is plain logic. This utterance does mean that the preparations for the paths of the Light, which have been explored by the pupil from the bottom up, and from the inside out, are quite naturally not in accord with the ways and the demands of the original divine man.

Christian Rosycross had prepared himself, for many years, for the ways of the Lord, both scientifically and structurally. Undoubtedly, in that respect also, he must have been a formidable example for all his pupils and their pupils in turn. Nobody could rightly say that those preparations were superfluous; on the contrary.

But, in the case of Christian Rosycross, we see that the way of God, for which he was one day

chosen, roused his utter consternation, and even his bewilderment, since he found that everything that followed was in no way in accordance with his preparations. *That* is what constitutes the problem!

Both the Alchemical Marriage and the Gospel of Jesus Christ begin with that problem. And *that* problem must be dealt with by anyone who encounters it, in order for him to fathom its meaning.

From the moment the Rosycross begins to mean something in a person's existence, a certain refinement enters his life, and he will seek with greater or lesser success for a fundamental basis upon which that culture will become realizable. The spiritual urge of remembrance stirs in his members and, if he is in a binding with the Spiritual School and life, it will bring his dormant esoteric faculty to a certain development which will harmonize with what is attainable at any given stage. Further, he will adopt an attitude toward life that ceases to conflict with the purpose and the being of the Path. As a consequence, his vehicles will ultimately show forth certain esoteric aspects; for instance, his senses will have become much more sensitive, his mental faculty more flexible, in brief, all his vital activities stand on a broader foundation and give evidence of it.

All the serious pupils assembled in the forecourt of the Rosycross show clear signs of change in their lives and natures, which, of course, must be entirely in harmony with their state of being. That is extremely gratifying, and time and again the workers

of the Jupiter circle have reason for great joy, when they notice such a change in one of their spiritual brothers. By the same token, the fact that the potentialities for development in certain others are not more promising causes them grief.

Now, it is found that the entire preparatory development that began with the spiritual urge of memory and was spurred on by religion, philosophy and esoteric science is *foolishness with God*. That is to say, the sum and quality of the said development has, in a way, no significance whatever for the heavenly, divine man. If any human being, at a psychological moment, clings to his delusive culture, he, in point of fact, closes the door to attainment in his own face.

So, there is an ennobled inner possession and an ennobled inner life which, at a certain time, must be given up entirely. One must be willing to lose *that* life in order to find the new life.

That is the folly of the (Rosy)cross!

And it is imperative to trace the cause of this folly.

Its cause lies in the fact that the threefold life image as shown by the human being according to his consciousness, soul and body, can in no wise be reconciled with the true threefold aspect of the heavenly man, the divine man. It is of no consequence whether that life pattern is above or below the average norm of development.

In our opinion, you should learn to see the point as follows:

In the beginning man dwelled in glory as an absolute threefold son of God, but this original divine man can no longer express himself, either as to spirit, soul or body, in the field of life in which mankind now exists. Consequently, man is not a caricature of the reality—he has fallen below even that level! Human beings are no more than life-phenomena scarcely approaching any resemblance to the original human state. We would as surely exaggerate and embellish the situation, if we were to make a comparison between present and original man, as if we were to compare a screeching radio set with a speaker in the studio. The speaker is not the radio set, and the radio set is not the speaker. Through the radio one only hears a voice, the voice of a human being transmitted to us by means of an electro-technical apparatus. The man producing the sound is, however, no part of the mechanism.

But the biological structure, the human being, is no longer even able to convey the voice of the original child of God to us, even by resorting to tapping!! The fettered child of God can no longer control or overshadow his present biological mechanism, the human being, in any way whatsoever.

One may say, at every birth of a human being, that at most a faint imprint of his heavenly being can possibly be taken with him. The most that can be said is that some people carry with them an exceed-

ingly dim semblance of their true being, like a faded out photographic reproduction. That is all!

This conclusion, with some of its attendant consequences, is by no means a novelty.

Plato and Pythagoras taught the same thing. Paul, who was an initiate, maintains that there is a human manifestation in corruptible matter and, at the same time another, eternal human manifestation in incorruptible substance.

The great initiate James is still more clearly in agreement with what we are trying to convey to our readers' understanding. James says that the wisdom of our lower being is earthly and satanic, whereas there is an opposite wisdom which is of a heavenly nature.

The wisdom of men is foolishness with God.

We are all too prone to identify that 'wisdom of men' with intellectualism and its insane consequences, but the Holy Language classifies all wisdom alike, including esoteric wisdom according to nature. And this could not be otherwise, because in the present phase of human existence the higher being is no longer in rapport with the lower being, and that lower being carries with it at most a picture, a projection, a faint image, of that higher being.

That is why all dialectic wisdom, both intellectual and esoteric, is foolishness for the Divine Man. Consequently, the modern Rosycross knowingly launches an attack against all esoteric views and conclusions of earthly man.

The idea is not that the 'I', now bound to the lower human being, must, at a given moment, find its True Self and be united with it. No, the true 'I', the true divine Spark, lies in the True Self, and this true divine spark of the Heavenly Self must be liberated from the 'I' of earthly man.

So, we reverse the matter: the earthly man who wants to be liberated must perish!

The Other One, the divine son of God, must increase and the earthly man must *decrease*.

How does this come about?

It comes about by the self-emptying and the self-denial, by the self-elimination and the self-effacement of the entire dialectic human being, with the help of the Hierarchy of Christ, through whom we receive the necessary strength.

It comes about by scientifically attacking all our mainstays, all our cherished idiosyncrasies and sacrosanct beliefs; in other words, all our delusions.

It comes about by unseating all those so-called higher faculties of the earthly man and the entire magic potentiality connected therewith, which can always be explained as proceeding from his nature built in the past.

It comes about through clearing the way for the true divine man, as one who preaches penitence, as a mendicant, as a precursor, who speaks like John the Baptist: 'He must increase and I must decrease.'

That process can only be brought to fulfillment

by 'laying one's head on the block' where the old man is concerned.

Through this sacrifice the divine man is liberated. It is not 'I' who receive the heavenly being, nor does the heavenly being receive 'me'; but 'I' clear the way for the son of God by decreasing.

This is a process. In proportion as one being decreases the other should awaken.

This is the reason why dangers stalk the path of the pupil. He runs the risk of mistaking the fruits of the old Adam for those of the new Adam and cherishing them instead. The old nature is very cunning in this respect, and man will hold on to whatever he craves to perpetuate.

Be cautious, because it could happen that those we shun as whores and publicans precede us upon the path of liberation! People adhere so rigidly to the letter of the law; they know exactly what may and what may not be done. They know so well how to advise one another, and they have their firsthand knowledge and their etheric sight, their bright this and their pure that.

But we say to you, all this is nothing, at least it is inadequate. The spiritual reach of one's dialectic state falls short just a little.

Human knowledge, vision and faculties, seen from the viewpoint of nature, have limitations, as is clearly shown in the Gospel. At all psychological moments, when it comes to the crucial point, when it is a question of deciding between 'everything or

nothing', the disciples of Jesus fail. They do not understand, they neither see nor hear.

Can this be attributed to the disciples' simple-mindedness? Not so, we assure you that they were very cultured entities, but the Gospel seeks to teach us that man's wisdom and its consequences do not rise to the demands and the reality in relation to the heavenly man.

While John the Baptist is in prison awaiting his execution, he sends a messenger to Jesus with the question, 'Art thou He who is to come or do we look for another?'

Understand this question correctly! It does not in any way imply doubt or vacillation, but the purpose is to render it clear to the pupil that the summit of his mental culture according to nature falls short when it comes to the other thing, the real thing.

People go about in a quandary by virtue of their lower human nature, and nothing, not even esoteric development so-called, can change that.

Could it be then, as certain mystics teach, that all our amassing of wisdom, all our life reform, that entire panorama of our striving and driving toward the Light, are superfluous after all?

Certainly not, because as soon as a man has been ignited and is being spurred on by the spiritual urge of remembrance (which is that faint projection of the heavenly being in the lower being), then he has no peace, he cannot abstain from seeking. He will then zealously pursue wisdom, power and beauty. Then

the divine fire will pommel him and surge through him, and he will try to respond to it.

Culture will enter his life; the pronounced animalistic tendencies will more and more slip away from him. He then fancies himself to be the strong one, resolutely pushing upward toward Mount Olympus. But then comes the halt, the obstacles oppress him, and his circular course becomes apparent. The pupil becomes a 'dweller on the border', an inhabitant of Ephesus. He cannot pass that one boundary line, which is like a wall. Figuratively he thinks of it as 'a circle of chalk', and he lunges forward, only to be thrown back.

At last, however, suffering will purify him and make him strong for the sacrifice. It will make him see his structural limitation. And, since he had been ignited in God according to nature, he will now consign his entire I-being to the sepulcher of time and die in Jesus the Lord, so that the true man may arise in all his glory.

What he has received and built up in God according to this nature order, he buries with his 'I' in the tomb of nature, to the end that, increasing in the Holy Spirit, he might proceed to the transmutation of his personality.

CHAPTER XIV

SOME IMPORTANT CONSEQUENCES (II)

THE LONELINESS OF THE NEW MAN

It appears from the first consequence that the mystery of initiation of the Order of the Rosycross, as it is placed before us in this our time, is demanding of us the sacrifice of the entire man according to his dialectic manifestation.

When one hears this demand being made in a matter-of-fact way, no student of the Holy Language will feel apprehensive. In fact, such a pronouncement finds a ready acceptance in the ear of a person of Christian persuasion. And furthermore, when such a person is in the habit of orienting himself esoterically, the notion of 'self-sacrifice' will seem quite familiar to him.

Who, being a struggler upon the path, would not understand that the best that is harbored in him in the way of love, power and service to the Light must be devoted to and sacrificed for the world and mankind?

The theory, the beauty and the value of such an attitude toward life is as inborn to the striving per-

son as if he had imbibed it with his mother's milk. To many this disposition has become a vital necessity. They simply could not be different! Work in the service of others is as a respiration field to them. Outside such an atmosphere they cannot live. Life lived in voluntary self-sacrifice in the service of mankind is a heavy task, very often too heavy. It is a most thankless task frequently attended with much grief. But would those who devote themselves to that labor have it otherwise? Certainly not! And is there not, in the undercurrent of their consciousness, the assurance that this self-sacrifice will find its reward?

No doubt they will not be looking primarily for that reward, because the love of their fellow-men is the central motivation of their being, but they rather take that reward for granted. So much so that virtually, they cease to think of it.

'It is more blessed to give than to receive', the Gospel testifies. But, however that may be, this receiving is also an established fact, for it is the law! It is the reward resulting from any act in life. The ancient wisdom, the Holy Language, contains ample proof of this.

As soon as a humble soul, anywhere, devotes himself to the service of mankind, on the altar of love, a blessing which may be mystic, esoteric, yes very often even material, comes to him entirely in conformity with his relative state of being.

However, for some time past, there have been earnestly striving pupils who have had most peculiar

experiences. Such experiences being by no means something new. They have repeatedly occurred during the past two thousand years, but now the phenomenon is far more frequent, and we presume that, in due course, we will be able to speak of a more extensive participation in this phenomenon. The point in question is evidenced by the failure of the spiritual reward that should be the resulting consequence of self-sacrifice in the service of mankind to put in its appearance. Thus much of what pupils have learned throughout the years to consider as earned spiritual benefit is not forthcoming in such instances. By way of a process, in a scientifically accurate sense, these people are being pushed to the very bottom of the pit of loneliness: *that* is their profit!

Instead of spiritual relief, there is a new chain, which weighs them down: this is their benefit!

To become so lonely that there are no words to express it.

A few years ago, two pupils were conversing in a sickroom. One of them was seriously ill with a heart disease, as a consequence of his exertions on the path of service.

They were talking about that cultivation of loneliness to which they were committed by the Brotherhood. They were considering what might be the intention of the Hierarchy in driving the pupil to such depths of God-forsakenness, as the reward for

a life work that had been fulfilled with everything at stake, in total consecration: what could cause one to become so abandoned and lonely that not a single bond of love, be it out of either nature or the spirit, can break that seeming banishment; to be so completely shut away that a friend's voice sounds like the grinding of a cart wheel.

At the moment they were thus reflecting, these friends could not as yet see a solution, and so, staring with unseeing eyes into the drab emptiness, the sick man could bear it no longer. With a cry he threw himself out of his bed and was caught in the arms of his friend. He had died of a broken heart—the profit of a lifetime of labor in Christ!

Where are they who would be able to carry such a burden, were the Light to deal with them in such a way—carry it through loneliness of heart, sorrow and death? Yet, such is the sacrifice of the entire human being, according to his dialectic manifestation.

There comes a time in the development of things that the result of goodness, truthfulness and righteousness according to nature can no longer be accepted by the Hierophants. The benefit resulting from the attitude toward life of a dialectic being may be suited to create, in the realm of the dead on the other side of the veil, a sort of sham heaven, but it falls desperately short as a basis for reaching the divine order of things.

The ancient spiritual schools, which were able to

assist their pupils on the basis of such dialectic spiritual acquisitions, are powerless to assist in this new era.

What, then, can a man expect from the Rosycross?

Being safely settled, in Christ, in the land on yonder side, when one day he enters the valley of death? If *that* is the object of his search, he would do better to turn to one of the current churches, where he will feel quite at home.

Maybe it is consciousness in the higher realms that he desires, consciousness in the ethereal field of life, the desire world or mental world of this stratum of life?

If his interest lies in that direction, he is at the wrong address in applying to the Rosycross! The Rosicrucian pupil of the new era *aims at being a Christian, in the true essential meaning of the word; that is to say, he wants to go the way back to the original divine order of things, back to the lost Realm of Light, back to the original human state!*

No doubt the reader has taken note of this aim increasingly as he has proceeded through this book.

But does he know that the Order of the Manichaeans was massacred by Augustine and his satellites because of the consequences inherent in that aim? Does he know that because of this pursuit the Order of the Albigenses was exterminated by Pope Innocent III and his army of 50,000 assassins, during the years 1208 to 1244?

And, finally, does he know that, in the Netherlands,

in the seventeenth century, the Rosycross was persecuted, its adherents banished, imprisoned and murdered, on account of similar aspirations but, this time, for a change by our Calvinist ancestors?

And would not it be well for him to reflect deeply upon what occurred during the years 1940-1945? Why, during that period, were all organs of the Rosycross in Europe—and especially in the Netherlands, where they were the most powerful—plundered, and its workers persecuted and threatened with death, by National Socialists (Nazis) who were, without exception, Roman Catholics by birth and baptism?

To die in Christ, as the world sees it, and in due course to be directed to a little heaven-world on yonder side, one is not required to sacrifice the entire man according to his dialectic being. A modicum of earnestly applied morality and religiosity amply suffices for that purpose.

For an esoterically inclined person, judged by conditions that prevailed in the past, making headway is very simple. It takes only some knowledge of this, a conversion of that; of course morals and religion, a smattering also of science and esoteric science and, to cap the climax, a certain practice of exercises at the proper moment, preferably under the auspices of some esoteric group, the whole procedure resulting in evolution into the higher realms.

As an esoteric person, measured by standards of the past, one might possibly have at one's disposal

a great deal of magic knowledge and of magic power and have attained, here and there, a certain degree of enlightenment, but all of that did *not* require the sacrifice of the entire man according to his dialectic manifestation! Such a person, as an esoteric man judged by past standards, has evolved to his present state of being. Now he may, if he so chooses, add some Rosicrucian philosophy to that state and give it a thin layer of Christian veneer. And it is not impossible that all that is revealed in these pages fits in with a certain subconscious remembrance, so that many a person experiences a certain feeling of relationship with it and thinks he has seized 'It', Tao.

But whoever you may be, whatever you may be, and however you may be, the Rosycross and its demand is something different.

There is an aspect of the present world that bears a great resemblance to the epoch of the ancient Greeks with whom Paul spoke in the Areopagus. Now there also exists a great, many-faceted religion, with millions of confirmed devotees. That religion represents a high level of culture, yet there was, and still is, a 'missing link'. The ancient Greeks sensed that fact and erected a statue to the unknown God. And, using that missing link as a point of contact, Paul was able to accomplish his mission.

Our contemporaries, however, and especially those of esoteric caliber, have demolished the statue

of the unknown God, because they think they possess the missing link.

For instance, they call the unknown God: God revealed in Jesus Christ. But that God is still just as unknown to them now as in the days of the ancient Greeks. His revelation is not understood, and Jesus Christ has remained a mere sound.

This can be abundantly proven from the present condition of this world order.

What, then, does the Rosycross postulate and what is its aim?

The Rosycross postulates that:

the Logos is, till this day, still unknown to dialectic mankind, though He is a God for whose sake tens of thousands have already shed their blood;

and it aims at: a process, for the sake of which streams of sacred blood have already flowed.

What process? A process that can be indicated by the concept: Jesus and the Resurrection!

It is the process whereby the true divine man, as he was in the beginning, rises from the tomb of nature on the third day. That is to say, he rises as a citizen of Christianopolis, of the Divine Order, after completion of the third Sevencircle, by means of a threefold liquidation of the entire dialectical man.

It is the process to which Paul refers in Acts 17 (we quote, in the version of the Rosycross):

‘We then, being of the divine race, must never-

theless not assume that this divinity can be proven by either the noblest mind (gold), the purest soul (silver) or the soundest materiality (stone) as these qualities are understood in this nature.

God, observing the consequences of this ignorance, now proclaims to all men that they must change, since a moment is fixed in the course of the world for everyone to be judged according to his state of being, and this by the standard of a prototype established in this earthly nature by a man appointed for this mission. And He will give certainty to all by raising this man from the death attending reversal.'

The concept of reversal has been considered to be nonsense for centuries. It has been looked upon as being 'a draft made on eternity', as viewed entirely from this nature.

But we can imagine that, in the eternal progression of things, world reversals will be forthcoming and mankind will have to become adapted.

We can understand that these world reversals will establish certain fundamental conditions to which man shall have to adjust himself in consciousness, soul and body.

Now, Paul alludes to a world reversal which is scientifically certain to come; to a psychological moment in the Universal Revelation, when mankind will not rise as by a miracle at which people will stare with eyes that do not see, but when man shall have *to already exist* in the resurrected state!

Jesus and the Resurrection!

Heavenly man, risen on the third day; generated after completing a threefold process, by dying according to this nature.

Jesus and the resurrection, by the Cross!

Complete blood sacrifice according to nature, in order to redeem the heavenly man.

That is the red Rosycross!

It is not a matter of a certain life problem that must be nailed to the cross.

It is not a crucifixion of a certain shortcoming.

Nor a reversal of a certain *part* of our being.

But a crucifying of the noblest mind, and the purest soul, and the soundest physical body, as viewed according to nature.

That is the postulate of the red Rosycross!

Will it not be said, 'What foolishness? What stupendous folly! That author must be a maniac!'

'Thou talkest nonsense,' Festus says to Paul, 'thy learning drives thee mad!'

'Thou art an atheist', the Jewish Council says to Jesus. And they smite Him on the cheek.

'Mani is an impostor', Augustine accuses.

'Make away with him', Augustine's satellites cry, 'Burn his writings!'

'Albigeonis is a hotbed for the most abominable and dangerous deceiving of the people', says Pope Innocent, 'away with it.'

‘The Rosycross and its freemasonry is a world plague’, says Dr. Schwier, the South German Jesuit who, in the service of the Nazis liquidated the Rosycross in Europe.

Jesus—the Resurrection—and the Cross!

But why is that so dangerous? Why was Jesus, and with Him all His followers, counted among the criminals?

On account of the tremendous consequences resulting from this threefold mission.

Pure, objective consideration may conclude frankly, like Pilate, ‘I find no fault in this man’, but subjectively, the active leading group of natural-religious authorities in this world finds itself discovered, attacked and threatened in its existence.

Positive Christianity passes its sentence upon this world, upon our field of life, upon our spiritual and physical constellation. And as soon as anyone draws the conclusions therefrom, and thereby attacks the foundations of this world’s existence, such is considered in certain circles as an exceedingly great danger.

As far as the author knows, the State as an idea, as an institution, has never yet taken firsthand action against the Christ and His followers.

At most, the State has taken Him for a fool. It has always been the church that has attacked the children of God.

And when the church did not have sufficient

power to pronounce and execute her own sentences, she has always plotted with the State, using its power as an instrument to serve her purposes. The classical example 'Pilate—Jewish Council' has been followed very frequently in world history.

Many people, and among them the well-known author H. G. Wells, consider it a proven fact that the Roman church has contrived to make use of the national-socialist and fascist phenomena in order to pursue its objectives.

Jesus—the Resurrection—and the Cross!

The pupil who realizes the danger inherent in this task builds a burial-vault for himself, as did Christian Rosycross, a burial temple that can be divided into three parts.

In this temple sepulcher, he voluntarily entombs his entire nature being, with the firm, positive resolution: '*Of this miniature model of the entire (fallen) world, I, whilst alive, have made myself a tomb.*'

Why?

Because the heavenly figure—the bringer of Salvation—as symbolized by Jesus—is everything to him!

Because, owing to this death, there need not be any separation between the fallen spirit and its celestial vehicles!

Because he groans under the yoke of the law of downfall!

Because he realizes the complete freedom offered by the divine Gospel.

Because the glory of the divine man, once regained, will be unassailable.

We read, in this connection, in the *Fama Fraternitatis*, 'In the middle stood a circular altar table, covered with a bronze plate, on which was engraved, "Of this miniature model of the entire world, I, whilst living, have made myself a tomb." '

Around the first circle or rim was written. 'Jesu mihi omnia.' In the center there were four figures, each enclosed by a circle around which was written: 'There is no vacant space'—"The yoke of the Law"—'The freedom of the Gospel'—and, 'Dei Gloria Intacta!' (The glory of God is unassailable).

All this is clear and plain:

the eagle of the spirit cleaves space pervading the all;

the plodding ox draws the plow through the hard clod of earth, in the struggle for earthly existence;

the Lion of Judah roars at the entrance of the temple of initiation;

and the celestial man rises as on wings and soars to meet the new morn.

Dei Gloria Intacta!

Jesus—the Resurrection—and the Cross!

The sacrifice of the entire human being, according to his dialectic manifestation.

This threefold process, this voluntary demolition of the old temple, this conscious death in the grave of matter, and this resurrection on the third day, this

building of the new temple in three days, is a task which the pupil will have to accomplish *in solitude*, in the drab loneliness of the tomb of nature, in the Patmos of the fundamental change.

‘Work out your own salvation in fear and trembling!’

CHAPTER XV

SOME IMPORTANT CONSEQUENCES (III)

THE SELF-FREEMASONRY OF THE NEW MAN

In the dialectic world order, two viewpoints, two orientations, oppose one another.

On the one hand, we see the orthodox-religious groups with their: man is nothing, and the world is steeped in evil—in the land on yonder side eternal bliss beckons. On the other hand, we find humanism with its profuse, colorful gradations of religion, atheism, and esoteric, political and social aspects, with its: man is good and the world is good; all that has to be done is to overcome resistances and cure malignancies. On the one hand, high and dry conservatism, on the other hand progressivism.

'The world is under sin', so speaks and thinks the conservative man, 'alas,—but it is God who has plunged the world into evil—and therefore, nothing can be changed fundamentally—because this order is designed as a punishment for our sins. Order in disorder is against God's will. Order in disorder... that would reconcile us with something that is not included in the Divine Plan. Therefore, it is all right as it is.'

So, if one man is standing in a dry spot in this sea of tears, or another one is in a warm place in this cold world, God intended it to be so!

If a third one is clothed in rags, in deep social backwardness... such is God's will! And if a fourth writhes in atrocious pain... it is punishment for his sins... it is God's will!

'Not so', the others profess and testify, 'man is good and the world is good... *that* is what God intended! And if that is not as He intended it to be, then a demon has taken hold of this world, and there is no God! Egotism and the power of ignorance, economic and social disorder, transgression of the elementary laws of life, these are the causes of evil.'

'Sharpen the scythes and the sickles and... march onward! Fight poverty and stupidity, crime and prostitution, wars and all other scourges of the world and mankind with social justice and economic equality, with aid extended to all, with humanitarian thoughts, and the beauty and solace of art, with a new mystic receptivity in spirit, soul and body.'

'Let youth be animated by the great humanitarian ideals of the past centuries! Let poets sing their songs of the Light that is sure to come, and of the dawn that beckons: Come let us hasten; the magic song persists. It reverberates over land and sea and through the night.'¹

¹ Quotations are being made occasionally by third parties from the Temple Songs of the Modern Rosycross evidencing a complete misconception of the context.

Heads are lifted up, and there is new life in the weary and the downtrodden. They raise their banners and march... and thousands shudder at the sound of the steps of that host.

What beauty... and heroism there still is in the twilight valley of earthly nature! Do you perceive the tremendous powers that slumber here, which can awaken and thunder over the world, in that urge for goodness, truth and justice?

Just as, on the one hand, the consciousness asserts: everything is beyond hope!, side by side with it there is that ineradicable, dynamic longing that can break out in fiery action, as a volcano in eruption, that thrusts its head above the misty clouds and cries to the world, 'Join us, comrades, we go to meet the new dawn!'

If you are able to appreciate something of this, then you also know something of the grandeur of man who, even in hell, proves his origin and testifies to his divinity.

He may be fallen... yet in the depths of his being he is a son... a son of God! And there are those who, even while still lost, display their sonship in imperishable glory.

When at the dawn of the Reformation, the world power of the old church was broken, the two great trends of expression stood out clearly and visibly in the world, seen in the morning light of a new era: the new church of Luther and Calvin... *and* humanism, as personified, for example, in the immor-

tal Erasmus. And, O wonder, in that dawning the poles of activity were distinctly shifted. The new church was revolutionary and put the axe to the existing world order; the deed—activity—was its insignia, whereas humanism still remained completely within the framework of intellectualism.

In the ensuing struggle of mankind, the poles of activity were shifted yet again, and our time witnesses a church bogged down in intellectualism, and humanism frozen in the practice of deeds.

The church tries to come to a reorientation and seeks for new theological norms. It wants to adapt its future line of conduct to new ways of thinking. It again wants a renewal of action.

Humanism, not yet having 'made the world good' by its superabundance of deeds, likewise wonders whether possibly there is something amiss with its concepts.

As a consequence of the great humanistic idea, the tremendous Russian revolution developed during the first world war, in an attempt to lift a multitude of two hundred million people out of medieval barbarism. Since that time, the entire world must definitely reckon with the ensuing power formation and the idea which drives it, and we see how the striving after reorientation is developing in the Slavic world-empire.

The poles of activity are being interchanged for the n^{th} time, and in that switching back and forth the two factions meet, after which, like two comets,

they again rush far apart. In Russia, the church has been clearly restored as a definite power.

During the years of the second world conflagration, the two rival concepts in Western Europe, met each other in the concentration camps, and in the pillboxes of murder, and in the encampments of hostages. There they winked at one another, sympathized and shook hands while they sat staring at the ruins of the vaunted European world-culture. What else can a well-meaning person do under the circumstances? There was not a bit of hypocrisy in that fraternizing.

The man upholding that 'the world is steeped in evil', realized that things could not go on as they were, because evil now clutched him personally by the throat... he was threatened with execution... his wife was robbed... and his child was starved and abducted as a slave. Evil had not the least reverence for a cassock, nor for a title, nor for blue-blooded aristocracy. The whole lot was herded into prison. And gentlemen do not care to be confronted with wickedness in such an unsavory fashion.

The humanistic man was also jarred awake. There was something amiss with 'man is good'. Humanists, who in many countries on earth were in the forefront, or at least who had a tremendous power, had likewise not been able to save the world and mankind from this horror... and they, too, felt the cudgel of their jailors and executioners.

Thus, the sponsors of 'the world is evil' and the

devotees of 'the world is good' came together. They greatly fraternized... and they made agreements. The conservatives would orient themselves toward humanism, and the humanists toward the religion of the theologians. How wonderful things were going to be now!

A compromise between two viewpoints, new doctrines!

And perhaps the reader, too, risked joining in... the coming endeavor seemed so beautiful again... and there was so much romanticism attached to it... quite possibly a new epic would be written... and new churches came into existence.

But out of the lead-gray mist surrounding us a voice sounds, a voice out of man's primeval past,

'All is vanity! What profit hath a man of all his labor which he taketh under the sun? One generation passeth away, and another generation cometh... and nothing is changed. The sun ariseth, and the sun goeth down. The wind goeth toward the south, and turneth about unto the north; it whirleth about continually, and returneth again according to its circuits. All the rivers run into the sea; yet the sea is not full.'

'All things are full of labor; man cannot utter it: the eye is not satisfied with seeing, nor the ear filled with hearing.'

'The thing that hath been, it shall be again. And that which is done, it shall be done again. Is there

any thing whereof it may be said, 'See, this is new'? It hath been already of old time, which was before us. I have seen all the works that are done under the sun and, behold, all is vanity and vexation of spirit. That which is crooked cannot be made straight, and that which is wanting cannot be numbered.'

Is that the voice of a pessimist... of a hater of the world and mankind?

That voice represents a third point of view, a viewpoint to which many are called in our time, the viewpoint of the Rosicrucian!

This attitude toward life teaches us—and esoteric science and experience prove it—that mankind manifests itself in a dialectic field of life, both on this side and on yonder side of the veil of death.

The dialectic sphere of life involves a constant interchange between the two poles of life; it involves the fact that *all things, all values, all situations, turn into their opposites!* Day becomes night—light becomes darkness—good becomes evil, etc., and vice versa!

There are no static values in our field of life.

One cannot post oneself at the pole of good, thinking, 'Now I am safe and sheltered and out of harm's way', because that pole will turn about.

Therefore, it is not that this world is wicked, that is to say, evil is not inherent in our field of life, but our field of life is dialectic, and in that dialectic field of life we have created evil, satanism. Our field of life can no more be designated as good than as evil. It is neither of these, it is maya,—delusion. And we

are held captive in that delusion by evil, or whatever else we care to call it.

And so, 'what has been... it shall be again.'

In the service of that Voice, brotherhoods such as those of the Essenes, and of the Manichaeans, the Cathares and the Rosicrucians, have sought to shatter the great delusion, and this is still their quest.

Yet, 'what has been... it shall be again!'

Then is that striving not vanity? Is that hopeless, unavailing interplay not the eternal ending?

'What has been... it shall be again!'

Now, envision these words as radiant optimism... as a great joy that will one day be the portion of all peoples!

There once was something... *not* in the dialectic field of life... an *original* world order... a human order of the *sons of God*... and *it* shall be again...!

Mankind does not have to build that world order, does not have to found that Kingdom: *It exists!* It is that unknown half of the world of which the *Fama Fraternitatis* testifies—it is revealed to us. There is where the Universal Brotherhood is; therein dwells the Love-power that surpasses all understanding!

Man does *not* enter that unknown half of the world after he breathes his last breath, because whether he is in his physical body or out of it, that

part of the world remains unknown to him who serves the great delusion.

The unknown half of the world is omnipresent; it penetrates our domain of life, in the same way as the fourth dimension stands perpendicularly upon the three known dimensions. All mankind has, at one time, known this unknown world. Therefore, many have had that inextinguishable remembrance and that consciousness of being of divine origin... that is why there is that battle... and that struggle... and that cry for deliverance... and those songs of 'man is good'... and *also*, that obtruding reality of evil.

And that is why the messengers go out and prophesy: Wake up, ye children of the Light... for *what has been... it shall be again!*

And the way *is* being revealed... the path of life itself... the path of the return.

And the theologian who sees that path... he is ashamed... for how he has deluded his flock with a tinsel twilight of the gods, and how he has garbled the Holy Language of all ages.

And the humanist who sees that path... he is ashamed... for how his ideality withers away in the reality of the original Kingdom.

And the converted theologian is grateful... for he has sought his Lord and has found Him.

And the converted humanist is immensely happy... for he has not ceased his striving... he had been seeking the Great Love... and he has found It.

And the initiate Paul exults at the depths and

riches of divinity; and we see that entire array of witnesses of God in the world, speaking of the new Realm.

And the pupil who knows this joy, he also takes part in testifying of the Kingdom and in conquering the great delusion.

The unknown half of the world!

We can enter it by means of the noble Magic Art, the Royal Art of Building. That is the true rebirth of the Gospel, the structural process of transmutation of all the aspects of the dialectic man, as it was broadly discussed in the preceding chapters: the path of self-freemasonry. And it is only a question of gaining a clear insight as to how the Noble Art must be practised.

In the unknown half of the world lives a human race whose system of vehicles is quite different from that of mankind existing in the dialectic field of life. And it is an impossibility to proceed from one state to the other through culture, based on one's ordinary earthly system of vehicles. Herein lies the fundamental principle of the path of self-freemasonry. '*Flesh and blood*', *whatever culture they may possess, cannot inherit the Kingdom of God.*' An absolute structural rebirth is necessary.

Through many ages this has been suspected, and in the exoteric religions of all times fragments of this teaching may be found, especially in exoteric christianity. The masses never have known what to make

of these teachings, because they lacked the inner knowledge and ignored the teachers.

In ordinary religion rebirth is a form of conversion; giving up a certain state of sinfulness and adopting a higher way of life. Nobody will deny the necessity of such a reversal; however, it is not a fundamental change, but a rational-moral culture of our dialectic manifestation. This reversal then must be the first step, the first reaction of a man ensnared in earthly nature, to the Light that shines in the darkness. The issue is to prepare oneself *for* the rebirth, by going through an intelligent preparatory process, in which mystic, spiritual, physical and magic aspects must all have their place.

Certain ancient mystics thought they were to achieve and to demonstrate that primary reversal and their farewell to matter by making unto themselves a parody of the purification idea: they were not to be approached even with a ten foot pole, and they lived as parasites on the labor and property of others. It should be clear that practices of this kind cannot further rebirth in the sense of the Noble Art.

With those who profess the orthodox Christian religion, rebirth is but an abstract change adjusting the consciousness. When, for example, one abandons his life of corruption, and begins to live according to the commandments of Christianity, interpreted dogmatically, then he is said to have become a new creature, having been as it were born again. So, his life (since the depraved man is considered as

being dead), really begins when he renews his mind and heart. However, this narrow-minded concept is hopelessly wrong.

The Gnostics of all ages have vigorously contested this regrettable mystification, because they knew the true meaning of Christ's emphatic words,

'Except a man be born again *of the Original Waters* and *of the Spirit*, he cannot see, nor can he enter into, the Kingdom of Heaven.'

The great esotericist Madame H. P. Blavatsky, speaking of these things, testifies, 'It is not true that someone who is steeped in evil can suddenly be converted and become equally strong in goodness. His bodily structure is too damaged and has become totally unfit. One cannot take a herring-barrel and use it for attar of roses. The wood is too saturated with brine.'

The cells of our bodily figure are all completely identical to a microcosm. They function according to certain dialectic laws; they are tied to earthly nature and cannot understand any change of direction, or assimilate forces coming from another sphere. If they are compelled, then invariably disease, insanity or death will be the result.

Conversion in the Gnostic sense, however, is a complete preparatory process, and the student must learn to see that.

In fact, the Spiritual School places the pupil who is in the forecourt before that preparatory process,

which is of a threefold nature relating to his consciousness, soul and body.

The great danger for him here is that he should mistake that threefold process of reversal for the process of rebirth. If he does (and many are those who do) the law of interaction in this field of life will lead him to an opposite result.

So, the Noble Art, in the first place, posits a process of threefold reversal, and when, in this process, the candidate has reached the limit of his possibilities and is able to persevere in this, the portal to the 'unknown half of the world' will open to him. In an ecstatic state, in inner exultation, he sees the figure of the heavenly man, the system of vehicles of the true son of man, standing before him. And as soon as the candidate, seeing this, can speak from within and truly say, 'Jesu mihi omnia', this Bearer of Salvation is everything to me!, this threefold preparatory process will then be followed by a threefold process of dying to the old nature and, simultaneously, by a threefold process of rebirth as to the new nature.

In this way, the unknown half of the world will be opened; by means of three times three processes—by three days of manifestation.

That is the Noble Art—that is the resurrection on the third day.

That is the self-freemasonry of the new man. 'He that hath an ear, let him hear what the Spirit saith unto the churches.'

CHAPTER XVI

SOME IMPORTANT CONSEQUENCES (IV)

THE CONSCIOUSNESS OF THE NEW MAN

I

The pupil upon the path who, at a given moment, resolves to rediscover the Path which leads to the lost Realm of Light is obliged to make a daily study of the laws and the nature of the dialectic field of life, in order to guard himself against countless delusions.

If he wishes to acquire any vision about the consciousness of the new man, such a study is absolutely essential for him. He will then discover, for instance, that, entirely in accordance with the nature of his sphere of life, every object, every aspect, every state of the earthly life-stratum is twofold. The same is true for the faculties of the common man. His senses, his organs, his physical and psychic activities, are all entirely twofold in nature.

It can, therefore, be stated as an axiom that the consciousness of the ordinary earthly man is two-

fold. Material science has formerly denied that twofold consciousness, which has always been taught by esotericists. At the present time, however, we have advanced far enough for the twofold nature of man's consciousness to be accepted almost everywhere, outside as well as within the more limited circle of esotericism. All facts and symptoms based thereon are no longer thought of as odd, abnormal or enigmatical.

If one considers man's five senses, for example, it must therefore be taken into account that every one of these senses is likewise twofold, has two different workings, as seen within the framework of the ordinary dialectic personality. Whether, at a given moment, it is one or the other that manifests itself, the dialectic personality will remain on a par with itself.

The man of the masses sees pretty much all alike with his physical eyes. We all see a tree. The timber merchant or the carpenter can see it as a tree out of which a certain number of boards can be cut.

An artist's eye sees the tree in all its beauty; the plain man sees a trunk with branches and leaves.

So, although the reactions at the sight of a tree may differ in accordance with the individual blood status and condition, there can be no divergent concepts as regards the impression 'tree'.

The matter enters an entirely different category, when one comes to see the tree with its etheric double. Then, the other aspect of the dialectic visual

faculty enters in. Then, one sees the tree in relation to its vital function; one sees that it absorbs planetary ethers and other forces; that various semi-conscious nature powers work with it; that there is light around it, and a potent vibration. In short, one sees a multiple vital process.

When a painter like Vincent van Gogh tries to paint this multiple vital process and comes close to succeeding in so doing, our greatest interest goes out to him and, in our awareness, he rises above the painter of the familiar landscape or still life whose consciousness is one-sided.

Vincent was a visionary and, in his time, he was looked upon as a fool. From the works of more modern painters it is apparent that they feel themselves called to unmask and depict human depravity, which not unfrequently surrounds man as an etheric state, as an aural armour.

There are artists who portray this as philosophers, from the representation of their inner thoughts; some paint from their emotional being; still others because they actually see things sensorily, because they are visionaries. And all feel themselves called to hold up to their fellowmen who are limited by the common vision (simplicity of consciousness), the terrible degeneration of the world and mankind, as an accusation, as a mirror.

Now, one may prefer one thing or another, judge a certain composition necessary for this or for that time; one may regard it as a divine impulse that an

unmasking art, rending the veils, flashes down into this world like a thunderbolt, but all these manifestations of art, both the one-sided and the two-sided as to consciousness, remain within the prison walls of the dialectic field of life.

One may seek either consolation—beauty—magic—religion, in art, or the echo within oneself of its vehement accusation (we think that everyone has need of all this from time to time, and that it can incidentally afford some relief), yet it all remains dialectic two-sidedness. One is just as far from liberating as the other.

To our mind, Vincent was more outstanding than the common producer of art, only for the reason that an artist who has a two-sided consciousness comes to a deadlock much quicker, bumps up against the walls of hellish life far sooner, and is not only taken for a fool... but actually *is* insane, if he keeps on clinging to his misery and does not find liberating paths.

When one lives his art like the artist Vincent was, there are only two alternatives... a rise or a fall; breaking away from these artist's throes and ascending into a new reality of life, *or* complete undoing. In regard to Vincent, the latter is what happened. Burned out in one tremendous flash, having painted until he could paint no more, and totally emptied, he brought an end to his life by a pistol shot. Yet, the life of this man, who sacrificed his entire self for all in complete despair and frenzy, is

to our mind of much higher value than the lives of so-called successful artists, some of whom the world worships.

We will now use this rather extensive exemplification to give the reader a graphic impression of the consciousness of the old man, forming a dark background of contrasts for the luminous development of the new man.

When a pupil of the Spiritual School makes the resolution to go the Path and gradually adjusts his life to the requirements of this Path, we find that, aside from all the rest, he possesses a certain dialectic culture. Now, there are definitely two sides to this culture.

When the pupil brings about order in his earthly personality in accordance with the demands of the Path, the two-sided consciousness, as seen within the framework of this earthly personality comes into development, and also the other side of his nature, namely, his more hidden physical and psychic potentialities begin to speak in him.

There are many people who possess in part or have developed these more hidden physical and psychic potentialities, without in the least taking notice of any requirement made by the Spiritual School. This proves how very closely these things are bound up with dialectic life. One can develop the hidden side of one's earthly nature along a regenerative line, but this can also be effected in a degener-

ative manner. One can, for example, acquire a certain measure of gross etheric sight by the misuse of alcohol, by a certain animal diet, by using certain herbs, and with the aid of other undesirable and negative expedients.

Many also come into the world possessed with mediumship, as a consequence of errors committed in previous microcosmic states of existence, of qualities in their blood and in their bodily structure. From this it is apparent that a more or less sensitive consciousness may also be fully explained from the degenerative line. There can then be no question of spiritual advancement, and with a fair allowance of craftiness and bare-faced audacity such people can considerably amplify the diverse forms of delusion in the various esoteric fields of life.

But now, what happens in a person's life if he concentrates on inner development along the regenerative line?

What is his experience on the Path, on the Path of the Rosycross?

In the first place, the degree of sensitivity in the physical body will be increased, being revealed especially in the sensory perception; and secondly, there will be an apparent change in the etheric body: the two lower ethers become quantitatively subjected to the two higher ethers, while qualitatively they increase almost daily in light and refinement which, in turn, results in the manifestation of the

well-known etheric sight in one form or another. Thirdly, a distinct change in the volitional and emotional being, and fourthly, purification of the thinking organism are noticeable.

Since the willing, thinking and feeling are turned in quite a different direction, namely, toward values, forces and situations which are not of *this* world, a very strong mental, volitional and emotional susceptibility to certain impressions of an etheric character develops, entirely in conformity with the state of being of the person involved.

At the same time, these impressions of thinking, willing and feeling arouse a so-called imaginative consciousness in the organism which has become extremely sensitive.

That which comes forth, or wants to come forth, is seen, by the pupil who is in the highest stage of this development, from within (by means of a working of the spinal spirit-fire spiralling forth via certain corresponding dorsal vertebrae centers into the heart sanctuary), and he has then attained a so-called spiritual clairvoyance, and even has more or less control over this faculty.

In practice, ninety-nine percent of the pupils never attain this highest state of dialectic power, and also in the case of most of these, the line of development is extremely freakish. It is a certainty that all those who enter upon the Path will realize a certain expansion in this direction, but this development will, without any exception, come to a halt

when reaching a certain limit determined by the pupil's state of being.

At that point, the utmost extension possible in dialectic two-sidedness has been fully exhausted by the pupil. The potentialities of development inherent in this dialectic personality have been used to their fullest extent, and the impediments in crossing the boundary line make themselves felt more and more. This is a situation which many students have realized with increasing distress. Under these circumstances, the methods of the ancient spiritual schools afforded a means, in former times, to 'step out of the body' and to go on conscious soul travels, to attend meetings and services in spiritual Temples, and to have relationship with the Brotherhood existing on yonder side.

In this manner, via this 'emergency exit', the pupil could make further progress, but every earnest seeker for salvation will clearly see that this method falls short. In fact, the natural dialectic limitations were being by-passed, and there was no question of solving the human problem of development fundamentally by this method.

In the period which mankind has now entered, pupils are being continually and ever more forcefully and insistently thrown back to face their own dialectic insufficiency.

A pupil with the described qualities finds himself ever more limited, in many ways, in his radius of action and becomes ever more pinned down to the

hellish reality of earthly existence. He is given no more opportunity to dream himself away into ethereal blankness, and he receives no chance to escape from the world as in olden days.

Why not?

Because, as has been repeatedly indicated in all the foregoing, mankind has entered a world revolution, a period of great upheaval on the part of world and mankind.

The pupil is now called to *break away* from this dialectic nature by means of an *individual* revolution, through resurrection or, as it is called in this book, transmutation of the personality, via three processes, in three sevens, in 'three days'.

In this nature order there are many social, political and economic symptoms which cause people to think, '*This* is the world revolution!' But *another* Revolution is going on, which will change the aspect of this terrestrial globe and necessitates a structural, individual and total transformation of man's being.

And now, the pupils of the Spiritual School have the choice, either to remain standing within the borderlines of their dialectic intellectual culture and within the matrix of earthly mental science, or to reach for higher goals! And the warning must sound for all those who reflect upon these things that, unless the seeking man transcends his very personality of this nature, using it as a stepping-stone to ascend to higher realms, a psychic condition will

set in having all the characteristics of insanity.

The symptoms of madness rapidly gain ground in this world, and not lastly in those who, in accordance with their inner state and disposition, show the signs of being called to the Light and to the other Life, yet who do not enter upon the Path of Liberation.

Many have the intense desire to prove and declare themselves and to stand in this world on the side of the absolute Supreme Remedy, in clearly laboring as workers in the vineyard of the Lord. But they cannot, because they are abnormal, like a Van Gogh, who was a fool, and searched, and threw things, and fought with the phantom of his inborn artistic talent, and all but starved himself to death, and let himself be burned by the fierce sunlight of the southern sky, and lacerated himself like the ancient mystics. But the end was sorrow... and agony of terror... and terrible desperation... and the ruination of unappeased longing.

Now *this* is the prerogative of the pupils of the Spiritual School that, having arrived at the highest limit possible in their earthly expressiveness, they may distinctly see a way out, they can break open a concrete avenue of escape, in the clear awareness that 'Flesh and blood, (that is, earthly nature) cannot inherit the Kingdom of God'.

If one observes all mankind's doings more or less from a higher stance, it becomes obvious that the

human race is highly abnormal, without realizing its state of mania.

In observing the people who have developed the more hidden side of their being via the degenerative line, one discovers their dangerous insanity, of which they themselves have no notion.

In watching the people who cultivate themselves along the regenerative line, one notices in them an increasing degree of insanity which, having reached a deadlock, either veers off into natural abnormalcy, degenerative abnormalcy, or else... becomes for them the gateway to structural rebirth.

The Spiritual School of the modern Rosycross differentiates between three different states of consciousness in the dialectic field of life: 1. a state which is abnormal in relation to this nature, 2. a state which is degenerative in its abnormalcy, and 3. a state which is regenerative in its abnormalcy, and each one of these three states of consciousness possesses its own particular sphere, its own tensions, dangers and resistances.

The entire dialectic field of life is controlled and characterized by these three manifestations of consciousness. In short... mankind lives in one vast, formidable madhouse, and *'there is none good—no, not one!'*

These are the words of Jesus Christ. There is one who came to Him and asked, 'Good Master, what shall I do...?' And Jesus lashed the questioner with His answer, 'There is none good—no, not one!'

That is a sad fact for those who cling to the tenet of the God in the flesh. Where an entity is born into this nature, of a woman, plunging down into the dialectic field of life, there is the abnormal, there is the delusion: there even Jesus the Lord becomes one of us.

And from the remote past a surrealist poet who lived three thousand years ago smites us with the accusation:

'There is none righteous, no not one;
there is none that understandeth;
there is none that seeketh after God;
they all are gone out of the way,
they are together become unprofitable;
there is none that doeth good, no, not one!
Their throat is an open sepulcher;
with their tongues they have used deceit,
the poison of asps is under their lips,
whose mouth is full of cursing and bitterness.
Their feet are swift to shed blood;
destruction and misery are in their ways,
and the way of peace have they not known.'

Thus mankind speeds at a headlong pace through the dialectic field of life... and one blows his brains out... another jumps in the lake... still another returns to the fleshpots of Egypt... a fourth goes through life with his head flung back and with a totally malfunctioning thyroid gland, as a king in

ragged... and the rest fight and wrestle and ward off blows.

If you have ever watched the behavior of the micro-organisms under a microscope, you know that they maintain themselves by devouring one another and multiplying by fission afterwards. Man is just like that... *that* is his life... *that* is his manifestation!

Whether people are naturally abnormal, degeneratively abnormal or regeneratively abnormal, they devour one another... howsoever... anon to split again... howsoever!

And human dementia is so ingenious that man lies away the earthly inferno, making it appear honey-sweet with romanticism, and with art, and especially with the super-lie: exoteric religion. And all the while man makes his hell still more hellish and the inferno more satanical with his techniques and his science.

And into this cavern of sinfulness Jesus Christ descends, as one of us.

And the pupils with their regenerative abnormality fall on their knees and ask, 'Good Master, what shall I do to inherit *the life*?' And in answer, they hear His reprimand, 'Why do you call Me good—there is none good, no, not one.'

None is good, except the original manifestation of the Logos... the Heavenly Man.

'What shall I do?' they ask in desperation. 'Go and sell all you have!'

Now then, let every rich man and everyone who has been enriched by the regenerative uprising in the dialectic field of life voluntarily relinquish all of his intellectual culture-according-to-nature. Let everyone leave behind all the fruits of his dialectic regenerative development, all these riches, and knock at the gate of the New Life naked and totally empty, as a mendicant, as one unworthy.

Now, a man can do either one of two things:

Turn away sorrowful, like the rich young man in the Gospel, and take to the mania anew,—the mania of solace, and of beauty, and of romanticism, and of magic, and of religion after the norms of this nature; or, he can take leave forever of the delusion, voluntarily part with all he has and follow the heavenly man, Jesus, through the gates of the New Life.

II

If the pupil can succeed in passing through the gates of the New Life, everything becomes quite changed. When in this state, he need no longer speak in a minor key, and accusingly, and belligerently.

Then, there are the joys of the New Life, and the peace that passes all understanding as seen from the principles of this nature.

Then, there is God Himself dwelling in him, and all things are made new.

And the divine man, the heavenly man, shall wipe away all the tears from his eyes, and death shall be no more, neither sorrow nor crying; neither shall there be any more pain, for the former things are passed away.

The fundamental principle of this eternal joy is that we stand before the Gate of Attainment, emptied as regards nature, as a virgin, united with our Divine Spark.

This fundamental principle is no invention of the modern Rosycross, but it stands as an eternal verity in all ages. All dementia inherent in dialectic life must be broken through in order that the Truth may be discovered. Pupils must have the courage to build and to break, as true freemasons.

When it becomes apparent that a wall is out of plumb, it should be said, 'Lay the axe to it—and start over.'

The new path to which the modern Rosycross has penetrated and which has been revealed in this book, is a very ancient path which has become overgrown with weeds and parasites, by dint of delusion.

The pupil must dig and hew with all the tools he has in order to find the gate of eternity. Only then does he have a right to sing his song of victory:

*'Come forth ye faithful warriors;
Bend far the arching bow;
The new age rises far aloft,
Keep heart in bitter woe!'*

That which this book seeks to expound is unassailably established in the Universal Doctrine. Among the Christ-centered figures of the remote past emerges the tremendous Hermes Trismegistos who, in his Divine Pymander, depicts the marriage of the heavenly man with the virgin of the world, who, by turning to the true Light, proves herself released from the dialectic nature.

And in the first centuries of our era, does the author of the Apocalypse not speak of the Marriage of the Heavenly Lamb with his Bride who has become virginal?

In this, the magic word was made true once again, 'Out of Egypt have I called My Son!'

From the dawn of our Aryan dispensation, the mystery of salvation of the new man has been handed down to us. And this mysterium magnum is being widely revealed in our day, for: *the time is here!*

Wherever the marriage of the heavenly man with his fundamentally changed dialectic bride is being celebrated, a total transmutation of the personality, as well as an entirely new state of consciousness, comes into manifestation.

We will conclude this chapter with some explanation regarding this new state of consciousness.

The most distinctive basic characteristic of the new consciousness is 'omni-presence', that is, experiencing and possessing all dimensions within the Cosmos; being one with the All-manifestation;

being everywhere at the same time, and so 'being nowhere', i.e. 'not-being'.

This is the testimony of those who experience the first sensation of the new consciousness. Experiencing the omni-presence, possessing and forming part of all dimensions in the Cosmos, being one with the All-manifestation, gives and creates such a totally different reality than that with which we are familiar in the earthly field of life, that there is an inclination, in that overpowering All-ness, in that total absorption into the All, to deny any focus of the consciousness.

The pupil sees no space any more, no Logos, no reason and no plan, no creature or appearance. He sees only Light in which he is blissfully dissolved; only Power with which he is one, a glorious omnipresent Nothingness with which he is identified without ties.

But this is the first sensation, the first wonder of the new consciousness. It is the prelude, the triumphal entrance of the heavenly man into the New Jerusalem. It is the emotion of Love, into which the candidate is immersed as in a blissful non-being.

And then... then, the eye of Shiva is opened, the eye of Dangma, the third eye of mythology; then, the door of heaven, of which the Apocalypse speaks, is opened. That eye of Shiva definitely is *not* related to the binding of the pineal gland with the activated pituitary body of the dialectic bodily figure, as the union of fire and light, but it is the binding of the

heavenly thinking faculty with the dialectic thinking faculty newly become virginal.

And that eye of Shiva, that door to heaven, to the statics of the Divine Order, the Immovable Kingdom of which Paul speaks, becomes ever brighter, opens ever wider, as the pupil succeeds in tearing down his old temple and rebuilding it in three days.

He who can understand, let him understand!

Now, as soon as this eye of Shiva gazes clearly and brightly into the new world, after the resurrection on the third day,—which is like ascending a mountain,—the omnipresent pupil is no longer a gloriously intoxicated visionary of light in mystic non-being, but he is then, he becomes then, together with Him who bears the heavens and the worlds, an executor, a co-heir, a co-builder of the Divine Plan for the world and mankind; he is then a living, conscious member of the Body of Christ, of the Divine Hierarchy, of the Temple built without the sound of hammers.

The new consciousness renders the pupil prepared to take part in the mighty plan of creation and purification which has been initiated and is being carried forth in the name of God.

And this is why we read in the Book of Revelation, after the pupil has broken through the three sevens: circles:

‘After this I looked and, behold, a door was opened in heaven, and the first voice which I heard as if it were of a trumpet, talking with me, said, Come

up hither and I will show thee things which must be hereafter.'

'And He that sat on the throne said, Behold, I make all things new. And He said unto me, Write, for these words are true and faithful!'

Write—Do—Speak—Build!

And he who testifies these things, and he who knows, and he who sees the eye of Shiva shine on the horizons of the New Life, says,

'Surely, I come quickly. Even so, come, heavenly man!'

CHAPTER XVII

THE TASK AND THE WORK OF THE SPIRITUAL SCHOOL IN THE NEW ERA

I

In studying the various fields of labor in this world in which human ambitions are being aired, we come to the discovery that it is always the selfsame method that is put to use in seeking to achieve one's designs.

Political factions, philanthropical societies, church organizations, and the various esoteric groups map out their programmes, make them known, and by various and sundry activities try to strengthen their hold upon the public and to obtain as many members as possible.

One might speak of the horizontal method. This method is always successful, if only one waits for psychological moments, succeeds in arousing interest by way of attractive literature and is backed by a sound organizational set-up. With a fair measure of scientific strategy, new life can be breathed into the most decrepit institution and it can be kept going without making anyone appear ridiculous.

Just as in business, the most valueless article can be sold and will even continue as a marketable item, if only the correct psychological advertising, composed of vague promises, is used. One can, providing blunders are not made, arouse and keep alive an interest for every desire, idea or tenet, for every institution professing to have the welfare of mankind at heart.

Thus mankind drifts about in an ocean of ideas, is tossed right and left and, eventually in danger of drowning, clutches at some speculative piece of driftwood best suited to its nature, without any certainty of ultimately reaching the desired shore. It is all the purest speculation. For if a certain straw to which one is clinging is knocked out of one's hands, well, there are plenty of others generously proffered.

The sea of life is strewn with all sorts of vessels. They all lay claim to being lifeboats, and they all sail in criss-crosses. There are hundreds of them, and their crews vie with one another in claiming that 'they have the Father's son on board' and 'that the safe shore is in sight', but the question as to which one has the real Father's son still remains a quandary, and the safe shore they all have in view is apparently somewhat to be questioned, seeing that their courses are totally divergent.

Such situations must hold the complete attention of the seeking pupils, because all of them are tossed about here or there on the sea of life, and all of them are being barked at by the navigators.

Of course, the reader also considers the author of this book as one of these gentlemen and expects him to contend that he is the boatman of the strongest lifeboat, that he has the most authentic Father's son in his cabin, and that he has the very safest shore in view as seen with his artificial eye, esoterically patented.

It is perhaps imagined that the Rosycross has the advantage of many others by reason of the decidedly special nature of the Path which it proclaims.

Many will decide to come aboard with us, but there are also doubters. They think our course is somewhat strange, and they will pay attention to the threatening fingers which are raised from other craft, and also certain groups who are brandishing grappling hooks and which might quite well become dangerous. Because it has happened before that ships filled to capacity have been attacked and destroyed by spiritual pirates.

Furthermore, the safe shore is by no means always the end in view, but rather the establishing of a company for vessels which will always be in operation, and a partnership for the promotion of the interests of the boatmen. This is a well-known fact. Many are the poets, thinkers and writers who have unmasked this vast spiritual exploitation and its delusion, and they need not be quoted or improved upon, because the deceit and speculation have already been stripped stark naked and exposed.

The seeker does see all this, but he also is one who flounders in the academic sea, and he imagines that there are other ships he can board, where he will be welcomed and where there will be a liberating power on board which will pilot him straight to the safe shore. In other words, he seeks to exchange one delusion for another. He steps from one speculation into another.

Why should one take a chance with the Rosycross? In what the Rosycross teaches and aims at, is there not ninety-nine per cent of speculation for the seeker? Is he able to directly verify whether the claims of the Rosycross are unquestionably the right thing?

If we say, 'the safe shore looks thus and so', the ordinary reader does not have the ability to ascertain whether this is so or not. In addition, many have their serious doubts about our truthfulness and are completely at variance.

Drowning as they are in the academic sea, the vast majority of human beings do not possess one whit of pure critical faculty with which they might gauge the truth. They do have a certain critical faculty, but this is bound to the blood, to delusion and hypotheses.

One may take something for the truth, but this does not signify that it is liberating.

If anyone ventures on a truth without recognizing this truth as such, (and one does not do this as a rule,) there will be moments when he cannot or will

not accept the consequences. As a result, he will lose his contact with the truth.

To recognize a truth means to possess it inwardly. Suppose that our interpretation of the safe shore should be correct, and that you recognize it as such, then this means that we both know the safe shore, know the way to it, or possess it. In that event, we need not take you there, and we mutually recognize each other as brothers.

But now, you possibly do not have the least assurance that the truth commended in this book is actually the truth, and that it may be liberating for you. You lack the faculty of verification and, consequently, also the correct and spontaneous faculty of reaction.

That is why a Living Truth can utter the lamentation, 'My people are destroyed for lack of knowledge.'

Therefore, there are ears that, hearing, hear not, and eyes that, seeing, see not. This is a dialectic law.

Therefore, the readers who are confronted with this book will react quite differently than is generally the case with literature of this kind.

The Rosycross has no intention of organizing any fast boat service to one or another shore and, moreover, the reader should not seek anything of the kind either. He must decide that he no longer wishes to be a party to the horizontal method. This is an advice we give—an advice however, which we do not want to force upon anyone by using all sorts of boatman's tactics.

The workers of the Rosycross do not go in for playing the metaphysical games of the church, nor of any other group or association.

The subject matter of this book is designed only for and, God willing, will be of some use to, those who are capable of inward recognition. On a footing of equality, the author wishes to point out, in all modesty and with no wish to appear as an authority, some of the consequences of the new era to those who stand with him in the Light. When the Spiritual School of the Rosycross proclaims that it has assumed a new world initiative, that it has formed a new active Hermetic Brotherhood in this world, and has declared itself as Ekklesia Pistis Sophia, no one should think that it intends to attain its aim by means of the horizontal method. By such methods the Rosycross would never succeed. Those who yearn for liberation have no need for a new esoteric institution hiring out boats. It is certain that no group need fear competition on the part of the Rosycross.

The idea of forming a dialectic world brotherhood is as old, or older, than Methuselah, and it is far from the intent of the Rosycross to think of selling you a bill of goods with this idea.

The idea of bringing about a world reformation has been entertained by thousands in the years and centuries that lie behind us, without any success, and the Rosycross does not wish to delude anyone with such an idea.

All that would be undertaken in that direction would not have the slightest chance of success, and any illusion in this domain has a strongly misleading effect. Throughout the ages, the Brotherhood of the Rosycross has always pointed out the impracticability of all such endeavor.

A Rosicrucian document, 'The General Reformation of the Entire World', published in the early part of the seventeenth century serves as an illustration of this. We read therein how a large number of savants, authorities, and other prominent personalities discussed the possibility of a general reformation of the entire world, without the least success, however. What seemed possible in the eyes of one, was refuted by another. Finally the defeated and utterly disappointed gentlemen stared at one another, until the last one to speak held forth as follows:

'Gentlemen, I hope you will not resent my stating that all of you seem to me to be very unwise healers, wasting your time in schools and hectoring each other with disputes, while you do not examine the patient, nor hear from him as to the history of his case.

We have been called together here in order to heal the present generation and to rid him of the infirmities with which he is so disgracefully burdened. We have all busied ourselves and racked our brains to find the cause of the disease and an effec-

tive remedy for it, but none of us has the wit to examine the patient himself.

Therefore, gentlemen, I suggest that you send for 'Mr. Generation' and question him personally about his illness; let us disrobe him and examine his ailing limbs. In this manner, it will be easy for us to apply a treatment, whereas, as things stand, we have given up all hope.'

This suggestion pleased the gentlemen so much that they forthwith ordered 'generation' in, and he was carried into the Conference-room. He was an old man, yet he had such a youthful and strong constitution that it seemed as though he might still live several hundreds of years; only he was asthmatic and all the time uttering complaints in a very hoarse voice, which very much surprised the gentlemen.

They asked him, therefore, what it was that distressed him so much, while at the same time he had such a healthy complexion, as this would indicate that his body temperature was normal and his stomach in order. They could remember that, a hundred years ago, his complexion was very bad, as if he had an attack of jaundice, but nevertheless his speech had then been cheerful, and he had also had more strength.

They requested him to tell them everything about his illness, because they had been called to heal him of it.

To these utterances of the assembly, he replied as follows: 'Gentlemen, shortly after my birth I was

affected by the diseases with which I am now afflicted. My healthy color is due to the fact that people have put rouge on me and dandied me up. My illness is as simple as A B C, and as the rising of the sea, which always contains the same amount of water, even though it ebbs and flows again at regular times. I notice a similar change in myself. When I look well and fit and have a rosy color, then the disease is internal, as the case is now. When, however, my complexion is bad and I look wasted away, then I am inwardly healthy. But since you wish to know the nature of the diseases that cause me to suffer, please remove this lovely jacket with which people have covered a dead body. Look at my naked form such as nature created me, and you will perceive that I am as a living corpse...'

Thereupon the gentlemen immediately drew closer, and after they had stripped 'generation' of his clothes, they found that the poor wretch's entire body was covered with scabies four fingers thick, which literally consumed him. Therefore, they sent for razors with which to cut away the infection, but then they discovered that it had penetrated to the very bone, so that, in the whole colossal figure, not an ounce of living and healthy tissue could be found. This gave them such a shock that they hastily covered him up again with his jacket and let him go.

Since, from this examination, they had sufficiently established the fact that there was no hope left to cure him, they put their heads together, and set

aside the general welfare over which they had been placed in charge, and deliberated by what ways and means they would be able to keep their reputation and prestige intact. And, so as to give the whole matter a semblance of solution and let it appear to the public that they were doing well and were champions of the general well-being, they dictated the regulations for a general reformation, tending to demonstrate by force of a super-eloquent phraseology how much they had the welfare of mankind at heart.

This satire perfectly illustrates our point.

The Brotherhood of the Rosycross does not consider any plan of reform for the benefit of a perishing world, nor has it in mind any delusion in this regard.

The question may be asked: but what then *is* the task and work of the Spiritual School in the new era? Under the circumstances, can there even be a task and a work to perform?

II

The Brotherhood of the Rosycross will, in the years to come, *demonstrate* a certain truth through itself.

The time is past for the major part of the workers' energy to be spent in making the Truth known by the usual dialectic-intellectual means. All of mankind claiming to be spiritual and intellectual is engaged in arguing about what is 'truth' and what

is 'untruth'. Now, if we are correct in our contention that the vast majority of mankind is no longer able to differentiate between truth and untruth, then what would be the use of exerting ourselves to the utmost to confront mankind anew with the Rosycross truth?

This is the reason why the Spiritual School has instituted no new truth organization; it will not go in for any debate on the truth, but through the results of its labor, it will demonstrate the Power out of which it exists and works. The Spiritual School of the Rosycross is engaged in calling into being a factual situation which cannot be subjected to any speculation: the reality of the new man!

This factual situation will not have the character of a reformation in an earthly-social or spiritual sense, but in many respects it will have an extremely enlightening and uprooting effect.

This will make it possible for everyone to gain a clear insight into the state of the world and mankind in our present order of existence and, with the factual existence of the new man in view, to determine whether he will be for or against the Light.

Therefore, it is our contention that, within the foreseeable future, every individual, be he profoundly spiritual or very superficial, will be able to pass judgment from within his own being, to draw conclusions and to decide on his attitude with respect to truth and untruth, reality and semblance, which will then be very clearly discernible.

Everyone will be able to make his own decision, independently of third parties, and without any enforcement on the part of authorities.

A spiritual revolution will come to pass; *not* with the purpose of propelling the earthly nature order into any new political, social or economic direction, *not* in order to turn against any one idea, state or church; but by making use of new atmospheric and magnetic conditions, it will bring about phenomena which will have such a strong impact on all realms of nature that concepts, relationships and insight will be changed completely and as a matter of course.

Any further information in regard to these coming events would lead to new speculation for the majority of our readers, and therefore we will remain silent on the subject.

It is certain, however, that the churches, with all their metaphysical experimenting, will disappear in their present form, that journalism as we now know it will not net enough to pay for bread and cheese, that science, literature and art will undergo a radical change. Mankind will awaken as if from a dream and be put to a choice. Many will resolutely turn their backs upon the fighting boatmen who, alone or conjointly, offer to guide people, with their so-called Father's son aboard, to a safe shore which they will never reach.

So, the World Brotherhood will not ask those who might eventually become interested, 'Will you join us, if it suits you?', but it will take action, it will

produce evidence by calling into being the aforementioned factual condition.

At the beginning of the set final phase, a declaration was sent out to the entire esoteric field of life in this world, purporting to say to everyone, 'You can join us if you wish and are eligible, but this is not at all necessary. We do not need you!'

The reader should see in this book a modest part of this declaration.

The Living Brotherhood is going to carry out this work; it has been fully prepared for its task; the body is complete and powerful. A total spiritual revolution is going to occur in this world.

With or without you!

Possibly *without* you... and yet *for* you!

Let those who have part in the Immovable Kingdom serve the Lord and His Brotherhood with all their hearts.

We hope and pray that it may please many to carefully consider this our offer and to closely examine our Art, to diligently scrutinize the present and, if possible, to help make our way of thinking forcefully known.

The Great Work shall be carried out—God does not forsake the work of His hands!

DEI GLORIA INTACTA

The glory of God is unassailable!

EPILOGUE

Life is cruel, unreasonable and demented. It is as though a monstrous god plays a lugubrious game with his creatures.

Defenceless, man was taken up and flung down into this hell. At one time he thought that he was living and that this path was a passageway to higher, and broader, and more perfected good. But he comes here only to discover that he is being outrageously crushed in time.

Illusions are being torn asunder, and day in and day out men are staring into the mask of blood and death. Hardly are they born, than they already begin to calcify, and a cancer gnaws at their vital forces. As children they stand at the gate of their great beginning... but what *is* that beginning?

Who knows? A leap in the dark, fathomless, crushing depths!

And anon they kneel down to receive a wedding benediction, and they promise, 'I will!'

To what do they say I will?

That they will consecrate their lives!

And the best of them try to do so. And they make something of it. And they struggle as heroes and heroines... But the result?

There are those who laugh at it. And there are those who cry. Some sneer... and some shrug their shoulders.

There are also those who do not wish to judge a life by its results, but by a man's effort, by the war he wages against that which has been ordained for him by nature.

But who is a good enough psychologist to judge a life by the nature of the struggle which comes into play therein?

The arena in which mankind stands is colored in a very individual way, having as many variations as there are people.

There is our age-long blood-conditioning which we drag along with us into this vale of tears, and also our bodily figure which, in its most vital aspect, we receive for the major part from our parents.

And in that situation we must try to cope with the fulfillment of our life task.

Have you ever thought about this?

Have you ever thought that you must try to carry out the Divine Plan in an instrument which, for the greater part, you have not made yourself?

Men are called 'self-creating entities'... but they are not!... they have long since ceased to be self-creating!

That our blood being blocks our manifestation is a clear and logical fact. But it must penetrate deeply into the pupil's awareness that he has derived his bodily figure from those whom he calls his parents.

And this is monstrous... and crazy... and highly counter-natural!

And yet, by means of the procreation process we are dumped into this world... for such is the law... the emergency law of dialectics.

When a mother bends over the cradle of her child and tenderly caresses it, she is the mother-animal, but as a human being seen in respect to the Divine Plan she is highly abnormal.

And when a human being bends in deep grief over a grave and mourns his dead, this is logical from the viewpoint of nature... but as a human entity seen in respect to the Divine Plan, he is abnormal.

Do you see what has happened as we do?

Do you discover the delusion, the great and terrible deception? We dwell in a body which, in principle, is not ours, does not come from God. We are like prisoners behind bars, and the delusion of the flesh is more terrible and dangerous than we can possibly dream.

For our prison is not only made of flesh and bones, of a structure of cells, and a beating heart, but it also possesses an etheric counterpart and a slough of desires, a thinking faculty and, consequently, a biologic consciousness.

And this is a horrible madness—and we baptize it—and we marry it—and we beget it—and we lay it away in a grave—and we watch it decomposing once again.

‘Dust thou art, and unto dust shalt thou return.’

And we stand behind all this. Who is this we ?

Are we Mr. this or Mrs. that, entered in the birth register of this or that town ?

Therein lies the delusion !

And back of all this stands Man—the true Man—the Man who is of God and who desires to turn to Him.

And yearns to manifest himself—and he seeks to manifest himself—but he cannot !

The biologic merry-go-round keeps on turning, raging and roaring in its revolving course, and the true man tries to leap on to it, and he tries to hail it down, but one effort is just as hopeless as the other.

Have you, seeker, ever beheld, during your fevered nights of despair, the incomparable countenance of your own heavenly being ? Have you ever beheld, in the distortion of your senses, the sublimity and the glory of the true life, while the doctor was perhaps trying to keep your calcifying biologic carcass in working order ?

Have you ever considered what a friend death is ?

For death is a chance to live !

You do not understand—and see in this a word only for those who are weary of living—that we yearn for the end and would be glad to lend a hand to hasten its coming.

But we say to you: death is a chance for life—a great, pallid friend, as the Swedish artist Selma Lagerlöf called it—a great possibility *for all those who can look from within to Jesus the Lord.*

How is it that an urge toward the higher and real life, for the birth of the true man, is awakened in a human being?

How is it that a man begins to react to this urge in some way or another, perhaps without even any dialectically noticeable result?

It is remembrance, it is the subconscious past that speaks!

But then, why does the subconscious past speak in one man and remain completely silent in another?

When there is remembrance, this is caused by a partial awakening of the higher, true man; by the awakening of the central spirit nucleus, claiming its rights in the name of God and thrusting a sword into the dialectic man.

Now there have been those who, under the influence of this awakening, wanted to provide the earthly prison with esoteric comforts. There are those who wanted to make room for the higher being in the biologic body of illusion.

But there are also those who flatly refuse this demoralization and this spiritual corruption... and *that* is the Rosycross—that is the Mystery of salvation.

When a man comes to the insight that the hold of the higher man cannot be superseded by means of culture of the personality or splitting of the personality, then there is only *one* thing left, *one* way and *one* method.

Then, the higher being must fan the remem-

brance into a blaze, and into a breath-taking harrowing, and into a ghastly, sickening nostalgia, and into loneliness, and into an intense longing, and into despair, and into burying-one's-head-in-one's-pillow-to-smother-the-sobs, and into lost and broken thoughts of life, and nothing becomes clear, everything remains dark.

Now, *that* is the mystery of salvation, because this death of nature, this striking down of the flesh, is the salvation!

Because in this despair, in this abyss of darkness, wet with tears, the field has been prepared for a magnificent growth. It is in this affliction of the natural man that the Heavenly Man, the Christ-in-you, grows.

He is born again, not of the will of man—not of the will of the flesh—but of the divine life itself.

This heavenly man has nothing in common with the dialectic manifestation. Not a tiny hair, not a little muscle, not a single organ of the flesh takes part in this process, even one percent!

In the measure that remembrance drives a man, not leaving him in peace and, as he rushes headlong through the world, like the legendary wandering Jew, roaring with grief, the heavenly man, he who has become a self-creating entity once again, grows.

And the pilgrims do not know this, and they stare at one another with eyes burning with hunger—and they implore: O God, save us—because they feel that they are dying—they feel that they are perishing.

And meanwhile the heavenly man grows—but they do not know it!

And that is the Rosycross!

And the poet of the Canticles sings his song, 'Behold, thou art fair, my beloved'—but the pupil does not see her—not yet.

And Jesus the Lord testifies, 'The Kingdom of God is within you', and He says it to those who are standing in this death of nature, but they do not yet know this mystery of salvation. But the time comes when they will know it.

At a psychological moment, on their day of the Lord, they will stand, as outcasts and victims of persecution, on their barren and desolate island—on their Patmos of loneliness and then, then, the heavenly man manifests himself in all his glory.

The growing-process of renewal has then advanced to where the end may be celebrated—the initiatory and redemptive mystery of the new era.

And that is the mystery of salvation!

In the drab life of the masses, death is not a liberator, but a shifter of accents—a turn of the wheel.

But dying while living can be the gateway to eternity. The casting off of a useless garment of matter is then only a very minor phenomenon, for the liberated man ascends in his heavenly body; the heavenly bride has prepared herself for the bridegroom, and the human being has broken loose from the wheel of birth and death... Unless it be volun-

tarily in the service of the Great Work, there is no more question of reincarnation.

When death beckons, many pupils going the path as described in this book will not yet have reached the stage of an awakening on Patmos and of complete birth of the heavenly man, but whatever they possess of the 'divine man' at their passing cannot be taken away from them.

Through further growth in the Vacuum of Shamballah*, they have the great and redeeming chance to tear themselves free from the wheel and to actually enter into the eternal peace of the Great Kingdom.

Thousands of kindred spirits are involved in the tensions and processes which we have endeavored to outline in this book, and we have now shaken their dialectic illusions and their false hopes to the foundation.

We have had to take away from them everything to which they might still cling for comfort. We have struck them in their dialectic hearts, and the preceding pages undoubtedly have revolted many. But it was our mission, in the service of the Rosycross, to drive them to their death in earthly nature.

And is this not glorious, unknown friends?

Because you are being goaded to your Patmos and to your victory, and one day you will be in the harvest of the Golden Rosycross.

The axe has already been laid to the tree of delusion, and with resolute step we pass through the gates of eternity.

If you stand on the path with us, you know and taste the truth in all that we have said in this book, and you already possess a growing heavenly man.

And this is why the ancient poet sang, 'He that sitteth in the heavens shall laugh!'

But *that* laughter is the joy of knowing and the joy of feeling that can speak no longer. It is the laughter of felicity that makes the tears come, falling like pearls into the drabness, where they sparkle like still stars.

That is the laughter we wish for all.

Let us rejoice, for eternal glory beckons on the horizon of a new dawn.

PEACE BE WITH YOU!

GLOSSARY

Where indicated, the words occurring in this glossary are marked with an * in the text. The figures in () refer to the corresponding pages in the text.

Academic Sea. On account of the constant motion of endless rising, shining, and fading to which everyone and everything is subjected here below, existence in our present field of life (see: dialectics) is sometimes depicted in the language of the ancient Rosicrucians as the immeasurable Ocean of experiences into which all of fallen mankind was cast in order that man, under the penalty of complete undoing, may come to understand *the* great lesson of this Emergency Order; namely, that the true Life, of peace, love, wisdom, freedom and happiness, the Life free from sorrow and death which one persistently expects to come to pass in this world-of-estrangement, *cannot* be found in this sink of iniquity (neither on this side of the veil of death, nor on yonder side), but *solely* in the Kingdom which is not-of-this-world, in Christ's Kingdom of Love, which is the true, original Home of mankind.

Therefore, Christ is the Fisher of men, who saves those who come to realize this and draw the logical conclusions from this insight, from the Academic Sea, and guides them into *the* Way, *the* Truth, and *the* Life, via the Path of Transfiguration. (66)

Aural sphere (see: Respiration field). (43, 44, 45, 46, 52, 54, 59, 69, 86)

Being, our highest spiritual (see: Spirit, the human central). (10)

Consciousness, biologic. The ordinary, natural center of consciousness of the threefold dialectic human system, surrounded by the respiration field. The biologic consciousness should never be confused with the highest spiritual aspect of man, although the latter actually is enchained by the former.

Dialectic. That which pertains to dialectics, which relates to dialectics.

Dialectics. By dialectics one should understand the present field of existence of the great mass of the human life-wave. This field of existence is moved by contrasts (day-night, light-darkness, good-evil, life-death, etc.), and is therefore called dialectic. In its original state, the dialectic field of existence was designed to prevent crystallization and clinging to form in this field of existence, through natural and harmonious disintegration of manifestation and form. In other words, man's abode in the dialectic life-stratum was and is designed to be *temporary*, as a passageway to higher realms; and so, as an emergency order.

Consequently, there are two different developments in a dialectic field of existence, one being regenerative, the other degenerative, eventually resulting in a separation between the initial indwellers in this field of existence. In a dialectic order, man can either regenerate, i.e. ascend to a higher plane, enter a higher field of life, or degenerate, i.e. sink down into the reality of sinfulness, enter a lower field of life.

This is designated in the Holy Language, with scientific accuracy, as 'the Kingdom of Heaven' and 'outer darkness'. (84, 86)

Gnosis. a. God's breath of Love, the fulness of Radiation emanating from the Logos, the Source of all Things, in and through which fallen man may fulfill the great plan of salvation.

This fulness of Radiation imparts to man all Wisdom, Love, and Power needed, if he turns to the Light in all sincerity.

b. The Universal Brotherhood, as the bearer and the manifestation of this Radiation field of Christ.

Gnostic. That which is of the Gnosis, which is related to the Gnosis. (167)

Image Bearer. In the divine emergency plan in behalf of fallen mankind, the possibility is provided for fallen man to still fulfill the original plan intended by the Logos for mankind, provided he profits by his lessons in the hard school of experience.

The unshakable certainty safeguarding this reposes in the Rose of the Heart (the spirit spark atom or Christ atom), situated at the top of the right heart ventricle; this proto-atom,—which is a rudimentary remnant of the original divine life and is sometimes designated as the golden corn of wheat spoken of by Jesus, or the wonderful jewel in the lotus,—is the germ of a completely new microcosm; it is the divine seed which has been preserved in fallen man as a promise of grace until the time when man, matured by bitter experiences, comes to remember his origin and is filled with yearning for the Father's House. *Then* there will be a possibility for the Light of the Universal Christ Being to awaken the dormant rosebud from its state of sleep. Thus, the foundation is laid for the merciful process of man's total regeneration, for the process of new birth *in the image of God*.—Hence, a man who carries the spirit spark atom in his heart can be rightly called *a bearer of the divine image*.

The great Lesson which our present existence is destined to teach us is, therefore, *that this transitory life is no aim in itself* but offers us, as image bearers of God, the possibility of fulfilling our Task of redeeming our

microcosm which is bowed down in death and darkness, and of giving it (and, consequently, us also) eternal life.

Librum naturae. A mystic indication for the Universal Doctrine, i.e. the absolute knowledge, wisdom and power necessary to walk the upward path. (X)

Microcosm. In this book, and also in conformity with the original wisdom: the designation of the great individual human field of creation, and *not* to be comprehended as merely the respiration field with its threefold dialectic manifestation. In one and the same microcosm several different creations can exist simultaneously, just as we find in a macrocosm diverse systems which are different among themselves. In order to form an idea of such a multiple manifestation in one field of creation, think of the fact that a multiple manifestation can arise from the biologic consciousness and its sundry religious, scientific, and morbid fancies. If only a certain image of thought is sustained long enough by the biologic consciousness and is fostered by thinking, willing, and feeling, the things imagined will ultimately take shape and life in the microcosm and begin to revolve as satellites around their creator, like a planet revolves around the sun.

Thus, it is possible for demons to live and work in our field of creation; they are *of* us and with us.

We can cause a god, a Christ, a Virgin Mary, or a hierophant, to live in it, all engendered by our imagination, by the state of our blood.

We can create in it a complete pantheon of ancestors and deceased friends and relations, thus ending in various spiritualistic delusions.

Many have, in this way, populated their entire microcosm with a horde of demons, gods, and other beings; in other words, their dialectic personality in manifestation has become split, *ad infinitum*.

Thus, the man of this nature is the center of a very unholy planetarium, as a consequence of the infections and delusions of his biologic consciousness. Putting an end to dialectics as described in this book means destroying at the same time the unholy planetarium. Purifying the microcosm is also a condition for the development of the heavenly body, in other words, a new respiration field system within the great field of creation, which does not arise from the biologic consciousness, but from the One Central Spirit. (IX, 126, 142, 160)

Respiration field. The respiration field, also called manifestation field, aural sphere, or desire body, is the powerfield within which the threefold dialectic manifestation of man emerges. This powerfield is luminous and vibrating; it has an individual structure of lines of force and also possesses centers of force with a very dynamic motion. Depending upon the state of the respiration field (quality-vibration-power), all forces and substances entering the respiration field from the outside are admitted or repelled, hindered or intensified in their activity, admitted into the inner system or rejected by it. The respiration field forms part of man's threefold dialectic system; it is one with it as to essence. (44, 58)

Rose of the heart (see: Image Bearer).

Rosebud (see: Image Bearer). (67)

Serpent fire. By serpent fire or serpent fire system is meant the creative energy of the biologic consciousness circulating through the cerebro-spinal system and controlling the entire dialectic manifestation via this system and by means of the nerves (see: Mars initiation of the first Sevenscircle). (125)

Soul. Where mentioned in this book, should be understood as the intermediary between spirit and matter; conse-

quently, as the light and as the blood connecting the first aspect of the threefold human manifestation with its third aspect. The soul of the threefold dialectic manifestation must of necessity be mortal. This is why the Christ is called the Savior of the soul, for without an absolutely purified soul intermediary a higher life is impossible. (148, 150, 151, 154)

Spirit, the enchained (see: Spirit, the human central). (9)

Spirit, the human central. The original center of consciousness, the *Spirit* nucleus of the true, immortal man. At the time of the Fall of man, when he was banished to our present dialectic field of existence, the heavenly personality was emptied and, consequently, the Central Spirit nucleus lost the wherewithal to manifest itself. Ever since, it has been bound by the earthly, mortal personality; powerless, and in endless suffering, it must endure a biologic consciousness, the mortal and dark *I*-consciousness, to rule in its stead, in unholy and blind self-fulfillment.

The Redemption in Christ aims at abolishing this unholy rulership of the *I* and, by the voluntary self-sacrifice of the *I*-being, and by reanimating the original personality through the power of grace of the Universal Christ, to afford the True man, the Man-of-Spirit, the opportunity to manifest himself again within the Divine Plan, according to his calling. (10, 28, 29)

System, the microcosmic (see: Microcosm). (72)

Vacuum of Shamballah. A realm, *outside* of the material sphere and *outside* of the hereafter, prepared by the Brotherhood of the Golden Rosycross in order to afford pupils such as referred to on pages 243/244 an opportunity to continue the work begun and to bring it to a glorious consummation under the most harmonious circumstances, free from the difficulties, limitations, dangers and vexations inherent in dialectics.

