

WORK IN THE SERVICE OF HUMANITY

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IN THE SERVICE
OF HUMANITY

THE ROSYCROSS 1924-1994

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Preface

With great joy we offer our readers in this publication the text of the address – supplemented by some historical data – that was given on Brotherhood Day of 24 August 1994, marking seventy years of work of the Rosycross.

In addition, three fragments of historic addresses were heard in the course of this Brotherhood Day. These were the Christmas address of 1937 by Z W Leene, a conference address by Jan van Rijckenborgh about the blood soul and the address by Catharose de Petri on the occasion of the consecration of a new centre building in The Hague, The Netherlands, on 22 August 1982. The texts of these three fragments have also been included in this publication.

Finally, the publication contains the text of the three addresses given during the conference following the Brotherhood Day, which was held in the months of August and September 1994 in the various working fields of the Lectorium Rosicrucianum.

ROSYCROSS PRESS

BROTHERHOOD DAY 24 AUGUST 1994

Seventy years of work of the Rosycross

Address on Brotherhood Day 24 August 1994

others and Sisters,

United in all the working fields of the manifested Gnostic Spiritual School on this Brotherhood Day of the year 1994 and focusing our attention in a very special way on the fact that the holy work was started consciously seventy years ago, we will undoubtedly be filled with feelings and thoughts that profoundly affect our being.

Any attempt to fathom what actually was accomplished in these seventy years, will certainly be defeated in advance or at any rate will fall short of the mark, if we – by using outward standards and data – would try to construct a coherent whole and express in words what has taken place.

That is why we would like to give today's reflections the motto of great modesty, yes, of humility. If we want to be linked with the actual, profound significance of the Gnostic fullness manifested in this era, the following words are certainly appropriate: 'Approach with deep humility and modesty the holy presence which is close by and surrounds you on all sides'.

We could see these words as a somewhat too sentimental, perhaps a bit exaggerated, opening phrase of a series of addresses full of praise for our Grand Masters, Mr Jan van Rijckenborgh and Mrs Catharose de Petri. But what matters in the Spiritual School is not sentimentality, but truth and reality.

Truth and reality cannot be found in this nature order. With our earthly sensory organs we cannot discover and fathom or understand the truth. But nevertheless, truth and reality, the *other* nature order, can be manifested in this nature order through the Spiritual School.

Is this not an inconceivable miracle? It is a phenomenon, an event that intervenes in this fallen nature order and shakes it to its foundations. It is a living vibration field, a cosmos of an order totally different from the nature order, to which it is foreign.

As pupils we fully participate in such a phenomenon, or so we may hope. We are totally involved in it and, if all is well, it is linked with our being through and through.

That is the method, that is the path, that is what is essential: our link in the depth of our being, in our blood, with the Spiritual School, with the essence of the Spiritual School, that is: the other nature order, the New Field of Life, brought close to us literally and bodily.

Therefore we should clearly realise the extent of the Herculean work performed in building, creating and forming this field that is surrounded by an incompatible vibration field. That is the work started on 24 August 1924

with profound conviction, but also with deep humility.

On this day, for the first time, a meeting took place in Haarlem led by the brothers Z W and J Leene (the latter later adopting the penname Jan van Rijckenborgh). Both had recently joined the Rosicrucian Fellowship. This school had been founded in 1909 in the United States of America by Max Heindel and had since become established in various countries, among them The Netherlands.

As is clear from the above, the Leene brothers were entrusted with a spiritual task in Haarlem only a few months after they had joined the Rosicrucian Fellowship. That is why we commemorate the date of 24 August 1924 as the beginning of a work that, after having become independent in 1935, developed gradually and ultimately led to the creation of the Spiritual School of the Golden Rosycross, known to us today as the Lectorium Rosicrucianum.

The Leene brothers, born in a family with a Christian outlook and seekers since childhood, had become increasingly conscious of the direction they should take and of the way their yearning for the one reality could be satisfied.

Their contact with Professor A H de Hartog and his writings contributed strongly to this. A great sense of justice made them become involved in the labour movement, which was very active in those days. Thus slowly but surely they were guided towards the Rosycross: a word, a concept, gradually taking on more and

more significance, more life, and culminating in the true meaning of life fulfilment.

In this world, in this earthly field of life, they began to lay the foundation for the House Sancti Spiritus, the true spiritual House of Liberation. Established by human beings, built by human beings in the service of the work of the Brotherhood. A cross was planted in this world, and human beings set out on the path of the cross of roses, which means the liberation of all those who can recognise this call and have the ability to react to it.

In this way the task, their holy mission, became ever more clear to them. Its image became ever more distinct, and the limitations an earthly birth engenders were recognised to a greater extent and could be overcome. We can read about all this in the book: *The Gnosis in Present-day Manifestation* by Jan van Rijckenborgh.

Thus quite soon a very dynamic work was started, to which the vigorous language used in those initial years, the pioneer period of the Spiritual School, testifies. In the year 1930 Mrs Catharose de Petri also became part of this work, and with united effort the work was continued.

It was a period of great activity, great enthusiasm, of tremendous exertion, of developments full of blessing, but also of disappointment and sorrow. Full of faith in their calling, hoping to see their work crowned and sustained by their love of mankind, they began to plant the living Rosycross in the world.

The living Rosycross was not meant to be an interesting philosophy enabling many to acquire insight, although this is very important, but it had the task of representing in this world the truth and the reality of the New Life, of the Immovable Kingdom.

That path had to be cleared. Again and again the ground of the dialectical nature order had to be broken in yet another place, to clear another yard of the path. That path had to be walked, had to be developed in total self-denial. A field of development had to be generated, had to be created, in which the help and the power the pupils needed for their spiritual development would be present.

The Spiritual School has from the start been characterised by an intense bond, in an impersonal service of love, between the Leaders of the School and the group of pupils. After all, what distinguishes any liberating work is the love of humanity. Linked with and bound to the group, the blood had to be poured out.

A small organisation had to grow into a sevenfold Spiritual School. Each fase, each step on that sevenfold ladder had to be wrested from dialectics. Several times the group proved not yet ready for the next development. Attempts to take a new step had sometimes to be delayed because of the group's inability to follow the necessary next step on the new path.

And there was sorrow that the act of love was not understood and could not yet be followed. Opposition and even hatred arose from such situations.

In those turbulent pre-war years the voice warning of the horrors to come resounded in every way possible. The phrase 'goodness, truth and justice' made many people think and caused them to reflect on the purpose of life and on the developing insanity. This generated the maturity and purification that in the post-war years led to the definitive consolidation of the teachings and the form in which the Spiritual School had to be manifested.

The consecration on Saturday, 4 September, 1937 of the Temple in Haarlem, the first building exclusively devoted to this purpose, should certainly be seen as a milestone in the pre-war development of the School. The invitation to this ceremony read as follows:

'Dear Friends, It is with a feeling of inexpressible gratitude that we herewith invite you to the consecration service and reception to be held on Saturday, 4 September, 1937, on the occasion of the completion and putting into use of the Headquarters Temple at 11-13 Bakenessergracht, Haarlem. We sincerely hope that you will fully realise the great spiritual significance of this consecration feast and that we will meet you at this national reunion of friends of the Rosycross.'

The work year 1937/1938 was an eventful year. A year that began with the consecration of the Main Temple in Haarlem, but that was also marked by the declining health of Brother Z W Leene. On 9 March 1938, Brother Z W Leene departed from physical life and continued his task under different circumstances.

In the secretary's annual report presented on 20 May 1938,

we read: 'A memorable year lies behind us. None of the friends now belonging to the centre will forget it. It was a year of unprecedented growth, a year of spiritual revelations as never before. It was the year of the consecration of the Temple and the year of the departure from matter of our brother Z W Leene, one of the builders of the great work of which we all may now reap the benefits. If ever there was a time in which the Rosycross accomplished something, it was the period 1937/1938. Students still living too much on the surface of things will hereby think only of the strong accents in matter during the last few months. Those with a more profound vision have experienced that something far more glorious has developed that will be of an immense significance for the entire great Work when all the friends persevere in their striving.'

In these words from the years 1937/1938 we undoubtedly recognise the scintillating spirit which has inspired the work during the entire period of construction and consolidation, and which continues to inspire it. It is the spirit of true inner urgency, of awareness of the task to which the Spiritual School of the Golden Rosycross has been called in this world and particularly in this era.

It is the divine Spirit, which can reveal itself because the work is being done in the power of love, which is linked with humanity by the Christ manifestation. Only in this power, only on such a Path of the Cross of Roses can the revelation take place and can the Holy Spirit pour itself out to realisation.

Thus we see a path of purification being manifested in

the entire School. This path has been walked by and with the Spiritual Leaders of the School, with and by the workers on all fronts, as well as by the group of pupils.

This fire of purification has been able to cleanse much. The wounds were sometimes difficult to bear. Pupils, workers and leaders have not been spared, but in the purity achieved the Holy Work, the true Opus Magnum could unfold. Always in and because of that one certainty: The path of the Rosycross can and must be cleared now by human heads, human hearts and human hands.

Descending into the physical world was a great sacrifice for the messengers who had consciously accepted their task in the knowledge that they could be of service to the world and humanity and could contribute to the work of the Universal Brotherhood. The next step, the task of voluntarily binding themselves to an organisation, to a school with an outer form, with all its consequences, was also an enormous sacrifice.

But the path had to be cleared, out of matter, right through and in spite of matter. That was why the work had to be done. Without this, the new power could not have been made available. The new Cosmos, the new link in the chain, could not and cannot be realised with the old power. What is new cannot be realised with old power. And so the gnostic messengers knew that the Brotherhood supported them, but also that they were bound to their holy work.

There was proof of the support of the Brotherhood, but

this could only be spoken of sporadically. These things were often not understood, certainly not in the right way. They were easily misunderstood and sometimes made fun of. Creating, vivifying and maintaining a new sphere, a new cosmos, within an existing order requires intelligent action and constant watchfulness. The biblical warning: 'The enemy neither sleeps nor slumbers' is all too true.

The work, the work manifesting itself as the living testimony, was always performed in love for humanity, a love that must be revealed, that must be expressed. And this most sublime force in the Universe always stimulates to activity, either in a positive or in a negative sense. That is why time and again the call has resounded to the pupils: 'Go the path. Realise what you believe in, what you hope for. Realise this through love'.

Thus a ladder with seven steps was built, a very remarkable phenomenon in the world of dialectics. It was recognised by the devoted pupils and climbed in self-surrender and devotion, but to those unable to understand, it was an absurdity, incomprehensible, mysterious and called a chimera, a fantasy.

There always was and still is the great danger of deviating from the one great goal, due to an attenuation of the vibration, a mingling with vibration levels distinct from the one straight path. This is a typical impediment of the three-dimensional manifestation in which we live.

We hope and pray, brothers and sisters, that we may all be truly conscious of the uniqueness of the manifestation

with which we are linked now, in this time. We regularly assemble in our temples and conference centres and are linked there with a great abundance of light and power, an outpouring of unlimited possibilities, as wondrous nourishment.

As pupils we repeatedly have the opportunity of sitting down at the table where the bread and the wine are offered to us. On the carrier wave of the spoken word we are given what is needed for our spiritual well-being. Words, images and explanations are sources of power and revelation to those who are ready for it, to those who longingly look towards the mountain whence their help will come. This is an interaction that develops by the active orientation and inner spiritual co-operation of a group of as many conscious pupils as possible.

The great spiritual inheritance, written down in books and writings, that the Spiritual School of the Golden Rosycross has at its disposal, would degenerate into a dead letter, if the spirit were not released from them by pupils who are really walking the proposed path and who really accept the helping hand extended to them and live accordingly.

As pupils of the Gnostic Spiritual School, which has spread its activity throughout the world, we are conscious of being the heirs, into our blood, of a work established in time and developed over a period of seventy years.

Will we really accept this inheritance? That is: will we as pupils, as workers accept the responsibility entrusted to

us by this liberating impulse for the New Time by reacting to it in the right way?

It is a question that cannot be answered in a moment of emotion, in a moment of knowing oneself linked with the many pupils who, on a day like today, are focused on the one goal of the Spiritual School. It is a question that must be answered continuously, every moment of the day and night, by changing our lives. This means a change of life already spoken of in the initial years of the Spiritual School as a change more costly than all of our possessions and requiring the sacrifice of our whole being. It is the sacrifice of the Christ who has been born, has died and has been resurrected in us. That is why the Rosicrucians know and testify: *Jesus mihi omnia*, Jesus is everything to me.

Thus on this Brotherhood Day of the year 1994, knowing ourselves to be linked with seventy years of liberating work in the service of humanity, we confess:

'I know myself linked to the holy work of the Golden Rosycross, and I shall live my life accordingly. Yes, I will go up to the Holy Fire.'

Amen.

Christianity, a bold venture?

Part of the Christmas address 1937 by Z W Leene

I do not have to tell you what a trying experience it is for me still to have to spare myself in every respect because of my health. That is why I am very grateful that one of the most modern technical devices is making it nevertheless possible for me to be in touch with you this evening with a few words. I shall speak with you about the miracle that occupies all of us so much today: a light that irradiates every dark corner of our soul. And for those who do not know it yet, the triumphant exclamation 'Christ born' contains the promise that the light will remain until the last soul will know it and understand it.

You know it, we have been allowed to tell it to each other so often: born of God as to nature, we will be reborn in Christ as to the Spirit. That is why He is the beginning, the continuation and the fulfilment.

And, friends, is it not a bold venture in this time of scorn and misunderstanding to dare speak of Christianity, while the world is bleeding from a thousand wounds? I say to you: no, a thousand times no! It is not a bold venture to spread the name and the teachings of Christ

right through the night of time. It is not a bold venture, because we as students of the Rosycross do not know Christ as something sentimental, to meditate about blissfully, but we know Him as a necessity in the all-manifestation, as a scientific necessity, albeit a divine necessity.

That is why I congratulate you, students of the Rosycross, that you also know this, and, having come to this stage of development, have started to study its philosophy. Do you realise how privileged you are compared to the crowd? The crowd that has to accept blindly what you with your intelligence can fathom and reason out?

This places you immediately at the pinnacle of the philosophical thinking of our times and is it not a blessing to know that behind us stands the Order, with ever-greater wisdom regarding Christ and his mission?

Thus we draw ever deeper and become ever richer. But friends, be well aware that wealth as to the spirit imposes on us an obligation to share this wealth. And woe to those who are willing to draw but are unable to share. The divine law will condemn them. Whoever has much, has much to answer for. Whoever loves much, will have to suffer much. Whoever suffers much, will be purified to support the birth of Christ through himself. Suffering makes him strong to help spread the light of Christ, in spite of derision and blows, until the end, right through the desert of life of a world that does not understand.

Yet there is a danger for people like us who embrace this task, namely the danger of standing too much in contem-

plation of these miraculous words and considering it as a majestic happening only. The danger is that the light will pass us by like a shadow, while we and the world for which the light has been born remain in profound darkness.

The danger is that we will want to possess the light personally, to contemplate, understand and pamper it as a personality. Then we become the worshippers of the dear, poor child in a manger and later we begin the crusade when the child has grown up and goes the path of his death on the cross.

But dear friends, from the point of view of nature this joyful event is a tragic one, because here we lose our natural urge, when we celebrate in truth the birth feast with Him. Then does the light not only shine upon us, but it touches us, it changes us.

Then we turn from natural into spiritual human beings. The great triangle of goodness, truth and justice will only change us in this sense, if we plant the light in the nature of our being. Then we become good, so good that others will notice our goodness. So that those numbed by the cold, can be warmed by it. Then others can find salvation in our goodness, just as we seek salvation in the goodness of the Christ.

But friends, do you already know the price? The price is higher than your possessions in money. The light demands your self! Have you ever offered something of your self? Then you know how to celebrate Christmas. Then we become true, so true that others notice our

truth. So true that those deceived in untruth will know themselves to be safe again in the truth.

And see, the black curse hides and looks for its hole like the snake. The hissing serpent head twists in many turns when the truth of Christ takes shape in people.

Friends, do you already know the price? The price is higher than your possessions in money. The light asks you to free yourself from the lie of your natural instincts in exchange for this truth.

When you have struggled on this path, only then you will have celebrated Christmas. Then justice is touching us, so that all who have succumbed in deep injustice tries to cling to us and hold tight to us, because they know that now justice will break through and everyone is now thinking of himself. In this way they become just, to the extent that we ourselves are just, to the extent that the light has been planted in our being.

But friends, do you already know the price? The price is higher than your possessions in money. The light calls for your help and your unmitigated indignation about everything that suffers from injustice.

When you know this, only then you can understand the light and the philosophy of the light. And then you can celebrate Christmas in truth. Then the joyful event in Bethlehem is not only worthy of adoration, but of the adoration of the new self: gold, incense and myrrh, the gold of the spirit, the incense of the soul and the myrrh of the cup of suffering.

Born of God, reborn in Christ and increasing through the Holy Spirit, I pray to you that the roses may bloom on your cross.

Amen.

The blood soul

Fragment of a conference address by Jan van Rijckenborgh

Now leaving these mysteries as they are, we would like to conclude by speaking to you about the so-called blood soul, as well as about the nature of the Brotherhood itself.

The concept of the blood soul deserves further explanation. You know that the spinal fluid, the astral fluid and the ethers, together with the primeval substance, constitute the breath of life, the prana in the cosmos. This breath of life, this prana or soul substance should not be confused with the spirit.

An ensouled being is an organism into which this breath of life of the cosmos has entered, making life for this organism possible. In a human being – I mean in a human being like you and me – this soul is mainly concentrated in the serpent fire, in the serpent fire system. We know that the serpent fire system is the seat of the personality soul, of the consciousness of the personality. The personality soul, this soul fluid, this soul centre in the serpent fire is, although concentrated in the serpent fire, of course also capable of diffusing itself, for instance through the whole body.

The serpent fire has a strong expansive power, a strong radiation power and it circulates from the open space behind the frontal bone to the end of the spinal column, the sacral plexus. It spreads through the whole body. The whole body is as it were ensouled by it. This is especially the case with the blood. So the soul substance of the serpent fire also diffuses itself into the blood.

The blood has a special ability to retain the soul substance it receives from the serpent fire. That is why we speak of the blood soul, as you will now understand. When somebody dies and therefore the personality is dissolved, the soul being, the personality soul, is dissolved at the same time. When the personality soul, the personality, has disappeared, partly in the material sphere and partly in the land beyond the veil, this also means that the personality soul no longer exists.

It is clear that this dissolution, this dying of the soul, takes place in stages. To the extent that the soul has diffused itself into the blood, the soul substance in the blood will be released at the moment the person dies, at least what we call 'dying'. As soon as this loss of the physical body takes place, the soul substance invested in the blood is released. In other words, the blood soul is released practically immediately after death. This usually happens about the second or third day after the physical departure.

If the blood soul belongs to a human being of the crowd, with little individuality, the soul essence involved – released in the blood, released from the blood – will dis-

sipate completely. If this process is observed, the dissipation of such a blood soul can be seen to last from about one hour to an average of three or four days.

However, if the blood soul belongs to a human being of an above average level, such a blood soul can as an inheritance be transferred to others to whom the person was closely related. In other words, such a blood soul of a powerful person can diffuse itself to many, for instance to a family. And those involved of all blood groups can be greatly helped by this. When one of the patriarchs of the family dies, the power of the blood soul is released for the benefit of those still in matter.

Hold on to this image for a moment and think of the blood of the great ones such as Lao Tzu, the Buddha, Jesus the Lord and all their equals and all their great servants. If the blood of the great ones is poured out, is released, when they depart from the physical realm, this blood power, this blood soul of the great ones will be released for all of humanity still in matter.

Thus the blood of the great ones comes over us and our children, either in mercy or in guilt. That is why Paul could say for instance: 'The blood of Jesus Christ cleanses us of all our sins'. This means: if an entity by his mode of life tries to approach the blood soul of Christ and by his mode of life begins to be linked with that blood soul – which has been poured out in our atmosphere, in our world for our help – he can experience its power himself.

This blood of the great ones, poured out for humanity

since the foundation of dialectical times, this blood, these blood souls, this blood-soul substance, can for instance also be released in power fields. If we in inner readiness and inner willingness approach these forces in this temple together, this substance is poured out over us. In this way a blood soul, a blood power can help a mortal being, but it can also harm him. That is why there is no inevitable need to accept a possible blood inheritance. You can protect yourself positively against every blood power, again: by your mode of life.

But very often a blood soul can indeed be of help and can be extraordinarily strengthening. When, for instance, in 1938 my brother died, a brother not only as to the flesh, but also and especially a brother in the sense of the Brotherhood, in the sense of a higher vision, the second day after his passing away his blood soul came over me. And you can undoubtedly imagine that we have received the greatest help possible from this ever since.

And then you will also understand that the blood power of the Brotherhood can protect a whole crowd of life-spark entities from degeneration. Imagine, friends, that there is a great host of people of the herd. What should be done with those people? Exterminate them? Just push them aside, chase them into darkness? But, friends, the merciful love of the Brotherhood is without measure. In every possible way all these life-spark entities are being protected from worse. And if they don't want to change or can't, the Brotherhood tries to make them into a new kind of being so that they, in whatever way, can continue to exist. And to render this help effectively, the blood soul of each of the brothers and sisters is used.

If you go the path, if you really pursue the higher life with all ensuing consequences, your blood soul can later, at the time of your death, be of help to all those millions we have to leave behind in darkness. 'The blood of the martyrs is the seed of the church', someone has said. The blood of the servants of Christ is of enormous help, an absolute help for all. The blood soul of each of the brothers and sisters is used as a provision for many. And so you can understand how each of us will be able to give an extremely important contribution to the help, to the service of mankind.

Finally, friends, a few words about the essence of the Brotherhood and its activity. After our explanations we know that there is a self-contained nature of death, that is: together with our fellow human beings we exist in a sick, unnatural part of the universal cosmos. This nature of death, Jacob Boehme says, belongs to the house of God, to the great, universal body of God, although we must consider it as the old body. And the holy Divine birth, the continuously renewing Divine love, has separated this sick part, this isolated body of the house of death, from the rest.

We can say: one part of the universal body, having become sick, has been isolated. Everything visible, Jacob Boehme says, belongs to the house of death, just as an inner invisible host of stars belongs to the holy Divine birth. The house of death has been replaced as it were, has been replicated by a new part. The sick part already exists simultaneously with the old abode, with the house of death, and gradually the new part is vivified and constructed and gradually the entities from the

nature of death are transferred to the new abode. This new abode is the Immovable Kingdom, to which we all have been called. As soon as all those who are candidates for it have been transferred to the new Kingdom, and the others who are not candidates for it have been transferred to a subhuman kingdom, or have possibly been dissolved, the old body of the nature of death will be dissolved and the wound in the universal body will have been healed.

Therefore, there are three possibilities: ascent into the Immovable Kingdom, which means returning to the original abode, or being changed into a completely new type of being, or being dissolved. And this dissolution should not be seen as something terrible, as the worst thing that can happen to an entity, but this dissolution is in itself a mercy also. Imagine that you could choose between an existence in a dreadful, horrible demonism, being conscious of it in woeful grief, in dreadful hatred, and the dissolution of the whole sevenfold system with the return of its seed atoms into the universal body. Then you would certainly choose the latter.

In these three ways the wound in the universal body is being cured. In other words, not a soul is lost: either it returns to the Immovable Kingdom, the primary goal, or it is changed into a new type, or it is dissolved. To this end the original life breaks in into our existence and in this conference we have wanted to focus your attention on the world of the Divine nature, in which the original life is manifested and conquers death.

Whoever is fundamentally able to revivify the higher

self, the auric consciousness, can enter into the New Kingdom and all the others can and may entrust themselves to the mercy of the blood, the purifying blood of Jesus Christ our Lord.

Amen.

Visible and invisible Divine constructions

Part of an address by Catharose de Petri on 22 August 1982 on the occasion of the consecration of a new centre building in The Hague, The Netherlands

After this active realisation of our task, which had to be expressed in a form, now the great mandate can be fulfilled and take its rightful place. You know that the form is the outer aspect of the Spiritual School. The form is the means by which the Spiritual School is manifested. You, members of the centre of The Hague have wholly prepared the form, the outer aspect of the Spiritual School, for its new task with your loving hands. In this work you have also proved the persevering power of the Spirit in you and through you. As such you have together and, it should be mentioned, also with other devoted brothers from outside your centre, brought about a gnostic-magical event.

The great mission of a Spiritual School is, as you know: to bring the message of the living salvation to be found in the Gnosis to all who want to raise themselves up from their physical soul state to spirit soul beings by a process of transmutation. To accomplish this you are confronted with this Divine power in, among other things, our temples and consecrated working places. Older and

younger pupils of the Lectorium Rosicrucianum of the centre of The Hague have for over fifty years tried, with all their focused and loving devotion and in spite of all difficulties and opposition, to place the spirit of the temple foremost. In this way they have kept the soul of the centre home alive, which is undoubtedly a compliment to all who co-operated in this.

The holy flame, brothers and sisters, has again been handed to all of you in this new form this afternoon. Where the spirit is, there is life. Then we find the entrance to our own inner temple. You should consciously and continuously carry this magical word with you. The spirit grants us the possibility for our acts to bear fruit in the service of the light, for ourselves, but above all for others. If someone knows that he can do well and does not do it, he sins against the holy fire, against the Septuple Spirit. Where the spirit is, there is life. Then we find the entrance to our inner temple. And, my dear friends, you might now ask: 'But does this also apply to me?' Then fully immerse yourselves, old and young together, in life renewal. Stand in the present, in the living present.

We would like to explain this word somewhat more to you. As participants in the Spiritual School of the Golden Rosycross we are certain that the creative hierarchies have with wisdom and forethought caused the human being to be born in an environment, country or race where he belongs according to his spiritual quality. Any movement, of which the leaders and members do not satisfy this demand, is doomed to collapse like a house of cards or can be kept in existence only either by

physical force or by black magic. Therefore, if we want to build an eternal soul, in other words a form that does not perish, we will have to satisfy the following three demands.

Through his prophets God gives us in the Old Testament the idea of how we should live.

In the Christ He gives us the example to imitate.

In the Holy Spirit He gives us, by his creative power, the possibility for this imitation.

What does this mean, friends? It means, first of all, that we have to open ourselves up to the divine idea, so that the work will correspond to its plan of creation. Secondly, we must completely and without reward offer our love for the realisation of this idea. And thirdly, we have to carry out and support the work with all the energy to which we are enabled by the power of the Holy Spirit awakened in us.

However, for the soul building to be successful we have to know the secret of its structure. All visible constructions, all visible Divine constructions have a skeleton around which the body has been constructed. And so invisible constructions – and think in this respect of spirit-soul building – also need to have skeletons, because soul substance can be formed around a skeleton only. What skeleton? The cross, of course, around which seven new power centres, the so-called chakras, completely develop in a new serpent-fire body.

But keep in mind: without accepting the cross of the

Christ we will never achieve soul building, because then the skeleton of the structure would be missing. Hence we have to bring the sacrifice of our personality in order to be able to build the soul. And, note well, in Love, Love written with a capital L. However, if we want to succeed, all acquired soul power will, in addition, have to be poured out in this Love. We will have to sacrifice the pure forces, the forces of pure astral etheric light to this end, because in this way we give our construction a new body, a new etheric body, which enables it to live and bear fruit. Do you, older ones among us, feel the importance of gnostic insight?

In our Spiritual School our youth gathers at a young age the experience that we older ones collect in a whole lifetime. In this way we will certainly achieve that our youth possesses at the age of eighteen already the maturity of spirit of countless older pupils. And that is why it is so necessary that there is a close contact between the great work and the youth with its leaders, so that the experience gathered can be passed on. If it appears that there are spirits among our young pupils who are already mature, they can at a rather young age carry out important work and this prevents or at least limits the danger of crystallisation.

The tragedy with respect to adults is that they usually receive the teachings too late to seriously live up to them and still to develop into pioneers. Note well, dear friends, that without the workers coming from the youthwork it would probably be impossible to continue the work at the level reached, and what is more important, even raise it higher. A work like ours needs to have a blossom-

ing youthwork behind it. Otherwise the work becomes top-heavy and that is why, boys and girls among us, by your activity, perseverance and exemplary presence the value of our work is proved.

Be adventurous and dare to live. For those who consciously accept life in order to learn its lessons, bitter as they may be, all things will certainly work for the best. We must offer our love freely and completely for the realisation of this idea. We must perform and carry out the work with all the energy to which the power received of the Holy Spirit enables us.

Brothers and sisters, all of us together: keep heart and head in the pure astral Light of Christ by sincerely focusing on the one liberating goal, and the blessings of the entire Universal Chain of the Brotherhood of Christ will come abundantly over you and into you.

You all belong to the new day God has set us, and all belonging to this new day walk in the light, as He is in the light.

Brothers and sisters, your consecrated temple working place and all other parts of your centre building of The Hague belongs from this moment on to the Gnosis and its Brotherhood of true Life, the Corpus Christi.

Amen, yes, Amen.

BROTHERHOOD CONFERENCE ON THE OCCASION OF
SEVENTY YEARS OF WORK BY THE YOUNG GNOSTIC
BROTHERHOOD OF THE GOLDEN ROSYCROSS,
HELD IN THE VARIOUS WORKING FIELDS OF THE
LECTORIUM ROSICRUCIANUM IN THE MONTHS
OF AUGUST AND SEPTEMBER 1994

First address:

*The development of the Spiritual School
from 1924 until 1994*

A Gnostic Spiritual School, such as the Spiritual School of the Golden Rosycross now established and manifested sevenfold, does not suddenly appear out of nowhere. Lengthy preparations precede it, not only in the physical field of existence but especially prior to this in the realms of the Universal Brotherhood.

The most recent links of the Chain of the Brotherhood keep in touch with the physical world, the realm where the liberating work is done. Individual messengers of the Light working according to time and circumstances, keep the liberating work going. That is why we find fragments of the work of the Brotherhood in various philosophical writings and systems.

With time, the pure teachings usually become distorted and mixed with half-truths and imperfect doctrines. But Ariadne's golden thread – to use this analogy from Greek mythology – the golden thread for finding the way out of the labyrinth of this nature back to the Divine nature, is again and again taken up by a continuous stream of messengers of the Light. They try to put this thread into the hands of the seekers. And so the

work continues steadily and without interruption, with a small group or in secret, until the time is again ripe for a Spiritual School that is able to build a body for the harvest. This is a Spiritual School with a Living Body that as harvesting body forms a new link with Supernature.

Sometimes many attempts have to be made to achieve the required result. Various attempts in the past have failed or were eliminated at an early stage. For the work always takes place in a hostile world, and counter-nature perpetually engages in a fundamental struggle with this work.

Unfortunately, humanity has become tied to matter as well as to the wheel of birth and death so strongly that counter-nature is now deeply rooted in us, and the enemy of the Light potentially lurks in every dialectical entity. In every epoch of humanity's wanderings through the dialectical world the material sphere's counterpart, the so-called reflection sphere, is created anew, so that misconceptions and delusion have gradually been piled up for humanity and have reached enormous proportions.

The relationship between these two spheres of life and the influence they have on each other, have given rise to widespread confusion in the area of religion and especially of occultism in the widest sense of the word. As pupils, you all know that the hold the astral sphere of the reflection sphere has over humanity becomes stronger and increases greatly with the advance of time in an era. Occultism and the nature religions are linked to this.

Especially occultism, repeatedly revived throughout the ages, plays an important role in the world of illusions it helps to create. Concerned and seeking souls in particular often become entangled in this, so that the golden thread eludes them, precisely because the half-truths and alleged fragments of the universal teachings became mixed up with much occult knowledge. The ancient doctrine of reincarnation, for instance, has caused much confusion and has misled many seekers into thinking that by living a humane and religious life they will enter into a kind of esoteric process of evolution.

But the Brotherhood does not give up and will continue its work as long as one spirit-spark entity still lies entangled in the web of fate. Therefore, the Brotherhood works in a certain way out of the ether and astral spheres of our world, especially when no Spiritual School exists. At such times however, it uses only the archaic wisdom etched in the memory of nature, remnants of which still circulate through the physical world.

Thus you can understand that as long as no direct link has been established with Supernature by way of a Gnostic Body that can serve as a harvest field, all kinds of activities will be undertaken to prepare the ground as a first step to re-establishing the universal teachings from the still existing remnants, thus setting in motion vigorous new impulses.

Suitably predisposed entities and certain movements are used for this purpose for shorter or longer periods of time. In this way there is an influx of universal teachings into the world, partially still embodied in and linked

with remnants from earlier times, which even can be called esoteric-occult.

J van Rijckenborgh placed the beginning of this preparatory work around the end of the last century. One of those playing an important part in this was Madame Blavatsky. Subsequent events occurring in the vast esoteric field that has developed since are fully interrelated. In brief, it could be said that the extensive preparations made to make seeking humanity ripe for a direct approach, free from any echoes of earlier occult and esoteric knowledge, began at the dawn of this century.

Immediately after this beginning in the esoteric field we see an explosion in the development of esoteric and occult-humane movements. Besides theosophy we see for instance: the Mazdaznan, Bellamy and Egyptian Pyramid movements, Anthroposophy, various self-styled Rosicrucian movements, spiritualism, the Oxford movement, freemasonry, various yoga, Vedanta and Buddhist groups, various kinds of mysticism, etc. A tremendous explosion of re-orientation develops in various movements and groups; it is impossible to mention them all.

Several leaders doing preparatory work at the Brotherhood's request did not fully succeed, often because workers around them, who misunderstood what was involved, impeded them. Yet gradually the ground was broken, the soil was ploughed and the seed sown. Everything was being readied for the approaching new times, when the sidereal year would change from Pisces into Aquarius, a change the classical Rosicrucians had

already seen dawning on the horizon of time several centuries before.

While the preparatory work was in full motion at the end of the nineteenth century, three messengers of the Light were born into physical vehicles to undertake their task, as many had done before them. We would know them later as the brothers Z W Leene, J Leene (who later adopted the penname Jan van Rijckenborgh) and Mrs H Stok-Huyser (Catharose de Petri). Growing up in the exploded esoteric field, they set out to seek the golden thread perpetually preserved by the Universal Brotherhood and which they had to try and find in the labyrinth. Their inner inheritance would point the way.

The special class of microkosms to which they belonged, granted them the faculty of standing in the stream of firsthand knowledge, a source of inspiration accessible only to messengers, but which they may also open up to their earnest pupils and co-workers. They recognised the Universal Teaching in various surviving fragments, and they saw how a vigorous new impulse emanating from the Brotherhood set many people and groups in motion, and with their gnostic faculties they associated themselves with the clearly visible phenomena taking place in the esoteric mystical field.

It was the Rosycross that they recognised as being closest to what they knew inwardly. And although it contained occult-esoteric Christian traces, it nevertheless proved to be the point of contact with the inheritance of the seventeenth century classical Brotherhood. With his visionary insight J van Rijckenborgh had at once seen

the far-reaching significance of what the signs of Serpentarius and Cygnus – mentioned in the *Confessio Fraternitatis R.C.* – had to say to the classical Brothers: it concerned the new times rushing towards humanity which would give rise to a world-wide revolt.

He foresaw that in the astral and etheric worlds a tremendous inflow of forces emanating from the Solar Macrocosm would develop, which would be connected directly atmospherically with humanity. After having already written many pamphlets about the Manifestos of the classical Rosicrucians, he published the book *The Secrets of the Brotherhood of the Rosycross* together with a commentary on the *Fama Fraternitatis R.C.* in 1939, using the penname John Twine.

In the book's foreword he wrote: 'The time has come to open this veiled spiritual testament of the Brotherhood of the Rosycross and to place the valuable principles it contains in the light of day, [...] for great changes are at hand in the world'. The book is a sign of the times in which the so-called Aquarius work is paramount, stressing the fact of a new period confronting humanity.

But when the Light becomes stronger, the darkness becomes more intense. Two world wars would wash over humanity, seemingly frustrating the work of the Brotherhood. But Jan van Rijckenborgh was firmly convinced that what he had seen earlier, would unfold. For nothing can check the turning of the times. The atmospheric revolt had started long ago. Aquarius made itself felt to an ever-increasing degree with both positive and negative aspects. In the fields, the grain of the soul was

ripening, the seed that could not be checked in its growth was germinating.

In the years before World War II the messengers had already begun to jettison all occult and esoteric ballast. Mysticism, sometimes called the salt of philosophical thought, and important in the work before the war, was replaced. The pupils were placed before the Ephesian fase, that is: before the experience that they – as seekers for the horizon of the new life – had reached a frontier. It is the frontier where the pupil meets John, the human being who experiences the dialectical world as an arid desert and sees its futility, the human being who has come to a border: the ring-pass-not.

To these pupils J van Rijckenborgh called out just before World War II broke out: 'How can humanity free itself from its misery? There is only one way: that you surrender your I. People go about with their little I on an altar and demand adoration, assistance, consolation, heavenly consolation, God's helping hand, cosmological and astrological help, help for i king I i. We say to you: surrender your I-consciousness, lose yourself in the service of all. Whoever loses his life for my sake, will find it.'

Thus the various fases, through which the School had passed with its pupils, were consciously brought to an end. They had served as a preparation. They were the links with the ripening fields. During the war the messengers took leave of the Brotherhood of the Rosycross that worked from the reflection sphere, the Elder Brothers of the Rosycross.

This also meant that the healing work, undertaken on a personal basis with patients, or with those seeking help, by way of the ether spheres, was discontinued. The so-called neo-occult work was completely abandoned, because the pupils had to be totally dissociated from any form of splitting of the personality or personality culture.

The messengers saw clearly before their mind's eye that the time had now arrived to build the body of the harvest, so that within this body the work of true healing and liberation of the soul could be undertaken.

During the war J van Rijckenborgh wrote the book *Dei Gloria Intacta*¹. The Rozenkruis Pers, then called Hora Est, published it in 1946. It had on its cover the blood seal of Christian Rosycross, the inverted sign of Mercury; the sign, the symbol, of the messengers of the Gods, the sign of the direct link with the Field of the Brotherhood of Supernature. No link was preserved with the reflection sphere. Not a single link with the confused tangle of the esoteric-occult field, in which the preparatory movements were running aground.

'The Christian mystery of initiation of the holy Rosycross for the new century' was the subtitle of the book *Dei Gloria Intacta*, with the motto: 'Hora Est', it is time, the time has come. O man, follow your calling with the spirit nucleus within your heart. A fundamental change is needed, the book warns the reader, to be able to set foot on the sevenfold path of Christian gnostic initiation.

¹ *Dei Gloria Intacta*, 2nd printing, Haarlem 1962.

The foreword of the book consists of a part of the *Fama Fraternitatis R.C.*, the Call of the Brotherhood of the Rosycross from the 17th century. Jan van Rijckenborgh had grasped this golden thread at once and had recognised and understood the message and the path of initiation and conveyed it to his pupils.

Below the foreword was written the name *Lectorium Rosicrucianum*. The Spiritual School raised its own voice, free from any link with movements that could not envision the Rosycross free from the old occult paths and methods.

The method of initiation of the new era, the new time, concerns the transmutation of the personality, the secret of the evangelical rebirth. The first aspects of the teachings of transfigurism were placed before the pupils. The doctrine of the two nature orders became the focal point in all the addresses and writings, including the two nature orders of and in the human being. The dialectical world was presented in all its aspects as being the world in which humanity lies fallen and imprisoned. On the other hand there is the Divine Nature, to which the microkosms with their spirit-spark entities have to return.

J van Rijckenborgh emphatically tells the pupils: 'There is no such thing as reincarnation of the personality. No one in whom the living immortal soul has not been born, will be able to enter the Kingdom of God, Supernature. Your microkosm will empty itself of all the remnants of this personality and will be held captive in the dialectical nature of death because it is tied to the wheel of birth and

death'. It will take him and Catharose de Petri several more years of great effort to break the pupils loose from various old ideas and to help them fully understand the teachings of transfiguration.

At the end of the third chapter of the book *Dei Gloria Intacta*, before the reader will continue with the explanations of the sevenfold initiation in the Christian mysteries, the author writes the following. '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 the vivid realisation of being called to the ultimate kingship of the heavenly body'.

And on the last page of this authoritative book he writes: 'Thousands of kindred spirits are involved in the tensions and processes which we have outlined in this book. We have now fundamentally shaken their dialectic illusions and their false hopes. We have had to take away from them everything to which they might still cling for comfort. We have struck them in their dialectical hearts, and the preceding pages have undoubtedly annoyed many. But it was our mission, in the service of the Rosycross, to drive them to their death as to their earthly nature. You are being led to your Patmos and to your victory and one day you will be in the harvest of the Golden Rosycross'.

This laid the basis for the removal of everything within the pupils that would keep them from understanding the true significance and aim of transfigurism. All addresses

given by Jan van Rijckenborgh and Catharose de Petri in subsequent years had this same purpose. Immediately after World War II, when the School could again work in public, J van Rijckenborgh told the pupils in an address: 'Take note of the fact that we have entered a new period in the work. Nothing in our work reminds us of the work done before 1940. Not that it was wrong, but it was a fase that belongs to the past.'

With great clarity the world was confronted with the Universal Teachings, and all this work culminated in and was crowned by the publication of the book *The Coming New Man* in 1953, and the subsequent literature.

This development kept pace with the progress of the pupils, some of whom were admitted to the Inner School, the School of Higher Consciousness, which began its work in June 1947.

In the years 1946 and 1947 both messengers travelled to the South of France, because they knew from within the history and the work of the Preceding Brotherhood, the Cathar Brotherhood. They made this journey because for many years their attention had been focused on the activities of the preceding Brotherhoods of the past, such as those of the Manicheans, the Essenes, the Gnostics and the Cathars.

While staying in the South of France, where the Cathar Brotherhood had worked for several hundred years, they received the inspiration to establish the Inner School. A small group of pupils was admitted to it, and quite a few of them would later contribute greatly to the

further construction and expansion of the Spiritual School. Gradually an ever-larger group of very loyal pupils and workers gathered around the messengers. The spiritual edifice, formed by the School's Light-Power Field and the construction of the Living Body encompassing all the work, was emerging more and more clearly from the contours of the plan: the Body of the Harvest began to take shape.

Earlier we called your attention to the important fact of the publication of the book *The Coming New Man* in 1953. In that year J van Rijckenborgh informed the pupils gathered at a Renova conference, that the spiritual edifice had been completed on August 20th. The seekers could now inhabit the body of the harvest and the gate to the liberating life was now opened wide.

In the meantime the School had extended its work abroad and the international work flourished. In his foreword to *The Coming New Man*, Jan van Rijckenborgh had indeed reason to write: 'A great part of all those who inhabit our dark world will be given the opportunity to unite in a new community so as to be able to actually go the path of liberation. The coming new man, the new race, the people of God gathered from all countries and living in all countries will come forth in a manner recognisable to all people. May this first volume of the Renova Library find its way throughout the budding Rose Garden.'

'The budding Rose Garden' is the unfolding Young Gnostic Brotherhood that is more and more manifested, the Young Gnosis, taken up in the Universal Chain. This

fact, of such immense importance, is being manifested in the Living Body of the Spiritual School from day to day, from hour to hour, in an ever more powerful and resplendent way.

The Ecclesia could be opened because many pupils had obtained consciousness of the School's purpose, and had placed themselves in the crucibles of the alchemical process of transmutation, the fundamental change toward the Gnostic life. Thus a Priestly Group was formed that vivifies, protects and sustains the Living Body from below upwards. This occurred internationally, so that the Living Body, the Body of the Harvest, was spread over Europe and beyond, among others over Brazil where an extensive working field has developed.

The two messengers continued their work unremittingly, yes, day and night, in order that the Spiritual School might truly become a Brotherhood manifested sevenfold. After several attempts with a nucleus of pupils had failed, they were allowed to form the Fifth Working Field, the Community of the Golden Head, and next the Sixth Working Field, the work of which leads to and is linked with the Seventh Aspect, the Field of Resurrection.

Meanwhile the seven main foci were established, five in Europe and one in Brazil. Catharose de Petri lived long enough to see the consecration of the seventh focus, the Temple in Caux that bears her name and constitutes the definite crown of these main foci.

On 1 September 1954, Jan van Rijckenborgh said: 'We have

needed thirty years in the modern Spiritual School to build a Magnetic Body, which now has a close and living relationship with the Gnosis. In that body we find a free working place and all the elements for undertaking the liberating work, for constructing the multifaceted building of liberation for and with each other.'

On that same day the blessed messengers also received the spiritual inheritance of the Preceding Brotherhood, the Brotherhood of the Cathars, which had established a Gnostic Realm in Europe seven hundred years before, something the messengers following in their footsteps had now been allowed to accomplish again.

The Patriarch of the Preceding Brotherhood, Antonin Gadal, recognised in them the 'Institute of Grand-Mastership' and informed the pupils of this in the Renova Temple. This Institute has always been part of a bonafide Brotherhood and also functioned in the Cathar Brotherhood.

The Grand Masters of the Young Gnostic Brotherhood, Jan van Rijckenborgh and Catharose de Petri have put their seal on an outpouring of a masterful gnostic revelation to be found in their books and writings, but ever more in a living reality, radiating within the Living Body of the School.

They have unveiled:

- the universal teachings of the Chinese Gnosis, the Tao Teh King,
- the Indian Gnosis, revealed in their marvellous explanations of *The Voice of the Silence*,

- the Hermetic Gnosis, with the magnificent and most profound commentary on the books of Hermes Trismegistus, the *Egyptian Arch-Gnosis*,
 - the Christian Gnosis of the ancient gnostic writings and the uncovering of the Christian mysteries of the Bible,
 - and the monumental work providing a key to the *Manifestos of the Rosicrucians*, concluding with the resplendent apotheosis of the sevenfold path of *The Alchemical Wedding of Christian Rosycross*,
- as well as many fragments from world literature relating in one way or another to the path of transfiguration.

Let us conclude this introduction with Christian Rosycross, the prototype of the New Man who shines before our mind's eye and whom we all try to imitate. What began thousands of years ago in the thrice-great Hermes, what has been carried on through the centuries in the Christian Gnosis, is being fulfilled and restored in Christian Rosycross as an actual reality.

Thus, luminous at the dawn of the Aquarius Era stands: Christian Rosycross, the symbol and the reality of the Living Spirit-Soul Man.

Brothers and sisters, may we enter with a fully prepared Light Vesture of the Spirit-Soul into that which the Universal Gnosis holds out to the Young Gnostic Brotherhood of the Golden Rosycross.

Amen.

Second address: The worldwide expansion of the Spiritual School

Having spoken about the development of the Spiritual School from 1924 until today in the first address of this special conference, we would now like to speak about the expansion of the School and its significance for the pupils.

In seven decades the flame of the Gnosis, although never extinguished but yet darkened for centuries, has been ignited again into a radiant fire in the world ether. Our Grand Masters, as torchbearers of the eternal truth, have freed this light of all dross and all limitations of time. A faithful and dedicated, ever expanding group of pupils has reacted to this Light and has tried to attune their lives to it.

By this exchange between the call of the light and the pupils reacting to it by their mode of life, a light and power field encompassing the world has been created. The power field of the Spiritual School, the living Magnetic Body, forms a vessel into which the light of the Gnosis can be poured out, and which at the same time is capable of spreading this light over the whole world.

This is why it is stated so aptly in one of the twelve

o'clock services: 'It has been granted to the School to possess the wings and the power to carry forth the fiery flame of the Golden Rosycross into the whole world and to all of humanity. This is a tremendous power and signifies an exalted calling.' After the Gnosis of Hermes Trismegistus and the Gnosis of Jesus Christ, the world has now been prepared for a Gnosis of Christian Rosycross.

The House Sancti Spiritus which so many have helped to construct, is entering a period of great expansion and further perfection with the young Gnosis of the modern Spiritual School of the Golden Rosycross. The spiritual power of the Rosycross, its elektromagnetic capacity, its gnostic-astral vibrations and its mental energy have become atmospheric and encompass the world.

The body of ideas of the Rosycross is magnetically charged to such a degree that it can be attracted and absorbed by those interested all over the world. The School's terminology has been partly adopted by many people. Some concepts have already become part of everyday language.

Just as the individual opens up to the light, the entire world is now doing the same. And because of the fact that the Rosycross always radiates in the power of Christ, this signifies an intensification of the return of Christ as an atmospheric power.

From a small group of Dutch pupils an international organisation with more than 1,000 members has grown with 145 centres in 32 countries. The net of conference

centres and local centres becomes more and more tightly woven and, we hope, will ultimately encompass the entire western world. It could be thought that 1, 000 pupils constitute quite a small group in relation to the world population. But we should remember that an inner process precedes all outer results and actions. What has started as spiritual tension, as an increase of the vibration of the Magnetic Body, has not yet been completely manifested in matter. This is not the determining factor anyway. It is of primary importance to strengthen the atmospheric Christ power, to link it with us and to influence and to weaken the effect of the forces in the etheric-astral planes.

Nowadays people all over the world, including us, still speak with great respect of the Brotherhood of the Essenes. Even after two thousand years it is still held in high regard, although this Brotherhood had only a few thousand members. The determining factor with regard to the work of liberation is what power we are using and how intensively we are working with it; whether this power will be able to break the bonds of nature and work in a soul-liberating manner, and whether it will give birth to a new soul that is ennobled to receive the Spirit and subsequently enter into the state of complete liberation from matter as Spirit-Soul.

This state has been realised in our Spiritual School with the help of our Grand Masters. The School of the Golden Rosycross has been taken up as a link in the Universal Chain of the Brotherhood. The Holy Seven-Spirit has been linked with the power field of the Spiritual School. It has shown itself to be worthy of this after a pre-

paration of several decades. Jan van Rijckenborgh and Catharose de Petri have systematically prepared the Spiritual School for this moment. Its structure and its seven-fold construction correspond to the essence of the Holy Seven-Spirit. If the attention of the pupils was focused on the new soul that is born from a truly experienced endura prior to the entry of the Holy Seven-Spirit, now the accent of the spiritual work is placed on the birth of the Spirit-Soul. For the pupil this means an absolute breakthrough to the new life, to the new life field into which the Grand Masters have led us.

In the past years the aim was not just to turn the Body of the Spiritual School into an effective instrument of the Brotherhood of Immortal Souls, but this development was accompanied by the transmutation of each individual pupil as well as of the group of pupils. What takes place in the group, must also be achieved in each pupil individually. As in the larger, so in the smaller. As above, so below.

In addition, a Spiritual School with its group of pupils must take into account the time in which it is working. If the goal of the preceding Brotherhood of the Cathars was to realise the new soul, it is now the task of the young Gnosis of the modern Rosycross to realise the Spirit-Soul in the candidate. Both the School and the group of pupils are engaged in the realisation of these two goals. Every pupil belonging to the Inner Degrees of the Spiritual School receives the teachings, the concrete instructions for this. Thus it is given to each of us to attune our lives to the Holy Seven-Spirit, so that one day we will be able to experience the mercy of the descent of the Spirit into us.

Not all pupils are fully conscious of the fact that this mercy has become part of the Living Body. It is a mercy of such unimaginable proportions that only a new consciousness that corresponds to the eternal soul can fathom this event. Every pupil knows of it in theory, but many still have to experience it bodily.

When we said at the beginning of this address that the Christ Power has been strengthened atmospherically because of the activity of the Rosycross, this obviously is related in particular to the entry of the Holy Seven-Spirit into the Living Body of the Spiritual School. Both the School and its group of pupils must now become increasingly attuned to the Seven-Spirit. Apart from being a personal task every pupil sets himself, this is also a collective obligation to which the whole group is subject.

By adjusting to the radiation activity of the Holy Spirit, the group must now and in the years ahead grow into a truly new people of God. Our aim must now be to develop a true soul community, a collective Spirit-Soul consciousness and in this consciousness acknowledging each other as true brothers and sisters regardless of the difference in race bodies and of geographical distances. The aim is for a circle of brothers and sisters to spread over the whole world in absolute Spirit-Soul unity as one body, as a great new people of God.

By attending conferences and services, by reading the literature, by speaking about the teachings of the School, we all absorb gnostic-astral vibrations into our blood. This has truly made us blood relatives that can call each other brothers and sisters in the Gnosis.

The moment we are characterised as such by the Gnosis because of our fulfilment of the conditions for participation in the Gnostic Brotherhood, all limitations disappear and as nascent new human beings we experience unity with the Universal, with the Divine. For the group as a whole this experience still has to become a lasting possession in the blood. A shadow of this, but at the same time also a condition, is the group unity for which we are striving in the Spiritual School.

In the wholeness of the all-manifestation God and creature are one being. The new soul, the new human being, and the Spirit are one. The Divine all-manifestation is a glorious group unity, a unity of true intelligence in complete freedom, a unity of the light and the reality of the perfect Seven-Spirit. This is what the School of the Golden Rosycross aims for, and with its body of pupils it is striving for the fulfilment of the law of the seventh ray, the ray of true group unity.

That is why we are not striving for a brotherhood in the conventional sense, practising humanism or conforming to the kind of democratic idea the world pursues, but we yearn for the gnostic-brotherly love of which Christ spoke and to which He testified.

Whoever has once experienced the Gnostic Light power, experiences from day to day to an ever greater extent how the soul world penetrates and encompasses everything and how all things are moved by new soul forces in a high, absolute unity. This unity of all in all, of all with all, we as pupils of the Gnostic Spiritual School will have to experience more and more and in an ever broader sense

in order to be able fully to respond to it. There is only one true life: it is the life in the Gnosis. Seen in this light everyone and everything forms an absolute unity.

Although Catharose de Petri addresses the members of the Fifth Aspect in the chapter 'Unity, responsibility, directedness' of her book *The Living Word*, her words apply to every pupil. She writes as follows.

'It should be clear to you that the degree of maturity determines the radiation activity of the Spirit-soul. However every true Rosicrucian, no matter in what situation he might find himself in life, should feel himself, and should know himself, to be called to activity. The purity of the magnetic Living Body, the radiations of the Spirit pouring in on this basis, and the blessings of the Universal Chain of the Brotherhood of Christ can be assured only if [the pupils] are attuned in absolute unity to the plan of God and to their divine calling.

You should realise deeply your unity and live out of that. Everything has to be subservient to that unity. In this respect you need to behave as true brothers and sisters with all the ramifications of this. However, what counts in the first place is the realisation of your responsibility for everything that takes place in the Spiritual School.

If any pupil of the Gnosis keeps to the Imitation of Christ, i.e. tries to live according to the Law of the Spiritual Order, gives witness of this, and thus is a living example for others, in whatever circumstances he is living, then in everything such a servant says and does, the pure spiritual life will radiate from him.

For this reason the Law of the Spiritual Order can be followed only when we stand in the full faith of that Law and in the pure process of the endura. A harmonious interchange with the magnetic radiation field of the Spiritual School can take place only when the three-in-one of Unity, Responsibility and pure Directedness to the one liberating goal is present. Only in the fulfilment of this Law of Unity, Responsibility and Directedness can the sevenfold manifestation of the Spiritual School succeed in the Gnostic-philosophical, the organisational and the material senses'.

When you are focused on the Gnosis in a pure way, and hence realise your responsibility with regard to the purpose of the Spiritual School, and you know yourself bound in unity to your brothers and sisters, then you have opened your system so that the new soul forces can be manifested in you, that the new soul, the new soul vesture, the Soma Psychikon can be formed. Then you will have created the conditions for no longer being solely focused on yourself in an I-centred way, for no longer feeling and thinking for the sole benefit of yourself, but also for the benefit of all others who are standing in the same power as you are.

The aim of the Spiritual School is not just your personal pupilship but also that of your brothers and sisters. Without this group consciousness the new soul cannot develop in you, because it does not know a separate consciousness, but on the contrary only knows a consciousness of omnipresence. This is why we can rightly say that the restored microkosm is omnipresent, all-encompassing.

The body of the School realises this consciousness by radiation power. It is part of a whole, of a divine plan of salvation that has been manifested since the beginning of time through the Universal Chain of the Brotherhood. In this power the individual pupil can experience deeply the awareness of group unity, of brotherhood in the truest sense. The greater the number of pupils who share in this group consciousness, the more the consciousness of the group as a whole moves toward it and the more dynamic, all-encompassing and glorious will the power field of the School become.

To the extent that the Magnetic Body evolves in this respect due to the development of this group consciousness, the development of a true fraternal bond, the Seven-Spirit will radiate a corresponding and ever greater spiritual power, an ever higher spiritual vibration into the Living Body of the Spiritual School.

Thus the Spiritual School has now entered into a process in which not only our microkosmic, but at the same time also our collective, gnostic sensitivity is increasing. The greater the number of pupils who can participate in this process in the near future, the faster the work of liberation entrusted to the Spiritual School by the Brotherhood of Immortal Souls will go, and the more beneficial it will be.

Possessing a Gnostic group consciousness also means fathoming the Divine plan for the world and humanity. That is why so much depends on how consistently you surrender yourselves to the group with your newly attained possibilities and talents and to what extent you

are conscious as a truly living cell of the Magnetic Body and are absorbed into it. This requires a wholehearted: 'Lord, here I am' from you and therefore a total surrender of your state of being to the Gnosis, in the service of the Gnosis and the group.

Whoever is absorbed into the Living Body of the Spiritual School as if it were his own body, immediately experiences the mercy of the Seven-Spirit expressed in this Living Body. Whoever is not prepared to do so, calls up judgement upon himself because of the presence of the Holy Seven-Spirit.

This judgement is inevitable, because the radiation of the Holy Spirit has always an effect, as it is a firepower that either purifies or destroys. In this context being purified means: becoming ever more conscious of the gnostic fullness, and together with your gnostic relatives, your brothers and sisters, setting out on a journey to the New Field of Life. Being destroyed means: becoming crystalised in egocentricity and remaining subject to death as to the personality.

Therefore, let us all accept the great task the Spiritual School confronts us with, namely attaining a gnostic group consciousness, that will give us an intense sense of unity as well as the experience of a living harmony with the Divine intervention, across all borders, countries and distances.

If we are able to do so, we will spread a field of gnostic vibrations over the whole world. Then the power of the Rosycross will be present wherever pupils live and work

for the Gnosis. Then all will receive the power of all. And like a clear Light, the whole gnostic fullness will radiate in living power, beauty, truth and love.

Amen.

Third address: The future of the Spiritual School

After having reflected on the origins and background of the Work and the development of the organisational and spiritual work from 1924 up to now, our reflection would be incomplete without considering the near and the more distant future.

It will have become clear to all of you that no work will suddenly appear out of the blue, but that it has to be prepared thoroughly during centuries, yes, epochs, of intensive work in the visible and invisible planes of our planet.

All this must be done while strictly taking into account the radiation laws that regulate the processes of the human consciousness, and while being irradiated by the activities of the Brotherhood out of the Solar Macrocosm.

Thus we see before our mind's eye one uninterrupted chain, to which the pearls of successive attempts at salvation are being added. Some have been more, others less successful, but ultimately all of them lead to the great apotheosis of the discontinuation of the unholy life and the return of all fallen entities to the divine plan. Then it will become apparent that the so-called failures and setbacks also have their place as sparkling tones in the richly variegated fabric, and all will agree: 'Nothing

occurred without meaning, everything turned into gain’.

This image should immediately make us aware of the fact that no bonafide labour will ever be over and totally done with by a magic date, such as the year 2001. Provided that the preparations, the building phase and the expansion of the work have succeeded, it will no longer be possible to destroy the edifice. Yes, it is true that as to its outer appearance in our world every work has to come to its natural conclusion. But exactly then the glorious upward journey follows to meet the Hierarchy in the astral planes of renewal: the journey home. Therefore, we will all be deeply aware of the greatness of the development in which we have been taken up. This knowledge will protect us from a feeling of faint-heartedness or doubt. We will use to the full the present moment given to us, and also be able to look forward to the future with unlimited faith. On this basis we would like to consider the following with you.

First, we want to draw your attention to the so-called ‘nadir of materiality’. In the seven manifestations of the earth, which you probably know as the spheres A through G, we now exist on the fourth sphere, sphere D. From the fourth epoch on sphere D, the Aryan epoch in which we live, humanity must now raise itself up from the deepest depths of physical life.

The Aryan epoch is the decisive one, for now the entire decline should be brought to an end and be turned around into an upward spiral course. The entire focus on the form side of things must now be turned into a focus on the essential side of things.

Why do we see such turmoil in our world today? This is because the fire ether now forcefully urges mankind 'upward'. Humanity is being jolted from the peace and comfort achieved in matter by an ever-intensifying impulse of dematerialization. The preparations for the remaining three epochs on sphere D, during which, as in a foretaste, the mighty and glorious developments of the next three spheres E, F and G will begin to unfold before the mind's eye, have already been announced.

We are literally living at a turning point of the times, the time of the end. When the School speaks of 'the time of the end', this does not mean that before long everything will come to an end, but it signifies the end of a certain time period within the Aryan epoch. And any ending forms a new beginning again. Any point Omega contains a new point Alpha, just as each Alpha contains its fulfilment, Omega, as a seed within itself.

When the chronology of the great Pyramid of Gizeh comes to an end in the year 2001, this means at the same time a completely new beginning. Then a new cycle of more than 6,400 years will start – a 'quarter' of a full sidereal year that lasts nearly 2,000 years. Thus the time scale of the Pyramid not only contains information concerning the present course of humanity, but it is also a blueprint for the changes of humanity's fate both in the past and the future.

What matters is that the year 2001 marks a significant moment in the course of human development in general and that of the Spiritual School in particular,

just as this was the case with the date of August 20th, 1953. The forty-eight years between 1953 and 2001 constitute a very critical period, during which certain processes of true ascent must break through forcefully. Having left the royal chamber, part of humanity must begin to walk totally different paths and leave the dialectical realms. That is the requirement: to take leave of all nature-bound striving.

Initiation today differs fundamentally from initiation in the past. Initiation before the Christian era resulted, if all went well, in the rebirth of the soul. In the Pisces era the Spirit-Soul human being developed only occasionally. In the Aquarius era humanity will be able to walk the paths of Spirit-Soul development and subsequent Transfiguration in large numbers, in accordance with the 'Christian mystery of initiation of the Holy Rosycross for the New Era' (see *Dei Gloria Intacta* by J van Rijckenborgh).

At the turning point between the Pisces and the Aquarius era we find the Spiritual School. Catharose de Petri says in this respect in her book *The Living Word*: 'We are living in great times now that the Aquarius era has begun its course and the Waterbearer is pouring his pitcher of living water out over humanity. Why postpone? The times of the end have commenced!'

The superficial philosopher could say: 'How glad mankind must be with that living water which is given without price!' However, such a person does not understand anything of the world of dialectics and its rulers. They will oppose this impulse tooth and nail. They will

attempt to turn all liberating impulses downward to the horizontal plane – to safeguard their position of power. They cannot do otherwise: it is their nature.

That is why we see that humanity is misled on a large scale. The forces of de-materialisation that serve the purpose of transfiguration, are being misused wholesale to serve the passion for self-maintenance. Thus the workings of the fire ether are misunderstood and absorbed negatively. In this way humanity is calling up a judgement over itself.

As humanity is facing the task of unlocking the secrets of its own heart atom, it extends its unholy hands to the secrets of the material atom, of which they are able to split the nucleus or to fuse light nuclei into heavy ones.

As humanity is facing the task of lifting itself above the earth earthy, it builds space rockets.

As humanity is facing the task of developing new faculties that will overcome the limitations of the physical sensory organs, it builds extensions to these very same organs.

As humanity is facing the task of omnipresence, it creates pseudo-omnipresence in the form of travelling at lightning speed, massive tourism and telecommunication, and continuous newscasts so as 'not to miss anything'.

As humanity is facing the task of true *religio*, the restored link with the Divine Kingdom, and many are leaving the

churches, millions of people are looking for a new time, a 'New Age'.

But 'New Age' encompasses everything: gurus, psychedelics, meditation, astrology, dowsing, tarot, I Ching, yoga, aura healing, Zen, shamanism, tantra, psychosynthesis, crystal remedies, etc. Many ancient methods are revived again in this way. However, one consequence of the New Age is also that many are torn loose from old concepts and acquire a new orientation. Who would blame people for the fact that they are seeking? Isn't that the prime requirement for true progress?

What is so dramatic is that countless people are once again falling prey to some kind of illusion, because the fundamental problem is not solved. That problem is: the domination of the I.

The seekers now approaching the School can tell you about this. They have examined everything, but have not been able to find the truth, until the School with its teachings of transfiguration, its power field, its insistence on the endura and the building of the soul within the body of the group, the sepulchral temple of Christian Rosycross, strikes them like a bolt of lightning. They recognise everything they have surmised for a long time, yes, known inwardly, but could not find yet. That is why the Spiritual School has such a great task: to show humanity the imperatives of Aquarius and to lead the way.

What is it that is needed for the Aquarius era? What must

have become a clear reality by the year 2001? The new type of human being! The School has teachings every true seeker can recognise and endorse. But in the coming time propagating teachings that give luminous answers to questions will not be sufficient. Then proof of renewal will be required. 'Are you yourselves what you are preaching?'

Now people still ask that question, but in the age to come they will know. The seeking person of tomorrow will have, even more than today, the capability to sound the truth in your respiration field. And he will know who and what you are: the new type of human being...or not.

For better understanding, let us ask: what exactly is the new type of human being? Is it another type of magician, or guru, or humanist, or artist? No, the only characteristic by which every human being is going to be judged is the possession of the new soul vesture, the *Soma Psychikon*.

This soul body, this Pentagram, is fivefold. It is referred to in the parable of the five wise and the five foolish virgins. If it has been built, if it radiates, then the five virgins have oil in their lamps – they can enter the alchemical wedding hall. Renewal is a special characteristic that must be evident from our respiration field as a sacrifice pleasing to God, as frankincense, or fragrance. There is a lot of truth in the legend of a rabbi who, when people were shouting that the Lord had returned, opened his window, sniffed the air and called out to the crowd: 'I smell no renewal', after which he closed his window again.

The Aquarius era requires more than just preaching the doctrine of salvation. Aquarius requires the manifestation of rulers having power in a new sense. This power will have to be acquired by giving up the I-delusion. Aquarius not only requires of us that we follow Jesus, but above all that we carry his cross. Aquarius also means healing the sick.

Only those in whom the Spirit-Soul has awakened, can heal others. This healing should not be understood in the sense of healing passing ailments. Healing in the Universal Teachings means healing the fundamental disease of our existence: dialectics. This is the illness of which mankind must be cured.

That is why in the coming time the new type of human being will manifest primarily as 'healers' who work with a secret panacea. This panacea is the lustre of the soul that lives united with the Spirit. 'The lustre of the soul, it breaks the law' – so we sing. Whoever has made himself holy, whole, and has healed himself in this way, can help others to break the grip of the dialectical law.

This is not a personal intervention but the activity of a priestly group, which is the basis of any healing work. In addition to the specific healing work of De Rozenhof, there is the releasing of the universal remedy in the Group Body, for the salvation of all who suffer from the leprosy of dialectical nature.

Aren't we all in need of this healing, friends? But the time is near when we will not only long for healing, but also dispense it; when signs and miracles will be seen of

us, not outer artifice, but inner compassion: the consolation of Bethlehem, of the holy Pentagram.

We are grateful for the Cathar past. We are grateful for the work done by the Knights of the Grail. And we thank the classical Brotherhood of the Rosycross. But now all this must achieve its synthesis, its apotheosis in the Inner Degrees of the Young Gnostic Brotherhood. In it the special Trigonum Igneum of the Triple Alliance of the Light – of Grail, Cathar and Cross with Roses – wants to reap its common harvest in the fields of liberation, now that the time of the end has come – the end containing a new beginning! That is the great journey that has to be undertaken, the journey home.

We are going to be faced with very exceptional events, brothers and sisters, events that will bring grief as well as mercy. In the earth field we will see disruption and a great woe, after a false unity has first been manifested. We can only escape this to the extent that we have already liberated ourselves. Humanity cannot be spared this, because as yet it collectively refuses to accept the unity that is in the Gnosis.

In fact, it will flee into another unity, a sham unity in order to protect itself against the immediate downfall that cannot be prevented, for the great Babylon will fall.

A Roman Catholic confession of guilt before the year 2000, a *mea culpa*, has to make it easier for hundreds of millions of believers to remain in or enter into the church, after a total disclosure of the historical outrages of persecution and murder. Bridges are being built

within and between the various churches. Europe unites economically, politically, militarily. The Great Seven are joining hands.

Why is all this happening? It happens because it is a unification enforced by Aquarius, but alas not the intended one. It is happening because humanity is now standing on the highest rung of the ladder of the culture of selfishness and threatens to destroy itself. That is why! In his book *The Chinese Gnosis*¹ J van Rijckenborgh says about this: 'The culture of selfishness, the struggle for existence, the fear of death and destruction, are driving humanity towards the final step. Forced unification or mutual destruction: humanity will have to choose between these two extremes'.

It is not at all certain whether the Spiritual School will continue to encounter the same friendly treatment as is now usually the case, if it does not join in the chorus of forced unification, if it continues to state the requirement of true unification in the Gnosis, in the power of Christ, and not the Jesus manifestation on the clouds of heaven of the reflection sphere, which was interpreted only recently by the Pope as a sign of the Most High.

The Great Play is in full swing. Everything is focused on you and me being humane people, pious people, nice people. Even gnostic people are tolerated as long as they do not weave the *Soma Psychikon*! As long as they do not wear the seal of the truly living. For that is a betrayal of the rulers of the world of dialectics. Then you are

¹ Rozekruis Pers, Haarlem 1996, p.263.

escaping their sphere of influence. Then you are undermining their position of power.

Maybe we still undermine this position of power insufficiently. But what if you and I and many with us begin fully to accept the consequences of our pupilship, even more than we are doing now, and celebrate our leave-taking from the world of dialectics right into the marrow of our bones?

Then the times will become harder, for things will become critical on account of this unique, realised mode of life. Just as in the time of the Cathars, the Bonshommes, we won't have to fear anything, for the Light will be found on our right side, provided that we entrust ourselves to the Light. The Light that has returned calls us to carry out our task in the time of the end, the time of the new beginning. This task has several aspects. All these aspects will have to be fulfilled faithfully.

The first task is self-realisation, *self-liberation* by means of the endura and the building of the soul, dying in Jesus the Lord and being renewed by the Holy Spirit. Without this self-revolution we cannot do anything in the world or for the world.

Secondly, there is the task of *preaching the gospel* or disseminating and propagating the teachings to serious seekers, with the aim of admitting them into the Heavenly Vessel if possible. This work can be carried out as long as the conditions of life still permit the School to exist physically in these realms.

Thirdly, there is the task of living in the world like a rock in the breaking seas, as a Petra of Christ, so that the course of history can be changed. This is a task for chosen workers who never perform this work in isolation, but always in the group unity of the living ones, without 'taking sides' but in complete harmony with the Divine Plan. Thus they help carry the cross of the Christ.

The fourth task is the preparation of a new impulse and of a Forecourt, a field that will be left behind to welcome seekers as soon as the Inner School disappears with its harvest.

The fifth task is the core task of every Spiritual School. It is the liberation and bringing home of all who are willing, of all who have been taken up in the power field of the School. This is the healing of the sick and the storage of the harvest in the barns. This is a work that can and will continue even if the Inner School is closed and gradually withdraws from these realms. This implies a complete transfiguration of all who are taken up.

Every Spiritual School that fulfils this fivefold task, has 'oil in its lamps'. It proves to be worthy of the Wedding.

This is indeed, a thoroughly comprehensive task now and also after the School has been called to procede as an outer School only. This moment will certainly come, for every work in matter is given a finite period of time only.

When this moment comes will also depend partly on our own efforts, for events do not unfold fully automatically.

A conscious group can accelerate as well as delay the end of a dispensation. Sodom would not have been destroyed if only ten righteous people had been found in the city...

J van Rijckenborgh mentioned the year 2001 based on the expectation that the new type of human being and his radiation field would develop very rapidly to an unbridgeable level. Possibly we have not quite lived up to that expectation, although very much can still happen in the next seven years. Presently however, possibilities are still abundantly available.

Just as 1953 signified an important milestone, so the year 2001 will constitute a very important milestone in the work and in the further development of the new Magnetic Field. In 2001 the new type of human being will have to prove itself clearly. Then it will be of the utmost importance that we will not be found 'naked' but clothed with the Soma Psychikon. There is only a short time left for this.

It is important that those now assembled and those still approaching do not slide back into the night of time. That is why the seed is sown not only for the present harvest, but also for the harvest periods still to come. From the present pupils and those who are still to come, a group of pioneers has to come forward to guide both the Outer School and the work of the Forecourt. The primary goal is to walk the path of soul liberation to the Eternal Fatherland in unity with the others in the Spiritual School, and to complete it step by step, so that one day others also may belong to a new harvest.

When this will happen cannot yet be pinpointed in terms of the exact year and day. Fortunately, there is still plenty of growth and expansion in the Spiritual School with its temples, conference centres and local centres. We will continue with this as long as time shows that it is still possible and an increasing amount of help is needed by suffering, seeking humanity.

Fortunately, there is still a continuous stream from the Forecourt into the Outer School and all the way into the Inner School. That is why we continue to spread and practise the teachings and their method. But we will have to take into account the human mind and the times, not only in a negative but also in a positive sense. Experience and directedness will show us when a new turn on the spiral will require a new development.

How radically and at what pace the separation will develop, depends on the intensity and the success of the liberating process of the predestined ones, those of us who as conscious, diligent pupils are called not only to enter the new period, but also to help bring it about. And possibly sufficient 'righteous ones' can be found in the world: there may be more people of the nascent new type of human being who still can enter the Heavenly Vessel than in fact had been expected.

In the struggle to succeed many of the first will be last, and many of the last first. Many of those initially called will turn away and many of those who were 'too late' according to earthly standards will still enter and precede the others.

Brothers and sisters, as soon as the moment arrives when the Inner School can no longer work here, developments will make this clear to us. Noah had to build the Heavenly Vessel and fill it, but the Lord himself closed the door of the ark behind him.

Thus it stands clearly before our consciousness that the great work in all areas of life was a heroic enterprise in the past, that it is offering the experience of an intense activity of light and mercy in the present, and that in the future it will continue uninterruptedly until the last fallen child of God has been redeemed.

May we in the coming years of sowing and reaping prepare ourselves completely for the end that contains a new beginning. Then the fruits of the sacrifices of the Light in the past and the present may be reaped in the Aquarius era.

Brothers and sisters, the glorious development that is forthcoming is already delineated in the fire ether.

Amen.