

THE UNIVERSAL PATH

THE UNIVERSAL PATH

BY

J. VAN RIJCKENBORGH

AND

CATHAROSE DE PETRI

1985

CORNERSTONE LIBRARY

No. 2

ROZEKRUIS PERS HAARLEM THE NETHERLANDS

International School of the Golden Rosycross
Lectorium Rosicrucianum
Headquarters:
Bakenessergracht 11-15, Haarlem, The Netherlands

Translated from the Dutch
after the revised edition 1977

Original title:
Het universele pad

ISBN 90 6732 007 2
Copyright© 1985 Rozekruis Pers, Haarlem, The Netherlands

CONTENTS

I Religious propaganda	7
II The door behind the veil	12
III The Temple of Osiris	20
IV The Mystery of the Adytum.....	27
V The Temple of the Spirit	34
VI The Temple of the divine nature	41
VII A Midsummer night's dream	48
VIII The sublime wisdom of Lao Tse	56
IX Spiral course and vibration	64
X Ideality - Reality	72
XI The mystery and the calling of Hiram Abiff, the Master-Builder	81
XII Dangers on the path	94

I

RELIGIOUS PROPAGANDA

You will have noticed that the large number of religious groups and societies practicing negative occultism, advertise more openly and in a more banal way in the advertising columns of our newspapers and also use pamphlets, posters and other means. This religious propaganda, mostly prepared in a childish way, testifies of the spiritual decadence of our century and of the enormous crisis mankind faces.

It is always very easy to determine, whether a certain action does possess the purity of inner spontaneity, or not. Everyone realizes that this kind of propaganda is imported from the U.S.A., where the science of advertising has been studied thoroughly and where it is the custom to propagate religious tendencies of all kinds in such a way that it makes a European heart stand still.

You should know however, that things which seem coarse and banal to us, are quite ordinary and not in the least bit shocking to the Americans.

Why that is so, is beside the point here. It is of little interest to us at the present time, to know why the American community in its alchemical processes must overcome the phase of natural religion in the American way. The main thing is to find the

reason, why the American natural-religious methods are so readily accepted in our European countries. And in our opinion this phenomenon is caused by the ending of a period of culture.

When someone has reached the end of his life process and possibly shrinks from its inevitable consequences, his actions lose the spontaneity of sincerity, and he takes to experimentation and to imitation.

His behaviour shows a spasmodic nervousness, he raises his voice and gives himself airs, and his external positiveness discloses the greatest negativity, he is in reality then a poor wretched creature.

When the dictators shout at their loudest, you can be sure that the situation is worse than ever.

In reality things are as follows : - if there truly is essential life in something, this life manifests itself by growth and expansion.

This growth and irresistible expansion spring from life itself, and therefore are completely genuine.

When there is life, there is a natural magnetic attraction, there is a focus and a magnetic field.

In modern history there were periods in which the European community of nations had such a focus and such a magnetic field.

Europe set the tone, because from her a tone actually emanated, because she was entitled to it.

Frequently this predominating position hung by a thread, because the vital power, the potential was not used correctly. Recovery was possible at that time, because unused powers were liberated and were employed in the renewal, as was the case at the time of the Renaissance and after the French Revolution.

Without those mighty European turnabouts of the past, Europe's task in the large community of nations would have died out long ago to a small heap of smouldering ashes.

So we are once again faced with a change on the old continent. This change already casts its shadows, and that is why the curve of nervousness is rising.

The old apparatus, used so long, functions no longer, or at best very clumsily, and therefore new ways of life are being imported from abroad.

The former fundamentals now disclose themselves horizontally in commonplace religious advertising, the undeniable symptom of decline of a period of culture.

This advertising is undertaken in many different ways. You should not consider this superficially. The advertising activity in the newspapers is the more external and childish way. There are also groups who are trying to acquire leading positions in practically the whole civil, social and economical apparatus by means of political authority. In this way they try to gain or even strengthen their control over the nation.

It should be clear however that this forcing spells its own death. If a man or a group possesses spiritual qualities and a true inner calling so that consequently there are a magnetic focus and a power field, neither God nor man can resist such a power, as it progresses towards fulfilment.

All obstacles then turn into advantages. Hence comes the saying: «Those who believe do not hurry.» We may hold different opinions about the nature and the causes of all these phenomena. But one sign is undeniable: The whole world is in a whirlpool of a very revolutionary period, and all eyes are turned towards the old Europe.

Europe is facing a new day of revolution - another renaissance is at hand.

And if you still have but a spark of the old national strain, you know that inevitably the world is driven to an immutable aim - and that no man can resist or delay this process.

Some groups of people in this world live in the political field, and thus they are interested in the coming political revolution, they are completely bound to the political conflicts.

Others are taken up by the social conflicts of our time, while more exclusive factions of our fellow-men concentrate on the economic aspects of the present world storms.

According to your individual character you are interested in one of these three aspects of revolution. You have either political or social or economic interests. And accordingly you can imagine that - in so far as your attitude is also natural-religious - you will make your religious opinion subject to your political, social or economic interests. All this is quite natural.

The natural-religious consciousness has to do with a condition of the blood, showing hereditary traits. The inclinations of the ancestors are maintained in our religious communities by a magic supported by powers of the reflection sphere.

This natural-religious consciousness is altogether directed to earthly things, horizontally, it is completely biological.

It manifests itself in all ages and always in the same manner. The Bushman, the Mohammedan and the so-called Christians alike, are induced into a religious ecstasy because to their natural aptitude and attitude and are so prepared to fight against their enemies.

War psychosis and war anxiety are greatly encouraged in this way. You know all this.

Now the pupil of the modern Spiritual School should find out how much he himself is involved. Do you have social, political or economic interests, and in what respect does your natural-religious state correspond with it? This is a self-examination which the pupils of a Spiritual School must undertake very soon; for the problems connected with it will shortly be of the greatest importance.

For the modern Rosicrucian is not at all interested in the political, social and economic turmoil of our time and even less in all the doings of the religious according to nature, with their overt and hidden advertising.

For there is another life, another aim and another religion which demand all our attention and energy.

In the troubled waters of our time, this point of view may seem altogether negative, because you look at the events of life from your own circle of existence.

However, we must say that the conduct of a pupil of the modern Spiritual School is one of the greatest activity; an activity about which we do not leave you in the dark; an activity about which we speak and write continually.

The pupil who learns to understand this standpoint of the Spiritual School inwardly, finds himself placed as it were in another world. He perceives all the hustle and bustle of this world as through a mirror.

He does not only perceive the obvious, he looks through it and beyond it. He peers into the darkest hiding-places of the human soul. He will not be deceived by a newspaper or a radio advertisement.

He knows what is said at the conference-tables, and is most thoroughly informed.

Therefore he observes the activity of the whole world with the highest possible objectivity. He will surely not forge his plough into a sword, and he will not uselessly oppose anything that is inevitable in this world.

In the middle of enormous disturbances of a furious ocean of passions, it is yet possible to achieve great inner calm, the calm of the new life which is not of this world.

It is a reality full of mercy and truth, an essential life which sometimes develops in the midst of the greatest turmoil. Its potentiality has been proved in all world history. And therefore the Bible declares in Revelation, Chapter 18:

«And I heard a voice saying: Come out of her, my people, lest you take part in her sins, lest you share in her plagues; for her sins are heaped as high as heaven», to the heart of the reflection sphere. «And see, the merchants of the earth weep and mourn for her.»

It is hoped that everyone will understand very intelligently and in a scientific-occult way the holy warning: «Flee from the coming storm!»

This concerns the flight, the ascent, the entry into the new life, into a new sphere of existence.

May the storm of the coming events find you safely at home.

II

THE DOOR BEHIND THE VEIL

Man's consciousness is determined by his blood. Without leaving the slightest trace of doubt, the esoteric teachings of all times have continually explained this axiom to their pupils.

«The Kingdom of God is within you», the Holy Scripture declares with emphasis, and the key to this Immovable Kingdom must be forged or liberated in your blood, in the red vital substance which enters every fibre of your being.

This is the great mystery of genesis, which all authentic Spiritual Schools try to convey to their pupils.

The blood determines the grade and the quality of a man's consciousness!

The Universal Doctrine sees the human life fluid in three manifestations: firstly the ordinary blood, secondly the nerve fluid and thirdly the lymph. This life substance with its three aspects is produced in and by the physical body. The necessary elements for this production are also threefold: man nourishes himself with solids and liquids of a chemical nature, with gases of an atmospheric constitution and with planetary elements of an etheric quality. This threefold life substance, produced by the body and partly explained through such a threefold nourishment, maintains in its turn the whole physical organism, thereby completing the biological cycle.

The motor activity in this whole process is made possible by force, by a vitality, whose nucleus or focus lies behind the frontal bone, between the two eyebrows. A certain consciousness is radiated by this nucleus or focus into the whole life fluid; a certain spiritual vibration emanates.

The focus of consciousness in its simple form is called the biological spirit, and we designate its radiation of consciousness in the blood as «the soul». Thus we can see the natural relationship between the spirit, the soul and the blood. You must understand now that the radiation of consciousness, or soul vibration, proceeds from the biological spirit, but its intensity, quality, range and consequences are determined by the blood. Also the functions which are inconceivable without organic structure and nerve activity, such as thought, emotion, will, desire and all activity, are directed by the blood, both with regard to their extent and their limits.

Consequently we may conclude that as soon as the human personality is brought to life by birth, the biological spirit finds itself in a captivity of sorts. The spirit itself does not direct the life system, but it is directed and controlled. Confined, imprisoned in the material personality, it is used as a life factor of the blood, but all initiative and all activity of life proceed from the blood. Man in this dialectic nature does not live out of the spirit, but entirely out of the blood.

As soon as the life cycle starts, as soon as man is tied to the wheel, as soon as soul and blood have been vitalised, have received life, the soul maintains itself, dragging the spirit along in captivity, fiercely desiring and seizing all other necessary factors of life in a vast fire of existence. Therefore the initiated Paul rightly states that man is created a living soul and not a living spirit.

It would not be right to consider the spirit as a neutral factor, as the innocent victim resulting from this process. The biological spirit is a spark of the original spiritual essentiality and this alone may be called «man» in the true sense of the word. This spark of

the spirit has proceeded away from the original human spirit in the primeval age, with its speculative and forcing endeavour to influence God's great plan of genesis by its own will and in its own way.

A dramatic result was the consequence. The rebellious spirit spark drove the whole microcosm in the wrong direction, the original development was given strict limits and the spirit spark driven to manifestation in conformity with its nature.

Therefore there lives within the biological spirit the image of the perfect man who is everything and can do everything and knows everything, but who experiences a counter-nature and continual dialectics, an unattainability, an imprisonment and a complete deprivation of initiative, bound to the wheel of birth and death, being at the mercy of the soul-being created by him, which seems to die only to live again, which accompanies him from the cradle to the grave, and from the grave again to the cradle. That is the spirit's sorrow, its suffering, its despair and its bewilderment.

A cry for redemption vibrates through the whole microcosm, but this cry for help is heard only as a whisper in the soul because of the urge of the living soul-being to exist. In a great many cases the spirit can not reveal itself anymore in the soul because of man's coarse condition.

The former soul-being, that is a man in whom not only the blood-consciousness but also the spirit spark could make itself heard, has then become an entity with a blood-consciousness only. Esoteric science then speaks of soullessness. The nucleus of the spirit of such men lives externally, as in animals; all individuality is lost and, just as in animals, habits of group and species with unforeseen consequences come to development.

In the first instance we discern the blood-consciousness, that is the consciousness in which only the voice of the blood, class, group and ancestors speaks. This is the man, who has become completely a biological creature, who is completely earthbound.

Secondly there is the so-called soul-consciousness, that is the

blood-consciousness in which, besides the activity of the biological spirit, the voice of the spiritual nucleus of consciousness can still speak, can also express its hopes, its desires and ideals. People with soul-consciousness strive for cultural development in all spheres of life. They are trying to make of this world and mankind a life domain and a society which comply with ethical and religious norms.

Thirdly there is a spiritual consciousness, that is a consciousness of the dialectic nucleus of the spirit separated from the blood. People possessing this spiritual consciousness liberated from the blood, experience their captivity and dependence on the blood-being and are capable of receiving in their spiritual consciousness impulses of a higher order, in consequence of which the insight of these people with reference to the state of their fall becomes a clear knowledge.

And fourthly there is the original consciousness or the microcosmic consciousness. Some authors simply call it cosmic consciousness or heavenly consciousness, the consciousness of man's original essence. If, using this science of consciousness, we observe the behaviour of mankind and in the first place our own, we can come to some instructive conclusions.

In conformity with the four states of consciousness we can speak of a fourfold mentality, of a fourfold mystic life, of a fourfold activity. Every man can behave only according to his state of consciousness and should only be judged accordingly.

For instance the mystic life of a man with blood consciousness will be completely directed to nature and the course of the seasons. The religious festivals for him mean: eating, drinking and merriment. At Easter a train passenger travelling through certain secluded districts of The Netherlands, can see how in the dusk the Easter-bonfires are being lit. The country-people, so much bound to the land with body and soul, stand around the flames in the circle of light. In this way man with a blood-consciousness sends up his thanks for the re-awakened nature.

The mystic life of a man possessing soul-consciousness

presents a serious dilemma. His religious circle of experience is larger. The call of the divine messengers who are not of this world, has touched him and he earnestly reckons with it. But he finds himself standing in the middle of nature, he is one with the black earth; he must live on it and grow his food on it. And therefore he looks for, and makes, a compromise. In his deepest natural being he is all for the Easter-bonfires and Christmas feasts, but according to his wider mystic range of experience he feels ashamed of it, and for this reason he celebrates the festivals of nature at home. He creates for himself a moral theology and locks himself strictly behind the walls of his houses of prayer. Usually the conflict between matter and spirit becomes real for this man only on his death bed. If you have ever had the opportunity of seeing such a soul-conscious man pass away from this vale of nature, you know what we mean.

For the man in the third phase of consciousness, the man with a spiritual consciousness, the dilemma of the soul-conscious man becomes an intense life drama. This man no longer lives - he suffers. He experiences deeply the state of his fall. By virtue of his circle of consciousness he understands and knows about the original life. He sees the luminous land at a distance, but he does not participate in it. His belief in the sacred domains of the Immovable Kingdom has come to a perfect development. His situation is described in Hebrews 11: «Now faith is the substance of things hoped for, the evidence of things not seen.» In and through this belief he is capable of many things and can manifest a talent for life which is admired by many. He can, just as the witnesses of the faith named by Paul in Hebrews 11, demonstrate a renunciation of life and sacrifice his blood in love for mankind and make every exertion for the great work. Is there anything man cannot do in the power of faith? However, all the martyrs, all the heroes of faith have, and we quote again Hebrews 11, «not received the promises, but seen them from afar.»

This is the drama: «Why», do we ask, «why is all the exertion in vain, according to the experiences of those strong in faith and

according to the word of all Holy Language?» Because the spiritual consciousness lies imprisoned, imprisoned by the dialectic man. Because the spiritual consciousness lacks a personality, an organism to start the journey to the Immovable Kingdom, to carry it through and complete it. Because the spiritual consciousness lives in an unholy temple and lies imprisoned in the blood of nature. Therefore the conflict of this man reaches a climax in the question: How can I get rid of the blood and its terrible driving, fundamentally and structurally? Here neither Christmas festivals nor Easter-bonfires, neither mystic delusion nor musical ecstasy can help. Moral theology cannot be of service. The pupil is faced with these alternatives - either to die in faith, seeing the new land from afar and saved in this faith to the extent that he will receive the opportunity to try again another time - or by revolution, by positively executed self-revolution, breaking through to the new life in the Immovable Kingdom.

This man can choose: either to remain in faith or to put his trust in the universal Rosycross! Is such a revolution, such a breaking through to the new life, possible? How can a pupil receive microcosmic consciousness? The genuine Spiritual Schools of all times have shown this road, this path. It is necessary to pull down the old temple of the lower nature, to liquidate the dialectic personality and to build a new personality, a new temple. The cosmic consciousness can only live in the new temple. Those who possess this consciousness and live in the new home Sancti Spiritus, define the three culminating points in this process leading to victory as: «Ignited through God's Spirit, perished in Jesus the Lord, reborn in the Holy Spirit.» We find these words written in the eulogium of the Book T. which is found in the tomb of Christian Rosycross.

The pupil with the spiritual consciousness is ignited by God's Spirit. He is full of knowledge and of faith. According to his state of being he sees the new life shining in all its subtlety on the various horizons.

Now, in order to find the door to this new life, the attention of the pupil is completely directed to his own system of life. For he must «perish in Jesus the Lord!»

The pupil must focus his attention on his own blood-being, on the personality of nature. This personality, this complete system of life must «perish». Not by penitence, by doing penance through mystic asceticism and all such things which were practiced so often in the past, but by magic alchemy, by a spontaneous direct method which is and was instructed in all Schools of Higher Consciousness. By employing this method, this higher realization of life, the pupil receives a divine force which is mentioned in the holy language of the Bible as the Blood of Christ. With the help of this force, the pupil dies to be able to live. He does not die the practically useless death of nature, in order to retire to the reflection sphere with his poor remains. He dies the gradual, structural death in Jesus the Lord. We must understand each other very clearly now. One of the mystic verses says: «He who looks in faith upon Jesus, will fear neither death nor hell.»

Indeed, this is possible! Faith immunizes against sorrow, anxiety and fear. The binding through faith is indeed a strong power. But it is only the beginning. It is no solution in itself. The pupil must not only look upon Jesus in faith, he must perish in this force and thereby make the enormous alchemical process of regeneration possible. Where the mystic man stagnates, the Rosycross goes on.

Therefore the Rosycross and its Brotherhood, who preached this process of redemption before the church was born and before the first pastor had committed his theological suicide, are no misleading spirit, but a through-leading spirit.

Millions look upon Jesus in faith and are religious in all respects and sing their songs of faith and knowledge. But for all this they are of the dialectic earth however, they see, but do not build, and wade up to the ankles in blood and self-made worldly horrors.

He who looks upon Jesus in faith will not accept this hell! He seeks for a solution, seeks for a breakthrough, he grasps the hand offered and celebrates his farewell. Therefore, the pupil does not come to a standstill in his phase of belief, but he seeks the path, the method by which, with the help of which he can open his own blood-being of nature for the life substances of God's nature, the blood of Christ which can indeed cleanse, purify from all sins as a fire.

The man who solves this secret within himself, is accepted in the process of alchemical regeneration, he opens the door behind the veil, he enters the Immovable Kingdom. Therefore we pursue each other into the death of nature. And He, whom you should grasp with your whole being after you have seen him, He says: «I am the door... the door behind the blood-red veil of delusion.»

III

THE TEMPLE OF OSIRIS

From the earliest times, we find in the Holy Scriptures many descriptions of temples and of their construction. Complete temple-cities are even mentioned. These stories sometimes contain all the wisdom the Holy Scriptures wish to transmit to mankind.

In this connection think of the Old Testament, in which the Temple-City of Jerusalem is the dominating image, and of the building of the temple for which the glorious king Solomon took the initiative.

In the New Testament it is again Jerusalem which forms the stage of the Christ drama. The New Jerusalem, for which the true Christian yearns, is the final scene in the Book of Revelation, because the true Christian knows that with Jerusalem the Revelation of the Universe is founded securely. Free from all misinterpretation, the esoteric student is fully aware of the fact that all these stories making reference to temples and temple-cities, apply to the human temple which must be built, a temple in which the God, who is in every human being, can meet the Logos, for the accomplishment of the great work for mankind.

We always read that - should the temple not meet the highest demands of the divine law - the temple must be destroyed, so that

a new one can be erected which is in accordance with the divine aim.

This is why world history is full of legendary stories about devastations of temple-cities and endeavours to rebuild them. These stories also speak of temporary dwelling-places and of buildings which must serve as a bridge between the unsatisfactory «now» and the necessary «future». A good example is the Tabernacle in the desert.

While man still roams in the desert, he has the possibility of possessing something of the true Sanctuary and thereby understanding something of the evidence of the new order of life, if only he is willing to build it.

This is the great and infinite love of the divine mercy that shows a way out of perdition and gives the man, burdened with sin, a tabernacle in his desert.

This is a temporary dwelling-place for the central powers of the microcosm which have to accomplish the process of regeneration, whereby the laws of the new order of life can be fulfilled.

This process of regeneration is a necessity; as soon as we confuse the temple-building and the temple-city, referred to in the Universal Scriptures, with temples of wood and stone, and make these earthly and material cathedrals the centre of human consideration, the Divine Revelation therein cannot be of much consequence.

There is of course nothing against meeting places, and the aesthetic standards according to which they were and are built to accentuate the holy aim, but when the temple of stone becomes the sole aim, and the call for human temple-building is suppressed, then the decay of all human metaphysics has begun.

Thus it should be clear to you that, when we confront you in the school of the Rosycross with the building of the Universal Temple, we mean the temple-building, the new temple-building in one's own microcosm, in accordance with the divine call of all ages.

If we compare the Divine endeavours for mankind from the past up to this very moment to a path, then we can visualize an infinite row of temples along the way. Without exception they symbolize the universal human temple which must be erected through regeneration, through rebirth. And when on of this path a new temple is built, as a prototype for seeking pupils, it always is the reproduction of an older one, even though some external forms may have been adjusted to the standards of life of the moment.

Therefore there is only one temple which must be built again and which is accurately comprised in the terms: «Freemasonry». A freemason is a person who is rebuilding the Universal Temple in his own microcosm.

When the title of freemason is given to a person who is not working on this task, this unique building, or at least does not try to by beginning this process, then this man does not deserve the name of a «freemason».

In exactly the same manner someone may not deserve the name of «Christian».

It is also reprehensible and even ridiculous in many respects when someone does not or cannot see the universal character of the Divine Temple image and then clings to one of them in particular. For we must be well aware that mankind on its dialectical journey is always changing.

The racial body is constantly changing and therefore the biological and spiritual conditions are subject to numerous changes. For this reason the Divine Image of the One Great Aim must be adapted to the circumstances.

The pupil on the path of life must always be open to change. He must be independent, so that from hour to hour he will be able to understand the Divine language.

Therefore it is hopeless and certainly wrong to remain lingering with one of the images of the past, to cling to it and proclaim: «This is the only thing we need».

You may look respectfully upon the work of the great men of the past, and, naturally, think with profound gratitude of

everything that was revealed by God, but if a man cannot understand the divine revelation of the present he is petrified.

He stands in the middle of the revelation of the Universe like a pillar of salt.

In this connection think of Paul: does he not reproach his pupils in this respect, when he reprimands them for saying: «I am of Paul», «he is of Silas», etc.

As soon as you cling to one of the old temple images you can very easily be lost in matter for the simple reason that the vitality is one from it and there is no growth left!

To look at the past is only permissible, when you can see the glory of it, its fundamental idea of then and of now at the same time. And here you find the meaning of the saying: «He who will not learn from the past, will be punished in the future», a word that our predecessor used so often. The meaning of it is very important here!

A person who is always digging into the metaphysical past will always reach a deadlock and above all will mummify himself through it. The freemasonry of our time is, for instance, stuck as firm as rock in the temple of King Solomon. The freemasonry has taken Israel as an example and all their rites and strivings are therefore completely in conformity with the Old Testament.

We have concluded before that they have thus judged themselves. For a man or a group who acts in this way, can never surmount the law of the Old Testament. That is why the universal character of the temple of King Solomon can only be recognized when it is considered as one of the characters of the Holy Scriptures!

You can only read «the Word» when you know all the letters and see them in their true context.

The Temple of King Solomon leads us straight to that of Osiris: Osiris, the mysterious saviour at the dawn of the Aryan period. Osiris and the great pyramid, Solomon and his temple built by Hiram, are entirely identical in essence and purpose, just as the temple of Osiris refers to previous divine images. When the

pupil can grasp this idea he is free.

The open tomb in the King's chamber of the great pyramid and the holy of holies in the temple of Solomon, have both the same meaning. The temple of Osiris refers to the universal human temple: the temple of Solomon as well.

The name of the architect of the Great Pyramid is not revealed to humanity, but we do know the architect of Solomon's temple! However, Hiram, King of Tyre and Sidon who erected the temple of Solomon, is the same who built the temple of Giseh. Therefore we shall reflect upon this builder for a while.

We should not think here of a historical person with the individual name of Hiram. We should think of a brother-mason who succeeded in building a temple.

Hiram is the sublime, the master builder who can speak the magic, the creative word.

He is the «bringer of life.»

Or, in the words of Paul in his letter to the Corinthians: «He is reborn from a living soul to a quickening spirit».

Such is Hiram, King of Tyre and Sidon.

He is the man of the rock, just as Peter was a petra, a rock.

He is a Tyran, meaning: one who lives upon the rocks.

His being and his life stand unwaveringly in universality.

He is a Sidonian. That is a fisherman, as Peter was a fisherman. He is a fisher of men, a worker in the service of the universal light.

How has Hiram achieved this state of being, and how did he become ennobled to help others with their templebuilding?

In order to understand this, we must turn our attention to one of the holy stories woven around the person of Hiram.

Hiram, we read, is accompanied by, three murderers and by their hands he dies a threefold death. Here again you discover the threefold death of nature which the pupil must undergo; the same death of the Ego, of which the Rosycross always speaks, and the same death of the Endura of the much hated Cathars. The first murderer gives Hiram a stroke with a 24 inch ruler. It is sometimes

said that the first murderer strangles Hiram by means of a 24 inch tape measure.

By this symbol we are taught that Hiram, the pupil, takes leave of the earthly existence and of the grip of time.

In our school we call this «I-demolition». All fundamental ties with the dialectical world are broken, very scientifically and very intelligently, in such a way that even though still in the world, the pupil, in reality and in fact, does not take part in it anymore.

As soon as the process has advanced to this point, the second murderer appears. He gives the pupil a heavy blow with an iron carpenter's square, shaped like a cross. In the centre of this cross there is a sharp point, and this pierces Hiram's heart. When the blood of the heart has been touched in the right way by the cross point, the pupil - in this second phase - rises above all restrictions which have held him in their grip, bound as he was to time.

So, above all, freedom is achieved in this second phase, before the pupil can start his homeward journey. He cannot start this journey, unless the centre of his heart has been pierced and the rose in the sanctuary of the heart has unfolded.

Therefore the homeward journey is only finished when the rose flowers in the sanctuary of the heart. And when the rose is in the heart of the candidate and thus shines out in all its glory, the third murderer comes.

He gives the pupil a last and mortal blow on his head with a circular hammer. We may see the symbol of the third phase as the circle of eternity; the original life becomes part of the pupil. Such is Hiram, the sublime man, who has built the temple and, in immeasurable love, wants to help others with their building.

And now, as we walk further on the great path, we see the temple of Osiris shining in all its beauty.

Three ideas flash to us like flames, when we see this sublimity. The trinity Osiris - Isis - Horus.

Osiris is called the master-builder, Isis the widow, and Horus the child, the son of the widow.

Osiris, according to the Universal Doctrine, is the symbol of

the fourfold world-ether, the Holy Food, the original pure primeval matter.

Now the original matter, the holy power of the sun, the original divine power is brought into the temple of Osiris, into the pupil, the apprentice-freemason, who devotes himself to temple-building, and this power now weds Isis, the world-wide image of the earth and of what is earthly.

Osiris approaches the fallen man, estranged from God and thus imprisoned in dialectics. This man is separated from God and therefore is called the widow.

When the great work of rebirth and creation is understood by the pupil, a son is born out of the union between Osiris and Isis: Horus, the son of the widow.

«Son of the widow» is the classical term for a man reborn in the new original life. The son of the widow, Horus, and Hiram are therefore in reality identical, and a sole and unique language speaks out of the different temple images.

Finally, the pupil of the Rosycross faces the destruction of his earthly nature, his journey on the *via dolorosa* to the hill of Golgotha, in order to perish completely on the cross.

This has no other purpose than the resurrection of the Christ within him, the restoration of God's Kingdom which is within him, in all its splendour and glory.

For this reason may not the path shown by the Spiritual School of the Rosycross be called the «Universal Path»? Is the building taught its pupils not rightly called the royal art of building? And is not the call always the same?

From the temple of Osiris to this very hour, all along the universal path, resounds the Masterword:

«Be therefore perfect, even as your Father who is in Heaven is perfect».

V

THE MYSTERY OF THE ADYTUM

If you want to understand the mystery of Christ to some extent, it is necessary to have at your disposal a great freedom of consciousness. A man who has such a freedom of consciousness, will be able to find out for himself, whether he is busy ridding himself from the binding chains of transitoriness and sin, whether he is really trying to rise above the world of phenomena, so that he may celebrate consciously a victory over death.

With this freedom of consciousness, the new idea of life reveals itself in a completely different vibration, sound and colour, through which the gate of liberation may become accessible.

We assume that you have already reached such a phase of heightened consciousness, that you know what is meant by the Gate.

The Gate or the Door unlocks the Liberating Light-Radiation of Jesus Christ, our Lord, containing the redeeming fourfold ether power which sustains us in its glow, and awakens us to new life.

You are convinced of this supernatural possibility which can lead you to the heavenly «existence», aren't you? Aren't you convinced that you cannot acquire it by your own power?

For surely you know and experience the captivity of your spirit, and are aware of the fact that you are bound to all that is earthly? Surely you are aware that the shackles of time keep you away from eternal liberty?

And you have probably experienced too, that deep furrows must be carved into your flesh, before the living water can stream through it and that the Lord of your life arises only from this water of life!

The deep furrows are carved into your flesh during your course through the valley of solitude. The Path of Liberty will not be disclosed to you, unless you are deeply aware, from experience, of the absolute solitude and the gray desolation of this world.

With this experience, the aim of your life is secure; for if you lack comprehension and an aim in life, you will sway hither and thither, and the idea «liberation of the heavenly man» will remain a restricted truth, and what is restricted cannot grow, is therefore untrue and doomed to die again.

Thus when the Spiritual School of the Rosycross strives to bring out into full light the birth and the liberation of the heavenly man, the School has no other intention than to help everybody who so wishes, to find the way of liberation implied in the holy science of rebirth.

The universal truth sunk in this world, has been soiled and damaged in every possible way, and now it must be restored, because the dawn of a new day is at hand in the world.

As you know, this great work will take place as a cosmic, atmospheric and spiritual world-revolution with many facets. Therefore it is necessary that everyone who wants to participate in it, adapts himself to the coming events, having the required knowledge, understanding and comprehension.

Only then is it possible to be aware of the course of eternity which reveals itself to humanity in Time.

The miracle of the heavenly man who rises immortal from the grave of nature, has not only been safeguarded for us in the Gospels, but this truth has been revealed to us long before our present era.

Think in this connection also of alchemy.

True alchemy is a science which - as an exact knowledge - was already completely lost before the present era. This science contained the true knowledge concerning the so-called transmutation, i.e. the solution of base matter - not comprised in God - and the production of the precious, the heavenly, the True Gold.

Alchemy was studied and practiced from three different aspects. viz. the cosmic, the human and the earthly aspect. The cosmic aspect was concerned with the contemplation of God's plan for the world. The human aspect dealt with the task and the nature of the true man in this world-plan, the earthly aspect with the liberation of the earth-bound higher man from illusion and his return to the Immovable Kingdom.

Thus we see that the rebirth out of Water and Spirit through a renewed spirit from the original *Materia Magica*, has been practiced from the earliest stages of world history, and that the Spiritual School of the Rosycross repeatedly gives proof to be the servant of the Brotherhood of the Immovable Kingdom, the *Fraternitas Universalis*.

May therefore the Spiritual School of the Rosycross once again show you the true way.

You will know that, without the crucifixion of nature, no disintegration is possible of that part of matter which is in discord with the new nature; consequently it will not be possible to rend open a new basis of existence without bloodshed. Nobody can attain the realization of the new life, if there is no basis on which this reality can be founded. Without the unfolding of the microcosm there is no discovery of, and even less a connection with, any aspect of the Universal Life.

It is irrefutably certain that the pupil must first go his path of crucifixion, before his departure from the material sphere of dialectics can take place.

But even then the pupil is not yet liberated; for between the

death of nature and the new life lies, as you know, the course through hell which no pupil who seeks the new life, can avoid.

This course through hell means a pilgrimage through the land beyond the veil, while man is still bound to this dialectical world; only after the completion of this course through hell, the birth in an absolutely new life dawns, as was originally intended in God's plan.

Only then can the pupil speak of being reborn, being born twice.

The Spiritual School of the Rosycross is authorized to lead the pupil, who possesses the necessary characteristics, to the brotherhood of the twice-born, to the Brotherhood of the Righteous, sometimes also denoted as the Brotherhood of the Siddha.

We will try to give you an idea of the effective power of this Brotherhood.

The Brothers and Sisters of this order are in various stages of development, because this Brotherhood has various degrees of development. We meet the members of this brotherhood along the entire path of service, in the material sphere as well as in the new field of life, everyone working on his various activities and on his pilgrimage. They are the Great Helpers, the Transferrers; they keep the Gates to the New Life open.

But you will understand that the elevation to this state requires a basis formed by several preparatory plans. In the first place we think here of a profound consciousness-of-sin; an awareness of the guilt which emerges from a deep self-knowledge, a consciousness of being essentially one with a nature which is not comprised in God, must first of all penetrate every fibre of the whole bodily system as an intense blood-consciousness.

In the second place you must understand that the death-of-nature, the losing of the dialectic nucleus of consciousness must also take place in the ordinary biological body. This means that the whole nature of dialectics, the entire bodily system which is not comprised in the divine plan, must surrender to the original

man, i.e. the essence of the heavenly man.

Just as the dialectic man keeps the entire microcosm in captivity, so, in its turn, must the new life awakened in Christ capture the dialectic essence. And just as in the life of the individual, the entire world of the lower nature must also be swallowed up by the Kingdom of Christ.

In this connection the Gospel speaks of the subjection of the spirit of the world to the spirit of Christ. As a proof and witness thereof, the pupil must carry in his body the so-called stigmata and the rose where his heart also is, not as a symbol, but as an absolute reality.

Think here of the words of the resurrected Christ, when he appeared before his disciples: «Bring hither thy finger and behold my hands and my side that it is I myself who is in the midst of thee».

The pupil, too, must give proof of an unshakable new basis of existence which he will show by the stigmata on his feet. The stigmata on his hands prove, to those who have eyes to see, that a new possibility, as well as a new reality of existence have been obtained. The imprint of the crown of thorns will be marked most fiercely between the eyebrows and thus indicate the new certainty of existence. The wound inflicted in the side and piercing unto the centre of the heart, unfolds the rose saturated with the blood of the heart and makes it develop unto a new power of existence. Thus the rose in the heart becomes the centre of power of the crucified man. This rose, as the new heart, reveals in all its beauty, the mystery of the adytum, the mystery of the heart-sanctuary.

Illusion and reality are often difficult to distinguish. Therefore it is essential that we distinguish the symbolic stigmata from the real ones; for we find an exact copy of them with the light-spirits of the reflection-sphere. These entities are extremely good imitators. In the first place, an entity of the reflection-sphere will do his utmost to appear to you in all his false pomp. This is not difficult for him, because he envelops himself in the same

dialectic ethers, especially in light ethers, this earthly sphere contains.

This is not the case with the Brother of the Rose. He lives only on the fourfold new life-ether, therefore you will only meet him, when you yourself have approached this state of life. Because the Brother of the Rose, as we just said, is enveloped only in a living garment of the four new ethers, a mistake is impossible. Moreover, a Brother or Sister of the Rose will appear only to those who go the Path facing all its consequences. Consequently, a meeting can and will only take place when both of them exist in the new-field-of-life, built from the fourfold Christ-ether.

A misunderstanding is therefore not possible.

Now you can probably conceive a situation in which the pupil - still in the dialectic body - is nevertheless already crucified, dead and buried. He has perished in Jesus the Lord, after having been ignited by God's spirit in the consciousness of his guilt. Rightly, Paul, the initiate, repeatedly says that such a pupil lives, as it were, two lives. For he is in the process of rebirth out of the Holy Spirit.

From day to day the new temple progresses, although the pupil still uses his old personality, because by virtue of the universal law of nature, he must allow his archetype to vibrate to the very end. Besides, he still needs his body of the lower nature for the work he has to accomplish.

In the same manner the pupil will also be able to accomplish the next phase, viz. the descent into Hell, the descent into the kingdom-of-death.

This process too must be completed while the pupil is still bound to the wheel, be it in a totally different sense from that of the man of the common herd.

The proof of the completed course through hell lies in the fact that the reflection-sphere has no longer any grip on the earthly body. Everything that is still earthly, has then definitely been captured by the heavenly man, and it can gradually be decomposed without any disturbance.

Thus finally, it is possible for the pupil on the Path to attain liberation, while the dialectic body still manifests itself. It is a redeeming fact that you, too, can make of this liberating thought of life a personal experience, if you will only go step by step the way the School tirelessly shows you.

You know now what rebirth means. It is the first definite liberation from the entire dialectic world-order, both from the material sphere and the reflection-sphere. It is the first tangible connection with the Immovable Kingdom.

In this condition the young twice-born man meets for the first time the Great Ones of the Siddha on the basis of equality.

The order of the Siddha, under the leadership of the Only Begotten Son of God, comes to us at the present time with more and more power than ever before with the life prana of Christ, with the new ether-substance.

Everyone of us, without exception, is given an opportunity to again become a child of God and to obtain the new body.

Thus we may conclude that the course through the miseries of this world may become the crowning of this life, the entrance through the Eternal Doors for every human being.

And the pupil who thus enters these gates of salvation, is welcomed by a jubilating song full of gratitude. For once again the Great Sacrifice of Christ has proved to be a sacrifice unto victory. A victory culminating in the fact of a bodily meeting with the Eternal Light itself.

V

THE TEMPLE OF THE SPIRIT

The yearly celebration of Pentecost in the course of the mystic year is something quite different from the Pentecost the pupil on the path of Renewal might eventually celebrate.

When therefore it is said in the Bible: «And when the Day of Pentecost was fully come», this day does neither coincide with the Jewish Pentecost nor with that of the ecclesiastical year.

The Pentecost, of which the Holy Scriptures speak, refers to the moment, when the development and preparation of the pupil have reached a point, at which the Holy Spirit, i.e. the Universal, Original, Spiritual Substance, can enter into a real bodily communion with the pupil.

Consequently an entirely new process begins!

Therefore it would be good to consider, what this preparation must be, how this communion will take place, and what the consequences will be.

We shall therefore stay clear of any historical events.

The pupils of a spiritual school are confronted with an entirely new possibility, a very real process realized within each pupil and in which you also can take part.

We are now going to speak about the temple of the spirit; for you will understand that there must be a temple to receive this Holy Universal Spirit.

As the pupil will have to build his temple himself, it is logical that the first condition for a pupil must be that he become a temple-builder!

The word temple-builder instantaneously brings to mind the idea of freemasonry, the cornerstone freemasonry of the Rosycross.

The cornerstone freemasonry intends to build on a universal cornerstone, viz. the cornerstone Jesus Christ!

It is not easy for the man who is of the earth, earthy, to comprehend this, but for a pupil desiring to go the Path, this word must be more than a mere text or a devotional, mystic stereotyped-pious word.

There were many before you who searched for this Path, but never found it, because the key, the universal cornerstone, was missing!

The key is Jesus Christ!

Do not think of a human form robed up in a clerical attire, for Christ is a tremendous spiritual power!

This spiritual power is always around us!

It is in the polluted, corrupted substance of our plant.

It is a holy power that cannot be explained out of this nature. It is a power that is known by many names.

The Spiritual School of the Rosycross defines it for you firstly as the Christ-Force, i.e. a force which is radiated directly from the original life into this corrupted nature.

But the Spiritual School also calls this power Jesus, which means that the universal ray of Christ is transmuted in tension and vibration, into a force that can be assimilated and tolerated by dialectic man; consequently it is a force, therefore, that fallen man can use into sanctification!

This divine power is a great mystery, because we can only attain it through the Christ.

When the pupil lives in Christ this vibrating divine original power is transmuted into an energy that can be assimilated by him, and he is enabled to act in and out of this power.

For you must understand that the divine language is not spoken with words, but with deeds, with physical experience!
Now it has probably also become clear to you that, if the Christ-Force does not become a Jesus-Force, it will be useless to man.

That is why the old Rosicrucians said:

«Jesus mihi omnia - Jesus is everything to me».

Therefore the following greeting is expressed by the Enlightened one:

*We greet you, firstborn of the ages
Now Resurrection-morning's here
By which light the evil flees and
Rose unfold its petals clear.*

Thus rejoices the liberated man of all times, in whom the divine power is personified, because he knows that, without Him, without the cornerstone, without the essential power, nothing can be done, therefore nothing can be built. Therefore, we cannot repeat often enough that dialectic man who desires to go the path of liberation, must first grasp and possess this essential power. Nobody can give you this power; no mediator exists in whatever form, but you yourself must conquer this power. This power must be «fought for» by yourself, in a tremendous struggle against the dialectic blood and its dark impulses.

Now, if you know that our level of consciousness depends on the substance and the structure of our blood, in which our will is tied up, then you may understand, why the process of annihilation takes place the way it does!

This is one of the reasons why there are many who dare not fight this battle and who do not want to accept this struggle.

They lack perfect courage, profound conviction and pure desire!

To them the name of Jesus Christ is nothing but a sound, or a

picture on the wall.

We know that many of you are struggling, and that many of you have a terrible life and are tired to death of all the fighting; for who in the hustle and bustle of this life could walk on smooth paths?

However, we do not mean this struggle, as this struggle is the struggle for the self and because of the self - therefore it is for the preservation of the self.

This self-preservation can be divided in the struggle for your own blood, for your own children, for your own family, for your own interests, for your own speculations. But once again: Here we speak about the struggle that develops when you want to bring about a higher union, the struggle for the help of God that leads to life!

Have you experienced anything of this process of struggling in your life?

It is a struggle which may be compared with pains, with birth-pains, because the pupil on the path has to give birth to Jesus Christ, it is the birth of the universal contact in his microcosm.

However, it is a law that before something new can be born it has to be preceded by the death of something else.

But it often happens that, when the sword of this primary destruction touches a man for the first time, he already cries as if he were in pain of death.

As soon as the tender light is born, we hear again of murder and flight, as immediately after the birth of the infant Jesus.

And this is very understandable, for the outward life is, by nature, hostile towards that which is newly born inside us, and therefore wants to kill it.

And in this whirling of contradictions all kinds of things assault you!

Yet, in this whirling you must learn to perceive the process that has started in you.

Properly speaking there are two processes, one process of

annihilation and one process of resurrection which will present themselves to you in many ways.

For the aim is the great transmutation: the rebuilding of the microcosm!

This is the mystic temple-building of all times.

It is a wonderful, glorious mercy to be able and to be allowed to be a freemason of such a majestic construction.

The old legends and myths speak of this high and valiant office of building and of the fact that the temple knights and brothers must work with their swords at their side.

They must continually be ready and able to avert an intense attack and to beat the enemy of old.

Therefore the freemason is a hero and also a philosopher, but at the same time a labourer.

He represents all professions within himself, as he needs them all during his great work.

Thus the pupil on the path of renewal is building and struggling on the one cornerstone; in the one power.

And the result is perplexing!

It is a result leading to a new culmination point with two aspects. The first aspect is called Golgotha, the other aspect the Resurrection.

Whatever had to be annihilated because of the new temple building, is destroyed, and nothing of it will be found anymore.

Hence the «Consummatum est» is spoken; it has been accomplished.

What is it that rises? The New Man! Grave and death cannot hold this newly risen man any longer. He has liberated himself from his old circle of existence, he is free from the wheel of birth and death, he is free from dialectics.

This entire process with its complex nature was accomplished in Jesus the Lord, viz. by the transmuted Christ radiation which was rendered almost human.

When this contact has fulfilled its task, it retires to its source as an ascension, and the pupil, thus abandoned, turns towards Jerusalem.

Jerusalem, the city of the temple, the city, the residence of the Universal Life!

It is the Immovable Kingdom, the city of God!

There the descent of the Holy Spirit takes place.

Up to this point only one ray of the Universal Life has been in touch with the pupil, now the pupil has lifted himself to such a level that he can receive the Universal substance in all its fullness.

He becomes one with it, and the pilgrim has really and completely come home.

He then testifies that the renewed life-within-him has been awakened of consciousness.

He testifies of being consciously connected with a reality of life, not of this nature. He testifies to the victory over himself who up till now prevented the awakening, the awakening of the celestial nucleus of consciousness.

He testifies that the dialectic matter is no longer a condition for his existence; for he knows himself to be free from the ties of its temporariness.

As such it is a coronation feast, the feast on which the ultimate aim of temporariness is reached, but at the same time a feast, because it has opened for him a new day of revelation: Pentecost, the crown of his life !

This whole development, through which have we led you as it were at a great pace, is explained to you in all Holy Language since the foundation of this world order.

That is why Peter spoke to all those who, deliberating and criticizing, looked upon this path of sanctification theoretically: «But this is that which was spoken by the prophet Joel.»

So it is necessary to understand that the whole process of regeneration is standing on a cornerstone and depends upon it.

This cornerstone is the original power, the essentiality of the Kingdom of Heaven, the real heavenly bread.

In the beginning this power adapts itself entirely to the state-of-being of every one of us, guided by the Love of God, who seeks

what is lost.

As soon as we are found ready to build on this cornerstone the great process begins which is called transmutation, the alchemical wedding.

In this process all the phases of the process of sanctification are included. It is a daily birth and a daily death.

It is a daily rise and a daily contact with God's fullness.

The contact is called Jesus,

the possibility is called Christ,

the cause is called the love of God.

And the temple of the spirit itself, the Light radiating from the Temple in its fullness, that is the Holy Spirit.

If in the Light and in the Power of the Holy Spirit you are leaving the world, you feel yourself taken up into a substance of life that unlocks for you the golden doors, and you hear these words:

Come enter now these Holy Halls

and celebrate with us your Pentecost,

You noble builder of God's Kingdom,

You, blessed with God's Holy Spirit,

See, Jesus is within your midst,

Come enter, in the gladness of your Lord,

and celebrate with him your Pentecost.

On the fiftieth day you may enter into this new day of revelation.

And it is also given you to read this in your book of life!

VI

THE TEMPLE OF THE DIVINE NATURE

As the ultimate object of his aspirations on the path, the pupil sees erected before his mental eye «the Temple of the Divine Nature», i.e. the original essence in which the divine original nature can completely express itself.

It is the genuine Temple of the Holy Spirit!

When the construction work of transfiguration has sufficiently progressed and is able to receive the Universal Spirit this new state is demonstrated as a sign visible to all.

When the classic figures of The Acts of the Apostles receive the Universal Holy Spirit in the temple prepared by them, many are able to observe this wonderful event.

And when Peter, in a magic speech, explains to the confused crowd, the quality, the nature and causes which have led to this Descent of the Divine Prana, two reactions are seen: one is mockery and unbelief, the other intense interest.

This twofold reaction is taken from life.

When the universal spirit, the universal language and the universal wisdom manifest themselves through the servants of the Brotherhood, there is, firstly, the storm of the spirit affecting ordinary life, denial, mockery, criticism and unbelief, and, secondly, a reaction that demonstrates that one is seized from

within and so, a fundamental interest in an increasing number of people.

Thus it is clear that the nature of this interest can be summed up in this particular sentence of The Acts, Chapter 2: «Now when they heard this, they were pricked in their heart, and said unto Peter and the rest of the apostles: what shall we do?»

Here we have an opportune word and an opportune question which require an equally opportune answer straight to the point.

As long as one is still fulminating and the storm of the spirit causes only a crazy whirling in the world of ideas, there is no absolute interest.

As long as one rejects the facts of renewal in their essence, one will never be able to ask the question: «What shall we do?»

Is it not so that the interest for the path of the universal spirit is chiefly reflected in the saying: «I am going my own way, and now could you tell me, how far your way goes along with mine»?

Here self-preservation and exploitation are more than obvious.

Therefore, only he who is unconditionally interested, proves to be ripe for Peter's answer:

«Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and you shall receive the gift of the Holy Spirit!»

This reply is in many respects very disappointing for a western world which for generations has been drowned in theology again and again.

And therefore it is necessary that the Spiritual School explains these words for you in a different way.

Conversion is the primary basis for any new growth. Conversion is the radical word for «diversion», definite and absolute diversion from dialectical life.

A reversal, a revolution is necessary.

The new life that opens up the way to the temple of the divine nature is so absolutely new, so completely different in dimension, it stands so vertically upon all dialectics, that it is impossible for a man to stand simultaneously in the old and in the new nature.

Conversion is never an intellectual concept, though it can be discussed scientifically; neither is it an emotion, though it can be experienced in the heart.

We declare this emphatically, because one nearly always approaches the Spiritual School either for intellectual reasons or for emotional motives. The reversal we aim at, must originate from the inner conviction that: «I cannot do otherwise»; it must be based on a complete farewell to this world.

Whenever the universal language, with the help of all kinds of symbols and examples, wants to explain the elements of this conversion, we see again and again that the candidates in question «turn around». When, on Easter eve, Christian Rosycross is called to the Alchemical Wedding, to the transmutation on the Path of the Universal Spirit, we read that, on being touched, he turned round.

Only then did he see the beckoning light, where as previously there had only been speculative consideration.

The aspiring pupil who wants to accomplish such a reversal perceives that many ties to the old life are hindering him.

These ties, these fundamental hindrances must be broken, and only then can one be baptized: in the name of Jesus Christ for the remission of his sins.

Through the baptism in Jesus Christ the universal, spiritual substance enters into a real, bodily communion with the pupil builder.

This baptism is no water baptism, no ritual or magic act in the ordinary ecclesiastical sense! It is a complete immersion in the universal, spiritual substance, which the consciously so inclined pupil undergoes after his reversal.

This communion between the pupil and the Holy Spirit is the beginning of a wonderful process, and this baptism takes place in the pupil in the name of Jesus Christ.

What does this mean?

The name of Jesus links us with the entirely sinless man in the dialectic world, whereas the name of Christ connects us with the

divine man of the original nature, the Only-Begotten Son.

The name of Jesus Christ, therefore, does not lead the pupil of the Rosycross back to the distant past, but he experiences through it an actual, twofold, alchemical, divine power of love, driving to rebirth.

Here an ingenious, glorious process takes place, in order to break through, on the basis of the reversal of the natural man, to the original divine state-of-being.

Between the divine man and the dialectic man, however, there is a wide gap, and the first alchemical divine power of love which we call Jesus, is the bridge, the mediator to cross that gap.

In the name of Jesus the meaning lies hidden. This name points to the alchemical, redeeming power of the Universal Spirit.

Therefore, through all the ages the brothers of the Rosycross declare: «Jesus is everything to me!»

This bridge, or Jesus, must be erected within you, so that the Christ within you can liberate himself.

When this possibility is attained, the pupil goes a path of various spirals, and the Spiritual School accompanies him on all his ways.

The great aim is the redemption of sin and guilt.

When the reversed pupil goes his manifold path, he will gradually and systematically redeem every fault of the past, and thus he builds, as a free mason, the new home of the original man. At the same time the old temple is demolished he redeems all his guilt.

You will understand that, as soon as the reversed man participates in the new process of life, all things and proportions become different.

For when he stands in the new process of life, the pupil receives in great mercy, instructions as to the kind and the nature of the new life.

You will find these explanations also in The Acts, Chapter 2: «Then they that gladly received his word were baptized; and the same day there were added unto them about three thousand souls.

And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

And fear came upon every soul: and many wonders and signs were done by the apostles.

And all that believed were together, and had all things in common; and they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meals with gladness and singleness of heart, praising God, and having favour with all the people.

And the Lord added to the church daily such as should be saved.»

The riches, to which our attention is drawn here, are so enormous that we cannot be thankful enough for this divine grace.

«Then they that gladly received the word of Peter were baptized; and the same day there were added unto them about three thousand souls.»

From this it follows only too clearly that the Path need not produce fundamental difficulties for anybody. Indeed: «For the promise is unto you, and to your children.»

If you see the path before you and want to accomplish the reversal, then none of us need remain behind.

Then you continue steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

This is the essence of the School of the Rosycross which is behind the forecourt.

This is the essence for and of the new work which we wish so gladly to undertake with you.

You will, after having used the key, continue in the instructions. With the greatest interest you will continue to absorb eagerly everything the School has to tell you.

Only then will every meeting again be a feast.

You know that it is a custom in civilized society, when the sparkling wine is poured into the glasses, to get up and clink glasses, after which one drinks. This reminds us of a very old

magic custom of the true community of initiates and their pupils. We receive the spirit of renewal in our goblets, we hold the cup of the grail in our raised hands, if we are reversed.

And when the cups have been filled, we tune our gifts of God to each other. Then we see to it that we make all the things we have received sound in one tune and in one vibration.

Whereas the common man at the start of a drinking-bout, in imitation of the Holy Supper, says: «Your health!» the reversed pupils of the School, all standing with the grail-cup in their praying hands, look deep into each other's eyes, and they pray and say unto each other: «Peace be with you!»

Thus they continue in fellowship and in breaking of bread, and they see to it that everybody receives his share.

They help each other when breaking the bread of the Lord, and one will not precede another, because they know that they stand together to a consolation and a blessing.

Together they utter this one holy name, from the depth of their being: *Jesus mihi omnia*.

If it has become what it can be, a force emanates from our work so mighty and so tremendous that powers and signs will come forth; that an elevation will come about and an expansion that, for the consciousness of any outsider, cannot be explained anymore out of the ordinary nature.

That is why fear comes over every soul, not the fear meant as fright, but as profound respect.

What could be impossible in and for such a community that we shall establish together?

Whatever favouring of the one above the other could there be in this way? The mercy that exists for us, is it not for you also?

The glorious aim is not just for a few chosen ones! If only you want it, we will have everything in common, too much to be expressed and too much even to consider.

Everything is for you, if you are only willing to grasp it! If you see and experience all these riches, what importance should you still attach to all these dialectic things, over which you

are still watching like a lion, and which in reality still mean everything to you.

Therefore, if you are in the new life, you will sell everything. You want to get rid of everything you have found earth-binding in your self-analysis.

And as these things are very personal, it may be that you may help somebody else with what you have broken down for yourself. This is the way in which we build a temple together. Those assembled under the Rosycross, are on the march! And we can succeed, for everything necessary to reach the goal is given to us!

Therefore we possess a temple; a temple of the one spirit! And we call this temple our power-field.

Daily we are assembled there, daily we break our bread and every moment celebrate our supper.

Rays radiate from the temple in all directions; these rays go from house to house; they are breaking in, where one will least expect it, in order - God willing - to carry this light further and to kindle it in the hearts.

And thus there is a boundless gladness and a complete singleness of the heart. The dialectic life is extremely complicated, but those who stand in the new life, see a life that is clear and bright like crystal, uncomplicated, and shining like the sun at its zenith and according to its key-word: simplicity!

Not the superficial simplicity, but the simplicity of the One Life that is of God.

The simplicity that is at the same time great and formidable! Therefore, we praise God and stand in the favour of the whole people.

How can it be otherwise! From the community, thus standing in the temple, which we have built together, from this circle the children of God are daily ascending, to the community of salvation. Use the key to the One Life, to which all of you are called!

Place yourself on the basis of reversal, and you will see the being and the life which is from God!

VII

A MIDSUMMER NIGHT'S DREAM

In the course of the solar year a time comes when all of nature radiates in full beauty, and summer begins.

Trees are in bloom, flowers spread their splendour, and whatever can bear fruit, promises a rich crop.

It is therefore completely understandable that everything and everybody connected with nature, is full of gratitude for everything that nature reveals. From the dawn of history up to this hour, mankind has welcomed the beginning of summer with merriment; it has been celebrated with songs and welcomed with all sorts of festivities.

It goes without saying that any nature religion has always adapted itself completely to this; how could it be otherwise?

In the animistic as well as in the polytheistic religions this natural way of acting is clearly apparent.

Likewise, official natural christianity is no exception in this respect.

The festivals, prayer-meetings and thanksgiving services for everything nature has provided during the summer have, in official christianity, been accepted for ages. Here also, nature and religion are strongly connected.

Why should one object to such gratitude?

Without the products of nature life surely could not be maintained. Without abundant crops life is inconceivable under dialectic circumstances. Who would object to sunshine and a mild temperature, to the song of birds and flowery splendour?

Therefore the conscious celebration of summer and of its arrival are most natural and necessary.

Whoever has a chance goes into the country and uses his holidays to absorb as much as he can from everything summer has to offer!

Still, there is a summer festival and a welcome of the beginning of a summer of a quite different kind.

This festival is as old as our nature order and was celebrated unceasingly with the same warmth and the same conviction and the same affection as the festival of our visible nature.

We mean the festival of the White Rose, the festival of St. John, John the Baptist, one of the great figures, who plays such an important role in the spiritual process of the growth of mankind.

The superficial spectator has never been able to understand why this festival, the festival of St. John, coincides with June 21st, the prelude of summer in nature.

What happened with the figure of John is no different from what occurred to so many great spiritual leaders; all kinds of ceremonial garments were put around him, he was given the distinction of a holy man, but in the meantime his figure was mutilated beyond recognition.

All his spiritual greatness, all his spiritual courage and power have been, consciously or unconsciously, buried under holy images, under midsummer festivals, famous processions at home and abroad; but if one would understand who the figure of John really is and what it means in a human life, one would certainly not shout his holiness from the rooftops, unless as a conscious deception, in order to keep mankind blind to its true meaning.

Can you imagine a more powerful representative of ardent courage, of fierce resistance to the letter of the doctrines, to

hypocrisy, than John the Baptist? If, besides Jesus Christ, there has been anybody who fulminated against the rigid scribes, against the Pharisees, then it was certainly this John.

There are also groups of esoteric mentality who have entirely forgotten their spiritual calling in this connection. They too celebrate their St. John festival as a harvest thanksgiving. We are of course thankful to the large host of serving nature spirits for their incessant work in the vegetable kingdom, but is that the full meaning of the festival of John the Baptist? Certainly not!

We can also see it mystically and join in the celebration of the good elves because of the victory gained over the deteriorating powers in their domain. But has this anything to do with the true festival of John the Baptist?

No, a sharper contrast is not conceivable: the fullness of nature, the festival of satiety, against the figure of John the Baptist, wandering through the desert and confronting the public with his sermons of penitence and judgement.

It is certainly not by accident that John, as the voice of one crying in the wilderness of life, did his work in Bethany, as Bethany symbolizes the house of transit.

We too, this very day, are still living in this house of transit, this house full of misery.

When the night of perdition is at its darkest, when the misery in the world is the greatest, again and again figures like John appear, messengers of the Brotherhood of the Immovable Kingdom, who let their message sound throughout the world: «Make straight the way of the Lord.» They announce themselves without any outward demonstration or any complacency; wrapped only in a garment visible to their equals, just as John once wore a camel's hair robe.

In no way do they even boast that they are sounding a new tune: for, as they say, already Isaiah exclaimed: «Make straight the paths of the Lord.»

They will come in simplicity, as servants of mankind, without hope for fame or honour, only as the mouthpieces of the Spiritual

School, teaching how this earthly house of transit for man and world must be passed through and rebuilt in the right way, to find Him, who will come after John, who must come after Him! For without the One who must be awakened in each human life, you will not be able to leave Bethany, this house full of misery, neither with an infinite number of processions, nor with midsummer night festivals lasting for centuries, nor with innumerable holy images erected in the honour of John.

Now we may ask ourselves the following question: would not a figure such as John the Baptist have more effect if his testimony would sound in the hardness of winter, or in the dying hours of autumn?

How will a man, who needs the gifts of summer so badly, ever hanker for the festival of St. John with his desert and his asceticism? And why should one speak here of the White Rose? Try to imagine a twofold midsummer night's dream.

First there is a dream, always followed by a bitter awakening. For indeed, the summer festival in the ordinary nature is really nothing but a reaction to the struggle for life.

Man needs bread. He labours for it and nature provides it. He shows the thankfulness and the jolliness of the ordinary natural being. But when he awakens from this dream hunger is back and a new struggle rises and falls, again and again.

Thus the organism of man is subjected to wastage. It becomes old and tired. Finally, no piece of bread and no fun are of any help to him any longer. The mechanism is worn out.

Could it be possible, one may ask, that man is making a mistake, chasing a Chimera with all his exploration of nature?

Does not man, with his spontaneous and understandable love for nature, love and belong to a being with an ass's head, as in Shakespeare's *A Midsummer Night's Dream*?

If this is actually the case, one must come to the conclusion that another fullness of summer can be celebrated, a fullness that gives an absolute satiety; a feast that moreover gives eternal youth.

Just as one of the characters of Shakespeare's *A Midsummer Night's Dream* knows to be tied to the being with the ass's head, likewise is man who throws himself entirely to nature and its impulses.

However, when nature does not give complete satisfaction and, at the same time, one also wants that which is not of this world order, the result will necessarily be an attempt to serve two masters.

The situation has now arrived that the other essential reality, the new life, is eager to greet us, provided we are willing to make a start with our farewell to earthly nature.

Man must first leave the being with the ass's head to be able to receive the new life, as in Shakespeare's play, Hermia must liberate herself from Lysander, so that she may belong to Demetrius.

Demetrius, however, receives only Helena, that is the part in man that seeks for the metaphysical contact, whereas the real being, in the forest of delusions, remains with both legs planted in reality.

The performance between the four aspects of man in Shakespeare's play is grandiose and entirely true.

The consciousness clings to the black lump of earth, and the mystic aspect searches for the Higher Self.

But it will always remain nothing but searching as long as one continues to cling to this nature; for the door will never be opened upon such knocking.

Therefore, both summer festivals are both diametrically opposed to each other. They are entirely different.

For the pupil on the Path no other choice remains but the choice between one of the two: either the way of nature, or the Path to the Spirit!

In past times, when the pupils of the mysteries had to be watchful in many ways for persecutions, they used all kinds of camouflage to cover their real intentions.

Thus, for example, a veiled language came into use and thus the

festival of the White Rose was adapted according to its outer appearance to church ceremonies, commemorations and to summer festivals.

Hence, outwardly, the festival of the White Rose adapts itself surprisingly well to the situation of the visible nature on June 21st, but in reality this outward celebration has nothing to do with its essential purpose.

The pupil who wants to celebrate the festival of the White Rose, must struggle through different processes, processes which might be compared with seasons.

The great process of renewal begins in winter. It is in the deepest nadir of his life that the pupil must begin his work of salvation. In this hour the pupil must give his farewell to the being with the ass's head and turn very decidedly to the new life.

If his farewell, this dying according to nature, has progressed in the right way, the seed of the new life is planted at the deepest nadir of his existence.

The pupil may then begin to smooth his path in this nature which meanwhile has become entirely strange to him, because for him it has changed into a desert. He knows that the seed which the new life-ethers have brought via the Spiritual School, has germinated within himself, and the pupil now tries to let the young plant develop in the right way.

He is going to straighten the paths of the Lord, because, owing to the newly received insight, he has promised to be obedient to the Divine Call! The pupil going the Path applies it very concretely to himself.

He knows that the reversal from a natural man to a spiritual man is a fight to the death. But he does not mind, because he knows that pain is the purification in the melting-pot. He knows that only the continuous touch of the hard grindstone produces the glittering that gives the diamond its value.

Thus, after the winter festival, he celebrates his spring festival - the moment when the first signs of growth become visible. The new being in the pupil begins to appear more and more

powerfully and clearly, until the day of the summer festival approaches, the midsummer night's dream, the night in which the beloved one will reveal himself. The pupil is physically confronted with the Jesus-being within him, who was born in the winter-hour, who developed in spring-time, and now, in the fullness of summer, takes the great initiative, the absolute command of the life of the pupil.

This is the festival of the White Rose, the beginning of the full life in Jesus the Lord. At that moment, the dialectic centre of consciousness retires entirely, whereupon the Jesus-being can start his beneficial work for the whole reconstruction of the microcosm.

In this great work of the cross, the White Rose will be coloured red, like blood, until the «consummatum est».

Thus we discover that, when the pupil wakes up from his midsummer night's dream in the fullness of the life of Jesus, he shall never be hungry and thirsty for all eternity.

The festival of the White Rose, the reception of the Rose of John, signifies the union of the prepared pupil with the Jesus-being.

Such a fullness of summer becomes part of those who separate nature from spirit, and are therefore going to gain a new nature.

This is the secret of all true magic; this then is the secret of the doctrine of transmutation.

Nobody can go along the way of sanctification if he continues to love the being with the ass's head, even if he lives a so-called mystic life.

Nobody can attain the new nature without taking leave of the old nature.

Both kinds of nature have their midsummer night's dream.

The waking up from one dream means subjection to the wheel of rise and fall, ascent and descent. The waking up from the other brings eternal fullness. All those who are going the way of true redemption will discover that this way must be fought for. All those who have walked this path know by experience that many

powers are always trying to connect the pupil with the old nature again. It is certain that the gain of an entity for the new nature signifies a crisis for the old.

Therefore, if you want to help to prevent that the earth and all its inhabitants perish in fire and terror, make straight the Paths of the Lord with us.

Jesus Christ leads mankind to its final destination. He who has not adapted himself in time to his sanctifying ether vibrations, who has not learned to endure his power, will remain in the desolate darkness of a life without God.

Hence there is gladness in Heaven each time a human soul is converted; there is joy when a man enters the holy halls of the temple of the spirit, in order to celebrate and seal consciously the union with the imperishable life.

In Shakespeare's *A Midsummer Night's Dream* it is Oberon, the king of the domain of the nature spirits, who, by means of his servants, does everything possible to connect Hermia with Lysander.

Thus it appears that the pupil has not only to conquer himself, but also all those others who try to prevent him from undertaking the redeeming action.

Each pupil standing on the Path of Renewal can testify how true this is and what great struggles must be fought. But for him the joy lies in the fact that he can now prove that the seed germinated through the Divine substance of life has made him seize the new idea of life and that he can precede mankind in the newly risen sunlight, never to descend again.

For once the soul is born, neither heights nor depths, nor any spiritual malices, can detain the pupil from the love of God, which is everything in all.

May God grant that you be found a victor on your way of redemption. May you all become strong in spirit, so that you may also once testify openly, consciously called, of the new Jerusalem, in which the eternal summer festival is celebrated everlastingly!

VIII

THE SUBLIME WISDOM OF LAO TSE

If you have some knowledge of esoteric literature you will know that it mentions, among other things, the wonderful mystery of the mediaeval inhabitants of Southern France.

There, in Southern France, in the region called the Sabarthez, the home of the Cathars - praised be their name - people possessed a supernatural faculty, the faculty of the consolamentum.

By means of the consolamentum the separation was effected between the animal man and the spiritual man, between the man who is of the earth, earthly, and the original essential being of old.

The consolamentum was more than a sacramental seal. It was more than just a magical outpouring of power; it meant, for the Cathars, a final break with dialectical life.

That is why those who had received the consolamentum were no longer earthlings in the absolute sense. In the tree meaning of the word they were still *in* the world, but no longer *of* the world.

Many investigators in this field have wondered which were the spiritual powers behind this Southern-French mediaeval movement.

Who were the initiated inspirers who brought changes in tens

of thousands of people and against whom the hatred of the old church turned in such a bloody and terrible way?

These were cosmopolitans in the best sense, who literally loved the whole of mankind, and who, up to this very day, move about and manifest themselves wherever possible in the world. Their trails lead from East to West, and from North to South.

They are mentioned throughout world history and one sees the connection between all the different events and developments caused by them.

And yet, from the earliest times up to this very moment, they themselves stay in the background of the mystery.

There is a hermetic veil between them and the masses, and all the endeavours of a self-willed science to penetrate into the source of this mystery, have met with failure up to this very hour.

We are therefore of the opinion that the knowledge, the faculties and the powers of the Cathars were absolutely universal.

Their sources cannot be found on earth, as they are only to be found in the Immovable Kingdom itself.

There are authors who deplore the decline, at least the apparent decline, of the Cathars, and they lament over the loss of their wisdom and power. But this is a purely dialectical sadness; for a power that springs forth out of the Universal Life itself, such a sublime power of wisdom, cannot be lost.

It is nothing less than the breath of God which repeatedly moves over mankind in its loving attempt toward salvation, to withdraw again, when the hatred and the bloodthirstiness of the material and mortal ones try to assault it.

We cannot help thinking for a while about this European contact of the Universal Love-being, when we reflect upon a similar contact of God in the farthest East of our world, viz. a Divine contact represented by the sublime Lao Tse. One does not know whether he did live, neither does one know whether he was a man. Numerous legendary veils are spread around him. But it is certain that in his wisdom he would be able to take away

the sadness of the spectators and investigators of the southern-French mediaeval drama.

After all the mystery of the consolamentum can also be designated as the mystery of Tao.

Tao does not come, it has not been Tao *is!*

«But», so says Lao-Tse, «the wise ones in experience who knew Tao, were silent about this mystery, well knowing that profane persons turn themselves unto the darkness and convert vital strength into destruction. When certain forces are once awakened in man, and he becomes conscious of his great power without liberating himself from his lower selfishness, then the flame becomes a fire, to die out only when all is reduced to cinders. Therefore one should not disclose the secret to the profane; does not the naked eye grow blind by too glaring a light? To lead a people means: to undertake a glorious task, being a teacher while remaining in the shade oneself.»

Much is spoken and written of hidden books of the Cathars, in which the Universal Doctrine and the true life are expressed, but which were destroyed by the priesthood of those days. However, the hidden book of the Cathars is the unwritten book, just like the book of Tao, and the book «M» of Christian Rosycross, and the book closed with the seven seals of the Apocalypse (the Revelation of John).

This book, this universal knowledge, is unwritten and deeply hidden from the profane. However, it stands in flaming, radiating letters and is open for those who know how to liberate themselves from the lower selfishness.

That is why the Cathars spoke of the Endura before the Consolamentum could be received. The Endura means the dying according to this nature, the complete liberation from one's own self effacement, the suicide of the lower nature. But you cannot seek in this direction, we advise you: do not waste any more time and energy in searching for books and writings of those from whom you expect your redemption. Tao cannot be told nor written down. Tao, the way, the Path, can only be experienced.

With this simple explanation, the paucity of knowledge and reason, the poverty of the intellectual embrace and the infatuation of the brain-consciousness stand before you in all their nakedness.

You can know nothing that is worth knowing; you can possess nothing that is worth possessing, and you can embrace nothing that is worth embracing, before and unless you have died according to this nature, before and unless the so very pernicious self-delusion is extinguished in your microcosm. As long as you have not progressed beyond this point, you remain profane, impious, and therefore under tutelage, and you are only staring into the dark reason, and you have nothing, absolutely nothing. All you have is the sadness and the fierce pain of dialectics, which is a fire, a terrible fire, a fire that dies out only when all is reduced to cinders, to be rekindled soon thereafter, again and again. Dialectics is consumption and hellish pain without end, and you must liberate yourself from this by going the Path, the Way, Tao. You must go through the Endura, through the self-effacement, the suicide of the lower nature. But you cannot do this alone, and you need not do it alone, for the power to go the Path is ever present! And the liberating word is spoken! If you would only leave behind everything you possess, then you would see as Lao-Tse did

«Hidden power - mystery - eternally undamaged,
O clear and quiet well, from whence the Life does spring.
In our deepest inner being we are attached to you,
Out of the Great One the abundance flows uncounted.»

Is it incomprehensible that many pupils of the Spiritual School fail to see the unique true life, the essential thing that matters, although they are looking for it and are hankering after it. This must have a reason, and it can be found only in the fact that many are still holding too tightly to the things of the old life and, moreover, expect the Divine Revelation to penetrate the innermost part of their earthly being without any process, in order to bring about the unique true life in the microcosm. If you really

want to undertake the journey to the new promised land, you must first lift the many heavy anchors that you, yourself, have struck into the bank of your life. The fact that this is possible is confirmed by the Holy Language telling you: «He who calls you is near, even nearer than hands and feet.» Therefore:

«He who strides forward on the path of liberation from the lower self, casts off his desire as useless ballast; enters, thus naked, the temple of the highest initiation; the porch of the tabernacle is the grave.»

As a pupil, or as a person, interested in esotericism, you can know how to be a freemason, how you must build the holy cathedral, stone after stone.

The Holy Mount Salvat is invisible in the material world, but through the grave of the lower nature you can reach it and join all the master-builders as a fellow-craftsman.

Learn therefore from Lao-Tse about your most fundamental hindrances and the key to Tao.

«The highest of all knowledge is the admittance that we know nothing, for this knowledge makes mankind still, devout; we see in letters more than the illiterates do, but nothing in one letter of the deep mystery of life and death.»

The true illness of man is «not knowing his ignorance!» But do not assume now that, here in life, a pure, mystic, negative dependence, a mystic negation of ideas must be used.

The point is, says Lao-Tse, that «material thinking throws up a dam for the true spiritual stream»; this is why you must get rid of your material thinking.

You must, once and for all, ask yourself what you are actually doing with your material thinking. You will then arrive at the conclusion that with your intellectual way of thinking you are thinking esoterically, and with the emotional way of thinking of your heart, you are led to think in a mystical way.

Herein lies the dam for every spiritual influx.

The doctrine of wisdom has surely revealed to you that heart and head form a complete unity. Moreover, as long as man does

not recognize that he knows nothing, then, partly because of this, the supreme reality remains for him a beautiful dream; no one but himself can cure him of this lack of renewed, conscious life.

«Whoever recognizes this illness is cured at the same instant, Recognition is the remedy for this obscure disease. One does not touch the Essence by way of intellectual thinking, any more than by action do we reach sublime ideals».

Here again, the brothers and sisters of all ages have such a new idea of reality that it simply could not be understood: their denial of all dialectical activity. These enlightened souls knew of another action than that of dialectical man, quite another idealism, quite another humanity.

These enlightened ones only knew the living, vibrating activity of the new reality of life, an activity that appears to the earthly man as a boundless emptiness, as a shapelessness without perspective.

«Alas, many cut themselves off hermetically,
And, seeing, but blind, they go their ways.
For them every way goes from the cradle to the grave,
Their fate is much more cursed than blessed.»

Undergoing the curse of life is everybody's consciousness living in the 20th century.

But alas, it looks as if the more life becomes a curse, the more one clings to it and the more one tries to extract from it a desired blessing, but understandably, without any result.

The blessing passes by, as a ship in a dark night, because the Essence of the Universal Doctrine is not known, and therefore the right action cannot follow.

The sage of more than 2500 years ago says:

«My doctrine can be put in just one simple sentence.
My action strictly adheres to its meaning.
Interpreted by man in many ways,
It is like clew, wound up around a kernel.»

Do not many people imprison the unique simple germ of truth, the key of True Life, in a clew of sham wisdom and ostentation?

«But I», says Lao-Tse, «who knows the Path through the labyrinth do not allow myself to be deceived by wills-o-the-wisp. I keep the thread which binds me to the core, I look on quietly, where others struggle aimlessly. I do not play a role on this world's pompous stage; therefore, to idle people, I seem to be insignificant; they are all still running after a limited aspect of the all. Mine is the Universe, what more should I wish?»

Here is the essential point: to gain the universe. It may sound somewhat strange to our western ears, but here the same thing is meant by Christian sanctification, which finds its expression in the magic power of a spirit sanctified in Christ.

«Holy» is derived from the idea of becoming whole. To gain the universe, means to become once again whole or holy.

The Universal Doctrine proves to the pupil that his microcosm is no longer whole, but highly mutilated.

And in the curse of this mutilation he is chasing after an insignificant part of a whole, and that is the reason why his curse cannot change into a blessing. That is why he sinks deeper and deeper into the material world.

When the pupil stops this useless activity and ignores it, convinced of the fact that the realisation of all higher expectations cannot come from his dialectical self, then he builds an invulnerable spiritual armour, and he is able to go the Way, the Path, Tao, because the self-delusion is killed within him. The microcosm is then restored again to its original state and the Universe is his.

Thus we recognize that the message of the modern Rosycross also is and was the message given in the darkness of all times, the message of Lao-Tse, the message of 2500 years ago.

This message will sound until the glorious completion has been reached, until the searcher sees the way before him and speaks to the universal sages: «I want to live according to your great, wise example and to know that I am included in the Divine Plan of Creation!»

The seeing of the Path, the sight of Tao becomes your

possession as soon as you discover that as Lao-Tse says: «You are suffering in the dialectical ego.»

When you discover within yourself that nothing and no one can cure you from this pain, that nobody can extinguish this fire, until you, yourself, say farewell to your own being, then the Great Lamp of the Omniconscious will shine for you and the pilgrim will be satiated in this Divine glittering Light which - as a consolamentum - raises him from the night of his suffering.

IX

SPIRAL COURSE AND VIBRATION

The entire field of our sense perception is totally dependent on vibrations. Modern science is reaching deeper and deeper into the science of vibrations and, though reluctantly, is gradually approaching some of the teachings of the Universal Doctrine.

The acoustical, visual, tactile and other sensory impressions, the phenomena of taste and smell, and all other impressions of a moral and spiritual nature, come into being by means of ether oscillations, which, in turn, are carried on in the powers, conditions and aspects of the atmospheric substance.

Every vibration-wave is driven by an idea, a spiritual principle, and on this spiritual principle depends the quality, the essence, the speed of the vibration, and also the appearance of natural laws cooperating with the vibration-wave. We are thinking here for example of the law of contraction, the law of cohesion.

Through the idea the vibration is awakened in the original substance, and through the quality of the vibration phenomena appear which persist for a period of time determined by the measure to which the creative idea and the vibration are able to set the law of contraction into operation. That is why the Gnostics say that an archetype underlies every existence, that such an

archetype has a certain vitality and that, as soon as this vitality is used up, the phenomenon, the realization of the original image, ceases to exist.

Furthermore, we must bring to your attention the fact that apparently every vibration-wave has a twofold spiral course: a centrifugal one and a centripetal one, an expanding and a shrinking activity. We do not have the intention to explain in detail and scientifically all these phenomena of spiral courses and vibrations, but we only want to draw your attention to this basis of cosmic activity, so that we can draw an imperative lesson from it.

We must understand first that each creature in the universe lives and exists in the surroundings which it has created itself and which it therefore deserves, and secondly, that the creative idea is entirely identical to the created result. Thirdly it is logical that, when the created result as a phenomenon ceases to exist, the idea nevertheless remains and according to its spiritual principle will have to manifest itself again. Fourthly, the pupil, investigating these things seriously, may come to the conclusion that the principle of consciousness makes a continuous journey between idea and phenomenon.

Through the centrifugal force the consciousness nucleus is driven to form-manifestation, and, through the centripetal force, it is again absorbed into the idea.

This spiral course of consciousness, from idea to manifestation, and from manifestation to idea, is mentioned by many esoteric authors; furthermore some of them explain that the consciousness, caught in such a vibration-whirlpool, also has two aspects. We speak of the Lower Self and of the Higher Self*; of the dialectical ego and of the celestial ego, of the

* When in this chapter the Higher Self is mentioned, we mean the spiritual consciousness, to be distinguished from the dialectical self or the aural being.

natural man and of the spiritual man.

We mean by this that the first consciousness; according to its pool and must be thus explained. The Higher Self, the spiritual consciousness, is therefore the prisoner, the lower self is the natural man, the natural heart of the vibration-whirlpool.

Just as a planet or another celestial body can be pushed off its course and can thereby enter another system and will accordingly lose its original nature, likewise, in the remotest times, the Higher Self of the group of entities to which we - according to our deepest essence belong - was pushed out of its original spiral, its original course, and entered another.

Therefore, the Higher Self has fallen asleep, and out of the dialectical nature another consciousness has risen, that spontaneously makes the continuous journey from idea to manifestation and from manifestation to idea.

By virtue of our lower nature we are entirely at home and move around with concentrated interest in accordance with our natural instincts; but by virtue of our higher nature we are the lost children of God expelled from our original fatherland.

In the Spiritual School we address only those people who have this knowledge from within, and only by those people can we be understood. They are the ones in whom the imprisoned and sleeping Higher Self is showing some weak signs of consciousness; people therefore who are hankering after the original fatherland, and accordingly start to recognize their state of imprisonment by the surroundings which, by nature, are strange to them. This phenomenon is caused by the radiating and rousing vibration of the original field of life, by the call of the original fatherland, a call which rotates as a spiral course through space and asserts its influence wherever something or somebody is in harmony with its essence.

When a consciousness is pushed off its course, the idea radiating from the spiral course will try, according to its nature, to absorb again that which was lost. Therefore it is said in the Holy Language that God seeks what is lost.

In this regard the pupil of the Spiritual School finds himself in a very particular situation. In his circle of existence there is a great discord, and he has to fight a twofold struggle. The god of the ordinary nature and the God of the original nature both raise their voices.

In the beginning he cannot distinguish the two voices. It appears to him as if they originate from the ordinary ego of nature, and it is therefore understandable that the pupil in this situation tries to affirm the ordinary ego in some higher metaphysical life. He sees the struggle between the higher and the lower being in man as the ordinary game between good and evil. Later on, much later, after plenty of experiences, it may happen that the pupil discovers the two voices. One voice to be explained solely out of the ordinary ego of nature, and one voice not derived from dialectics, which also touches other centres of the personality.

Once this discovery is made, the pupil will understand that, if he wants to find the true higher life, he must take leave of, and tear himself away from, the vibration system of this nature, and also liberate himself from the consciousness of this nature, in order to find again the original field of life and return the original consciousness on its proper course again.

And thus, on this basis, transfiguration can take place. A basis which, in short, can be outlined as the acknowledgement of the two fields of existence and of two principles of consciousness, a lower field and a higher field, a lower self and a higher self. And this higher self is submerged in the lower field.

In order to liberate itself, it must leave everything behind and the lower self must be prepared to give him the opportunity through a complete self-sacrifice.

As soon as this process is started, the original state is brought back into existence and the many sighs of the imprisoned higher spiritual being are answered. The pupil then enters the path of higher consciousness, i.e. he is attracted again by the spiral course of the original life, he enters the way of power, of which

Lao-Tse sings in one of his songs of wisdom.

Lao-Tse is the great severing force of the past of mankind, structure and to its origin, is not consubstantial with the vibration-whirlpool in which it is thrown; the second state of consciousness can be wholly connected with the vibration-whirlpool, in his poem «Idealism as a Reality», speaks about the liberating, shining path of the holy ether spreading between our world-of-death and the Immovable Kingdom:

«The way is the first cause, enclosed within itself.

It was, is, and will be in all eternity.

Its omnipotence is limited by space and time.

From its Logos the world-soul has now become reality.»

This way is the first cause, as all mysteries tell us. For through its holy powers true life is revealed. It is clear that this true life will be in all eternity. The aim is that you participate in this new life. The aim is that you see and know this life again! Therefore, the true life casts a radiating bundle of light, power and beauty into our world of death, so that we, with the help of this bridge, can enter again into the lost fatherland.

When the pupil becomes conscious of being taken up in the way of the new ethers and proceeds from glory to glory, he knows at the same time that the world of space and time is still adjacent.

«The right way is: to vibrate in Its Rhythm, Acknowledging the All-existence with each breath we take. To be so absorbed in Its Spiritual Scintillating light, that nothing can exist but The All-inspiring will.»

The pupil stands and goes the right way, the path leading without detours to God's holy halls. The Rhythm of the way of liberation is around him. It is like a song, like a soft, rustling melody, like the streaming of God's river through the eternal city.

Each breath is like a heart beat. Each breath makes the living blood flow through the veins. Thus, from breath to breath the pupil realizes his tie with the omniconsciousness. He is entirely absorbed in it, and the unique Divine All-inspiring will carries

the pupil forward, propels him:

«From acknowledgement the power of distinction grows.
In the phenomenon's reflection the creation lies.
Cohesion forms the granite stone,
Comprehension materializes before our eyes».

Thus, quite naturally, the pupil enters into a new field of sense perception. He learns how to distinguish! He learns to see and distinguish the planetary ethers of the divine ether substance.

When the pupil enters this new field of perception, he must live out of it and the consequences are evident everywhere. The divine being reflects itself in this miraculous pilgrim.

The power of contraction is demonstrated before the candidate's eyes. Just as the law of contraction, the law of cohesion, holds the atoms of a granite stone together, likewise does the same divine law unite the new being of the pupil to a wondrous glory.

«O Great Power which inspires all forms,
Which from tender seed the oak makes grow,
Which makes the mighty wings of heaven revolve,
And out of the dark mud the lotus grow.»

Thus the feast of awakening continues. The oak rises out of the tender seed of renewal. Does not this giant of the woods symbolize the union of the pupil with the holy universal omnispirit? And is not the lotus, the tender, white, pure and holy one, rising out of the mud? Does it not represent the flowering of the principle of the Holy Spirit in the pupil himself?

«Therefore each mortal seeks in life
That which ties him to a long forgotten word.
Often a tender cord he hears, for but one moment only,
And full of awe will he acknowledge the divine purpose.»

Thus it may be that you, with us, are searching for the forgotten word of power, the «Open Sesame!» of the mysteries. Sometimes, a very weak suggestion of the forgotten word comes to us. Then our being is moved, and we recognize for a moment, face to face, the Divine plan for us, fallen sons of

man. But:

«When the light has pierced the darkness,
Man sees himself in the great universe,
Then, the word, once spoken, germinates,
And liberates him from the earthly vale of tears.»

Once you have broken through from comprehension to consciousness and you see the place where you stand in this great field of horror, then a great mercy is shown to you: the word, the holy word, which up till now came to you only in the form of weak suggestions can germinate within you, as the Divine seed.

When this Divine seed, the nucleus of your microcosm, is germinating within you, you are breaking through all hindrances, through your circle of existence, through all the ties of spirit, soul and matter! Then the prince of this world loses all power over you. Then it becomes clear and most evident to you that:

«The way awakens 'it' and makes 'it' grow:
Develops, feeds and brings 'it' to perfection,
Ripens, protects and makes 'it' bloom and die
In never ending circular motion.

The Force it is which guides all things
And which embraces but its own deep life,
Not-doing, it breathes eternity,
It is the secret which was never uttered.»

Thus you see before you the man who has cast off everything of the lower nature who has died and is risen again.

Not-doing, he breathes Eternity.

The man of the lower nature is always in motion, full of action; he wants to do things! The pilgrim on the Path is exploring the mystery of the Not-Doing. He, the Lord of your life, the Lord of all life, is working in you, both willing and doing! When the pupil is once more tied to «It», to the Path, to Tao, he has a free tie of obedience with the Eternal one, with the Kingdom of God within him, with the Jesus-being within him.

And now it is the other one who acts, the other one who lives and is! The earthly form itself is gone; it has died, never to exist again, in eternity.

Come along this way of eternity with us!

Come with us through the eternal doors which lead to eternal life.

X

IDEALITY - REALITY

If a worker in God's vineyard fulfils his task properly in this world, under no condition may he lose sight of reality. He will continuously live and struggle with the constant awareness that he must never lose himself entirely in ideality and thus break connection with reality. For when a seeker of the Light is looking for his reality in ideality he loses his strength. His dynamic, growing, regenerating faculty is broken and he becomes completely ineffective against people, groups and powers who are interested in maintaining a certain unholy reality.

Imagine that your dynamism, your talents and your love for mankind were great enough to be dangerous for certain devilish powers, then these powers, using ancient methods, would try to bring about your downfall... They would take advantage of your lower nature, of your self-maintenance, of various dialectical delusions, which may confuse you. They would try, by bringing about all sorts of tensions and disharmony in your working field, to divert your energy or to degrade it.

All workers of importance, have experienced this. If these methods, which - alas - in general prove very successful, do not work, and if the worker with God's help remains standing in spite of all those snares and ruses, they try to drown him in ideality,

where the inferior power supports his work and seems to cooperate with him entirely.

The way this method works is very simple, so simple that its very simplicity shows its sinister craftiness.

Ideality, namely represents a great purity, a truth, which is almost irrefutable, whereas reality generally confronts and connects us with impurity.

Therefore, ideally considered, it is a matter of course that he who hankers after the light draws back from impurity, will have nothing to do with it, makes himself sterile against this impurity, and that his whole being, his whole striving, his whole spiritual potentiality will be directed to and used for purity, the axiom of ideality.

But such a man will then actually stand beside the world and live in a world of phantoms.

The esoteric student also aspires after the divine order of things. His whole attitude is directed to break away from the grasp of nature, so that he may find the secret communication with God.

Are we therefore not obliged to make our reality out of ideality? Is Christ true, or is he not? He shows us a kingdom not of this world; all right, seek then the Kingdom of Christ!

Phantoms! Devilish ruse!

No man who is seeking his reality in ideality has ever been able, throughout world-history, to stop the triumphal chariot of the devilish powers in its course for one single second. The mystic value of idealism is impotent in this world.

But what about the magic aspect? Can we not, as pupils of the Spiritual School with our collective magic potentiality, attack and overcome impurity out of purity? Is this not what the Universal Brotherhood expects of us?

What about the words of Christ: «Where two or three are gathered in my name, there I am in the midst of you.»

Indeed, this is quite simple according to the literal text but as such completely impotent.

He, who as a servant of the light suffers himself to be denaturalized in this way is the victim of a devilish ruse. Therefore, if you can see through this effort, when this temptation one day confronts you, whether through an enemy or a congenial friend, say: «Satan, get thee behind me!»

This temptation will come to every worker and aspirant in this world. Attempts are constantly made to render you impotent by submerging you in ideality.

This temptation has always been recognized by the Rosycross through the centuries. Knowing ideality it will only approach it through reality.

This path entails very difficult consequences, and we believe that, if one refuses to go this path, there can be no question of Christianity.

We strongly feel the necessity for you to know about these things, because, in the coming times, pressure will be put on us from all sides, in order to prevent us from doing the work we have to do together, or to incite us to do things we should not do.

The reality in which we live in which we exist, is extremely impure, mutilated and broken and no longer possesses any harmonious relationship with ideality, i.e. the perception we have received from the reality which is with Christ and from Christ.

Ideality is not a power, nor an absolutely independent state-of-being, but it is a certain radiation of light, through which we become conscious of another reality, that of Christ.

The radiation of light of ideality does nothing in itself, it does not change anything within us. It is radiating over us and over all mankind.

We only become conscious of this radiation, when, living in the impure reality, we experience resistance, like pain, grief, sadness; when we experience the defectiveness of this nature with regard to our own being. Then we may become conscious of this radiation. It shows us another reality which is pure and harmonious.

However, although the delight of the radiation of ideality itself may be consoling and may give us relief, and although it may give the mystic food and warmth, it does not change reality at all. We remain of this nature and we remain part of its defectiveness without any uplifting.

When we are absorbed in ideality only, we become a dark spot in the radiation of Christ, a sun-spot, and we thereby weaken the radiation.

If we say, in our delusion: «as I have now seen the radiation of the light of Christ and have received its consolation and warmth, I do not want to have anything more to do with the impure nature!», we deceive ourselves because we are part of this impurity. We are not only living in it and we know that we are not only surrounded by impurity, but we are, by body and blood, a part of this nature order, of its defectiveness. At best, there is a certain focus, in which and by which the radiation of purity, touching you, awakens a certain remembrance of a lost fatherhouse.

Therefore we cannot flee. We can only have two reactions: either we dream a phantom of a new reality by narcotizing ourselves with ideality, or we use the broken reality which we are and in which we are living, in a process of regeneration. Therefore, with both legs planted firmly in reality, we must attack our defective nature, and, immediately, great and difficult problems arise.

How should we work? How can anything impure purify and regenerate the impure? Is that possible at all? According to which design do we have to work then? We give ourselves different guidelines, corresponding with the degree of enlightenment of our consciousness, which we experience through the Christ radiation. But is this enlightenment really sufficient? Is our guidelines a pure one? Is the consciousness sufficient to draw a pure guideline? Do we possess the organ to receive the pure truth, even if it is only a small part? When we want to do good, are we not perhaps doing evil?

We realize here our complete dependence and impotence. We then experience a wonder and an inconceivable work of charity. The light does not only give off a radiation, in order to enlighten and instruct our consciousness, but the light descends, breaks in, into our defectiveness and impurity. A personal contact develops in our being, so that we can overcome our weakness and impotence in this power.

Do we fully realize what Christ and all the members of his hierarchy are doing for us? They link themselves in substance and in essence, as the body and blood, with the impurity, in order to effect the great aim, the salvation of mankind. They consider the glory with the Father insignificant, in order to become one of us. They bear the disgrace of the impurity because of the great and holy aim. They descend into the sewer.

Think in this connection of the well-known play *The Servant in the House*, by Charles R. Kennedy, in which one of the main characters says that he is a sewerman to clear the dirt of the world and thereby opposes the Bishop of Lancashire who is entirely lost in dreams.

The serene and pure light-powers descend into the sewer of impurity, not with the heroism of dialectics, to clear the impurity with the fire of their pureness, but they become one of us, in order to establish from beneath the eternity in time. They become one of us, and how? Not as Superman, who looks down on human bungling, but they cooperate with the state of consciousness of the masses, within the scope and with the methods of the masses, in order to have mankind find its own limits and to make the blood susceptible to higher reality.

This procedure is not without pain. The Gospels bear witness to it. When the Son of man comes to earth he does not find faith there. Why not? Because of the people's consciousness and the subjection to their blood. Even his disciples cannot understand him. Why not? Because of their consciousness and the subjection of their blood. Because of their impurity.

What is He doing then? He does not give any doctrine, and if

he does, it is only a confirmation of former manifestations of the Light. He gives a power to those who can work with it, and he leads the processes of dialectics from beneath, and thus He is the worker in the sewer. He becomes the servant of all men. He becomes one who serves. He fulfils the law and the prophets, which means that man can only seize the aspect of redemption, which is in Christ, through the Law.

The Law states: «An eye for an eye, and a tooth for a tooth»; the doctrine of redemption however says: «You shall love your neighbour as yourself.»

The man who looks upon ideality, wants to dissolve the Law, he wants to be liberated from «an eye for an eye, and a tooth for a tooth», and he tries to maintain what he thinks is a neighbourly love, but he fails and has no results.

According to our ideality and to our experience we detest the «an eye for an eye, and a tooth for a tooth», but at the same time we realize that, as long as mankind remains in its present state, the law of revenge will be maintained.

The light of the higher law cannot be seized and understood, until the law of «an eye for an eye, and a tooth for a tooth» has come to its logical end, so that in and by the irrevocable end, mankind screaming in pain may find its way to higher life.

The law of «an eye for an eye, and a tooth for a tooth» is a divine law, just as the higher law that the Spiritual order of Jesus Christ gives us. This lower divine law is secured through all times in all Holy Scriptures.

The law of «an eye for an eye, and a tooth for a tooth» must therefore be fulfilled according to nature, as we ourselves are of this nature.

But even when we are personally free from this nature, we shall, as members of the hierarchy, help to increase the potentiality of the fulfilment of the lower law, out of love for mankind and because of our connection with mankind.

What we want to say is that, if we recognize the endeavours of Christ in this nature, we discover an increase of the potentiality

which fulfils the law. With an ever-increasing speed mankind is driven to an inevitable end: to its fulfilment.

What formerly could not be accomplished in a hundred years, is now fulfilled in one year! The reason? The increase of the potentiality which fulfils the law. The servants of Jesus Christ are not fleeing from this world; but they are fulfilling the law. This does not mean abiding by the law, but intensifying the law, development of the law of this nature, so that this nature reaches its limit.

Do we have to take it that the Hierarchy of Christ has caused the last war? Of course not! It is a scientific urge to a solution that cannot be prevented or may not be prevented any more. Think of Judas: the Christ urged Judas to execute his deed during the night.

Did Christ then drive Judas to his deed in the sense of causing it? Did he approve? Of course not! Offences must come. But woe the men by whom the offences come. But right through the offences, in the full sense of the word, the redemption can be born.

The Hierarchy of Christ, increases the speed of the offences, in order to make the redemption a fact.

Summarizing, we arrive at the following conclusion: there are two domains, two orders of nature, one of dialectics and one of statics, the future domain of life. Both domains have their own law, their own system to manage tensions and powers.

It may furthermore be stated about both orders of nature that their law is a divine law, although the law of dialectics is a lower law in comparison with the one of the static world, the higher law. In addition we must add that our domain of life is a limited one, as we are living here incidentally.

That is why man must learn that he is called to a higher life, to the life of the Immovable Kingdom, why he must be liberated from his prison.

Therefore Christ breaks into our domain of life in order to render the way to the Immovable Kingdom possible. He makes

the higher law light up before our consciousness, so that we may receive in this light the necessary guidelines for our orientation.

Therefore Christ primarily explores a way for us. That is the first thing. Thereupon mankind, incidentally connected with the order of this nature, must be liberated from it. With vigilance, this process must be suffered through, struggled through, not with regard to the higher law, but to the lower law, as mankind is from the lower law.

This lower law must therefore be fulfilled, must be intensified, urged on, as the only possibility for further redemption. This is the truth about the work of redemption.

Thus man is not lifted up out of nature, for that is not possible. He is led through nature by means of the fulfilment of the law of this nature!

Thus he grows to maturity for the ascent of the third phase of redemption: for the true new life!

In the first phase Christ Jesus is the Divine Man who descends into the pit of perdition, the shining sinless man who, from the serene sphere of the Immovable Kingdom, comes to reveal to us the way, safeguards this way through his blood sacrifice.

In the second phase the Christ is the realist, who chases mankind through the sewer of passions, according to the law, so that man will become purified and matured for the assimilation of the Divine substance of life.

In the third phase the Christ is the Path and thereby life itself.

The mystic freemasonry of the Rosycross is completely in harmony with this threefold realism. Therefore we always meet the mystic Rosycross on the Way! Therefore we meet the realistic Rosycross in the processes of the inevitable truth, and therefore we meet the hierophants of the Rosycross on the Path of «the true life».

Finally grasp the following concept as the central guidance in the life of a servant of the Rosycross:

It is not for love to hold mankind back from nature, but for its

redeeming power to hurry it through nature; for through nature we shall meet the Spirit!

XI

THE MYSTERY AND THE CALLING OF HIRAM ABIFF, THE MASTER BUILDER

The relationship between the Church, the State and the Spiritual School and its evolution is a matter of grave concern to all those who are living in the true light, for, upon such a relationship depends the state of affairs in the world during a certain period of history.

Throughout the centuries there has always been a deplorable disharmony and a terrible hostility between them. The Church, and the State institutions organized or influenced by it, have practically always opposed the work of the mysteries, and, wherever they could, they have persecuted and killed the workers of the Spiritual School with fire and sword. In times like ours this hostility is clearly confirmed. Our own experience in this respect is more than clear.

From the point of view of dialectics these afflictions are the automatic result of the natural opposition between fire and water, the unconverted sons of Cain and those of Seth, the blood-feud between Cain and Abel.

We see a mutual hatred and a sickening aversion between freemasonry and catholicism, a mortal fight between these two rivals. Both of them have fully deserved these bitter experiences.

They have given each other very little ground in the field of despotic acts and base material weapons to attain final victory. Fire and water have completely submerged into matter, they have left the true God, they are kneeling before their idols, and therefore there is a never ending fight, a vendetta that is even going on far into the regions beyond death.

The sons of the fire and the sons of the water, in their deadly embrace, together have made of this world a hell, a field of blood, a terrible place to live in. Because of them there are in this world more satans and phantoms than human beings. The many millions of misguided and depraved sons of fire and water have made this earth such a diabolical cave of hell, that even the most daring phantasies of an Edgar Allen Poe could not describe it.

Yet we know that in that morass of sin another tendency is slowly, but surely, coming to revelation. Completely apart from these powers fighting each other, we see the activity of the hierophants urging mankind to a rebirth and to listen to its original vocation, to go the paths and act in such a way that a complete, elementary revolution results from it.

In the dark hours of our world we are sometimes inclined to assume that God and his holy servants have left this pit of injustice to its own fate; but we assure you that, with such a supposition, we are making the most serious mistake of our life.

From the fall of Adam up to this very day, none of the light powers has left us even for a second. Even if we do not always see or understand their activity, yet we must be convinced of their continuous successes, which will one day lead to a certain victory.

From the moment the adamic human race was driven from the Garden of Eden, two world-histories developed: a world-course of the dialectic humanity and a world-course on his side of our planetary cosmos of the hierophants of the light with their servants.

This world-history of the hierophants develops according to the well-known axiom: «in the world, but not of the world». We,

who are of the earth, earthly, sometimes think that our destiny, the course of our personal lives, shows traces of the hierophants. That is a mystification, a complete misunderstanding. The sublime gnostic activity always follows its own way, and now and then this activity is connected with cells which were prepared beforehand in our sphere of life. These cells of lower esoteric activity have the task to affect the earthly organism, to go out and preach the gospel and to cure the sick of humanity. Naturally, these cells of a lower esoteric activity are bound to awaken the hostility and the hatred of thousands, and therefore they are finally persecuted in the hellish conflict of the dialectical masses of fire and water.

We have experienced such a catastrophe personally. We know what it means to have to fulfil a mission in the name of the hierophants of the light in enemy country.

Although being conscious of the pain, we should not lose our sense of reality.

If, from a dialectical point of view we see a destruction of cells, in reality it is an exchange of cells, an exchange of matter. When an old cell has fulfilled its life-potential a new cell of lower esoteric activity starts its seven years' task.

Just as there are small cells with limited or well-defined, esoteric, scientific tasks, there are also very large, world-embracing cell-structures emanating from the universal Brotherhood. The great world-religions are to be considered as such. The mission of the great religions must be understood as an ever returning attack on the dialectical organism.

When we examine the pre-christian world-religions we discover that their activity, as greater cell-structures, petered out again and again and was more and more subjected to the hostility and hatred from Lucifer and Satan, and it finally became more and more necessary that once again a new world-religion should take over the task of the previous one, in order to continue the attack.

When great cell-structures appear, sublime highly cultivated

entities direct the small cells of a lower esoteric activity to carry out their task in cooperation with the great cell-structures as the mission requires. These less developed, humble, and simple servants act as promoters.

On the coming of Christianity, there was not only a new activity in the various religions, but also the process of exchanges in matter became altogether different because of the mission of Jesus Christ.

We know that Jesus Christ was sent by the hierophants into the dialectical organism not as a human being, nor as a sublime adept, but as a supernatural being, a god; Christ came to us to direct the new cell-structure.

In order to carry out this work he made himself entirely one with mankind, by descending as a son of man, i.e. he went through the womb of Mary in order to awaken in time, as one of us, as Jesus of Nazareth.

In this way Christ united His divine hierarchy with the human dialectical and satanical hierarchy, and he completed this work by sacrificing his life on Golgotha, thereby definitely spreading all his powers in our organic sphere.

Thus, through this sacrifice of Christ, all things have literally become new. For the new cell-structure, conducted by Jesus Christ, cannot be cast off any more by the dialectical organism. There is a blood relationship between mankind and the man Jesus who became and was the Christ.

Therefore, after Christianity, we shall not have another religion, but Christianity will drive the masses to a resurrection or to a fall.

In Christ the world history of the Hierophants has reached its highest and most light giving summit. While the dialectical world lies twitching spasmodically and is sunk into a loathful disorder, while our world is showing numerous caricatures of fire and water according to its nature, the world history of the Hierophants has stood during the last six to seven hundred years in the token of Christian Rosycross. In Christ, the cross that the

Hierophants of the Light and their Servants have carried on our behalf since the foundation of our world, becomes a cross around which the roses are climbing: the roses of happiness, the roses of pure joy, the roses of love, the symbols of an elevation from the leaden surroundings.

There are two world-histories. One of you and me, and one of the mysteries. One history has led us through an ocean of tears, the other brings us into an enormous forge, where, with a new hammer and a new word, one works without interruption more powerfully and with more energy than ever before.

The last destruction of cells by the sinister masses would probably have meant an external and internal neutralization some thousand years ago. In our present time the struggle we had to fight brought only a partial external destruction. A bomb, a long expected projectile, was fired at us, but with the new hammer and the new word we are invincible.

Our working cell that was assaulted, proved capable of renewing itself through the new hammer and the new word: thanks to God, through Jesus Christ, who gives us the victory.

We think here of Hiram Abiff, the master builder, one of the greatest esoteric workers of the past who, according to the masonic legend, received such a new hammer and a new word, when one of the cells of lower esoteric activity conducted by him was destroyed by the dialectical forces.

In order to understand these things well, we must turn once again to the Holy Book, in which everything is most clearly explained at our level of consciousness, and therefore it is with great pleasure that we may pass on to you, with the help of the Bible, some fragments of the sublime esoteric world-history, with the intention that we also shall understand our lesson and mutually reap the harvest.

In the first place we must consider the figure of Hiram himself. Freely translated, the word Hiram means «brother of the sublime One», an indication that we are dealing with one of the Great Ones of the Spiritual School, one of the illustrious workers

in the service of the universal doctrine.

The name Hiram Abiff means: «Son of the brother of the sublime One».

In another way we can also read Hiram Abiff as meaning «Hiram, the brother of the sublime One, is my father», which comes to the same thing.

In order to understand more clearly the being of Hiram and his followers, it is told that Hiram is the son of a widow. As we know, this is a very classic indication for a participant in the Mysteries.

In 1 Kings 7: 14 it is said: he was a widow's son of the tribe of Naphtali. In another place it is said that he is a native of Dan. This apparent contradiction can be explained by the meaning of the two tribes. A man from the tribe of Naphtali, the son of a widow from the tribe of Naphtali, is a «fighter», a strong man who fulfils his task with the sword of the spirit. Therefore he is also said to be related to the tribe of Dan, for he fights for the highest justice, he is a judge before God's countenance.

Thus we see Hiram and his followers as strong, fighting heroes of God, as purified sons of the fire.

The indications of their spiritual state and hermetic vocation are innumerable.

Hiram is King of Tyre which means that he is a man like a rock, unswerving, unshakable, in his task. He is a king in his function, a master of what he is called upon to do.

Hiram is also the inhabitant of the land of Sidon. The territories of Tyre and Sidon are also known to us from the New Testament. Christ himself stayed there once or twice, as we shall see more clearly later on.

The Sidonians are fishermen. According to their royal function, they fish men out of the dialectical domain where they are imprisoned, in the grip of the satanic powers. Thus we know Hiram Abiff and his followers, the King of Tyre, the Sidonians, the mighty fishermen of human beings, the sons of the widow, the sons of the fire purified in one of their creations, in esoteric

world-history.

What strikes us most in the related narrative of the Old Testament is that Hiram is shown as a great friend and living in complete understanding first with David and later on with Solomon.

At a psychological moment in the lives of both kings we see the Hiramites appear. David, and Solomon, who, as we know, were in fact in their royal function the material and spiritual propelling forces of their people, representing state as well as church, were greatly assisted by Hiram. He helped David in establishing and founding his state; and this help was accepted by David with gratitude and complete understanding. Then Hiram assisted Solomon upon his request in establishing his state and especially in founding the Israelite Church.

When we read this we cannot help but be surprised. In hearing this story it is as if heavenly sounds come to us.

Imagine that the Synod of the Protestant Church or the Roman-Catholic Church would ask the modern Hiramites to assist them in trying to come to a renewal! That would be completely impossible in our days. In our century it would be considered as utmost craziness. The spiritual leaders who think themselves so important, would surely not like to learn from the present Tyre and Sidon, how to fish men out of the boiling sea of life. And yet it should go this way, if anything is yet to become of the Church. Many churches are seeking passionately and sincerely for a revival. But this revival cannot come without the concrete help of the Spiritual School, which should be requested and gratefully accepted just as in the example of David and Solomon. For originally the religion of the churches was given to the masses as a gift from the hierophants.

This old classic fragment from esoteric world-history shows us that a harmonious cooperation between fire and water is indeed possible, without the one trying to surpass the other in power and destroy him. Our Spiritual School of the Rosycross does not want the ruin of the Church, we favour a regeneration of the Church, or

the arrival of a new one. It is true that there are dialectical groups of the fire who, because of the nature of their philosophy, aim at the destruction of the Church. We saw this in the efforts of some groups in Soviet Russia and by the Nazis. The Church, however, has no right to complain about it, because its own appearance in world-history has left a long track of blood and terrible suffering. At the same time we are not ignorant of the attitude of the Church towards us, who do not want anything but to follow the footsteps of Hiram Abiff, the master builder.

One day we shall appear as victors in our peace-loving and love-radiating fight. In 2 Samuel 5: 11 we read: «Hiram, King of Tyre, sent messengers to David, and cedar-wood and carpenters and masons: and they built David a house.»

The house of David, understood both materially as well as spiritually, is built by carpenters and masons: carpenters and masons of Hiram; carpenters of the order and the spiritual schooling of Joseph, the Carpenter.

Even if we should only be apprentices or less in the hiramitic kingdom, it would be better than to be professors of theology at one of the poor colleges for powerless, exoteric, spiritual leaders in our world of blood and tears. In the beginning, the Church is always established by the Mystery-School, and then representatives of the Church have made of it an infamous wreck.

Christ has removed these scribes from their function, these people who are useless for a true spiritual regeneration of mankind, and He, the Lord of our life, will remember from second to second, that the house of David is built in more than one sense by carpenters and masons according to the ordinance of Hiram Abiff. Idle talk, intellectual boasting and the white sepulchre-technique is no way to fish men out of the earthly hell of demons. David and Solomon seem both to have known and experienced, that the hermetic knowledge and learning of carpenters and masons are necessary to maintain the church for the Abel-masses in tutelage. The mystic needs the magician in order to be able to do his work.

In what way must we then think of this help? Must we see the Hiramites appear as ministers and elders, as priests? No!

Hiram sends wood for David's house, cedar-wood. Hiram sends cedars for the house and the temple of Solomon. Hiram sends workmen and artists into this world. Hiram sends to all kingdoms his carpenters and artisans who are not only able to haul precious metals out of the depth of the earth, but who can also transform them to wonderful works of art in the house of the Lord. Cedarwood above all plays an important part in Hiramite architecture.

We must understand that this cedarwood is the symbol of the living water that can be supplied in its purest substance by Hiram Abiff, according to his high kingship, to all who are hankering after it.

Therefore his greatest and most delightful piece of work is the construction of the temple-basin, borne by twelve animals.

«Then he made a molten sea; ten cubits from one brim to the other; it was round all about and its height was five cubits and a line of thirty cubits did compass it round about. It stood upon twelve oxen, three looking toward the North, and three looking toward the West, and three looking toward the South, and three looking toward the East: and the sea was set above upon them».

Do not think here of a temple that was erected somewhere. Think of the temple of God that must be built by the hands of men, the heads of men and the hearts of men. Such a temple is made of fire and water, it is the combination of fire and water. It resembles a molten sea.

A State or a Church wanting this long and hanker after everything that serves the honour of God. The mystic power of the soul is fully able to know, to where the fire is called, which task Hiram has to fulfil.

David and Solomon knew, what carpenters and masons with their cedarwood and their magical art can perform; they knew that without Hiram Abiff the temple of God cannot be erected amongst mankind. That is why Hiram, King of Tyre, loves them.

Therefore he says: «Blessed be the Lord, that made Heaven and Earth, who has given to David the king a wise son, endowed with prudence and understanding, that might build a house for the Lord, a house for his kingdom. Therefore I send you a wise man, Hiram Abiff, the son of a widow of the daughters of Dan, whose father was a man of Tyre; skillful to work in gold and in silver, in brass, in iron, in stone and timber, in purple, in blue and in fine linen, in crimson; also to grave any manner of graving».

«Send ye», so speaks Hiram to Solomon, «the wheat, the barley, the oil and the wine, of which you have spoken. And we shall cut wood out of Lebanon, and we shall bring it to you in flotes by sea to Javo, and you will carry it up to Jerusalem».

«The wheat, the barley, the oil and the wine, of which you have spoken,» are the symbols of the quality of the soul, the true mystic devotion. If the church possesses them and lives out of them entirely with a great refinement, not associating itself for a second with the luciferous and satanic ideas, then Hiram can send his carpenters and masons with their treasures to Javo, the harbour of beauty, in order to found with the church, each in his own way, the great temple of God.

But Church and State have sold themselves to the earthly earth; consciously or unconsciously they have surrendered to restriction and foolishness. Thus the piece of work of Hiram was and is destroyed, neutralized. The harbour of beauty does not cast pearls before swines nor roses before asses.

This glimpse on a phase of the esoteric world history makes us happy at first and then sad again; for, after David and Solomon, there came kings who sank into darkness. The later State and Church were no longer producing wheat, barley, oil and wine in their sphere of life. When the collective soul of the people can no longer do this, the fire can no longer do its work. When the soul is clearly producing its mystic creations, then on such a basis the fire can supply many Hiramitic presents, and also the basin can be built, from whose living water the luciferous sphere of life must be destroyed.

We shall therefore place you before the following law: the product of the State and the product of the Church determine the product of the Spiritual School. Therefore it must really be a matter of concern to all of those who are living in the true light to observe in which way the relation between Church, State and Spiritual School in developing, for upon such a development depends the direction world events will take during a certain period.

Are the hands and feet of the Spiritual School tied? Is this indeed an unconquerable hindrance?

Fortunately not, thank God! This is not the case. For now we confront you with a second glimpse into the esoteric world-history that will make it fully clear, how and why Hiram Abiff received his new hammer and his new word, with which he could neutralize all the dangers of a State and a Church that are no longer willing or able.

In order to understand this we finally place before you Matthew 16: 13-20: «When Jesus came into the coast of Caesarea Philippi, he asked his disciples, saying: whom do men say that I the Son of man am? And they said: some say that thou art John the Baptist, some Elias, others, Jeremias, or one of the prophets.

He said unto them: but whom say ye that I am? And Simon Peter answered and said: thou art the Christ, the Son of the living God. And Jesus answered and said unto him: blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my father which is in heaven.

And I say also unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth shall be bound in heaven, and whosoever thou shalt loose on earth shall be loosed in heaven.»

Simon Barjona, the fiery dynamic servant of the living water, Peter, the man of the rock, Simon Peter the fisherman!

This is altogether a very distinct designation for a servant of Hiram, the King of Tyre and Sidon.

He is from Tyre and therefore a man of the rock; he is a Sidonian and therefore a fisher of men.

Peter, the Hiram Abiff of the New Testament, a master builder, a servant of the Spiritual School of the hierophants, who recognizes the Christ as the Son of the living God, and confesses it with all the power within him, with all the love within him.

Blessed are you, Simon Peter, for flesh and blood has not revealed it to you, but my father who is in heaven. Blessed are you, for in you the kingdom of Tyre and Sidon will be established to a new task. Blessed are you, Hiram Abiff, for in Christ you are given a new hammer and a new word. I tell you you are Peter, and upon this «petra» I will build my Church. When State and Church do not understand their task and become powerless, where they fail in producing soul qualities as an offering for the fire, then the new Church and the new State will emanate from and be carried to fire, light and water, by the Hiramites themselves. On this «petra» I will build my Church! Hiram will do it himself. And the gates of hell, the gates of the domain of the dead, shall not prevail against it.

Well, if you know yourself united with the carpenters and the masons, may-be as apprentices or even less, then you know, that a Spiritual School and a Church of Fire will take over the task, where the old ones failed. The Pope believes himself sitting on the chair of Peter. Let us leave him in his delusion. The protestant churches declare themselves the Church of God. Let us leave them in their delusion.

Let us hope and pray, that finally out of all those religious communities through dreadful purification, the fruits of the soul: wheat, barley, oil and wine, may arise again. But the great work of the Lord cannot be detained or delayed any more by the rise or fall of the luciferous masses. The whole process of the salvation of world and mankind is placed in the hands of Hiram, King of Tyre, by Christ himself, saying: on this «petra» I will build my

Church.

We have to announce to you that State and Church are no longer a hindrance or decisive in the great work, as likewise the race spirits have no longer any influence in a liberating sense.

In the present pandemonium of the world history a cell of lower esoteric activity may be stirred here and there, but such incidental phenomena no longer will cause the basin of Hiram Abiff to split into pieces, because this large basin full of living water is protected by a new word: «upon this 'petra' I will build my Church», and is protected by a new hammer: «I will give you the keys to the kingdom of heaven, and whatsoever you shall bind on earth, shall be bound in heaven».

Although we continue to strive and long for a repetition of the times of David and Solomon in their relation to Hiram and his Followers, and although the law: «the product of Church and state together determine the product of the Spiritual School» may partly still be in force and apparent, slowly but surely the legions of Hiram Abiff will reverse this law. Before long the product of the Spiritual School will determine the products of Church and State.

If God is with us, who will be against us!

XII

DANGERS ON THE PATH

Just as the School of the Rosycross time and again shows a glimpse of the Path of Liberation, so it is also necessary from time to time to point out the dangers on the Path.

We are not referring to obstacles and problems which we make ourselves because of our egocentricity and self-defence instincts, but to real dangers in and around our microcosmic system, caused by our ties, our close relationship with the dialectical nature-order. We are *in* and *of* this nature! Every cell of our body, every fibre of our being is built up out of the substance of this nature and the forces of this nature do not easily release their prey. There are dangers on the Path which arise not so much by errors of life or by self-directedness, but purely and solely because of our structural ties with the earth. You should view these dangers not in a personified way, as the ancients did, as devils, earth-bound spirits, demons or elementals, but as the direct consequences of magnetic laws which operate in this nature. The earth's whole atmosphere is a complicated magnetic field, in which different tensions, vibrations and radiations operate, forces which in a completely natural way maintain and cause the circulation or spiralling of all the forms of life that express themselves on earth in one way or another.

The pupil who is called by the Universal Spirit-field, who is

invited to the original, human life, and who must consequently undergo transfiguristic changes, is in fact attracted by a different magnetic field, that of the Immovable Kingdom. The magnetic spirit-field is by nature totally different from that of the dialectical nature order, and the pupil, therefore, is faced with the task of escaping from a magnetic field to which he is tied in a completely natural way and by virtue of natural laws. It needs no detailed argument to prove that this is not easy.

To escape from the natural grip of the laws of earth magnetism a radical process of self-freemasonry is necessary, a process which is taken up in a struggle between the pupil and the grip of a magnetic field, a struggle for one's entire being to become captive, as it were, of a totally different magnetic field. This process naturally involves a number of very special nature-scientific problems.

We are purposely using a somewhat nature-scientific terminology, because the glorious and holy Universal Brotherhood has prepared several groups of those striving for universal life and several world-workers who, in one way or another, hold authority, for a new awakening and for a new message to the world. This new message was made ready to be brought to humanity during the second half of this century, as a last call to all who can still listen. And it is with intense gratitude and prayerful thoughts that we speak about this new activity of the Brotherhood. It will only be mentioned for now; later it will be studied closely.

The Message of the Brotherhood, which will herald a new phase in the great cosmic revolution, will turn a new light on the structure of the universe, on the quality of universal life, and on the inanity of material life and striving. It will put the axe to the artificial science we call «theology» and will secure the basis of the Universal Doctrine of Transfiguration before the threefold dialectical consciousness, in a way that we would not have thought possible.

When the message has been brought and has had its full

effects, it will be a matter simply of these who want to go and those who do not. Many veils and much false light will disappear and the very tiring and energy-sapping work of incessantly declaring oneself and fighting against imitations will no longer be necessary. Everyone will have to choose, without any by-ways, between the new life and the old life. There will not remain any other possibility, be it intellectual, mystical or practical.

The Message we are speaking about has a name. It is the appearance of the Son of Man in the clouds of heaven, of who the Holy Language says that every eye will behold Him. This appearance does not refer to a phenomenon in the sky that will last some hours or days, but to a process, to a grand declaration of the Universal Brotherhood, which will commence during the second half of this century.

All our companions are invited to go out to meet the Lord when He appears. This appearance has already become a fact, and it is about this that we want to inform you.

A magnetic field is a gravitational field. Such a field not only encloses within itself a living form, but the nature of that form, the life dwelling in it, the consciousness in it, the sensory faculties it possesses, the cell structure manifestation etc. , can be explained completely from that gravitational field. They are completely united with it.

If we are attracted into a magnetic field, and we are attracted by the gravitational force of this world, then we are one with the world, in the most absolute sense. Therefore if another magnetic force gets power over us, if our «centre of gravity» begins to lie in another gravitational field, a microcosmic revolution is the inevitable result. The microcosm is then broken away from the previous magnetic field. And form, life, consciousness, the sensory faculties, the cell-structure manifestation, all that which is to be explained from that magnetic field, perishes, and a totally new, different life begins to manifest itself with innumerable consequences. In short, a transfiguration develops; a process to which we have been inviting you for years; a process by which

you will be confronted in the near future with an unprecedented absoluteness and an imperativeness.

Why? Because the Son of Man has appeared in the clouds of heaven! If you do not understand these words, we will translate them for you. It means that just as a microcosm can be seized, called by a different magnetic field, so also a macrocosm, a world, can be affected in the same way. We call that process a cosmic revolution, as you know. And it will be this cosmic revolution which will place before us the imperative choice:

to share the natural fate of the world, as a form manifestation in a magnetic field, or emphatically to go the way of transfiguration in time, hence to ascend into another magnetic field.

If we choose the latter way, we must accept the battle of escaping from the earth's magnetism. This battle entails the pupil overcoming nature-scientific resistances which the ancients personified as dangers, or for which they chose symbolical figures to make it easy to refer to them.

What we are saying is that the problems of earth magnetism and gravitation were known in the Universal Doctrine of all ages, in all their aspects and equally in regard to their solutions. The Brotherhood has embedded these problems and their solutions for a certain category of seekers in a number of immortal stories. We want to point out two of these stories, because they have appealed vividly to the imagination of millions of westerners from childhood on.

We are referring to the massacre of the innocents in Bethlehem and the flight of Joseph, Mary and the infant Jesus to Egypt.

This narrative is so interwoven with our fantasy, we have visualized it so clearly, artists of all the centuries have represented the flight to Egypt in so many ways, that we can hardly imagine that these dramatic events allude to purely nature-scientific, magnetic workings which are highly topical, and which still concern every pupil, who truly wants to go the Path, every day.

You probably know what we are to understand by the story of the three Wise Men from the East. The three aspects of the dialectical consciousness raise themselves up in the fully determined pupil, and from a point of commencement, a place of dawn, the east, they naturally come in contact with Herod, the ruler of nature, the king of the land. That means to say, a conflict develops between the magnetic field of ordinary nature and the striving of the pupil.

This conflict is very obvious. Ordinary nature, ordinary life is completely inimical to the higher, different life of the Immovable Kingdom. Compromise is out of the question. Or put differently: when the microcosm of the pupil begins to experience something of the Universal Spirit field as a magnetic force, this newly born principle will immediately bring conflict into the system. It will be a sign which will immediately be countered, says Messianic Isaiah. And therefore the disturbed, natural magnetic field which functions both microcosmically and macrocosmically, will attempt to restore the balance. Herod will seek to kill the child.

We know from ordinary nature that a magnetic disturbance causes storms, atmospheric turmoil, earthquakes and the like. What happens to the macrocosm also happens to the microcosm. The contact with the magnetic field of Christ naturally brings fierce turmoil into our life. We could indicate this turmoil as an illness.

Indeed, such a turmoil in the life of the pupil who seriously goes the path could result in our so-called health being affected. Nervous states and bodily difficulties are obvious. And it is clear that an accompanying phenomenon of our nervousness are wrong actions, which in turn might cause conflicts with relatives and others. Extremely confused situations then weave a web around us so to speak, in which we are caught. And thus the conflict with the earthly magnetic field becomes a complete victory for Herod. Our new beginning, our newly born child of renewal is exterminated by Herod.

This danger may become clearer to you when we say that a

conflict with the earthly magnetic field has a very powerful effect on the endocrine system. In incorrectly functioning internal secretion can make our activities powerless, or turn them into very undesirable directions.

Because of this highly current and ever modern danger, the Holy Language gives us a warning. This warning is contained in the flight to Egypt.

The holy legends tell us that one of the wise men does not inform Herod any further, and that Joseph is warned in a dream to flee. You will understand from this that the attention of the consciousness is drawn to the approaching conflict. Indeed, every pupil is warned when a conflict with the magnetic field is on the way. He is advised not to fight, but to flee.

We hope that you will understand this warning. If we fight we will lose, or at least such tremendous dangers will develop that a defeat is obvious. But when we flee to Egypt, we will be saved from all the dangers issuing from this magnetic turmoil. The flight to Egypt points to a state of neutrality.

Just as scientific instruments can be made insensitive to magnetic influences by surrounding them with a layer of lead, or perhaps by other means not known to us, so also the pupil can isolate himself against the aforementioned influences, by trying, when danger approaches, in certain aspects to be no longer actively engaged, to be extremely careful, and to adopt an expectant attitude. This especially means keeping the threefold consciousness completely calm and guarding full of faith what has been received. If the consciousness knows what is happening, keeps calm, and remains balanced, and does not force itself or make itself nervous, the earth's magnetic field will not be able to exert any influence on the endocrine system.

The threefold consciousness must offer itself to the Divine Gift it has received with gold, frankincense and myrrh.

The gold of the faithful, open heart; the frankincense of the life-giving hope; and the myrrh of the purifying cup of suffering of Love.

LITERATURE OF THE LECTORIUM ROSICRUCIANUM

PUBLICATIONS OF J. VAN RIJCKENBORGH

Elementary Philosophy of the Modern Rosycross

The Coming New Man

The Gnosis in Present-day Manifestation

The Egyptian Arch-Gnosis and its call in the eternal present

(I)

Proclaimed and explained again from the Tabula Smaragdina
and the Corpus Hermeticum

Dei Gloria Intacta

The Mystery of the Beatitudes

The Nuctemeron of Apollonius of Tyana

The Mystery of Life and Death

Unmasking

A new Call

Light over Tibet

The Problem of Cancer

There is no Empty Space

The Universal Remedy

The Light of the World

PUBLICATIONS OF CATHAROSE DE PETRI

Transfiguration

The Seal of Renewal

24 December 1980

PUBLICATIONS OF CATHAROSE DE PETRI

AND J. VAN RIJCKENBORGH

The Brotherhood of Shamballa

The Universal Gnosis

PUBLICATIONS OF OTHER AUTHORS

J. Schootemeijer - **Television B1- a Danger for the Individual**

The Way of the Rosycross in our Times

What is Transfiguration?

LECTORIUM ROSICRUCIANUM
*P.O. Box 35.149, Browns Bay, Auckland,
New Zealand*

LECTORIUM ROSICRUCIANUM
*P.O. Box 9246, Bakersfield Cal. 93389,
United States of America*

LECTORIUM ROSICRUCIANUM
*Headquarters, Bakenessergracht 11-15, 2011 JS Haarlem
The Netherlands*

