

THE GNOSIS IN PRESENT-DAY MANIFESTATION

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IN PRESENT-DAY
MANIFESTATION

BY

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FOREWORD

We present the second book of the Renova Library and hope it may be of assistance to the seeker after truth on his path towards ultimate attainment: liberation from the wheel of dialectics.

ROZEKRUIS PERS

CONTENTS

PART I THE NEW PERIOD OF MANKIND

I STATE OF CONSCIOUSNESS IS STATE OF LIFE	23
A new period of mankind	23
What is consciousness?	26
The intercosmic magnetic field	27
Two magnetic fields	28
Two groups of people	29
II TWO KINDS OF DISPENSATION; TWO KINDS OF LAW	30
Two kinds of religion	30
Under the law	31
Religious duty	32
Religious acquiescence	33
The New Testament	35
New religiousness	36
The fourth Gnosis: the selfliberating deed	36
The period of forty-eight years	39
III THE NEW ATTITUDE OF LIFE	40
Rational-moral acceptance	43
Liberating faith and life	44

Blessed are they who know themselves	
poor in spirit	45
Living from faith	46
The fivefold universal Gnosis	47
IV THE NEW LAW OF THE HEART	49
Saying and doing	50
The law in one's own heart	50
V THE REBIRTH OF THE SOUL	52
The fivefold universal Gnosis	52
The sign of the Son of Man	54
The rebirth out of water and Spirit	54
The separation of the two types of man	55
The years of harvest	56
The five aspects of transfiguration	56
The five soul fluids	58
Is there reincarnation after all?	59

PART II THE REBIRTH OF THE SOUL

I RATIONAL-MORAL CONSCIOUSNESS	63
The acceptance, confession and serving of Christ	64
God does not forsake the works of His hands	64
The magnificent task of the image bearers of God	64
The task of the Spiritual School	65
The moral emotion	66
The rational-moral insight	66

The twofold magical ministration	67
The necessity of the intervention of the Spiritual School	67
II THE PROCESS: THE WAY OF THE ROSE AND THE CROSS	69
Three states of consciousness	69
The split condition of the pupil	70
Not peace, but a sword	71
The bridging consciousness	71
The classical ferryman and the crossing	72
The impetus to a definite decision	74
The red Rosycross	74
Jesus the Lord and Herod	75
Jesus' walk begins	76
In safety	76
The Vacuum of Shamballa, the heavenly lodge	77
Jesus the Lord, a radiation-power unto life	78
III THE PUPIL'S VOCATION: SANCTIFICATION	79
From the first Epistle of Peter	79
Tranquility, understanding and joy through the experience of the gnostic stream of grace	80
IV THE NEW GENESIS OF THE SOUL	82
The twofold state of the Spiritual School	82
The significance of the material sphere for the deliverance of mankind	83
The impotence of the reflection sphere	85
The microcosm whole again	86
The embryonical forming of the immortal soul being	86

The two magnetic poles of the personality	86
The development of a new basis for the immortal state of the soul	87
The three original nuclei of life	88
Asleep in Jesus the Lord	88
The resurrection of Jesus the Lord	89
The new breakthrough of the consciousness in the present	89
The coming confluence of the two aspects of the Spiritual School	90
 V THE GLORIOUS RESURRECTION	 91
Not to be damaged any longer by the second death	92
John the Baptizer, the precursor	92
The necessity of conquering the world	93
The task of the combating church on earth	93
The glorious resurrection	94
Microcosm, cosmos, macrocosm	95
The relationship of the two working-fields	95
The necessity of the breakthrough of the consciousness	96
Illumination and sanctification	96
The kindling of the new light of the soul	96
Inner self-activity	97
The resurrection on the third day	98
The new period	99
 VI THE HEAVENLY LODGE	 101
Intercosmic radiation	101
The light that shines in the darkness	101

The origin of the Vacuum of Shamballa	102
The creation of the magnetic sphere	104
The new link in the universal chain	105
Meeting the Lord in the air	105
The thirteenth aeon	106
Without me you can do nothing	106

PART III THE MAGNETIC SPHERE OF THE TWOFOOLD SPIRITUAL SCHOOL

I CONQUERING THE WORLD

The rational-moral touch of the Spiritual School	
The Vacuum of Shamballa and the Spiritual School on earth	112
The work once begun is continued	112
The path of the pupil of the Rosycross	112
The world must be conquered	113
Becoming free of karma	113
The seven-branched candelabrum that stands before God	114
The bonds of fate	115
Quality and purpose must tally	115
The magnetic sphere; north pole-south pole	115
The signature of a gnostic church	116
The development of the magnetic sphere	116
The reason why continued watchfulness is imperative	117

II THE VOCATION OF GODS IMAGE BEARER	119
The seven phases of development of the magnetic body	119
The great struggle	120
The emergency plan of dialectics	120
The emergency order is the order of death, unless ...	120
He who will lose himself will retain it	121
The vocation of the image bearer	121
The logic of the fulfilment	122
The conquest of evil	122
In the power of Jesus Christ	122
Bide your time	123
Death swallowed up	124
Blessed are they who yearn after the Spirit	124
All who accept Him . . .	124
The entrance into the wedding chamber	125
The necessity of an attitude of life according to the Sermon on the Mount	125
The new heaven-earth	126
The removal of the veils	126
Jacob and the heavenly ladder	126
 III UNA SANCTA	 128
Shankara the elevated	128
All wisdom teaching is one in the Gnosis	128
The sword only in one's own soul	129
 IV THE GENESIS OF THE LIVING BODY OF THE SPIRITUAL SCHOOL	 131
The formation of the group	131

The development of the gnostic force-field	132
Attraction and repulsion; the rotation	133
The seven phenomena of manifestation	133
The seven cosmic radiations	133
The electromagnetic radiation-field	134
Feeding and assimilation	135
The development of the gnostic radiation-field	136
Insight, yearning for salvation, self-surrender	137
The new attitude of life: the life according to the Sermon on the Mount	137
The Aurora	137
V THE NEW ATTITUDE OF LIFE	138
Crimes and sins against the Gnosis	138
The token of the children of disobedience	139
The happiness of salvation and guiltless elevation	139
A real perspective of life	139
In group-unity	140
VI FROM FORCE-FIELD TO LIGHT-FIELD	141
The necessity and privilege of gnostic group-unity	141
The ever repeating sacrifice of the light	142
Let there be light and there was light	143
The manifestation of the Vacuum of Shamballa	143
An important consequence	144
The bond with the universal magnetic chain	144
The heavenly ship; the ark	145
In the beginning was the Word	146

The new life-field	147
The return of Christ	147
Out of the light is the life	147
The regenerative working of the light of Christ	148
Live in accordance with the Sermon on the Mount	149

VII THE DESCENT OF THE HOLY SPIRIT	151
Work out your own salvation in fear and trembling	151
The summons of the sevenfold Power	152
Transmutation and transfiguration	152
The mysterious name of God	153
Uttering the holy name of God	153
The river of God, the gulf-stream of divine breath	153
Primordial-substantial transmutation	154
The manifestation of the transfigured body	154

**PART IV THE BIRTH OF THE LIGHT IN THE
MAGNETIC BODY OF THE
SPIRITUAL SCHOOL**

I THE TEMPLE OF THE TOMB OF C.R.C.	157
The necessity of group-unity	157
The birth of Jesus Christ in time	158
The necessity of absolute renunciation of everything that is of this world	158
My Kingdom is not of this world	159

The wonderful manifestation of the light	160
The reason why a free gnostic workshop is necessary	160
The true freemason	161
The primary requirement for admission into the School	161
The legend of Hiram Abiff	161
To stand on the carpet	162
The entry into the tomb of C.R.C.	162
The continuity of the transfiguristic work	163
The gnostic integration	163
The Gnosis	164
The outer circle around the heart of the Gnosis	165
The influence of the gnostic magnetic body on the outer circle	166
 II THE PATH TOWARDS CHRISTMAS EVE	 167
The door to the temple vault of C.R.C.	167
The noble, unviolated body of C.R.C.	168
The first manifestation of the Comforter	169
The birth of the light	169
After 120 years I shall open	169
 III THE SELF-SURRENDER OF THE I-MAN	 171
Transfiguration: demolition and rebuilding, death and new life	171
While living, I have made this summary of the universe unto my own grave	171
The first ray of the sevenfold light	172
The cerebro-spinal system and the chakras	173

He who is seized by the Gnosis	174
Group-unity, love of mankind and service of mankind	175
The light of the fourth candlestick	175
The banishment from the magnetic body	176
The results of the attitude of life according to the Sermon on the Mount	176
At what does the new attitude of life aim?	176
The self-sacrifice of the I-man	177
Christmas: the integration of the soul in God	177
The manner in which the soul opens itself to the sanctifying Spirit	177
The five soul-fluids	178
The self-surrender to the Gnosis	178
 IV THE SURRENDER OF THE WILL	 179
The magic soul-attribute	179
The key to the light-birth in God	179
No new wine in old wineskins	180
Making the will subordinate to the consciousness	181
 V THE BAPTISM OF FIRE: THE LIGHT-BIRTH OF GOD	 182
The necessity of the independence of the consciousness	182
Domination of thought and will	182
The forming of habit, the compulsion of habit	183
The positive decisive power of the consciousness	183
How karma is created	183
Consciousness, the seat of the soul	184
The longing of the soul and the answer from the Gnosis	185

The beginning of the purification of the heart	185
The light in the tower room	185
Authades and John the precursor	185
The baptism with the water of life	186
Make straight the path for your God	186
The doom of the grip of nature	187
Really baptized Christians	187
Use the faculty received	187
When the way is cleared	188
Bethabara, across the Jordan	189
John sees Jesus coming towards him	190
The birth of Christ in the soul	190
VI THE PURIFICATION OF THE HEART	191
The barrenness and unfruitfulness of the heart	191
Purity of heart is a condition of pupilship	192
The help from the rose of the heart	192
VII THE MYSTERY OF PROGRESSION	194
The seeking of mankind; the way of experience	195
The secret of success on the path	196
How the gnostic sevenfold power is made free	196
The mystic-magical and the philosophic-magical directedness	196
The magical importance of the co-operation of the sexes	197
The functioning of the pituitary gland	197
The binding of the fundamental stream of the Gnosis to the group	198
For each other, by each other, with each other: in the service of mankind	199

Consciously-carrying, knowingly-responsible pupilship	199
The prevention of dangers to the magnetic body	200
The new fundamental gnostic stream in the world	201
A new day of manifestation awaits us	202
 VIII THE PREACHING OF THE GOSPEL	 203
The coming developments of the proclamation	203
The fishing of souls out of the ocean of life	204
Proclaiming the Gospel	205
To believe and be blessed	205

PART V TRANSFIGURATION OF THE SOUL AND THE BODY

I FAITH, HOPE AND LOVE	209
Transfiguration: result of the outpouring of the Sevenfold Spirit	209
Exodus and parting	210
The classical task of the ferryman	210
Hora est!	211
The parting from the world	212
God or Mammon	213
Lose yourself	213
Seek first the Kingdom of God	214
We now see darkly	214
Three steps to climb	215
Unconditional faith	216
The light of hope	216
Love, unification with the Gnosis	217

II THE	
PERISHABLE AND THE IMPERISHABLES	219
The second stream of the Holy Spirit	219
Awaiting the light-birth	220
Rational sight and real sight	220
Illusive-light and real light	220
The bell in the tower room	221
The pituitary gland and sex organs	222
The occult way and its dangers	223
The central principle of sin	225
The imperishable seed of the Rose of the heart	226
The marriage between the soul and the Rose of the heart	226
III THE WAY TO THE LIGHT-BIRTH OF GOD	227
Two kinds of seed; two kinds of purity	227
The narrow and the broad way	228
The dangers of I-centrality	228
The third faculty of consciousness	229
The impotency of the I	230
Looking up to the hills from where the help will come	230
The straightening of the axis of the heart	231
The rose is attached to the cross-of-life	232
The shadow on the right-hand side	232
The new serpent-fire and the chakras	233
The temptation in the desert	234
The serpent of the kundalini destroyed	234
The breakthrough of the light	235
The transfiguration on the Mount	236
The phase of contemplation	236
Light, nothing but light	237

IV THE ENDURA	238
The transfiguration begins	238
To walk in the light	239
New consciousness, new sensory perception	239
The entry into the new life-field	239
The new soul in the old house	240
The endura, the neutralization of the self	240
The Gospel of Truth	241
The threat of the false rumour	242
What the endura is	243
The rebirth of the soul	243
Death swallowed up in victory	244
What is the mortification of the I	245
The golden wonder-flower	245
The heavenly abode	246
V THE RESURRECTION FROM THE GRAVE	247
The vital body	247
State of soul and the etheric body	248
A new system of force-lines	248
The four Christ-ethers	249
The health of those who stand in the new soul-birth	249
The new vital body	250
The glorified material body	250
PART VI ECCLESIA PISTIS SOPHIA	
Ecclesia Pistis Sophia	253
GLOSSARY	265

PART I

THE NEW PERIOD OF MANKIND

I

STATE OF CONSCIOUSNESS IS STATE OF LIFE

We begin this first chapter by considering a new era of mankind that has much to say and especially to the pupils of the modern Spiritual School and to all those who, according to their inner condition and directedness, are called to this pupilship. It is an era from which an extraordinarily compelling, urgent power emanates; an era that occurs only once in the course of countless generations; an era that has many aspects, consequences and peculiarities which require an extensive and thorough reflection.

For a door has been closed behind mankind. We have entered an entirely new space, both for mankind in general and for the Spiritual School in particular*, and each one of us has to adapt himself to it. It would not be of any use to propose the reality of this new era to you, so that you may say: "Oh yes? How interesting". Or: "You are most probably right". No, if you were like that you would have to depend on theory. You would probably consider this theory, just as we in this nature consider every theory. You would then perhaps want to put some of it into practice from time to time, if it suited you and you were to think of it. However, you will perhaps understand that cultivated theory

*See J. van Rijckenborgh *The Coming New Man*,
Rozekruis Pers, Haarlem, The Netherlands.

is never practice and never becomes practice in the sense of the Gnosis. To the ordinary world practice is always applied theory. One learns something for a while and when it has been learned one puts it into practice. In our field of life the individual passes from the theoretical into the practical. But in the sense of the Gnosis practice is always the result of a state of consciousness. And a state of consciousness always entails consequences. For a state of consciousness is a reality out of which one tries to live. The state of life which develops as such and from which one works and strives, is then just as real as the state of consciousness and has nothing to do with applied theory. When your consciousness draws your attention to a particular object and makes you see it as right, it may be that all theorists tell you: "Please do not go that way". But your consciousness places you before it and so you turn your consciousness into a state of life.

Do you want an example? Just think of a theologian. At the university the student must depend on theory. But in his parish, afterwards, he experiences theological practice. Now we ask you: in the matter of the Kingdom of God is there a difference between those two states of being? Is there such a difference when theological theories are put into practice? Certainly not. The theologian as a human being has a state of consciousness and it is this state of consciousness that defines his reality, his state of life and not the theology. The issue is that you are conscious of the new period, for only a state of consciousness can become a state of life. Consciousness-reality creates reality of life; it projects, it reveals itself both inwardly and outwardly.

If, after having heard this, you are surprised, then you will turn theory into practice only in the way of ordinary

nature; for a surprised man is not, or is not quite, a conscious man. Because of this you would certainly not take part in the new period in a liberating sense. Therefore we say to you: a state of consciousness is a state of life. One reality must project itself in and through the other. Then there is equilibrium. If that equilibrium fails to come about, man always feels quite wretched, very unhappy, profoundly uneasy. That is a natural law. Think of an animal. When an animal becomes conscious of danger, it tries to find equilibrium by escaping it. Therefore, a state of consciousness is at the same time a state of blood.

If you are now conscious of the new period, a self-evident inner resolution will urge you to action, to give expression to this consciousness in one way or another by means of an attitude of life that is in equilibrium with it. The modern Spiritual School tries to co-ordinate the efforts of its pupils in this way to make the effect as great as possible. The School wishes to orientate the pupils who may be expected to have consciousness of this era. You will understand that *this is* a theorizing which is both permitted and practical. Just imagine: you are conscious of having entered into a totally new situation, as if you had suddenly found yourself in a strange town where you did not know the way. To come into equilibrium with such a situation you intend to find your way. When someone else who has already adapted himself and who already knows the way gives you a helping, propelling, orientating tuition, then we cannot speak of mere theory.

Perhaps you understand that what is told you is placed in a very special light, a light that adapts itself to the fourth Gnosis, the Gnosis of the new attitude of life. We have heard statements that were entirely directed at bringing about

insight, to stimulate your yearning for salvation, or at inviting you to self-surrender. But now the issue is a direct, adapting attitude of life, as a necessary reply to a compelling state of consciousness.

It is clear that also the first Gnosis, that of insight, can be realized only on the basis of a consciousness matured by experience. For the second and third Gnosis, that of yearning for salvation and that of self-surrender, a basis of sufficient consciousness is also essential. Therefore, if this dissertation is to be really productive, you will understand that a very directed state of consciousness is a condition. Having become increasingly conscious by insight, yearning for salvation and self-surrender, we now perceive very clearly a new state of being in our existence, as a reflection of a new period around us to which only one reply is possible, namely that of an intelligent, new and dynamic attitude of life. We will understand this even better when we ask ourselves what consciousness is.

A state of consciousness is an electromagnetic state. Our consciousness is composed of seven centres, filled with magnetic fluid, with astral fluid, to be found in the head-sanctuary in the seven cerebral cavities. They are fed by the respiration process of the magnetic system in our brain that attracts the astral fluid of the intercosmic magnetic field. Consequently, your own state of consciousness depends entirely on the quality and the workings in the intercosmic magnetic field around you. Thus it becomes clear in what way new periods come into existence. Changes within us are caused by changes in the intercosmic field around us. Such changes almost immediately bring about changes in manifested life and also in our lives.

The intercosmic magnetic field consists of twelve streams. These twelve streams manifest themselves, among others, in us. A plan that manifests itself in a period of time underlies these twelve streams. From all this it appears that these twelve electromagnetic streams are controlled by other, stronger magnetic streams. Consequently, there are many magnetic systems that interact, either stronger or weaker. The magnetic field which brings dialectics into realization, develops a series of periods and a course through time and space by mankind. In this course through time and space nothing can be decided by dialectical man. There is no independent choice in him to do so. Everything is decided for man. Mankind is being directed because: a magnetic state is a state of consciousness and a state of consciousness is a state of life. Whatever exists in the electromagnetic field projects itself in our brain and manifests itself as consciousness; that which exists in us as consciousness, propels towards manifestation of life. Therefore, according to nature we are completely directed. We have nothing to decide. Everything is decided for us.

Man is part of a magnetic process. Each man is part of a great body. Thus a development comes and a development goes. The organism works like a clock. The hands keep turning and consequently, this entire plan, this complete course can also be known beforehand, can be ascertained through time and space by several data. This can also be ascertained when we take into account the relativity of time. The twenty-four hours of one day can last longer or shorter than those of the next, but still they remain twenty-four hours. Therefore, relativity does not detract from the order of time and space.

It would be nonsense to say: "Let us now as pupils of

the modern Spiritual School decide on this or that attitude of life by virtue of our state of consciousness". For we saw that in the order of time and space nothing can be decided: we are lived. Indeed, if this were to be the conclusion, then it would be better to close the modern Spiritual School. But it is altogether different when we know that the order of time and space, with its course of mankind, also leaves a susceptibility to yet another magnetic field, the magnetic field of the Gnosis. Once we are connected with that other field we are lived by that field and undertake a compulsory course in it.

We only want to make clear to you that when we stand in a particular magnetic field, we are directed by that magnetic field. We are then, as it were, compelled to live in accordance with the laws of that magnetic field. When we have the choice between two magnetic manifestations, it is clear that we have to direct ourselves either to the course of the one field, or to that of the other.

In summary, we determine that there are two magnetic fields, one of which operates on mankind by virtue of our natural state and the other under certain conditions. Seen from the point of view of time and space, both fields work along the same lines of development for a certain time; however, the moment arrives when they part. Consequently, two groups of men come into being, each belonging to a different field and being dispersed totally within those fields, according to their bodily dispositions and to their moral and spiritual states.

Let it suffice to confirm that such a moment in world history has now begun. The two magnetic fields existing in our nature-order have been drifting apart since a certain date we have already passed. Therefore, we shall see particular

groups of men completely change with regard to the ordinary dialectical type. One group goes the ordinary course of mankind, the other goes the course of the exceptionals, the course of the new race. In this respect consciousness determines the group-state and the personality-state.

If according to your state of consciousness you belong to the Spiritual School, orientate yourself to this great and glorious moment in world-history and join our ranks in a new attitude of life. That will not cause you any trouble, for: a state of consciousness is a state of life. If you are conscious of the new period, there is only one solution for you: that your state of consciousness projects itself into a state of life.

So join us in a new attitude of life, not out of theory, but out of necessity of life.

II

TWO KINDS OF DISPENSATION, TWO KINDS OF LAW

Somewhere Jacob Boehme says that God has closed the universe of sin and has thus made a separation between love and wrath. This means that in our world of wrath two magnetic systems are active: the magnetic system of the world of wrath, the nature of death, dialectics, and the magnetic system of God, the Gnosis. In the philosophy of Jacob Boehme a sharp distinction is also made between the Immovable Kingdom and the ordinary nature-field known to us. However, the gnostic magnetic field directs the dialectical magnetic field. Imagine the dialectical nature to be a closed space which is entirely surrounded by the Gnosis. Then you have an approximate image of the reality.

The gnostic magnetic field directs the dialectical magnetic field. To practise obedience to God, to be God-fearing, to be religious, are terms to be found abundantly in the Holy Language. They intend to tell us that there are two aspects of religiousness. It may be that a man in the midst of the world of wrath is able to place himself in direct contact with the gnostic radiation-field. However, it is also possible that he associates himself entirely with dialectics. In that case, the Gnosis rules him all the same, but through dialectics, with the aid of dialectics. We can react positively to the

gnostic field, turn to that field completely, or we can turn in a positive way to the dialectical magnetic field. Also in the latter case, the gnostic field rules us just as it rules all of dialectics, but then, as has been said, the Gnosis rules us through the dialectic field. The Gnosis is a secondary factor, the nature-state is the primary one. In the other case, the nature-state becomes secondary and the Gnosis primary. See these things in their true perspective and learn to understand that they are absolutely decisive for light or darkness, freedom or bondage, life or death, to be or not to be.

The dialectical magnetic field, from which we are and live, is a field from which we can explain our entire state of being, our total consciousness. That entire field of wrath is, as has just been determined, directed and governed by the Gnosis, by the other magnetic field. The Gnosis has, as it were, enclosed the world of wrath. So the world of wrath lives in captivity by the Gnosis. Thus one can say: the world of wrath is subordinated to the law. There is an awe-inspiring law which keeps the all-revelation of the nature of death within bounds. The whole dialectical field, including ourselves, is subordinated to that law. As to our natural being we are governed. This intercosmic law has rules and regulations which are not, however, engraved in letters, but which are expressed in various electromagnetic relations and effects. These undulations of an electromagnetic nature are continuously in movement and they drag along the dialectic all-revelation in a sequence of periods. The all-revelation, mankind, you and we, cannot but follow. When it comes to the point, we cannot but react promptly.

This all-revelation is subordinated to the law. God rules the world. Whoever testifies of that speaks exactly the truth.

Although the all-revelation in the nature of death struggles to escape this natural law, it is out of the question that this can ever succeed.

There is something in the world of wrath that does not belong to it. Just think of the entities who possess the rose of the heart. They struggle for freedom, usually in a negative way. There is a tremendous I-passion, a frightful self-maintenance, a longing to make this nature static, owing to which all sorts of tensions take place within the world of wrath, liable to provoke an explosion. But the universe is closed and is kept imprisoned by a law. When someone teaches and says: "Careful, do not act against the divine law, for whenever you do so, you will be punished", then he is completely right, not only from a natural-religious point of view, but also from the scientific point of view as one cannot oppose the electromagnetic directives that are governing us.

This is a sad situation, for because of this the all-revelation is actually deprived of the sense of life. If you are in prison, you cannot say: "This now is the sense of my life". For the sense of life is somewhere *outside* the prison. Therefore, when someone says: "Obey and do not act against the law", he only ascertains a given situation with regard to the prison in which we all are locked up. Otherwise stated: "Obey the law or violence will be done unto you". You know this saying. That now is religious *duty*. Obedience: then the wheel of life turns smoothly, without too many difficulties; if not, then the rotations of the wheel will inexorably make you experience bondage by severance and violence in a real course of sorrow.

There exists a form of religion which expresses itself in that way, entirely adapting itself to this reality and trying

to comply completely with the intercosmic electromagnetic directives. Who can blame a person for being religious in this way? Yet we may add in the same breath that such religiosity is nothing more than obedience due to fright and fear. Therefore, this religion is without any love, it is very selfish, hard and cold; but also sometimes cheerful when in fact things go well for a man. Think for instance of the book of Psalms. This book sometimes illustrates such religiosity. When difficulties are experienced, then it is the scourge of fate that incites to exceptional behaviour; then the cry of despair sounds: "Deliver me, o Lord, for the water has risen to my lips". The next moment, however, the Psalmist rejoices, when distress and agony have vanished: "There is milk and honey in abundance". You know the childlike bustle of the prayer-meeting when there are difficulties and the *thanksgiving* service when all is well. This is the religiosity of ordinary, stone-hard nature.

All of mankind is composed of beings who either conform to the law in this way or who struggle almost to death against that law. The latter group, driven by numerous instincts, struggles desperately in all sorts of vulgar and stupid or refined and intelligent ways to escape from it. The outcome of such resistance, and how can it be otherwise, is always violence, electromagnetic oppression and an appalling misery, which all of us have experienced from time to time. This represents dialectics full of wickedness and woe. Therefore, the most intelligent attitude is a religious acquiescence, in the sense of accepting the actual situation. When we cannot escape such violence, which is so enormously powerful and we are as insects in comparison, then the most sensible thing is to comply; consequently, in the way the Ecclesiast puts it. Listen well, when you read

the book of Ecclesiastes, to the religious sense of it. The Ecclesiast says: "All things are gloomy, all things are full of weariness, all things go as a rotation of a wheel, all things remain as they have been. The best thing one can do is to fear God and to accede; then it goes as well as it is possible in view of the proportions". That is the zenith of the religiosity of the Ecclesiast.

Such religiosity is perfectly understandable. What else can one do on the horizontal level? But deeper reflection in the light of the gnostic path makes us see clearly that this cannot, after all, be the sense of life. A co-ordination of conditions, of the utmost miserable conditions in prison cannot be the sense of life.

Therefore, we cannot stop at this type of religiosity by submitting in agony of terror to the violence of the law, crying: "Oh, Lord, help me!" How frightened men are of God. Have you ever noticed how terribly frightened people are of God in orthodox circles? Generations have experienced: "Obey the law or violence will be done unto you". Moses, to mention only one, explained the law to us, the testament of dialectical necessities. Religiosity that conforms to this is consequently necessary duty. Any resistance against it (whether one calls it atheism, anti-religiousness or something else) does not prevent one from having to submit to the law. Whether someone says: "I do not want to have anything to do with it", or whether he with acquiescence declares: "Here I am", is neither here nor there in respect to the grip of the law. All of us, without exception, in our course through ordinary life, are completely religious in such a sense that we must submit to the law.

Moses, who has explained the law to us, is perfectly right. All others who have done this before and after him are also

perfectly right. But we do not need to cling to it. For a New Testament is placed beside the testament of dialectical necessities, beside the Old Testament that explains the law to us and tells us: "Obey the law or violence will be done unto you". It is the testament of the gnostic possibilities. It neither is nor can be the sense of your life always to remain in prison.

He who realizes this and who knows how to raise himself above the course of these requisites, leaves at the same moment the religiosity of Moses and his followers, closes that Old Testament which is so perfectly true and puts it away with a feeling and joyous cry of intense relief. He steps out of the world of wrath, out of dialectics, into the love-world of the Gnosis, into the new life-field. This possibility is open for everyone. Therefore, Jacob Boehme rightly says: "God has seized in Christ the world of wrath to the very heart". Not to urge you on by violence. No, Christ seizes us to raise us into His world of love. You can only say good-bye to life under the law, when you turn yourself over to the Gnosis.

There are two general electromagnetic dispensations that interact. One can rightly point them out as the old dispensation and the new one, the Old Testament and the New Testament. They interact in such a way, that the new dispensation directs the old one. That is why Christ seizes the world of wrath, among other things, to protect as well as possible that world of wrath and all its entities from themselves.

According to modern views, locking up a person in prison is not meant to be so much a punishment as a means of protecting the person in question from himself and of educating him as much as possible. This would be excellent, if in practice it were indeed possible.

Anyway, owing to the Christ activity, the Gnosis protects the world of wrath from itself and at the same time it prevents the world of wrath from extensively poisoning the Logos, the all-revelation. We can take leave of the dispensation under the law by turning to the new, directing dispensation. Therefore, in the beginning of the Gospel of John we read: "But to all who receive Him, He gives power to become again children of God". When you carry out this reversal, you immediately grasp a new form of religiousness. The world has only apparently grasped this new religiousness. For you will see that, if we remain what we always have been, only talking of Christ from time to time, celebrating Christmas and Easter, only talking of those well-known things mentioned in the New Testament, we do not progress any further.

New religiousness is a practice, just as your religiousness according to the Old Testament has always been a practice. For under the old dispensation you must obey. Otherwise you will experience: "Obey the law, or violence will be done unto you". Forced obedience, obedience out of inexorable necessity, that is the religiousness of this nature. So this is a life practice, an attitude of life you must apply from early morning till late at night, according to special rules. Well, similarly and absolutely, yet full of insight and gay spontaneous voluntariness, the New Testament must be experienced as a self-evident attitude of life. Only then are you religious in a new and true way. This is an attitude of life that must reveal itself at every second. It is the attitude of life of the fourth Gnosis. It means a complete farewell to the old form of religiousness, to which you were compelled according to nature.

Now a man can claim to confess the new form of

religiousness without this actually being the case. When we claim this but do not put it into practice we are still completely under the law of the old religiousness. Therefore, the practice of dialectics in its entirety, even using and misusing Christ's name, still stands completely in the phase of the Old Testament, in the house of bondage under the law. In this way one cannot enter the house of service of the love of God, the temple of the Gnosis.

It is not important what you say but what you do. The issue is action, the fourth Gnosis, the Gnosis of the new attitude of life. When we explain this, everyone who turns his steps towards the path is heartily willing to accept this truth in its general sense. Many have given evidence of it through their pupilship of the modern Spiritual School. But this truth has now been given a very special meaning and accordingly must be taken out of its generality and experienced in an individual way. For what is generally true and confessed as such by the pupils of the modern Spiritual School and, consequently, approached by them, should now take practical form in each one of us. This is possible, if all of us have become conscious of the necessity of it, for a state of consciousness is a state of life.

For we have entered a new period, to be precise, on the 20th of August 1953, according to the chronology of the Great Pyramid of Gizeh. On that day the new period began and it will last till December of the year 2001. Therefore, it covers a period of forty-eight years, the second half of this twentieth century and embraces four generations: ourselves, our children, our grand-children and their first offspring. In this period of forty-eight years the modern Spiritual School will develop its greatest strength and in and through its group of pupils it must receive an entirely

different character. If, at this moment, you could glance at the modern Spiritual School of twenty-five to thirty years in the future you would throw up your hands in amazement. The situation of that time could not possibly be compared with the present one.

Three of the generations mentioned are already active: the two generations of pupils and the present generation in our youth activities. Therefore, all of us ought to reflect seriously on everything this new and very short period requires of us and has made or makes possible in us. If all these things are vibrating in your consciousness, you can immediately begin to realize them. Because: a state of consciousness is a state of life. The guiding, electromagnetic Gnosis, as the law of God, leads the dialectic all-revelation from period to period, so that what is lost will enter into the original house of the Father; so that the prisoners may regain their freedom. In the period we have now entered and which began on the 20th of August 1953 (in the external world) and will last forty-eight years, new gnostic possibilities can be applied. In the period which lies behind us these possibilities were freed. We have received them and they can now be put into practice. The period in which these possibilities were freed, was between September 1936 and the 20th of August 1953 and thus lasted exactly seventeen years. It was called by the Pyramid-philosophers the period of the King's Chamber. In these seventeen years the modern Spiritual School prepared its work and gave it form. During this period it assimilated the gnostic building materials, it has started its work and prepared itself. In June 1953 the modern body of the Spiritual School was completely prepared and on the 20th of August 1953 it appeared clearly before the world.

In the coming forty-eight years everything must be put into practice. Naturally those who remain under the law will go the ways established by the law, for the law demands obedience. But those who go to meet the Gnosis will enter into renewal. Provided they now start to apply the liberated forces and possibilities. You should not postpone this for twenty-four hours. Do not start from the idea: I shall begin next week. No, from this moment on do live in the living present! The liberated possibilities can and must be applied now.

If there is no consciousness of the new possibilities within you, then alas, you are still completely in the old dispensation. However, if you are indeed conscious, then these new possibilities will come to light in you. Then you will walk with us out of the house of bondage into the sacred Halls of the new departing Brotherhood. For: a state of consciousness is a state of life! That which is in you as a result of consciousness must reveal itself.

We invite you all to transform with us the new state of consciousness into a new state of life. From this moment on the modern Spiritual School appears in an entirely different form.

III

THE NEW ATTITUDE OF LIFE

As has already been explained, new possibilities have been liberated in the period behind us, which we should be able to put into practice in the newly begun period. To be able to do something, we must first acquire the knowledge and the capacity to do it; also possibilities such as raw materials must be present. Therefore, one cannot object and moreover one can readily agree that a sound consciousness is necessary to serve as a bridge between the liberated possibilities and their application. By this it is once more stated that a state of consciousness is a state of life. Further, we have spoken of the two electromagnetic fields: the one of ordinary nature and the one of the Gnosis. We have spoken of the two dispensations: life under the law and everything that results from it and life in divine Love. We have spoken of the necessity to rise beyond the world of wrath and to enter into the world of divine Love.

In summarizing what has been said, the question now arises: What direct and practical use can we make of this on short notice? The Spiritual School says to you: "A state of consciousness is a state of life. If a consciousness exists in you with regard to the new and exclusive possibilities

which have now been liberated, then you will leave the house of service of the old dispensation with us and enter into the sacred halls of the new departing Brotherhood"*.

This all sounds very nice, but is it really so? Is it perhaps only a theory, pure speculation to keep ourselves content? We should be careful not to say: "really, this life under the law is not so bad, anyhow it need not be so bad. Let us examine how in the past we always flew at one another with all sorts of fighting implements and used all kinds of firearms. Let's not do so anymore in the future. Let's be kind to each other, let's come to an agreement and live nicely, pleasantly and happily with each other. Isn't that what the Gnosis desires? Let us live with each other like new people". Then we smile at one another - if it suits us - and we are very kind and an angry word is never heard. We have discovered that it is possible to form a society without conflict.

Undoubtedly you have heard or read of such cases. They may have appeared to us in all degrees and dimensions; also when the conflict only existed on the level of words and criticism. For one can hurt another severely by criticism, by a sharp word.

Therefore, when we speak to you of the enormous significance of the fourth Gnosis, of the new attitude of life, you should not accept an attitude of life which is only another means to continue your life, for then this would only be a weapon by which you can continue the struggle for existence. Because then your change is not an inner one, but only new clothing you have put on. Then we would only deceive each other. The Spiritual School wants to prevent

*See C. de Petri *The Seal of Renewal*, Ch.. 9, Rozekruis Pers, Haarlem, The Netherlands.

this at all cost, because then you will not be led out of the house of service, but you will place yourself and die in a possibly long sustained balance of interests. Do perceive that this is no solution, no liberation from the wheel of birth and death, no salvation for emptied microcosms. Therefore one of our Temple songs rightly reads as follows:

"A new attitude of life requires clearly conscious reflection; he who travels to new life, must begin again".

In our consciousness a certain number of possibilities and powers exists which define its nature. They manifest themselves in our lives either separately or together and in fact our whole body is formed by them. Each cell in our body reacts in accordance with our state of consciousness. All our pathological conditions are closely related to our consciousness. Be fully aware of this and do not think that you can be cured with the help of a powder or some potion or other or by special therapy. You must begin with the consciousness! Then medicine or some physical treatment may also be of use. If, however, your consciousness does not change, you will never change physically. It is out of the question that if a new consciousness were to appear in us, then only a different moral condition, a different attitude of life would be the result. No, the result would be that our entire personality, our entire physical state would change. That is why we speak of transfiguration in the Spiritual School. Not only does our life and behaviour change, but also our form of existence, our system of vehicles changes in cohesion with the microcosm.

We know how the body reacts to the atmospheric substance. So we should also understand that our whole

being will react to a changed electromagnetic influence. Now all depends on whether you become conscious of everything we have discussed and have not only accepted it rationally and morally. In the Spiritual School many things are discussed to which you will immediately say: "Yes, that is absolutely right", because your mind explains it and your feelings tell you so. But that is not enough. Everything concerning the path and the new life, which we accept as being rational-moral, must take shape in us as a state of consciousness, as a magnetic power. Then we can begin to live from them and manifest them in and through our life. Becoming conscious is to breathe magnetically. When you enter into a new magnetic state in such a way, a new phase of life is the positive outcome. For a state of consciousness is a state of life. Then the results manifest themselves in the seven candles, in the seven magnetic sources in the head-sanctuary.

However, we are faced with a problem if you say: "I accept this in a rational moral way. I understand what this is all about. I know what has been said about realization of the new attitude of life is correct. But you declare: consciousness in the sense of the Spiritual School is magnetic inhalation in a new way of new possibilities and powers with the help of the brain-system. But I have not yet reached that stage". Or you may ask: "Have I reached that stage? Please, tell me". Then it is obvious that you are not yet sure about this. Or you say: "Even though I do yearn for it, hope and believe, concerning the magnetic new level my brains are still entirely closed".

Let us suppose that you do not as yet know the new magnetic respiration but that you, in a rational moral way,

accept the path that the Gnosis wants to go with you; that you have a notion of the irresistible nature and truth of the Gnosis. You may ask: "If I understand and accept that the way the School is going with its pupils is right, can this be accepted by the School as a working basis even if practically I am off the mark? Can I participate in the blessing of the new departing Brotherhood* on this basis or am I obviously too late? Is it possible that I belong to the stragglers? Is in fact this new liberation as far as I am concerned, only something about which one can speak, but which is no longer able to exercise its power in me?"

Undoubtedly there are many who will ask themselves these things from time to time. Now we may say to you that indeed the mentioned rational-moral notion can be accepted as a working basis, provided you see that this basis is in essence totally unsuitable to transpose a state of consciousness into a state of life in a really new sense. The new electromagnetic powers must enter the seven sources in the head-sanctuary via the magnetic brain system, so that this sevenfold candelabrum can begin to burn with seven flames in the new electromagnetic substance. That is the point at issue! Your candelabrum does not yet burn in the new light, so a cardinal change must take place in you. On this condition the Spiritual School can accept you as a fellow-pupil in the initial phase of the new period. On this basis you are now invited to tackle two things you are directly capable of: firstly, an attitude of *faith* entirely attuned to the new situation and secondly an attitude of *life* entirely attuned to the new situation.

See the triangular relationship in the right way. You long

*See C. de Petri *The Seal of Renewal*, Ch. 9,
Rozekruis Pers, Haarlem, The Netherlands.

for a new magnetic respiration, but as your brain system is still closed, your state of life does not yet harmonize with this new possibility. Therefore you are going to open yourself by faith and life, that is by direct, positive magical life. You are not magical enough in your life-practice. You can intervene magically much more in your own life. If you believe in the purpose of the Spiritual School, then begin to act from that state of faith in a most intelligent, direct, consequent and unsparing way; in this way practice the fourth Gnosis, the Gnosis of the new attitude of life. If you do so, you will succeed, you will certainly be victorious. It is the key to true participation in the new period.

"However", the reader may ask, "is that not just a phrase again, fine words by which one is kept quiet for a while?" Let us investigate this. Consider the beginning of the Sermon on the Mount. There the pilgrims ascend the mountain of the Spirit. We are pilgrims like them. We are also trying to approach the peak of salvation. And the first words spoken to us are: Blessed are those who know themselves poor in Spirit and therefore yearn for the Spirit, for theirs is the Kingdom of Heaven.

If you really believe in the high purpose of the Spiritual School; if you can say from the fullness of your being: "I yearn for it, I believe and I hope", as a magnetic calling, then the blessing, the completeness of the gnostic fullness is placed at your disposal; then the whole potential of the universal life is offered to you. If only you really yearn for the Spirit and you fully realize your total poverty, then you will receive everything for nothing. Then you receive your inheritance in full. Then the perfect plenitude of divine grace is poured over you, the grace of the Immovable Kingdom.

Then the realm of the Holy Spirit is around you and in you and the Gnosis enters the Rose of the heart. That is when the first magic result, the inheritance of the Gnosis, the divine fire, is attuned to your own vibration-level.

Now one may ask: "Is this then the new state of consciousness?" No, it is not as yet the state of consciousness that is required of you in the new period. You have a deep desire, you believe and you hope and the Brotherhood says, as it were, to you: "Here you are". If you realize your poverty and vivify your yearning, the perfect blessing of the Kingdom of Heaven is placed at your disposal. But... at the moment it is of no use to you, because your personality, your vehicle of death is still entirely closed. Your fivefold soul-fluid* is not yet capable of standing the radiation of the Holy Spirit. Your fivefold soul must be attuned and prepared to receive the Gnosis. And it is you who must do this. This is the reason for the new attitude of life: the efficient lifting into life of an intelligent, active being, from hour to hour and from second to second. This now is what the old mystics meant by: living from faith.

Believing and yearning is the sign of every real pupil of the Spiritual School. Sometimes his whole being groans because of it. Sometimes he is terribly in need, but if he is really yearning, "it" is there already. It is very close to you, you have only to open your being to receive it. And that you have to do yourself. If you have faith, you must also begin to live from it in a new attitude of life. Get to grips with yourself, without reserve, without self-pity, without bargaining, in accordance with your yearning full of faith and in a consequent uncompromising action. This

* See page 177

will open your soul, your whole vehicular system, to the revelation of the Holy Spirit.

Referring to world-literature you know how everyone who calls himself a believer longs for the Holy Spirit. A quite new theology is attuned to this, the Swiss theology. "We must become open again for the Holy Spirit", so they declare. Of course! But openness for the Holy Spirit is only to be attained by consequent living from the fivefold universal Gnosis.

From the foregoing you will understand that all this is entirely within reach of the pupil. By living from the fivefold universal Gnosis you open your soul-state to the outpouring of the Holy Spirit. Nothing prevents you from beginning with it to-day. If you act accordingly, the new state of consciousness will become a fact for you and from this new electromagnetic fluid you can proceed to a new state of life. Then it will be obvious that this elementary work-basis present in you is sufficient to allow you to enter into the salvation of the new departing Brotherhood*. Then the truth of the words: "a state of consciousness is a state of life" will become fully evident.

Consequently, we attain the firm basis of the new state of life by a twofold magical life, in faith and in a new attitude of life, carried out in such a consequential way that a change will no longer be possible. In faith and in a new attitude of life the entire fivefold universal Gnosis shines. The transfiguristic workers have spoken about this fivefold way of salvation for millions of years.

Insight, yearning for salvation and self-surrender form the new liberating faith. The new attitude of life is its logical

* See C. de Petri *The Seal of Renewal*, Ch.. 9, Rozekruis Pers, Haarlem, The Netherlands.

consequence. By this fourfold basis we are taken up into the new race, we go its ways and we participate in its manifestations.

All who go this way will be victorious.

IV

THE NEW LAW OF THE HEART

We were talking about the new attitude of life, which must make our personality open and suitable for the touch of the electromagnetic powers of the universal life. From the touch of these powers of the Holy Spirit the new consciousness will arise and thus a new state of life will become possible. We have explained to you that the Brotherhood is willing to accept all of us as we are at this moment, provided we are prepared to change over to a twofold magical self-activity we indicated as: faith and life. These two aspects are inseparable and if we were to separate them the expected result would never occur.

However, you must understand that the School does not want to give you rules of life as to what is desirable or not. You will not be faced with a transformed law of the Old Testament or with a new "Ten Commandments". Neither is it the intention of the School to present new rules of life in a mystical shroud.

There are many mystical rules of life which fill us with deep respect. We then surrender in emotional transports to this mystical language and read to each other: "Christ says..., Buddha says..., many poets and thinkers say..." Indeed, they "say" and what they give us to understand is

beautiful and elevated, but be careful: they say, in order that we act.

New attitude of life demands clear and conscious reflection. Well then, let us reflect. When Christ says: "Be My imitators", you should thoroughly understand this. The intention is that you should follow the law as it is written in your heart. The true pupil of the modern Spiritual School yearns for the touch of the Holy Spirit. He begins from a state of faith and in that state he sees from afar a whole series of possibilities. So if we speak of a *state* of faith, there is also a *light* of faith in which we may see special perspectives. If you will carefully examine that light in yourself you will discover a series of indications concerning the means by which you will be able to realize what you have seen in this light. That now is the law in your heart.

This law is inscribed in luminous characters in your heart's blood with the stylus of the Rosewithinyou. This law however differs in every one of us. The principle is the same but what is written or will be written conforms entirely to your state of being, to your private past, present and future. Therefore, the School does not establish an external law; the School does not ask you to apply certain rules of life, but it suggests the application of the law in your heart on the basis of a true state of faith. It is possible to be conscious of what is written in your heart. That which you are conscious of you are able to apply in your life.

If you are not yet conscious of certain things and necessities then they are not yet written in your heart. Then, when someone says: "You should do this and you, should not do that", you cannot yet put that advice into practice. That is why you should not ask us what the attitude of life must be for you. In this respect we cannot be of any service

to you. We can only reply: "Examine your own heart and act accordingly". Follow your own way at your own speed and put things in the sequence destined for you. But do, act scrupulously, not sparing yourself in anything. That is the magic of the new attitude of life. Understand at the same time that this magic does not focus you on the lives of others. You really have enough to do with yourself and you will be pressed for time with this self- freemasonry. In this way (and there is no other) you open your soul-state before the Gnosis that has already been knocking at the door of your soul for a long time.

And It will enter into you and make Its abode in you. Then, for you, a new state of consciousness will become a new state of life.

V

THE REBIRTH OF THE SOUL

We will now go further into the results and the consequences of the new state of life that originates from the new state of consciousness.

Let us assume that after many thorough preparations the new electromagnetic fluid of the Gnosis becomes part of us. This will be the result of our application of the fivefold universal Gnosis. Firstly: pure insight. Secondly: true yearning for salvation. Thirdly: complete self-surrender. These three define the quality and the magic of our state of faith. This leads to, fourthly: the new attitude of life which, owing to its magic and quality, results in the opening of our personality to the imperishable light of the Gnosis. The result of this is, fifthly: our admission into the new life-field, our passing into the state of the new race, the people of God. It must be stated as an axiom that from the very second the brain-system inhales this new magnetic fluid, the new life becomes a fact. At that moment the pupil is born into the new life-field and the great process of regeneration, transfiguration, begins.

As soon as this happens there is question of an exodus. A departure out of the old life-field and an entrance into the new one. There is nothing in between, at the most a split second. There is not something like the passage through the

red sea of blood passions or a wandering through the desert as described in the old Testament.

Through these experiences the candidate struggles during the preliminary process in the first three phases of the Universal Gnosis.

In the preliminary process the candidate stands in a rational-moral comprehension of the purpose of the Spiritual School. He understands its significance, he desires to comply with its purpose and, consequently, he must open the door of his soul to the light by means of the new attitude of life. This new attitude of life, this breakthrough to what Lao Tse calls "Tao", costs perhaps much blood, many tears and great exertion. For it represents the journey through the desert, the passage through the red sea of blood passions. But the candidate can put an end to this struggle immediately by taking corrective measures without any compromise regarding the attitude of life. He must consult his own heart-sanctuary for that. There lies the task, and he will know what to do or what not to do.

Do not think that the School can or will give you any indication in this matter. For were it to do so it would confront you with a law and we would lapse again into the phase of the Old Testament. You should seek the law within yourself. When you are able to do this the gifts of grace of the Holy Spirit will immediately fill your consciousness.

For seventeen years the Spiritual School has prepared itself for the period into which we have now entered. All the powers we need were freed and are now stored in the force-field of the School. More than ever before those powers are with us. They form the provisions for the new birth of man during the latter part of the century we have now

entered and which is of the utmost importance. You are given time to adjust yourself, to convert your rational-moral state of consciousness into the new state of consciousness. Therefore, you are not told: "You have still so many months in which to prepare yourself". Each serious pupil receives the time reasonably necessary. Consider everything the School offers and explains as a renewed invitation and stimulation to join in and to create for yourself a suitable condition so as to be really able to come along.

As soon as the new consciousness fluid pours into the head sanctuary, it becomes visible in a clear shining light. The Bible speaks of the sign of the Son of man; this sign radiates from the mirror, from the open space behind the frontal bone. It is called "the sign of the Son of man" because this consciousness fire is the true, original human fire. It radiates outwardly when the original astral fire can be inhaled by the brain-system and the seven cerebral cavities are filled with it. The focus of this radiation is formed at the place mentioned, behind the frontal bone. This point is the sign of the Son of man.

As soon as this sign starts radiating, the total transformation of your entire nature, indicated by Christ as "the rebirth by water and spirit", takes place. First, there is the transfiguration of the soul. Second, owing to this, a whole series of new consciousness-abilities are going to develop. The nature of the astral fire that touches us defines our entire state of being. Body, thinking, etheric vehicle, state of desire, blood, nerve-fluid, in short the entire state of being is defined by and grows out of the consciousness-fire that glows in you. Therefore, when that fire is renewed, the result must be an entire change of being.

One aspect of such a change is a completely different consciousness faculty which, thirdly, results in a different sensory state. For your sensory faculties also have their basis in the head sanctuary. This new sensory state will lead to a wonderful series of events in your life. Fourthly, a modification develops in the cell structure of all the cell groups of your body, owing to which, as the Bible expresses it, "the old vesture of matter is swallowed-up in victory" and replaced by a personality structure which harmonizes with the new soul-state. Thus, fifthly, death is completely conquered. In fact this entails disappearance out of the old field of nature.

We do not want to imply that all of this will be fully realized in the period of less than fifty years.* However, the first proofs will be clearly demonstrated. It can be stated with conviction that in the coming years a totally *new* type of man will appear before a surprised mankind. However, after September 2001 it will no longer be possible for those from the ordinary dialectical mankind to join the new group. The distance between the old and the new type of man will have become so great that a bridging will no longer be considered possible. Gradually the modern Spiritual School will become a completely closed School. It will disappear from sight.

All of this may make clear to you the effort we will have to exert in the coming years to incorporate as many beings as possible in the new group of mankind. The modern Spiritual School will attract much attention in the coming years and a tremendous vital power will emanate from it. A great many persons will then wish to join the School. The

*These words were written in 1954

issue is whether your state of being, your sparkling new life will become clearly visible. The departure of the new race takes place in a structural sense in the new period we have now entered. Whoever goes with us now will change according to soul-state and with respect to cell-structure. All the life-fluids will adapt themselves to such modifications. After September of the year 2001 the new race will begin to leave the dialectical regions in the sense of time and space. This is described in the Great Pyramid of Gizeh. The period that began on the 20th of August 1953 places us outside the King's room. In the period between the 20th of August 1953 and September 2001 we withdraw from the chained course of mankind and if so desired we, as a new race, can enter into liberty. In the following period we will then experience a repetition of the experience of Paul, going out to meet the Lord in the clouds of heaven.

Let us now return to the five aspects of transfiguration and try to form a clear understanding of them.

What we call the soul is a fivefold revelation of the astral fire in our personality. It fills the seven cerebral cavities and is taken up into the system by means of the magnetic respiration of the brain. This astral fire and its connection with the head-sanctuary form the nucleus, the deepest being of our soul-state, of our entire life. Owing to this animation we call ourselves "I". As long as this soul is to be explained entirely out of dialectical nature it is mortal. After the death of the body the soul too undergoes a process of decay. At first it remains for some time in the reflection sphere, but after that nothing remains of it: the soul volatilizes to ordinary cosmic fluid.

However, as soon as the new state of consciousness

becomes a fact, owing to the influx of the new astral fire in the sevenfold system of the head-sanctuary, one can speak of a new soul-being and consequently of the sign of the Son of man. From that moment on the soul is no longer mortal. After the death of the personality this immortal soul no longer needs to occupy itself with the reflection-sphere, because it no longer has a reflection in the earthly territory. Therefore, at the parting of the material body, should you possess a soul-state renewed in the Gnosis, then the earthly is swallowed-up and the unearthly exists. This unearthly being cannot be found in the reflection-sphere. That is why we have always said that a pupil, who dies after having accomplished the task, will find himself in the Vacuum of Shamballa**.

When your soul-state has become immortal, there will be no further question of the need to return* after the death of the personality. Notwithstanding this there will be several among us who will return, but that will be on a voluntary basis for the sake of those who stay behind to maintain the Spiritual School in the service of the Universal Brotherhood as long as that is useful and necessary.

We emphasized that as soon as the new state of consciousness has become a fact our soul becomes immortal. This offers a great consolation, in particular to the older among us, for it will be better to cast off the crystalised and worn-out cellular structure of the earthly personality than to try to renew it from below upwards. When the transfiguration of the soul has taken place and death has

*See pages 59/60

**In the terminology of the Spiritual School also indicated as: "The Golden Head".

been conquered due to the possession of the immortal soul-state, the new personality can also be constructed in the Vacuum of Shamballa. The transfiguration of the soul can be realized by you within a comparatively short time.

If you ache for the new life, if your thoughts are directed to the Spiritual School and your state of faith is without criticism, then make room in your head-sanctuary for the light of the Gnosis, so that the sign of the Son of man may be stamped on your forehead. Then you are released from the nature of death; then, as regards your soul-state, you have become immortal. Moreover, as soon as the immortal soul has become a fact, you are free from the wheel of life and death, unless you would like to return on account of a voluntary load that you would shoulder in servitude. You need not return any longer for the renovation of your personality.

You will now realize that, when the new soul has become a fact, it takes over the task of the old soul. And as you know: a state of consciousness is a state of life. The soul, the consciousness, governs, builds and maintains the personality and the body. When a new soul-state has been born in us and the new soul takes over the function of the old one, wonderful consequences follow, which radically affect the entire system. The soul has five fluids: the astral consciousness-fire, the serpent-fire, the hormonal secretion, the nerve-fluid and the blood. These five fluids emanate from the nucleus of the soul and together form the soul-state. If they are realized in the body by the reborn soul, then it will be clear that the effects will necessarily be borne out in the body. Therefore, transfiguration is not an obscure wonder but a scientific process. Out of the five new soul-fluids new consciousness powers will arise. When, for

instance, the seven cerebral-cavities are filled with the new astral fire, a radiation develops that will set all the organs of the head sanctuary in operation in a renewing sense. Thinking, willing and the sensory organs, in short, all the guiding actions of the personality become totally different. They are of an entirely regenerative nature owing to the rebirth of the soul.

To summarize: liberate the path within you for the light by means of the twofold magic of faith and life. Be absorbed by the merciful rebirth of your entire soul-state. Then you no longer need to be anxious about the rebirth of the entire state of being, as that will be an automatic result of the rebirth of the soul.

With reference to what has been discussed in this chapter, the question may arise: "Does reincarnation exist after all?" In reply to this we must repeat that nothing remains of the mortal soul. The mortal soul, which is your I-being, volatilizes completely. Nothing remains of you as a mortal soul. The mortal soul decays to dust and ashes like the material body. The soul that sins shall die and whatever is dead, in this sense, is completely dead.

Only when the soul has become immortal through rebirth may it eventually return through voluntary birth, if it can be used. However, the procedure of birth will then be different. We hope to discuss this again in due course, when it will be useful or necessary. But what is meant by the wheel of birth and death?

The activity of the wheel of life and death is to be understood only in connection with the microcosm. In our dissertation we purposely left the microcosm out of our considerations not to complicate matters. However,

remember that the microcosm is continuously emptied on account of the mortality of the soul and its personality. Therefore, the microcosm wanders about as tied to the wheel rotations in the nature of death. Again and again it must take a mortal soul into its system so that one day, through this soul, the possibility will be freed to reconstruct the vanished third nucleus atom in the microcosm and to bring into development by this means the transfiguration of the soul.

PART II
THE REBIRTH OF THE SOUL

I

RATIONAL-MORAL CONSCIOUSNESS

A state of consciousness is a state of life. This axiom of all renewing life was one of the central thoughts of our previous considerations. From it the need of a complete renewal of consciousness appeared, to enable fulfilment of the proposals of the modern Spiritual School. Such a renewal of consciousness is closely connected with rebirth of the soul. This is because the soul's most important aspect is consciousness.

Therefore, the first and most significant step on the path of the mysteries is the transfiguration of the soul. We further discovered that the consciousness of the soul and all its corollary qualities comes into being by means of a magnetic respiration, through a magnetic brain system. Every pupil must penetrate into another magnetic respiration if there really is to be any question of renovation of the soul. Another magnetic respiration means another consciousness and another consciousness is another state of life.

There is a magnetic field of life in which all people exist, the magnetic field of the ordinary nature, and there is a magnetic field of the Gnosis, of the Christ-Hierarchy. The pupilship of the Spiritual School makes sense only (we state

this emphatically) when the pupil succeeds in penetrating from the existing magnetic life-field into the other one. This is what it means to accept Christ; this is what is meant by confessing and serving Him.

To accept Christ is not a mystical emotion, nor a mystical inclination. It is to assimilate his magnetic powers and to work with them. The new life-field relates to an existential development in the new magnetic status.

It is clear that those who are able to penetrate into a new magnetic respiration are, at that very moment, born into the new life-field. All those born in this way will be able and will be called, after a time of acclimatisation, to awaken and to help others who have not yet entered this new state. This joyful help is offered continuously. Therefore, throughout all ages it has been possible to receive this unity with the Gnosis.

One can distinguish periods in all processes of life, cycles in which, seen in a more extensive perspective, special phases end and new phases begin. So we see two wheel-rotations around us. Firstly, the rotation of the ordinary wheel of nature, that of rising, shining and fading. Secondly, the turning wheel of the serving Brotherhood of the new life-field, a rotating wheel that adapts itself entirely to the first in an intelligent and scientific manner. As a reaction to the state of affairs of ordinary nature, this wheel also knows certain periods and developments. That need not surprise us for you know the fiery words from the Bible: "God does not forsake the work of His hands". Each opportunity to help us is seized by the Gnosis.

We are all image-bearers of God, called to the beautiful and glorious task of redeeming the fallen microcosm, giving

ourselves eternal life at the same time. Therefore, the serving Brotherhood follows us closely and hands us, in our epoch, the new life-field during a period in which the harvest of these times is gathered, unified and led out of the house of bondage, to be connected to the chain of the universal life as a new race, as its youngest link. This new period, in which we already find ourselves, will only last approximately forty-eight years* and so is of paramount importance for all of us. Therefore, the modern Spiritual School must put special emphasis on this period to draw your attention to it. For you also are called to participate in this new period in a positive way, with a fundamentally changed magnetic respiration, so that on such a new basis you will enjoy the great, glorious salvation of a new development of life.

A magnificent and glorious light has risen above us. An intensely glorious grace is poured out over us. A grand field of glorification is opened for all of us and although you now stand with us in the modern Spiritual School, you are at this most pressing moment not yet standing in the new state of consciousness. The breakthrough has failed to appear for most pupils up to now. We are striving in the Spiritual School to lead you through this crisis, so that Christ will not be for you the teacher who speaks from the distant past via old, yellowed parchments, but the true Redeemer.

Take care *never* to confuse the modern Spiritual School with the new life-field. The modern Spiritual School fulfils a most important mission among you. It is a workshop of the Universal Brotherhood whose task it is to approach and

*Counted from 1953

to serve seeking and striving people who still exist in the old state of consciousness. The modern Spiritual School is an intermediary between you and the new life-field, for it approaches you with an electromagnetic ability that is accurately adapted to your state of being. This radiating ability of the School is not entirely of this world, nor is it as yet of the new world. It is, as it were, precisely in between and in a position to lead the pupil to a rational-moral insight, as understood by the Spiritual School. The School appeals incessantly to your rational insight which, perhaps from suffering or a multitude of experiences, has become more receptive. If you have become mature according to your rational insight, the School will then be able, when it addresses itself with its radiation-field to this insight, to arouse a great inner activity.

If you understand what the School has to tell you, a moral perturbation will be awakened in you because of it; a turmoil of the soul that has five aspects. Then a number of emotional reflexes will vibrate in you. On the basis of such inner activity an openness of the sternum, the breastbone, and of the admirable organ situated behind it, the rose of the heart, takes place.

Due to the twofold inner activity the sternum begins to vibrate, it becomes susceptible to the radiating-potency of the School. The magnetic power of the School will penetrate into your proto-atom and consequently, into your blood. In this way you are enabled to link the truth with your blood being. On this basis each pupil is in a position to proceed to a twofold magic ministrations. Firstly, an attitude of faith entirely attuned to the new situation; secondly, an attitude of life entirely harmonized with it.

Perhaps you now see the indispensability of the

intermediary of the Spiritual School. Because of the sacrificial shedding of its blood, the Spiritual School builds a bridge between the Gnosis and the pupil. The light of the Gnosis would never be able to touch you without such a vibration-bridge. That is why faith and life are expected of every pupil in the School. You fully support the purpose of the Spiritual School. Well then, due to the rational-moral touch and all its consequences, the truth is presented to you as a foretaste so that you will be able to adopt a new attitude of life with vigour, a positive life according to the Sermon on the Mount. Then you will succeed, then you will conquer. The new soul-birth will take place and you will enter into the new life-field.

A man who really approaches the Spiritual School changes from the ordinary state of consciousness to the rational-moral state of consciousness in the pupilship that has been outlined to you. Then only one step remains, the step from the rational-moral state of consciousness to the new state of consciousness of the children of God. The new race calls and beckons you. The new period has opened wide its gates to you and you can enter, if only you allow your rational-moral insight with all its consequences to burn in you as a clear consciousness. If you understand the message of the Spiritual School an intense agitation of the soul cannot fail to take place and you will then become entirely susceptible to the primary touch of the Spiritual School which in that phase represents the Gnosis. By the twofold magic ministrations of faith and life you will be able to approach what you understand in a new attitude of life.

Assuming that you will do this, it is our intention to prepare you to some extent for this entrance. We shall try to explain what is awaiting you in the new life-field and

for that purpose we divide our working material into two parts.

Firstly, we will consider the entrance into the new life-field from the state of being of those who have already left the body and who exist in the Vacuum of Shamballa, or who will lose their material vehicle during the process discussed. Secondly, we will consider the entrance into the new life-field from our state of this moment.

It is a privilege for us to open to you the new life-field as a foretaste and we invite you to enter it with us. The Brotherhood invites you into the glorious home, in which we shall all be allowed to live if we so desire. We are blessed above many!

Taste with us the grand aim of this voyage of exploration. It is not our intention to satisfy your curiosity, but more than ever to seize you in your rational-moral state and so to enable you to make a grand and glorious effort in the service of the brothers and sisters of the new life.

II

THE PROCESS: THE WAY OF THE ROSE AND THE CROSS

As we saw, the Spiritual School has to take into account three kinds of consciousness and accordingly also three kinds of state of life. Firstly, the state of consciousness of the ordinary dialectical man; secondly, the state of consciousness of the pupil of the Spiritual School and thirdly that of the participant of the new race, of the one who enters the new life-field.

The first state of consciousness functions, both outwardly and inwardly, entirely out of the astral forces of the nature of death.

The second state of consciousness, the one which is experienced by a great number of pupils of the Spiritual School, is that of the rational-moral consciousness. Those who have this state of consciousness are, for one reason or another, rationally and so intellectually somewhat open to the touch of the universal doctrine. The fact that a pupil again and again contacts the School, visiting its foci regularly, proves that this rational faculty has become open to the touch of the Gnosis. Owing to this touch, which affects him constantly, a new rational stirring also develops in him. Due to this the extremely sensitive sternum, the magnetic

centre of the heart sanctuary, becomes sensitive to the astral touch of the Gnosis. If the blood situation permits it, something of the pupil's soul-state is influenced by the radiation field of the Gnosis.

When you enter this second state of consciousness you find yourself in a very complicated situation; we could say in a very "fissionable" situation. By far the greater part of your soul-state is dialectical and moreover, your personality is nature-born. However, you are connected with the Gnosis with one, be it limited, subconscious part of the soul. According to your nature-born state you are completely tied to the astral field of the ordinary nature. You inhale the astral force of this nature by means of the magnetic brain system. But now there is something in your intellectual faculties, in the seven-branched candelabrum of the head-sanctuary that makes you sensitive to the touch of the Gnosis. We will explain to you later how this takes place.*

How often has it been the case that you were present in the Temple and you were really touched; that you experienced that inner stirring we have spoken of. At that moment the sternum was opened by this stirring and a receptiveness to the touch of the Gnosis arose in the heart-sanctuary. The nature of death is inhaled through the magnetic brain system: the Gnosis, however, is inhaled through the magnetic system of the sternum. As a consequence, a split situation must come into being, for two entirely different magnetic fields are touching you. Therefore, from the very beginning a conflict will rage within you, by day and by night. The Bible says of this that a sword is then thrust into your soul. To him who stands so

*See pages 175/216

divided the words of Jesus the Lord are literally applicable: "I have not come to bring peace, but a sword".

The majority of pupils of the Spiritual School are in this second state of consciousness. They stand in the rational-moral consciousness. Their soul has been touched by the Gnosis, they feel themselves linked. Yet for the rest, everything in them is of the ordinary nature. One moment they have a reason for rejoicing and thankfulness, completely taken up as they are in the stream of the Gnosis, the next moment they are completely disconnected and realize this with their rational-moral faculty. They feel very miserable at such moments.

This second state of consciousness is a true bridging-consciousness, awakened and maintained in you by the activity of the Spiritual School. It is readily explained that you are swinging to and fro, as it were, between these two magnetic fields. One moment you are linked to the field of nature, the next moment the Gnosis touches you. You understand that this state of being cannot continue. If your equilibrium would be repeatedly upset, you would not be able to bear it. In such a situation everything is possible; you can either return to the old state of being, to revert to the previous, ordinary life of nature, or to progress to the new state of being, the breakthrough to a total soul-rebirth, the entrance into the new life-field.

This situation creates for the time being, due to psychological necessity, a situation of unrest in you. You feel yourself hunted from time to time. You find no equilibrium, no real soul-rest. Repeatedly you are startled out of that rest. One moment you know yourself to be guilty, the following moment you think yourself as being forced, next you feel treated very unjustly. In such a situation the School, in your

opinion, is perhaps the cold, hard, unfeeling spectator. However, the purpose of the School is that you should not go under but go on.

The School is like the classical ferryman, who is to take you across the river Styx. If you step into the little boat of the School to be sailed across that hellish stream, then you know what to expect. Then you must after all accept the process. If the cockle-shell of the Spiritual School pushes off from shore with you, if all the whirlings of the magnetic changes come rushing upon you and make the waves of your academic sea boil and whirl, whereas the ferryman does his utmost to evade all the rocks that are treacherously hidden and present everywhere; and you receive with that the broadside of the high spraying foam, now at port, then at starboard, you should not look angrily at the ferryman! Neither can you say: "Hold still for a moment. Seek a calm spot for a while", for calm spots are nowhere to be found in those magnetic whirlings. You are indeed seized by two different magnetic fields which are in disharmony with each other.

Can you understand that division in you and that melancholy and that being thrown from left to right? Well, that is the process. You can do only two things now: push on or go back, to the other side or return. Your choice must be clear. Otherwise, what are you doing in the ferryboat? Otherwise, what are you doing on the bridge? The waves under the bridge are singing their death-song and certainly it is not pleasant to hear it, even less to feel the spraying foam of this life journey. Yet you entered the Spiritual School as someone who yearns for the other bank of the stream; what act of love is greater than the one of the ferrymen who carries you to the other side?

Do you know the history of the Pistis Sophia? At the beginning she goes back to the first state of consciousness, she returns to the flesh pots of Egypt. But the openness for the Gnosis has already been burnt deeply into her. If you have stood it in the Spiritual School for some years, having been the direct object of those two magnetic fields, where one takes hold of you in the head-sanctuary and the other in your heart-sanctuary, then something has changed in you. Such was the case with the Pistis Sophia. The openness for the Gnosis had already been burnt so deeply into her that she no longer feels at home when she returns to the first state of consciousness. She feels even less at home than on the river Styx, than in the ferryboat or on the bridge of the Spiritual School. The touch by the thirteenth aeon has changed her to such an extent that all the forces of ordinary nature have become hostile to her, treat her accordingly and consequently become a vexation to her in all possible ways.

This serves to illustrate the point that everyone who experiences the radiation-force of the gnostic magnetic field, is marked by it. Owing to this, such a person is most certainly not in a pleasant position in the beginning. It is unbearable for him to be in the ordinary attitude of the consciousness of dialectics; and in the rational-moral state of consciousness again and again he experiences: "I cannot stand it any longer, they do not leave me alone in the Spiritual School". Thus very consciously the pupil is swung to and fro. In such a way the Spiritual School precipitates him into a crisis. Then he has to make the definite decision concerning the frequently mentioned twofold magic ministrations: the attitude of faith and the attitude of life both attuned to such a situation. It is no use, then, saying full of grief: "The miserable situation in which I find myself

is nearly breaking me". That does not help. He should accept his way of the cross.

It is the way of the Rose-and-the-Cross to which the Spiritual School incites you, to take up the cross of Jesus the Lord in you. That is what it is all about, the positive decision: to become a Rosicrucian. Only when you accept the red Rosycross your pupilship will make sense. It is certainly not our intention in the Spiritual School to mar your humour in one way or another. The aim of the Spiritual School is to transmute you into a Rosicrucian. Only in the moment you make a definite decision on this does your pupilship make sense and your rational-moral state of consciousness receives real meaning for the first time. Then your life is endowed with a beautiful and glorious purpose and you will accept all the whirlings with an inner certainty and understanding and even with great joy. If you suffer for Christ's sake (do not take this mystically, reader!) then this should only make you happy. When you have to bear a difficulty on account of the process of salvation, then you will know: "It is for the sake of the process, it is the way of the Rose and the Cross within me". Then you can face it cheerfully.

You should understand very well the development in you. You enter the Spiritual School because you are ripe for it. After a period of the rational touch by the School, the moral process follows, such as has been outlined; the openness of the sternum, the blossoming of the rose and the influencing of the blood. At that moment Jesus the Lord is born in you. The subconscious new birth of the soul has then become a fact. At first a festive mood overcomes us, there is nothing

but joy in us, a worshipping as the shepherds and the wise men of the East. But later on, and how can it be otherwise, Herod also comes, to kill the newborn child. A flight follows.

When a soul manifests itself in this way in the School, we are full of joy. For all the Hierophants of the Light are thankful and offer their help and assistance. But the hold of Authades, the tetrarch Herod who lives in the same country, is also there and he tries to kill his natural adversary. Herod is the radiation-field of the nature of death, that among others is inhaled by the magnetic brain system. It is the power of nature and this power naturally and necessarily lays its hands on the power of the Gnosis, which enters by means of the sternum. Thus your very being is the arena of struggle. That is why Bethlehem is also to be found in your own being; Bethlehem, to which Herod sends his soldiers to kill the new-born child. The flight to Egypt is to follow, the temporary inner neutralization. The new light remains in a hidden place and it cannot yet assert its power. It is present, but it has to hide itself. It is a great inner struggle you then have to wage. At a certain moment a definite decision takes place in the hidden depths of the soul: the decision to enter upon that twofold magic ministration. The new light, Jesus in him, retakes the initiative and begins his walk in him. But before doing so the Holy Spirit descends on him. The stream of the Gnosis pours itself out again over the pupil and fills the new decision with his dynamic force. In that way the Holy Spirit descends on the candidate. At that moment the Rosicrucian is born.

The process to which the pupil has been entirely prepared is now consciously accepted by him: "I shall go my way of the Rose and the Cross". At that moment Jesus the Lord

will start his walk in him and during this journey he heals the lame, the cripple and the blind in him. The candidate will be able to follow him better and better; the stream he is going to cross is then no longer a whirling, raging and boiling torrent. That period has already been left behind. His journey has become very quiet and his fright has gone, for he knows himself to be connected. Yet, he still only stands on the bridge. As yet, he still only stands in the second state of consciousness, but he sees the other side ever more clearly.

That now is our aim: to impress on you the fact that while you are in the rational-moral state of consciousness, you may already have certainty, thankfulness and safety.

The three stages of consciousness can also be indicated as those of: firstly the natural-born; secondly the Jesus-born and thirdly the Christ-born.

If in your rational-moral state of consciousness you draw the consequences of this by the application of the twofold magic ministration, you become Jesus-born. Even if you have to wait for the breakthrough to the new soul consciousness, the John within you has already transferred the initiative to Jesus the Lord. Then you are safe. Then the natural death of the soul has already long been conquered in you by the immortal state of the soul, which is growing in you. Our fivefold soul-state according to ordinary nature cannot be maintained, neither here, nor in the reflection sphere. You know: the soul that sins must die. Our soul, our life, our ordinary consciousness, they are finite, they flow away in the material death in the land on the other side till nothing remains. However, when you go the path of the Rose and the Cross you start already from the very beginning to build an immortal soul-state. The mortal state of the soul of death

constantly decreases, whereas the immortal new state of the soul constantly increases. This change determines all your experiences in what we call the future.

When, sooner or later, the moment arrives that you no longer are able to maintain the material body, the state of your soul transfiguration will be decisive for everything that will take place after material death. You know that after the death of the material body the ordinary man with the remainder of the personality will arrive in the reflection sphere, the land on the other side, and will turn up there in a region entirely in conformity with this state of being. Equal vibration attracts equal vibration. In the spheres through which it successively passes, the further volatization of the mortal soul takes place in a longer or shorter time like the slow extinction of a fire.

But if, during your life, the rational-moral state of consciousness is present in you, if the twofold magical process of faith and life is really accepted and lived by you so that you utilize this situation to go your way of the Rose and the Cross, something of the immortal state of the soul comes into being in you. Therefore, when you pass away, you will be asleep in Jesus the Lord. When you lie down your weary head and breathe your last breath, something of the immortal out of your being also ascends with the ordinary mortal being. Then you will no longer enter the reflection sphere with the remains of your personality but the Vacuum of Shamballa, to which we have often referred, the forecourt of the *new* life-field.

The Vacuum of Shamballa does not belong to the reflection sphere, but it is the Temple forecourt of the holy Rosycross. It is, as the ancients said: the heavenly Lodge,

just as there is also the earthly Lodge. It is the Spiritual School, the Lectorium Rosicrucianum, on the other side. If you are a serious pupil of the School here and you do the work, the rational-moral work of the School with its consequences, you will with certainty be welcomed in the Vacuum of Shamballa when you leave this earthly vale of tears. If you have a right to arrive there, you will be there on the basis of what is immortally born in you. The entire remainder of your personality volatilizes. What is of this nature will go the way of this nature; the immortal part within you is kept and is cultivated further. No death can take this away from you. No single aeon, no single archaeon of nature has the power to kill that. Therefore, you are not, as a natural religious man, opposite a Jesus apparition outside yourself as a reflection-sphere delusion, but you are connected with an imperishable radiation force, which will stay with you permanently. That is Jesus the Lord, a radiation force of life. When, in the way mentioned, you pass away in Jesus the Lord, you have not actually died. When this new state is growing in you in the present then you have conquered death in the present. Then you are already entirely free in the present.

Then you have overcome death and as a living being you will be released from much ballast. Then there is only one possibility for you: while existing in the Vacuum of Shamballa and increasing in the Holy Spirit, to prepare yourself for the entrance into the new life-field.

III

THE PUPIL'S VOCATION: SANCTIFICATION

We read in the first epistle of Peter:

"Therefore, gird up the loins of your mind, be sober, and set your hope fully upon the grace that is brought you at the revelation of Jesus Christ. As obedient children, not in conformity with the passions of your former ignorance, but as he who has called you is holy, be holy yourselves in all your conduct. For it is written, you shall be holy, for I am holy.

You, being born anew, not of perishable seed, but of imperishable, through the living and abiding word of God, put away all malice, all guile, hypocrisy, envy and slander. You also become a living stone, built in unity into a spiritual house, into a holy priesthood".

We place these words before you because they contain a reflection of all that we have spoken of in the previous chapter. From this it is quite evident of what a pupil in the rational-moral state of consciousness is capable. He is fully able "to gird up the loins of his mind" in the sense of the Gnosis.

You will understand this metaphorical language: girding up the upper garment is necessary in the East not to be

hindered when working. As the Spiritual School first directs itself with its radiation power to your mind, the epistle of Peter means that this touch will enable you to begin an immediate new activity. As you know, the rational touch accomplishes in you a moral emotion. In this regard an advice is given to you.

Man in the process of the moral emotion is often moved and nervous, emotionally seized in such a way that no concrete results can be achieved by the touch of the light. There is a flood of tears, an intense feeling of guilt and a number of resolutions which vie with each other. This emotion soon passes and there are again so many aspects of common life asking for one's attention that the real harvest from the first touch proves to be impossible. Then the mystic emotion makes the sternum insensitive to the second touch... and so no blessing occurs.

Therefore, it is said, gird up the loins of your mind. Be intelligent, ready for immediate activity. When the rational touch takes place and you have entirely opened yourself to it, receive the moral emotion with soberness. Do not let yourself be conquered by emotion, for then you have no control over yourself. Let the process work through in you with great calm and understanding, full of a joyful hope, as now the glorious mercy-stream of the Gnosis can be breathed in via the sternum. These are the victuals, that is the dew for which the Rose of the heart thirsts.

Now you know the process. More and more of the process is unveiled to you in a first touch. You see the path before you more and more clearly. The ignorance is increasingly nullified in you. In this way you can quietly and with great soberness distinguish all that is of this nature, and consider how far you will be able to participate in it without your

being harmed in the process of sanctification, to which you have submitted voluntarily.

Sanctification means becoming whole; it means healing and it is your vocation. Sanctification of your whole being is the purpose of the Spiritual School. So it is a matter of course that the pupil, being rationally-morally enabled to it, will lead a sanctified life. You can lead that sanctified life if you are continuously directed to your pupilship, for an imperishable power is within you, the seed of the living and lasting Word.

Therefore, it is not only desirable but also necessary that a radiating new attitude of life emanates from you, as it is a possible one. All malice and guile, all hypocrisy, envy and slander in you should be things of the past. They are the five positive expressions of a powerful self-centredness and they form five negative reactions to your positive state of pupilship. We must clearly realize to which we are called and enabled, and what dangers in ourselves menace these possibilities to sanctification.

We are entirely prepared to be living stones, and only as living building-stones can we be used in the great universal Temple, in the holy priesthood of the new life-state.

I v

THE NEW GENESIS OF THE SOUL

The Modern Spiritual School possesses two spheres of activity: one in the material sphere and one in the Vacuum of Shamballa. Essentially there is one Spiritual School, active in two different situations. You will realize how necessary this is and how philosophically, mystically and scientifically justified. Suppose that, owing to the activity of the Spiritual School in the material sphere, a hundred pupils have been helped, after very much trouble, in finding the way. You know by experience how much trouble, how much exertion is necessary sometimes to lead a pupil on the right track. Well, in our example a hundred pupils are as far as that. But they have by no means yet entered the new life-field, the third state of consciousness. Suppose that owing to the death of these hundred brothers and sisters the work that was begun were to be nullified. That would be strange, unnatural and highly illogical.

Therefore, we are very glad to be allowed to make known the existence of the Brotherhood of Shamballa more clearly and less veiled than ever before as a consistent extension of the School. All those who live in the rational-moral consciousness-system and have started the work of self-freemasonry have become Jesus-born and have

conquered death. In case of the incidental loss of the body they continue the work they began in the other realm, the Vacuum of Shamballa.

Upon hearing this you might be of the opinion: "The sooner the better". But such a point of view would be very incorrect and bear witness to a great I-centrality. It would prove that you are certainly not in the process mentioned. Firstly, you should understand that the material sphere is the basis of your reversal. Secondly, you have been able, as an image-bearer of God and owing to your birth in the material sphere, to start upon your way. Thirdly, this has led to a connection with the microcosm. Fourthly, by remaining in the material sphere as long as possible, you are able to consolidate the work begun. Fifthly, by rendering service in the material sphere as long as possible you are able to incite others to go that same path. Sixthly, as you will see later on,* your attitude of life in the material sphere will be of great influence on those who are in the other realm.

Having served our time to the utmost, it is of course not wrong that we long to some extent for that other realm. However, serving the Ecclesia on earth as one who has entered the new state of being, one is at the same time, in essence, connected with the other realm and its Brotherhood. We are also resident there at the same time. If we understand this well it becomes clear that both realms, both aspects of the Spiritual School, are equivalent; they influence each other and relate with each other every second. They are essentially one. Yet, owing to our realization of space and time we ourselves separate them and we map out

* See page 93

time in past, present and future. Actually we are longing for a future that is already ours in the present. Now if you understand this, you are at once aware of this unity. Then you become conscious of the reality of the other realm and you can associate with it to a certain extent. This insight saves you much misery and quite a lot of mystification.

Never before we have spoken so openly in publications about this subject, because we wanted to prevent spiritualistic unsavouriness and the grasp of the reflection sphere. You may now ask: "Are these dangers no longer present?" That is not what we want to say. But a number of pupils have become much riper and, what is most important and preponderant, the time has come. Time compels us to speak. We have to introduce these aspects to you now.

Perhaps you know how many people are sensitive to the reflection sphere. In fact, in an existential sense all of us are, because we live by the grace of the dialectical magnetic field. With reflection sphere sensitivities we mean every occult and mediumistic behaviour, owing to which one sees or hears, for instance, phenomena from the other side or perceives them in another manner and allows oneself to be misused and duped. Such events always come about with the help of the qualities of the soul that are inherited from our ancestors, by means of the blood or karmically via the magnetic system of the aural being of the microcosm. As a rule these go hand in hand. May we tell you most emphatically that the results of such an occult and mediumistic behaviour will not enable you to make contact with the Brotherhood of the other realm in any way. All prattle of: "I have seen this or have heard that; we have this or that message for you", invariably relates to reflection

sphere activity. You should refuse these manifestations radically, in whatever way and from whatever side they may come to you, even if it were in the most elevated form or by means of your best friends.

No human being can observe the other realm with the ordinary natural consciousness of the material sphere or the reflection sphere. What is more, such a person cannot even suspect the existence of the other realm. Therefore, all information about it is discounted by him.

A striking example of this was Augustine. When he heard from the brother and sister Manicheans about the other realm and its material manifestations, he tried in all possible ways to obtain certainty about its existence. Of course he did not achieve any result. As is customary in intellectual circles he began to reject, to deny the things he himself could not feel, hear and observe. In fact, it is quite understandable that from a dialectical state one cannot observe the other realm, nor penetrate it with any occult power, because the other realm, the Vacuum of Shamballa exists in another magnetic field that does not correspond in the least with dialectics. That is why the prologue of the gospel of John testifies that the light shines in the darkness, but the darkness cannot possibly absorb this light, this radiation-field and, still less, react to it. The field of observation and activity of a purely dialectical human being is limited by the magnetic laws of his field of existence; all that falls outside it cannot possibly exist for such a man, neither can it communicate itself to him.

When a pupil enters the Spiritual School, the first task of the School is to approach him in his intellectual state. If this appears to be open for it he experiences a moral stirring,

a reaction to the intellectual impulses sent to him. If this moral stirring works well, the sternum opens, the Rose of the heart unfolds itself and the stream of the Gnosis, of the other magnetic field, can touch him. Then, in that sense, the Gnosis can abide with such a pupil. Then, even if only in a most elementary manner, the second atom-nucleus, the rose of the heart, is connected with the image-bearer, the pupil, as a third atom-nucleus. The microcosm has then become more or less complete and three co-operating nuclei are placed in a beginning process. This remarkable process of recovery of the original microcosm becomes active, especially at the moment that the pupil concerned applies the twofold magic administration of faith and life. When, very consciously, he accepts this process with his rational-moral state of consciousness, the Jesus radiations, the "walking about" within him begins. By a new attitude of life, he clears the way within him for that purpose.

It is a prenatal process in which the embryo of the new immortal soul is formed. If you have seen a human embryo, you know that even in the initial stage the serpent-fire, the cerebro-spinal system, is especially noticeable. The embryo of the immortal soul has a similar form. This matrix, this serpent-fire is the axis of the new soul system. In our ordinary personality there are two magnetic poles. The north pole corresponds with the seven-branched candelabrum in the head, with the seven cerebral cavities; the south pole corresponds with the sacral plexus (take note of this name!), situated at the lower end of the backbone, a plexus that is actually the centre of sanctification par excellence.* By means of the magnetic north pole the ordinary magnetic

* See page 97

forces are absorbed and concentrated in the serpent-fire system; by means of the magnetic south pole, among other things, the hereditary factors, the karmic factors are connected with the serpent-fire and thus with the whole system.

During life, while the magnetic system of our biological existence functions normally and it provides for the needs of the body and the personality, the foundation is laid in the pupil for an entirely new magnetic personality-system. The north pole of this system corresponds to the fourth cerebral cavity; the south pole is found in a part of the sacral plexus. The connecting link between these two poles, the connecting axis, is not formed by the serpent-fire that is still used by the ordinary magnetic processes, but by the two strings of the sympathetic nervous system.** The feeding of this magnetic system does not take place via the magnetic brain system that is still entirely inaccessible for the Gnosis, but via the sternum, the Rose of the heart, the fourth cerebral cavity and the two strings of the sympathetic nervous system. In such a way a basis for a new state of the soul develops.

This prenatal development of the new state of the soul takes place entirely outside the ordinary consciousness; consequently, here one must speak of a subconscious genesis of the soul. Suppose that this new genesis is taking place in you, as a result of which the magnetic poles are formed within you and the new axis between them has been drawn via the sympathetic nervous system, and that you were to die tomorrow. That which is of the nature of death will then break up, but the microcosm, inclusive of the immortal, new

**See J. van Rijckenborgh *The Coming New Man*,
Rozekruis Pers, Haarlem, The Netherlands.

soul-principle, will go to the other realm and be taken up in the Vacuum of Shamballa. Everything that is of ordinary nature disappears. But the microcosm with the three original life-nuclei: the atom-nucleus in the aural being, the one corresponding with the Rose and that, present in the embryonic new soul-being, enters the other realm. What takes place now in the Vacuum of Shamballa? Just think it over, for you can give a complete reply to this question yourself.

Imagine you were suddenly to return to the biological, embryonic state, so to the situation before your birth. Then you would live, but not be aware of it, as there is no consciousness as yet. Therefore, in this embryonic state you would not be able to lead a life of action. Then imagine you were to die as a pupil of the Spiritual School, in the possession of something of the immortal state of the soul and the microcosm with this embryonic soul arrives in the other realm. The remaining part of your personality, inclusive of the consciousness you have now, disappears. Your state of Mr. or Mrs. So and So disappears, as does your rational-moral consciousness. Only what you have of the new consciousness, the embryonic soul-principle, arrives in the other realm, in a sleeping state, in an embryonic, non-conscious state. Then you are "asleep in Jesus", "submerged in Jesus", the old Adam disappears literally in the Jesus-radiations, in the gnostic, magnetic radiations and their edifice. The new, embryonic soul exists in the Vacuum of Shamballa. It really sleeps in the womb of eternity, in the womb of the universal Mother. What will presently emerge will bear no resemblance to spur old dialectical state of being.

That need not disappoint you, for as we have explained,

even a pupil who is still hardly able to breathe in the new magnetic manner, will no longer empty his microcosm. The microcosmic system that fell aeons ago has already escaped from the wheel of death. In the Vacuum of Shamballa the development of the new soul-embryo continues through the unhindered love-activity of the light-force that *is* the Vacuum of Shamballa.

When the awakening takes place this is also the birth in the consciousness of the new race, the consciousness of the new life-field. Then Jesus the Lord has truly risen. Then you celebrate your resurrection and you possess a personality state that adapts entirely to the new soul-embryo. Should there still be any disappointment in you, let us try to take away even its last remnants by pointing out that it is not necessary to arrive in the other realm in such an embryonic state of the soul. In the example we gave, we outlined the absolute minimum that must be attained.

We assumed that you have just started on the path; the two magnetic poles have formed themselves and something of the new soul-embryo is present. Now you die and you go to the other realm. What you have tried to awaken so laboriously with your rational-moral consciousness and with your freemasonry remains in existence and defies all death. How splendid this is. But you need not leave it at that! As long as life is left to you, you can cause your prenatal new life of the soul to progress by giving yourself entirely in service to mankind and by living the life the Brotherhood proposes to you. You can already here, in the material sphere, awaken with respect to the new consciousness.

When you presently cast off your old suit, then you will arrive in the other realm as one who is already awakened. Among other things, you will find there an enormous field

of activity and you will be of use to all those sleeping new souls. But the main pre-occupation is to enter, as a community, as an Ecclesia, in the new life-field and to meet and unite with those who reach this new life-field from the combating church on earth: the Spiritual School.

Grand developments are taking place. The Brotherhood of the other realm and the Brotherhood here approach each other. They will merge, presently, quite consciously from both sides; as one group they will enter the new life. Many brothers and sisters whom we have known well, who have stayed and lived among us, have preceded us already to the other realm. Let us exert ourselves to the utmost to celebrate together this glorious meeting.

V

THE GLORIOUS RESURRECTION

From our previous explanation you will have fully understood that if a pupil dies while in the process of regeneration as meant by the Spiritual School, one can speak only partly of transfiguration in his regard. What has been changed in him or her before material death constitutes only a very limited transfiguration. Everything that comes afterwards in the heavenly Lodge is no longer transfiguration but development. That what should be achieved by transfiguration in mortal man, takes place with respect to the one who arrives in the Vacuum of Shamballa after losing the material body by a more or less quick development in the prenatal new soul-state. Then one is born in a new sense.

However, this state of affairs does not of course apply to us, who are still in the material sphere, at least in so far as we, in the years to come, continue to belong to the combating church on earth. We must strive for a complete transfiguration. For all of us still carry with us the earthly body, the personality of the nature of death. By virtue of our personality-state, with all its aspects and powers, we are only image-bearers of God. The trinity of the microcosmic atom-nuclei* is reinstated when we accept and go the path.

* See page 88

The image-bearer acts as a temporary substitute of the missing third aspect, the original personality. Owing to the accepted process this image-bearer will transfigure.

If only we accept the process we may rest assured, we can no longer be hurt by the second death. This "second death" is the Biblical terminology used to indicate the process of volatilization of the dialectical personality and the consciousness after the corporal death.

During this grand transfiguration-process the old being is used as long as possible. Therefore, we should be extremely thankful when we are able to wear the material attire, this garment of servitude, as long as possible. We shall see this clearly, when for instance we think of the work of John the Baptist. In fact he is the forerunner, the one who makes possible, the image-bearer, although it is not he who will be in all eternity. That is why we, too, go on from power to power, standing on our working-basis, the rational- moral consciousness, with the knowledge that the third state of consciousness, the state of consciousness of the new life, must be realized as soon as possible.

This is necessary to be able to enjoy the reality of the new life in the new life-field. Only this breakthrough of the consciousness causes a complete liberation from the grasp of dialectical nature. You should not think negatively: "Well, when I do not succeed here, then I am sure to succeed in the field of Shamballa. When the Vacuum of Shamballa offers a complete possibility of salvation, why should I bother about it here?" If you were to take that point of view, it would be quite a wrong one. We will tell you why.

All who are reborn in the field of Shamballa according to the new state of the soul and have received consciousness in it, will have to wait until the breakthrough in the earthly

field has become a fact. It is said of Christ that he has conquered the world; in the Bible it is made clear that in Christ we too are able, yes must, conquer the world. One cannot very well call the field of Shamballa the world; it is entirely outside the world, outside the dialectical order. In that field one actually has fled from the world, one has accepted death. One has in fact conquered death, but by no means the world.

When during the process you disappear out of the earthly field, can it be said then that the Christ in you has conquered the world? Certainly not. The Christ in you has then conquered death, you have passed away in Jesus, you are delivered. But it is part of the calling of the image-bearers that they will also conquer the world-spirit, which thwarts and crosses the plan of God. Therefore, we too have to go the road Christ has gone, as long as we live in this earthly home. By this we shall contribute toward the liberation of all those who are still imprisoned in ignorance. If in the Spiritual School we were to take the attitude: "After all we are free, if not here, then presently in the heavenly Lodge", then we would be thinking only of our own liberty; then we would be typically dialectical and, owing to this, nullify the work again.

All who are gathered in the conquering church, in the Vacuum of Shamballa, are dependent on us in many respects. They will have to wait for their admission and progress in the new life-field until, in Christ, we have conquered the world. Imagine the unthinkable situation that we and all our brothers and sisters, wherever in the world they might be, would cease to work so that from now on there would no longer be a combating church on earth. Then the entire field of Shamballa would be depopulated. Its

entire population would really have to incarnate into earthly birth to undertake what we had neglected. How can there ever be complete eternal rest and peace, as long as the cut-throat band of degenerating dialectics is able to maintain, yes, to possibly extend itself?

As long as we are still here where the magnetic field of ordinary nature continues to have us almost completely at its mercy and the new life of the soul only subconsciously progresses, our world and also our own small world, the microcosm, are not yet conquered and submitted to deterioration. All that time we have not yet conquered the world. Only when the breakthrough of the consciousness has become a fact is there question of resurrection. Then the seven-branched candelabrum in the head-sanctuary, the candelabrum of the consciousness begins to burn in a direct radiation of the Gnosis. Then there are no longer two magnetic fields which constantly turn our life into a battlefield. Therefore, the Vacuum of Shamballa is a glorious possibility of deliverance, but no solution for dialectics. The Vacuum of Shamballa is not a supernatural, but an outer-worldly possibility for us.

Shamballa is a certain aspect of the mystery-planet of our earth. Our earth belongs to systems that live out of the structure of planetary systems which are called the cosmic septenary. Our sevenfold mother-planet also contains a series of fields of existence, which in their cohesion form the way back along which fallen mankind can return to the lost house of the Father, in fulfilment of the original plan of development that the Logos destined for its children. So we see at the beginning of this way back, as the first stage of attainment, the part of the mystery-planet indicated by the name Shamballa. It radiates an ineffable glorious, exalted

influence for the benefit of mankind wandering in dialectics. It is out of Shamballa that all work is inspired and led in order to make the life course of mankind return to the one way of light.

It will be clear that the world must be completely conquered in Christ. When we also dedicate ourselves in full surrender to this task, the correct co-operation between the two fields of the Spiritual School will develop, between the field here and the field in the heavenly Lodge at the service of all their inhabitants. So we ascertain how very necessary the breakthrough of the consciousness is for all of us. Every group on earth who achieves this breakthrough in the midst of the resistance of the aeons of nature conquers the world, weakens the grip of dialectical nature on the whole of mankind, so that it cannot recover itself. The microcosm is one with the cosmos, just as the cosmos is one with the macrocosm. Microcosm, cosmos and macrocosm form a trinity. When you accomplish the breakthrough from out of your little world you consequently conquer nature and this means an intercosmic victory.

When, in the struggle we have to wage to this end, we cannot maintain the body any longer because, after having exerted ourselves to the utmost, we are worn out from fighting, only then is there the rest of Shamballa for us where we, as a microcosm, can finish the work of the new development which we started for and within ourselves. That is how you should see the relationship between the two working-fields of the Spiritual School. In the field of Shamballa we can then prepare ourselves entirely, while the brothers and sisters who remain here continue the work of the combating church on earth until the victory has become a fact. Then we experience the great, holy and glorious

moment when the partners of the combating church and those of the conquering church meet each other and will together, as one harvest, enter the new life-field.

The breakthrough is urgently needed on account of direct, electromagnetic requirements. As long as we are in the rational-moral consciousness, one can speak of a new activity of the electromagnetic forces of the Gnosis. So there is abundant reason for thankfulness, joy and inner peace on account of the Jesus-consciousness in us, but just as Jesus the Lord descended into a world hostile to him, so our pupilship also stands in this enmity. The two magnetic poles of our being are still entirely controlled by the magnetic field of ordinary nature. In fact we are, as creatures *of* nature, *in* nature, *opposite* nature. Such a situation undermines our organism very quickly. We become tired and die and with the already awakened new soul-fire we go to the field of Shamballa. No doubt a glorious certainty, but ... owing to this we weaken the potentiality of the combating church on earth. Death no longer frightens us, certainly. But still, we have not yet conquered the world. The world-spirit still remains master of the battlefield.

That is why the two magnetic poles of our ordinary personality-system should be replaced as soon as possible by the two magnetic poles of the forces of salvation. Then enlightenment and sanctification will be accorded to us. This enlightenment and sanctification relate to the two new magnetic poles, which will methodically control the serpent-fire. The enlightenment mentioned here brings us, among other things, a new consciousness when the Gnosis, at a given moment, via the new north pole of the brain-system, manages to break through to the serpent-fire. At that glorious moment we directly inhale the gnostic power

through the head-sanctuary. Then, as the Bible says, the Holy Spirit descends upon us. That is enlightenment: the state of the renewed magnetic north-pole in us.

The sanctification or healing brings the entire microcosm to a severance from and nullification of all karmic influences and defects relating to the activity of the south pole, the sacral plexus. Our magnetic north pole is situated in the head-sanctuary, in the seven-branched candelabrum; the magnetic south pole exists in the lower part of the backbone, the sacral plexus, the centre that must sanctify.

In the north pole of our microcosm the great magnetic power streams of the world space are taken up, so the consciousness is situated in the north pole. Via the south pole many waste magnetic forces leave the system. All that is useless, superfluous and harmful for the earthly life is pushed into the abyss of space by the south pole. Thus the north pole receives light and radiates it and the south pole purifies the being.

If a pupil consistently continues his twofold magic ministration of faith and life then firstly, from below upwards via the sternum and the Rose of the heart, the fourth candelabrum in the head-sanctuary will be illuminated in the Gnosis. Secondly, via the two strings of the sympathetic nervous system a new magnetic system will develop as the basis for our deliverance. The north pole in us is then discovered. The new soul-light is ignited and the pupil goes forward on the path consistently and dynamically. He is a partner of the combating church on earth; he must conquer. The breakthrough of the consciousness must be accomplished.

In your daily life you are in many ways so remarkably dynamic. Very often, in your daily life, you go all out. If

you direct for once your dynamics upon this attainment, then within a few months you will experience its salutary effect. The great, life-giving things do not come to you by themselves, as in a land of Eldorado. You will have to fight for them. You should work out the breakthrough in inner self-activity, by attacking yourself unsparingly in the characteristic features of your dialectic being. Often we discover in a pupil stone-hard, incorrect traits of character, whereas in other respects he is such a good pupil. That is because he spares himself. Because he simply accepts those undesirable, hindering qualities. Because he perhaps thinks them pleasant or finds them necessary.

But we tell you: swing the axe into your own life without mercy and keep your criticism of others to yourself. Do not think or talk of somebody else any longer, but control yourself continuously and unscrupulously. That is your task. Then you go your course of the Rosycross up to the hill of Golgotha. There the path ends, with the perishing of the old natural consciousness and a resurrection on the third day.

The first day the gnostic fire, which is concentrated in the fourth candelabrum, breaks into the serpent-fire and descends unto the lowest parts of your earth, unto the lowest parts of the sacral plexus, unto the realm of death in you.

The second day it escapes the sacral plexus and ascends to the head-sanctuary to take possession of the seven-branched candelabrum.

The third day the newly conscious man stands outside the old grave. Then the resurrection is a fact and the new life-field can be entered. The magnetic sympathetic nervous system and the magnetic system of the serpent-fire have become a unity and in essence the pupil has become free from the world-spirit. Now that the new magnetic force can

be inhaled directly via the brain- system through the north pole, it is clear that the magnetic south pole must react to that. Each magnetic influence of the old nature, however still active, will have to stop the struggle. All those forces are pushed out via the sacral plexus, via the south pole within you. Owing to the interaction between the three cell nuclei of the microcosm, the whole system will in this way enter the period of sanctification and of effective transfiguration. Then the pupil has risen in Christ out of the grave of nature. He then stands consciously in the new life-field, in which he already stood subconsciously as a Jesus-born being.

It will also be clear to you now that this resurrection is a methodical course. All this takes a certain time and it is given to us to celebrate such an admittance in approximately the next forty-eight years.*

We are approaching a wonderful time. We have entered a special new period, in which we are enabled to celebrate the entrance into the new life-field with all the assistance and propelling force the Spiritual School, our group-unity and the heavenly Lodge can give us as backing; not forgetting the incomparable aid of the groups who are already definitely liberated. We have arrived at a final stage of activity. The two fields of the Spiritual School, both here and in the heavenly Lodge are completely mobilized. From the field of Shamballa, the delivered church and from here, the combating church, everything is launched to make it possible for you to execute the activities necessary to forge a new link and as part of the new harvest to contribute to

**Counted from 1953*

the conquest, in Christ, of the world-spirit. Then the glorious moment will come when this new harvest can be collected from the barns and will proceed into the new life-field.

VI

THE HEAVENLY LODGE

You know that intercosmic radiation exists. Nowadays natural science can locate these intercosmic radiations with all sorts of instruments, determine their intensity and measure their wave-lengths. However, it is not known where these radiations originate, even though it can be established that, radiating from certain directions of space, they are very powerful. These instruments are very imperfect and it remains to be seen whether man will ever be able to gain further knowledge in this field with dialectical methods. Yet it may be useful that the Spiritual School points out the scientific confirmation to you. The rational influence on the pupil applied by the School will be much more effective if the School can indicate already well-known radiations, when speaking of the different electromagnetic radiations coming to us from space.

A group of such radiations comes to us from the nature of death: those through which we live. There is also a group of radiations which emanates from the nature of life. This second group belongs to the light that shines in the darkness, but as the prologue of the gospel of John puts it, cannot, as such, be observed by the darkness. The reason is that these radiations have a very high vibration, a totally different

nature so that they cannot be perceived by dialectical mankind. In the Spiritual School we indicate these light waves as the Gnosis.

Imagine that someone were to react to the gnostic radiation-field for the first time in the history of mankind. This man as such would be a solitary person. He would succeed in fundamentally changing the magnetic system of his personality in a twofold sense: the connection originating between the fourth candelabrum in the head-sanctuary and the sacral plexus, by means of the sympathetic nervous system. The embryonic new soul-being has become a reality within him.

Now let us assume that this man suddenly dies. He has served his time, his body can no longer stand it. As he is the first human being who passes away in Jesus the Lord, there is as yet no Vacuum of Shamballa for him that can take him up and where he can develop himself. There is only a general intercosmic, gnostic radiation-field whose radiations come to us as cosmic radiations.

This particular microcosm cannot be emptied. After having been emptied of everything belonging to the ordinary natural being, there remains in this microcosm: the heart-atom or the Rose of the heart and something of the immortal state of the soul which is entirely plunged into an embryonic consciousness and which cannot make its influence felt because of its unconscious condition.

Only one possibility remains for this very special microcosm: to return to the material sphere to receive another, new image-bearer. Then this successor, this second image-bearer experiences something very special. At birth, on entering into that microcosm, there is not only question of an opened Rose of the heart, but also of an embryonic

new soul which becomes connected with the second image-bearer. A notable and wonderful birth indeed.

We see how this man at a very early age begins his path of return; how he celebrates the breakthrough of the consciousness early in life, thereby realizing the way in the Gnosis: candelabrum, serpent-fire, sacral plexus. This risen man, as a solitary person, as the first among the children of man, now understands that the way of the sons of God could be realized much quicker if there was not only a general gnostic radiation-field of intercosmic radiation, but at the same time a very particularly maintained tension-field, a restricted place in the space outside the reflection-sphere, in which the gnostic radiations could be taken up, contained and properly applied.

Well, this first liberated man creates such a field. Whoever has a slight knowledge of the laws of gnostic magic, knows that this is possible. When one can assimilate and apply certain forces in his own being he will, with the help of magnetic magic laws, be able to create such a field around himself; eventually it would be so large that others could also be taken up in it. When this one person has created such a field he proceeds to make his pupils conscious of this activity. Then he says to them:

"Let not your hearts be troubled; you believe in God, believe also in me. There are many rooms in my Father's House, if it were not so, I would have told you. I now go to prepare a place for you; and when I go and prepare a place for you, I will come again and will take you to myself, that where I am you may be also."

You will find these words in John 14, where Jesus the Lord speaks to his pupils about these matters. In the last chapters of the Gospel of John he explains what he has

accomplished for them and for all those who are willing to go the path.

In each new period of mankind, sometimes more than once, the foundation of two magnetic gnostic concentration-fields, existing within the body of the Spiritual School is brought about. Those two fields are polarized as positive and negative and are intended as the two poles of a great new liberation field. One pole is active with and situated in the combating church in the material sphere; the other pole is situated in the conquering church, in the heavenly Lodge, in the Vacuum of Shamballa. Between these two poles a serpent fire, an axle is established.

So there is question of the creation of a magnetic globe with two poles, in which all who go the path of the Spiritual School, all who want to belong to it according to their state of life, are admitted. As soon as that mansion is prepared of which Jesus the Lord speaks to his pupils: "Now I go and prepare a place for you and then I will come again and will take you to myself, that where I am you may be also", all those who are taken up into such a magnetic globe need fear death no longer. On the new basis they are then in eternity and all the inhabitants of this magnetic globe, of this gnostic body, should now conquer the world in their lifetime, as was explained before.

When finally this victory is celebrated, they will progress with their entire twofold magnetic field, surrounded and borne by the magnetic globe. They leave, as it were, the earthly field and become linked into a chain of magnetic bodies.

Perhaps you have heard of the universal chain, which reaches from heaven to earth. Well, in our magnetic body, both in the material sphere and in the heavenly Lodge, we

are active in completing the work of being linked with the universal chain. With all those who belong to this magnetic body we go out to enter the new life-field, to proceed then, step by step, to the Immovable Kingdom.

If you now fully understand this grand happening, which we have only described briefly, you will also understand when Jesus the Lord in John 14 continues: "Believe me that I am in the Father and the Father in me. And if you cannot believe in me, believe me for the sake of the works themselves". We told you that enormous things are going to happen in connection with the new period and the new developments. They overtake us and so the Spiritual School tries to inform you as much as possible. Therefore, the Spiritual School can say to you: "If you do not believe in the Spiritual School, then believe in every respect in the works of the School, which will emerge in a more and more accentuated manner.

"Believe me that I am in the Father and the Father in me, or else believe me for the sake of the works themselves. I say to you, he who believes in me will also do the works that I do and much greater works than these".

Just as for a family a house can be built with many rooms, so there are many magnetic gnostic globes for the use of the different, successive harvest-groups of mankind. As soon as a harvest is gathered into the barns of some magnetic body, that body disappears out of the spheres of the earth and continues on the road of perfection to the Immovable Kingdom, to the original state of the fallen microcosms. When the appointed time has arrived, a new magnetic globe must be formed again with a view to the next harvest.

In this way the modern Spiritual School, the sevenfold world-brotherhood, also possesses a heavenly Lodge, a

magnetic liberation-field in which the blessedness of the embryonic state of renewal of the soul can be made safe and within which the work can be fulfilled. No doubt you will now understand better than ever before that in the Pistis Sophia the magnetic body is called: "the thirteenth aeon". We can also understand the words of the first epistle of Peter, in which we read: "Rejoice with unutterable and exalted joy. As the outcome of your faith you obtain the salvation of your souls".

It is possible that the question presents itself: "Can people, standing outside the Spiritual School, possess the minimum-basis of soul renovation necessary for being taken up in the Vacuum of Shamballa after death?"

The reply to this must be: No! Perhaps you think it a great pity, because you have family or friends who are outside of the School and to whom you would wish the same glory that is prepared for you. But our reply cannot conceal the truth: all those who are taken up within the magnetic system of the Living Body of the Spiritual School can taste its salvation. All those who are outside cannot.

No doubt there are many souls who, from an ecclesiastical-mystical or humanistic-mystical or a so-called white-magical point of view, lead a serene, pure life and who, in a mystical manner, have a true belief in Jesus the Lord, which is interpreted ecclesiastically. These people can often assimilate something of the intercosmic gnostic radiation-field in themselves and consequently can develop in a very elementary way something of the new soul-fluid in their being. But as they are not aware of this from a scientific point of view and therefore cannot be touched rationally by the radiation-field of the Spiritual School, they

cannot possibly fulfil the necessary process. A more or less negative result is noticed in such persons. In cases where something immortal is achieved in that manner the microcosm will still have to return to the material sphere to receive a new image-bearer. This is an extremely slow process of development. In the long run, however, such microcosms are sure to find the way back to the House of the Father.

PART III

THE MAGNETIC SPHERE OF THE
TWOFOLD SPIRITUAL SCHOOL

I

CONQUERING THE WORLD

We have explained that a twofold radiation emanates from the Spiritual School. The first radiation directs itself to the mind, to the intelligence of the pupil, thus to the head-sanctuary. When the pupil has entered the Spiritual School in an appropriate state, then a moral emotion develops in the whole system by this primary radiation of the rational touch, which opens the magnetic sternum to the radiation of the Gnosis. The Rose of the heart, situated behind the sternum, unfolds and in this way the Gnosis enters into the system, into the pupil's heart blood. Mystically speaking the one who reacts in this way is called a Jesus-born one. He has conquered death, for at the death of the body his microcosm can no longer be entirely emptied. The consequences of the rational-moral touch are such that a new element develops within the microcosm, by which the magnetic system of the personality is fundamentally changed. Firstly a contact of gnostic light-power takes place between the fourth candelabrum, the fourth cerebral cavity in the head-sanctuary and the sacral plexus, situated at the lower end of the spinal system. This contact is formed by means of the sympathetic nervous system. As a consequence an immortal part of the soul is left behind in the microcosm at material death.

This state of being can be defined mystically as "having passed away in Jesus the Lord". When you find yourself in the process of the rational-moral touch, the new immortal soul-principle is nascent in you and you will have principally and practically conquered death. When the death of the body overtakes this process your microcosm will be transferred to the Vacuum of Shamballa because of its innate magnetic polarity with it. This is the counterpart of the Spiritual School on earth in a more tenuous sphere of life. In that sphere of life you will be able to continue the work begun in the material sphere. However, they who passed away in Jesus the Lord do not as yet possess a complete, positive, new consciousness. Therefore, after death the development is continued in the Vacuum of Shamballa till the immortal soul with a sleeping or dream-consciousness has come to a new waking-consciousness. On the basis of the magnetic system of lines of force of the reborn soul-state the glorified physical state is then further developed until the complete transfiguration is finally realized.

In connection with the foregoing we established a threefold state of consciousness, namely: the natural born dialectical man; the man with the rational-moral consciousness, described as the Jesus-born one; and finally the state of the awakened consciousness of the new life-field, the new man, the Christ-born one.

Every serious pupil who knows himself to be touched via the sternum, via the Rose of the heart and reacts accordingly, is a Jesus-born one. Such a person is rightly a Rosicrucian, a man in whom the Rose of the heart has developed. In him the Rose has been attached to the cross of life and "the perishing in Jesus the Lord" develops. Passed

away in Jesus he is presently delivered from the wheel of life and death.

When, in a state of half-consciousness, he comes into the Vacuum of Shamballa, he is of course a very dependent and not a self-consciously acting soul. Then the Brotherhood of the liberated Ones has to take complete care of him. Therefore, the Vacuum of Shamballa is a glorious possibility of liberation, but no solution for dialectics. For the world must be conquered. This work must be carried out by the Spiritual School on earth, by the combating church on earth. This work must be fulfilled in the material sphere. When this work is done in the correct manner we see the development of a strong co-operation between both aspects of the Spiritual School. If the combating church should cease its activity then the Vacuum of Shamballa would fall to pieces and the entities residing there would be chained once again to the wheel of death.

The two Schools are direct counterparts of one another; they fulfil the function of the two poles in the magnetic field. In our personal magnetic structure we also find two poles. The seven-branched candelabrum in the head-sanctuary is the north pole and the sacral plexus is the south pole. Via the sacral plexus man is connected with the karma of the whole world as well as with his own microcosmic karma. Via the seven-branched candelabrum in the head-sanctuary we are connected with the astral feeding field of fallen earth. It will be clear that no one will be able to enter the astral feeding field of the Gnosis, that no one will be able to breathe in it, as long as the karma and all the ties with it are not broken to the same extent.

The world-karma and the karmic forces accumulated in your microcosm are called, mystically, "the world".

Therefore, the world must be conquered by the combating church on earth and by each participant of this church. Its counterpart, the Vacuum of Shamballa develops because of this struggle. If we fulfil the task that is placed before us and give ourselves fully to it, then the Vacuum of Shamballa will develop accordingly. If our struggle is successful, the Vacuum of Shamballa opens as "the seven-branched candelabrum which is before God", as is so magnificently explained in the Book of Revelations. The light and the power that are liberated and attracted will stimulate the activity of the church on earth and will support, illuminate and make it more successful.

So it is also clear that if this church should cease its activities, the candelabrum of the conquering church in the Vacuum of Shamballa would be extinguished and a group which was formerly active in the end would be entirely dominated by the dialectic natural powers.

Here we enter into the crux of the matter, that is the development which will take place in the magnetic sphere of the twofold Spiritual School. The earth, our material field of life is an aspect of a great magnetic field. It participates in other, larger magnetic fields such as those of the solar system and the Zodiac.

Accordingly every person, as a microcosm, possesses a magnetic field. As a microcosm he participates simultaneously in many other magnetic fields. For instance, all of us participate in the earth's magnetic field, that of the solar system and that of the Zodiac. But at the same time this connection implies our imprisonment. We attract corresponding forces by means of our north pole, the magnetic brain-system. By means of our south pole, the sacral plexus, we assimilate all our karmic ties. So our

destinies develop. In this way mankind forms a unity, a collectivity of magnetic combinations of destinies.

However, within this great unity a countless number of other magnetic developments is possible. Every group of people, striving towards some goal, develops a particular magnetic field which is to be distinguished by different north and south pole activities. Therefore, different results occur.

If the results aimed at are not attained, it does not mean that the group has overstepped its possibilities, but that the quality of those who are striving - the basis - is not in accordance with the desired aim.

We as a group are directed to the new life-field. It can never be said that we overstepped our possibilities. If we do not realize our purpose, then we can say that our quality, our basis is not in accordance with the desired aim. Then incidents develop by which results are nullified. That is the reason why in the Spiritual School the pupils have been so dynamically influenced. That is why we urge them to stand squarely on the necessary basis, so as not merely to possess the quality but to realize also that which is desired. In this respect we state that the red of dawn is gleaming and the rising sun is to be seen. We should, if possible, double our efforts to let what is already dawning take further shape.

Each magnetic field has a spherical shape with two foci: a north pole and a south pole. The south pole is the striving group; the north pole is the focus which attracts inner possibilities and forces. It radiates at a higher intensity to the extent that the striving group is successful and it is put out when no success is obtained. Let us now investigate the possible destiny of such a group.

Imagine that a church were to be founded by a group of people who have become tired of dialectics and who are

seeking liberation. Let us assume that at the onset their striving is entirely pure. Therefore, a gnostic touch must result from it. Then a magnetic sphere is formed with initially very good perspectives. But then we often see how the striving flags due to, for instance, the fact that the church develops in a dialectical way and the group in question is not able to resist karmic magnetic influences. The church remains in existence as an institution, but at a given moment its two poles stand completely in the magnetic powers of the nature of death. Then this church is no longer world-liberating; it no longer fights karma; it no longer fights against the world but becomes world-serving.

Following exactly the same magnetic laws such a process will come about in a transfiguristic Spiritual School. Exactly the same would happen to us as to the church in our example, if we did not continuously take care. Undeniably, we form a group of striving people and so we possess a magnetic field. If we co-ordinate our striving in the right manner and always take care to banish every opposing vibration then we bind our magnetic quality and attain our purpose. Then a most remarkable magnetic sphere is seen to develop. To realize this state we have fought in this School for many years in a continuous effort, because a flagging of one second, a lack of vigilance for one second, could mean being taken by surprise by the magnetic consequences of the karma brought into the School by the pupils.

Do understand what this is all about. A pupil enters the School and is heartily accepted. However, what does this pupil bring into the School besides his possibilities? His karmic inheritance, doesn't he? For he has not yet been freed from his karmic past. So the combined karmic forces of all

pupils still have their effect. They have an obstructing influence upon the activity and expansion of the School, which must manifest itself in its Forecourt. Therefore, we must not only conquer the world in general but each one of us must also conquer his own little world. And the School always has to take care that it is not taken by surprise by your little world, for only a small thing need happen to slow the work down.

That is why we say to our pupils: "Do you now understand why we often study you carefully?" We often see through that which urges you on and why you act and speak as you do. Because the enemy does not leave you alone, until you have conquered your little world. Only then is the School safe with regard to your person. The collective karma that we, by nature, introduce into the School, reinforced by the influences of those powers which would prevent to their utmost the above mentioned remarkable nature from developing, waylays us by day and by night, continually seeking ways to damage the work.

What then is this remarkable nature? Well, when we as a group have been rationally-morally kindled by the Gnosis and the course of Jesus develops within each one of us, in the School and consequently in our magnetic field, such a great difference of vibration between the north pole of our magnetic field and the field of dialectics comes into existence that because of this new vibration the seven-branched candelabrum, on which the seven fires of Shamballa must burn, becomes immune. That part of the magnetic field of the Spiritual School is no longer to be reached by dialectic radiations. When we fulfil our task with all the power that is in us; when we are continually aware of ourselves; when

we continue to encourage and support each other in watchful, impersonal devotion, then the remarkable fact develops that the north pole of our magnetic field is freed from the nature of death. Then that part of the Spiritual School has become pure light; it no longer shows any dark spots. By accepting the fight with all its consequences here, it has become light and not of this world there. The victory begins to show itself already there: one part of the magnetic body has been liberated.

II

THE VOCATION OF THE IMAGE-BEARER OF GOD

Probably you are acquainted with the well-known extract from Paul's epistle to the Philippians: "Work out your own salvation with fear and trembling". The pupil of the Spiritual School will fully understand this admonition, when he reflects on the origin and the development of the magnetic body into which he has been admitted. For this magnetic sphere undergoes a process of development through seven phases.

The first phase is the beginning of the creation of the group.

The second phase is the beginning of the gnostic touch. The third one the development of the gnostic radiation. The fourth phase is the breakthrough and the creation of the Vacuum of Shamballa.

The fifth is the link with the magnetic chain, formed by all the preceding schools of liberation.

The sixth phase is the development of the new life-field, while the seventh is the complete liberation.

We shall now discuss these seven phases in succession.

Every seeking and striving man, provided he knows the path and its conditions, can participate in the path of

transfiguration. It becomes quite obvious that group-unity in new attitude of life must be observed as one of the most important conditions. For going the path of deliverance entails the fighting of a great battle. In the first place the group will have to conquer all natural resistance, the obstacles which exist according to natural laws of the magnetic field of dialectics. All of us participate in the magnetic body of this world. If we want to be successful we will have to conquer, as a group, those powers which exist according to the laws of dialectics. That is the victory over the world.

In addition we will have to create a battle order against the powers of evil. We will have to celebrate the victory over the shadows that are cast in this world, over the evil which is the sin of the world. When in the Bible reference is made to world-conformity, it signifies that man is absorbed by dialectical life, which only is intended as an emergency-order. However, this emergency-order is not an end in itself. The image-bearer has come into existence to fulfil his vocation. An emergency plan underlies the emergency-order of dialectics that intends the formation of the image-bearer who has to deliver the microcosm. Therefore, the image-bearer must conquer his natural instinct of self-preservation. If he does not do this, he will experience that his desire for self-preservation is of no real use, as death catches up with him in the end. An image-bearer who does not fulfil his vocation has missed his purpose in the All-Revelation and his existence no longer has any meaning.

The emergency-order is at the same time an order of death. Therefore, the emergency-order as a world must be conquered by its own product. He who is willing to lose

himself in such a way, will keep "it". For such a one goes the way of liberation together with the microcosm. He has conquered death, he has found universal Life. So we shall understand the words of John, chapter 1 verse 2:

"Love not the world, neither the things of the world. If any man loves the world, the love of the Father is not in him. For all that is in the world, that is the lust of the flesh and the lust of the eyes and the pride of life, is not of the Father, but is of the world".

It certainly cannot be denied that the dialectical order is grand; there are marvelous things in this world that try to detain us and which, from a certain point of view, have a right to stir and keep our interest. Nevertheless: "All that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world". And John establishes: "The world will pass by and all the lusts it contains, yet he who does the will of God abides forever".

This is a truth without a single flaw. He who does not follow his vocation as an image-bearer is not only a subject of death, but at the same time his actions are not, in principle, included in the nature of death. Suppose we draw up a plan with a clear and precise purpose. We prepare this plan in all its detail, we create all the necessary circumstances for its successful realisation and we begin to execute the plan up to a certain point. Yet at the very moment when this plan is to be crowned with success, we stop all the action which was determined before with such precision and we abandon ourselves to a way of life which ignores and opposes our plan in all respects. It is in this way that a man acts who does not follow his vocation as image-bearer. What such a renegade develops is something

that is contrary to the emergency-order. Such a person substitutes the dark silhouette of his blind self-will and his inaccurate vision for the great shining purpose to which he, as an image-bearer, has been created. In this way he develops evil.

The Universal Brotherhood always incites man to do what is right, that is, to fulfil the plan. Paul says that if a man does not do what is right he creates evil. Every thought, every feeling, every action that is not in accordance with our vocation, feeds and maintains evil. In this way evil has taken root in our world. Evil is in fact not more than an attempt to maintain the world, an unlimited resistance against our fundamental vocation. It is a stupendous drag on the whole process of this vocation.

Conquering the world would undoubtedly be very easy if there were no evil. However, evil has a great culture behind it. It is well organized and possesses every man. Before the world can be conquered, evil must be mastered. Before Jesus the Lord begins his path, he is tempted in the desert. It is there that Jesus the Lord conquers the condensed evil and only then his journey begins.

Imagine that evil has blinded you; how then would you be able to see? Imagine that evil has made you deaf, how then would you be able to hear? But now a gnostic radiation-power has gone out to help us. It is called Jesus Christ. This power is above all an electromagnetic one. With its aid it is not only our sins but also the sins of the world that can be taken away. But if we want to make a liberating use of that power, our attitude of life should firstly be reconsidered. Our sins, that is the consequences of the past and the related karmic grip, must be taken away by a

consequential attempt. We must all be transmuted, sanctified into true image-bearers to be afterwards transfigured with our systems.

Unfortunately, most people have little opportunity to begin and to continue this transmutation to conquer evil. They have scarcely begun when death overtakes them. This is tragic. There are many millions of persons in the world who try to make something of their lives. But before they have reflected on a choice of direction, their lives are past and death comes to nullify all that was begun. Moreover, they are thwarted in their striving by the living evil which, naturally, wants them to fail. For as long as they do not succeed the realm of evil is maintained. Therefore, a possibility must exist to overcome this dark design.

Suppose you begin to seek the path. Generally much time passes in that seeking, for how much man must struggle simply to rise above doubt. You are also thwarted in this endeavour by a number of adversaries who will try to prevent you in many ways: relations, colleagues, principles, circumstances, physical situations. As you stumble and struggle through the years you become old and bent, death will come to take you away, to take you away completely and all has been for nothing. Therefore, it is glorious that the Brotherhood helps us in our stumbling. Because of this help there is a possibility of overcoming and wrecking the plans of our adversaries, who desire to nullify all that has been begun. This possibility is present in the existence of a Christ-centered magnetic Body. In the nature of death a magnetic body also exists into which we have been admitted, in which we live and from which we breathe, by which each physical function performs its task. If we want to go the

path of liberation successfully we need to be taken up into the other electromagnetic system, the Una Sancta, the Christ-centered magnetic Body.

When we have entered into that Body and are allowed to live in it, death is immediately taken away. That is the first success. The pilgrim, in fact a pitiful wretch, enters the Christ-centered Spiritual School and at the same moment death is swallowed up, nullified. As we have mentioned in former chapters, the element of true life is sown in the new magnetic body and can come to growth. Anyone who possesses the first principle of it can proceed into the Vacuum of Shamballa, can continue the newly begun development once the body has passed away.

When you see this and you understand the enormity of the issue, a wave of joy will vibrate through you. John within you sees Jesus the Lord coming to him, to the great multitude assembled at the bank of the Jordan. Now see clearly through this mystical language: the pupils stand at the bank of the Jordan. They have reached the deepest depths, the nadir of their lives in the nature of death and the wave of gnostic electromagnetic force touches them. John announces before all his pupils, before all those assembled: "Behold, the Lamb of God which takes away the sins of the world".

When you understand this, not with a wave of mystical emotion, but clearly reflecting and clearly observing, you will discover what bliss comes over each pupil who accepts the consequences of his pupilship. Therefore, the ninefold blessing of the Sermon on the Mount begins with: "Blessed are the poor in Spirit". Blessed are those who, knowing themselves poor in Spirit, are yearning for a renewed spiritual contact and so enter into the magnetic system of

the Spirit. Such bliss enters immediately like a flash of lightning into the deepest depths of their souls.

Within the magnetic sphere of the Christ-centered body not only death has been conquered, but also evil and the world. Standing in group-unity in this body, the candidate is invincible and receives the opportunity to recover entirely from the evil of aeons and its consequences. In this way the image-bearer is cured and he or she is now fit for the homeward journey as a partaker of the new race. Hence the word: "As many as have received Him, he gave them power to become the sons of God".

When we inform you about the aspects of this sphere of glory and the fulfilment within the living body of Christ, you should not only experience its glory, but you should realize at the same time your great responsibility. You are admitted into a new life-field. This life-field is not something far away but you are standing in it, you belong to it when you accept the consequences of your pupilship. The glory of deliverance is offered to you, is served up to you. You are informed, you receive your orientating tuition and the School in its organization conforms to it like a supple instrument.

All of this requires a conscious action from you, a co-ordinated development. In such a way you must celebrate the feast of your entry into the Home Sancti Spiritus. Then the door of death will close behind you and you will prepare with us the wedding-room for countless guests. The field of Shamballa will be like a sevenfold sun and, to us, a true city of God.

You may now understand that a new attitude of life becomes an absolute condition. We are not dealing with an

interesting subject but we are trying to impress upon you the importance of this epoch. All that the mysteries could possibly do for a human being is offered to you. A door is opened wide for you and with all possible love it is said: "Please enter, brother and sister, but, enter with a complete understanding of the consequences".

The magnetic sphere, the Una Sancta of which we will make you conscious, is an entirely new life-field; a new earth and a new heaven as John saw on Patmos. If we reach our goal you will carry with you the new heaven-earth as a clear image, as a personal possession. Then you see the new heaven-earth of the twofold Spiritual School; then you have become one with it in such a way that for you the old heaven and the old earth have passed by.

When you, in faithful fulfilment of your pupilship, enter into the body of Christ, the veils between the two foci will fade away. Then the serpent-fire, the axis of the magnetic body, is like a ladder which connects the two schools, the two foci with one another. In this way a free and conscious relationship develops between the inhabitants of both fields.

Do not think this to be a fairy tale, for it has always been known and the old ones have testified of it. Only remember the old story of Jacob. Jacob is in the lore of Moses the symbol of the man who is going to be entirely converted. At the critical moment of this conversion he passes the night at the Jabbok, a brook or a river. Jabbok is the serpent-fire where the contact is made between both poles of the magnetic sphere. Jacob sees the brothers and sisters of Shamballa descend via this ladder. There is written: he catches hold of them and says: "I will not let you go except that you bless me". Perhaps you understand the meaning behind these words. Once being taken up into the

new magnetic sphere you are fully capable of the required new attitude of life, with a new purpose, because nothing is required of you that you are not able to accomplish. Once admitted, safe within this magnetic body, you are invincible and able to adopt the new attitude of life. By this attitude of life according to the Sermon on the Mount, in an intensely conscious struggle, you also can implore that blessed contact with the brothers and sisters of the new life.

III

THE UNA SANCTA

Perhaps you know the old legend of Buddha in which he gave his doctrine of wisdom to humanity and the impulse to a new spiritual revival. Having come to the end of this work and having already left the dwelling-places of night, he saw that there were, indeed, millions of followers but that a terrible and murderous fight developed between Brahminism and Buddhism as a result of his appearance. The Brahmins, of old the protectors of the Vedas and the Upanishads and so also of divine wisdom, were furious and they fought against the growing Buddhism with all means. The pupils of Buddha and their descendants acquitted themselves as well and so there was a very great suffering in the heart of the Elevated One. He who wanted to serve mankind and save all in unlimited love, saw the battle which was fought concerning His Name. He then decided to return.

He came back into the shadows of the nature of death, fifty years after his passing away as Buddha, but now as Shankara, the Elevated One. Shankara is indeed a teacher recorded in history. So there is not merely a question of a legend, but also of a reality. Shankara taught the synthesis of all divine wisdom. He proved that the Vedas and the Upanishads and the teaching of Buddha were identical and

pursued the same aim. He showed the universality of all doctrines of wisdom. And when He had accomplished his task Shankara, who was Buddha, disappeared in a mysterious way.

We have remembered this legend in connection with the Una Sancta, the Una Mystica, which has been manifested again in the magnetic Body of the modern twofold Spiritual School. It cannot be said of the modern Spiritual School that it follows one sectarian and exclusive direction. No, this School, this magnetic body is a true Shankara-School, in which the synthesis of all universal wisdom is manifested. As Shankara with his partisans and elevated ones came after Buddha, so the Gnosis also came after the manifestation of Jesus the Lord to synthesize all wisdom teachings of the world history and to reveal them as a glorious unity. Taoism, Brahminism, Buddhism and Christianity, as doctrines and ways of deliverance, are fundamentally one in the Gnosis. Therefore, the Rosycross rises beyond the age-long metaphysical struggle and it serves the Shankara of all times.

Having become quiet and relieved of all emotional disturbances the new attitude of life indicated by the Sermon on the Mount can be found. The fight we have to fight cannot place one opposite another, cannot separate us into parties and groups, cannot divide us by sympathies and antipathies, in judging and condemning, in criticism and revilement. He, who is still fighting that useless fight, cannot raise the sword against his own lower self, against the nature of death surrounding him, against the world and against the sin of evil. Only with reference to this fight Jesus the Lord spoke: "I came not to bring peace, but a sword".

Only when one is entirely engaged in driving a sword into one's own soul there is no time and also no desire to hurt

and to waylay others. When you are at work on yourselves in this way and when you begin to see your own disorder, your needs and shortcomings, you will feel a great compassion for the others who still must learn to use the sword in the same way that you are doing. Only then you will receive the ability to help the other ones with the silent whisper of pity, by the purification of your own experience.

Then you realize by action the word of Christ: "Come to me, all you who labour and are heavy laden, and I will give you rest". The Spiritual School will become a refuge for really tired ones where they will meet your great love and willingness to sacrifice.

In such a way you will be a real servant of the eternal Shankara who did not come to divide and to destroy, but to unite. To unite in the Una Sancta.

IV

THE GENESIS OF THE LIVING BODY OF THE SPIRITUAL SCHOOL

Let us now go further into the formation and development of the system, previously explained from different perspectives, which manifests itself as the magnetic sphere of the twofold Spiritual School. We will do this in view of the seven phases already mentioned in chapter II of part III.

First, there is the beginning of group development. This is neither spectacular nor strange. One can observe the same in each field of dialectical activity, for instance by creating a working apparatus. Such attempts have been made countless times during the course of world history. There is so much established, so much organized on different planes of life in this world that it does not attract attention any longer; that sometimes people shrug their shoulders and speak slightly about it. Well, the creation of the group of the Spiritual School begins in the same way: with the founding of a working apparatus by those who are predisposed to be gnostically sensitive. Such an activity proceeds from the impulse of an inner desire, from the blood of birth, from karmic influences of the microcosm and from experience. This beginning is quite ordinary, quite modest;

in a little rented room and the audience is not at all in a force-field. All we can say is that there is only a poor little light towards which a few are attracted and those few are frequently not the best. There are among them a great many "lapis spitalauficus makers", as the classical Rosicrucians said, spiritual swankers. The more serious wait first for the cat to jump; they have had many experiences and they shrink from more. Yet, the beginners have a basis; if it is good they will keep it by showing their new attitude of life and very slowly it will grow. Gradually a deeper interest will develop.

The second phase attracts no more attention than the first. Its beginning is, at least outwardly, also an ordinary event. Those who had taken the initiative have created a group of sympathizers whose interest seems to be deeper and whose desire for liberating life has been aroused, so that they are willing to make a few, albeit material, sacrifices. With their help own accommodation can be found. With about fifteen sympathizers we rented in 1924 part of the house at Bakenessergracht 13 in Haarlem, the Netherlands, which was then totally different from the way it is now. Here it was possible to furnish a little Temple and in the back of the house a meeting room. All this on a very modest scale indeed. It was here, in our own surroundings, that an orderly tempo could be introduced into the work; that the work could develop its own necessary rhythm, despite all the disappointments that were so often met, especially in the beginning. Disappointments when, for instance, nobody came when the hall was ready and the meeting had been announced. However, something we now call a force-field began to develop in spite of many of such disappointments.

A force-field is a magnetic field and we will try to give

you an idea of it. This cannot be complete, for our knowledge is not absolute and we have insufficient technical terminology at our disposal.

A magnetic field is a radiation field of extremely powerful energy. We discern in the Gnosis a sevenfold radiation field. If such a field is to be complete there must be seven co-operating force-waves and so seven functions exist. Moreover, an attracting and a repelling force are active in a magnetic field; unlike is attracted and like is repelled. By this twofold movement of attraction and repulsion an enormous rotation comes about, as well as a great friction.

Seven rays touch us; consequently, seven rotations come into movement. The phenomena which are then going to manifest are: 1. force, or in other words, electricity; 2. light; 3. heat; 4. sound; 5. cohesion; 6. life; 7. movement.

In dialectics we also speak of a magnetic radiation field. Life would not be possible if we did not receive it from a magnetic field. So there are a sevenfold dialectical magnetic field and a sevenfold magnetic field of the Gnosis.

You know and experience the results of the ordinary magnetic field of dialectics; you live in, from and through this field. Your metabolism and your cellular formation are determined by it. The density of your body, the cohesion, the degree of heat in your system and all phenomena of force, as electricity, light, sound, heat etc. are determined by the magnetic field of nature. When we live in a magnetic field we are magnetized by it and, consequently, we cause a new magnetic field to come into existence in accordance with the great magnetic field that set us in movement.

For instance, you see light and you yourself also produce light. Your whole system with its internal secretion has been shaped to catch the seven rays of energy of the earth-cosmos

to transmute them into seven conditions of force and faculty; you need them to do your life's house-keeping. The seven-branched candelabrum in your head-sanctuary burns through those fires. The seven cerebral cavities that constitute the candelabrum produce a particular vibration and light. They represent the seven conditions of the seven cosmic fires.

The question has been asked why the School always spoke of an electromagnetic radiation field, with the stress on electromagnetic. We had to do so because the magnetic field of the Gnosis, as far as it could be manifested in the force-field of the School, could in the beginning free only one of the seven gnostic powers. Therefore, only an electromagnetic faculty existed at that time, an electric touch of the Gnosis.

Perhaps it will now be clear what we mean by the second phase of development of the Spiritual School. For in this second phase the united group begins to show something of deeper interest in the Gnosis, not only at the meetings, but also outside of them. One begins to take it into account in one's own life and tries to live from the experience of the rational-moral touch. Consequently, the magnetic sternum opens and so the Rose of the heart is influenced by the first force of the sevenfold gnostic Spirit. In this way an approach to the Gnosis comes about in the group. In this way the *unlike is* attracted.

We are very unlike with respect to the Gnosis. Yet we are attracted by the Gnosis. Something of the electromagnetic force is freed in us, is burnt into our heart-blood via the sternum, by means of the Rose. By this contact we are, as unequals, attracted by the Gnosis. The opposite, the repelling force and so the rotation, cannot yet

develop, so that in the second phase the force-field is still one-sided; it is nourishing, but not yet liberating.

It is obvious what the third phase will bring. By the attracting power of the force-field gnostic nourishment enters the pupil, but also a state of satiation is reached. Nourishment and satiation, as always, are only of use when the food can be digested and be taken into the system of life. Therefore, many pupils often show a dejected reaction in the transitional period from the second to the third phase of development. Indeed, they hunger after the Gnosis, they do yearn after the touch of the Spirit, but only in a one-sided, negative way. They cannot or will not yet use, in a positive way, the spiritual food they have received for their attitude of life. They are hampered by their blood-states or by the grip of the powers of the reflection sphere because they still stand too strongly in the magnetic field of the earth. The lights of interest of such pupils are continuously switching on and off. The interest lasts as long as they hunger; as soon as they are satisfied it disappears again. This condition portrays a steady ebb and flow and means a stagnation on the path of preparation.

Therefore, the leaders of the group will not cease with all the means and the dynamism at their disposal to stimulate those who are in the interested stage to use the received gnostic food and to transmute it into new powers and possibilities in a conscious self-freemasonry.

After many pains and miseries this transmutation process sets in, first with a few and then, through their example, with ever more pupils. They will receive understanding and will practice the directedness towards the Gnosis and so a new attitude of life, first in a very hesitating and elementary manner, but later progressively deepening.

The unlike which was attracted by the Gnosis is repelled in a persistent, serious attempt to gain equilibrium with the Gnosis. In such a way the necessary rotation of forces, the great wheel of genesis, comes into movement. A circulation of matter takes place by which new gnostic possibilities are liberated. An important change takes place. The radiation of the magnetic body of the group begins to show the signs of this development and it is evident that the group is seized and driven along by an ever greater force, because in the magnetic system of the group some gnostic intentions and functions manifest themselves. In a practical sense one could now speak of an electromagnetic radiation-field of the Gnosis in the nascent Spiritual School.

Then the fourth phase begins. The group increases and, animated by the example of many pupils, it shows an intense deepening of insight and directedness, by which the gnostic wheel rotates ever more quickly. The rational-moral touch enters like the strokes of a sword. The Gnosis seizes the pupils with ever greater force. Each of them knows that the food that is given should not only be accepted but should also be used in a gnostic sense as living material of renovation. In this phase the new attitude of life is an imperative demand for all participants in the group. And because a city cannot be built in one day, a process develops: in the School the I-centrality is attacked in all possible ways and placed in the light of the demands of the path. Each one exerts himself and tries to make something of it, tries to come to a certain realization in his own being. If there are some who fall out of tune, then they are unmasked and exposed before themselves and the whole group.

Then the sacrifice to the Rose of the heart, the self-surrender to the inner Christ is demanded. The pupils

begin to understand something of the ineffable, merciful wonder of the *Alchemical Wedding* of Christian Rosycross, of which the classical Rosicrucians testify; of the immense salvation of transfiguration; of the mortal soul that can win eternal life in the course of time.

Guided by this growing insight, driven by a deepening yearning for salvation and with an eager willingness to sacrifice the self, the new attitude of life is practiced seriously. The significance of this attitude of life is understood more deeply, the liberating force resolved by it is fully realized and extensively considered.

We dare to speak now of a life according to the Sermon on the Mount; of an exceptional attitude of life. Many begin to realize that such an attitude of life is possible and they meet it in gladness and thankfulness as a liberating possibility.

The magnetic wheel increases its rotations. An enormous power accumulates in the force-field: the still vague, not yet outlined body of the Spiritual School. This body is like a cloud and we may speak of an electromagnetic field only. However, in this indication immense possibilities and a grand promise are hidden. It will become light, there will be heat and sound as heavenly music; there will be cohesion, life and movement. Suddenly we see how light breaks through like the dawning of daybreak, like the rising aurora at the top of the magnetic body, at the north pole of the magnetic sphere of the Spiritual School.

V

THE NEW ATTITUDE OF LIFE

When you read verses 1 - 10 of the second chapter from the sublime epistle of Paul to the Ephesians and you place it against the background of the subject discussed in the previous chapter, you will perhaps perceive the very close connection between Paul's words and our subject.

Paul speaks of his thankfulness and gladness. By his activity in Christ a group of Ephesians, serious seekers who have been gathered into a new Ecclesia, and so a new young Brotherhood, has been taken into the magnetic field of the Christ-centered fullness. With regard to these pupils of the Spiritual School he speaks of them "becoming truly alive". Then he pictures in short the process of liberation, which he introduces by the words: "Formerly you were dead because of your misdeeds and sins". The word "misdeeds" does not mean offence against the social or moral justice of our society, but points to the fundamental signature of our misdeeds in relation to the Gnosis. In that sense we all bear the signature of belonging to the course of this world, "according to the prince of the forces of the air".

If we do not follow our vocation as image-bearers of God and, consequently, do not conquer the world, the counter-nature develops both in the material sphere and the

reflection sphere. We bear the stains and so the sign of the children of disobedience, as a result of the inheritance in the blood of birth and of the karma that was and continues to be created by it. All of us are by nature children of wrath; not merely in a mystical sense, but also in every other respect considering our present state, so there is no reason for us to talk about this emotionally. He who understands this and with deeper insight can experience it as truth, will feel inspired by a wonderful happiness. He will be speechless with thankfulness when he discovers that in the transfiguristic Spiritual School his natural, downward path of degeneration and his fundamentally useless and heavily burdened existence is transmuted into total liberation and, moreover, into a guiltless elevation. Only then is there a real perspective of life; only then does a future unroll for man, to show the overwhelming wealth of the grace of Christ in the coming ages. For the one who has been taken into the new magnetic Body, who experiences the seven rays of Shamballa and kindles his seven-branched candelabrum, is taken up in a process of generation and transmutation which, seen from the point of view of time and space, will occupy many ages. Such a person is going to undertake a journey from here to the Nirvanic sphere together with his brothers and sisters, going from power to power, until the gates of the Immovable Kingdom open to him.

This journey is one through the morning land of the Spirit and becomes possible through the gnostic gifts of salvation. You only have to set foot on the Path of the new consequences of life, as one touched by the grace of the fire, to transmute this food of salvation into force and, charged by this vitality, to enter the new life. Truth obliges us to say that, though many receive this force daily and are fed

by this food hourly, these dynamic possibilities are still used to a too small an extent. All pupils, who really yearn for the Gnosis, have become more than rich by their continuous union with the new magnetic body of the School. They possess treasures, but they are insufficiently conscious of the fact. They think too much of the dialectical results and rightly consider them very meagre. With self-knowledge they think themselves bunglers. Indeed! But Paul said to his Ephesians that they are saved by grace, that is to say that they have been given riches which cannot be accounted for by their dialectical state of being. "They are a gift of God and do not come through your works", he said.

Therefore, you must approach these things psychologically in quite a different way, in a deep, living realization that "we are created in Jesus Christ for good works which God prepared beforehand, that we should walk in them". If you understand these words by Paul, we are well on the right way. It means: Do not mistake the things of ordinary nature for those of the Gnosis, for you cannot change ordinary nature. But you have now been given new possibilities, to demonstrate a quite new attitude of life that has nothing to do with ordinary nature. Well, in this you should walk.

From this reversion of the soul you may ask: "How can we live this new attitude of life?" The School's answer is: "It is in *group-unity* that we shall acquire a new attitude of life".

VI

FROM FORCE-FIELD TO LIGHT-FIELD

To the extent that the new attitude of life is lived by a considerable number of pupils, the magnetic field of the School will further change itself and, at a given moment, a new phenomenon will manifest itself. Then the magnetic field is no longer exclusively a force-field, but also at the same time a light-field. This development keeps pace with the progress of the pupils. The gifts of grace of this body, once manifested, are for all who have been taken up in the magnetic body of the School and are able to maintain themselves.

There are often people who ask themselves: "Can't I reach liberation without others, by myself? I do not like group-unity and its consequences. It does not suit me, I prefer to do it alone". The answer to this is: "That is out of the question. For life in the Spirit, with the Spirit and through the Spirit is above all a unifying life. Moreover, don't you see how glorious, joyful and incomparably gladdening a feast of love it is to form a prepared magnetic field in which all can be liberated through new cooperation founded in the Spirit; in which all can be liberated and the weakest can be taken along with the strongest?" From the point of view of the separatist there are, of course, many

objections to this way in the beginning. Before everyone is able to understand the purpose and to join with insight the new group-unity, there is, according to the style of this world, so much striking and kicking, taunting and mocking, so much merciless criticizing that very great pain and suffering result from it. But as more are willing to make a sacrifice, to let themselves be struck, taunted and criticized for the sake of the great purpose, we will have struggled more quickly through the pool of tears and thereby be able to enjoy the happiness of the new day together with the others. To know that we are building together the one thing necessary for all will then make us forget all the suffering we have endured.

A magnetic body must exist to be able to set out and complete the homeward journey; a body that is completely organized, prepared and all providing. We tried to make it clear to you that a magnetic field is not of minor importance in the course of your life, but a condition and the main point. Without a magnetic field you would not be able to live. All that exists in heaven and on earth is to be explained from and by the seven rays of a magnetic field. Each entity in our sphere of life possesses, as a nucleus of his existence, a magnetic principle from which and by which that existence has resulted. The magnetic principle always comes first. It also lies hidden in the human seed.

Imagine that those who are sensitive to the Gnosis, the ones who began the work of developing the Spiritual School, were to have taken the following point of view: "We dislike our fellow men; anyhow, we have not the least interest in the welfare of other people's souls. Let everyone take care of himself". Then would there ever have been a Spiritual School? Neither a magnetic field or a magnetic body would

have existed. Also there could have been no question of a recurrence of the transfiguristic sacrifice of salvation. This sacrifice exists through all times for everyone, but it must be begun and built up from below upwards.

We say all this to you in order to kill, if they are still present, the last germs of self-preservation and the last marks of lovelessness, which may still be present, so that spontaneously and joyously you will go with us in the great sacrifice of love of the way of Christ.

Resuming the thread of our considerations we see that at a given moment the force-field also becomes a light-field: the electromagnetic field also becomes a field that manifests light. This is an important fact in the development of a gnostic magnetic sphere. It is like a crown set on a day of creation: "Let there be light and there was light". It is, moreover, the crown set on the fourth phase of development; the great breakthrough has come about. From now on, the new magnetic body has its own Vacuum of Shamballa, its own heavenly Lodge, its own Brotherhood in the other realm. You may feel rather than understand what this means.

Think of what it means when many who leave us, being old and burdened with years, can be taken into a field of development, which turns out to be the same as that of the School with which they have become so familiar here, so that, except that their bodies cease to exist, it makes no difference at all whether they are here or there.

For the first time in the history of the genesis of the new magnetic body there is a twofold Spiritual School within that magnetic body. Before that, as long as the new magnetic system was being formed, it was only a force-field resembling a dark cloud of power. Our dead, who had been

completely devoted and who had truly died in the Lord, were taken into the light-field of the magnetic body of the Brotherhood that is nearest to us in development in the universal Chain and which has, until this very moment, helped us so much. However, that "being nearest to us" is still incomprehensibly far away. Therefore, this light-field was, in fact, by its nature and vibration not very suitable for receiving our dead, because the vibration was too high for them. As time proceeds and dialectics, alas, continues to exist, the density of the microcosm increases, so that the vibration-field which has to be generated from below upwards also has to change. Therefore, you may imagine that our beloved dead could be taken only temporarily into the fields of our brothers and sisters who preceded us on the path, and that all those who have passed away in glory have, with concern, waited for the light-field to evolve in our magnetic system.

This has been realized on August 20 1953 and we put it on record with intense thankfulness. The fifth phase of the new development was then born; the link with the magnetic chain formed by all our predecessors on the path. It will have become clear to you from what we have said that many magnetic systems of liberation certainly exist. Confining ourselves to our era we can mention, for instance, the magnetic body of the Essenes, the magnetic bodies of the various gnostic Brotherhoods, that of the Manicheans, the Cathars, the classical Rosicrucians and now the nascent body of the modern Spiritual School. We have received much help from the glory of one of these Brotherhoods.

The universal Chain, of which we often speak and about which we sometimes quote words from Gustav Meyrink's book *The White Dominican*, ought not to be understood

as an elongated chain formed of links. Sometimes we can allow ourselves such a notion as an example of the succession in the universal work of salvation for the benefit of fallen mankind. However, we come closer to reality when we say that the Universal Brotherhood of Christ exists in an illustrious, multiple body where the spherical shape predominates. It is an enormous, complicated heaven-earth up into which every magnetic body, generated in the power of grace of the Gnosis, is taken; not linked as links, but included in the whole, so that there is an ever more mighty co-ordination of forces, all of which will presently become one.

Founding and developing our magnetic body, however necessary this may be, is only like walking a path; walking a path which leads from isolation in the present to the unification with the universal spirit. Therefore, you can compare the magnetic body with a heavenly ship, with a temporary dwelling-place we ourselves have built, with an ark we ourselves have constructed to a true heavenly home, the Immovable Kingdom. As in Noah's time the work, then begun, was laughed at, the work of all transfiguristic brotherhoods was ridiculed, scoffed at and rigorously persecuted. We too experience opposition, are ridiculed and the work of the modern Spiritual School repudiated in all respects. Yet this will not keep us from following in the footsteps of all those who have preceded us and from completing in the present the new magnetic body, in which we may feel safe as if in the arms of Jesus; the Body with which we shall be able to achieve the homeward journey.

As soon as the breakthrough of the fourth phase has become a fact, as soon as the light-field begins to manifest itself in the magnetic body, a link with the great Body of

our predecessors is established. From the day the gnostic-sensitive founders of the work took the first step, the gnostic radiation helped them. However, a true union, in a deeper sense, now exists. You will undoubtedly discover the meaning of this when we consider the sixth phase, the development of the new life-field.

We told you that at a certain moment the force-field also becomes a light-field, that the present fundamental force will now manifest itself in quite a new sense. Man can work with force. A certain vitality enables you to manifest yourself. But here the creating of a new manifestation is involved. When you work with a power, you create something, you make something come into existence, you call something into life. So you manifest something. Now think a moment of the prologue to John's Gospel: "In the beginning was the Word". That is the foundation of all gnostic activity: the Word. Wherever the Gnosis manifests itself, there the creative Word is spoken, there exists the fundamental force. That is why the force-field of the Spiritual School, in which the one plan of development of the great work of harvest and liberation lies hidden, is the Word which resounds like a creative "Fiat". Everything lies potentially hidden in the force-field; in the Word lies the principle of life which must manifest itself through the Word, through the divine Will. Therefore, everything is contained in the Word.

The Gospel continues: "In the Word lies life, and life is the light of men". In other words: the manifestation of the light-field follows the manifestation of the force-field. The most characteristic feature of that light-field is that it is also a life-field. In the manifestation of light the force-field becomes truly a life-field in which all the pupils of the modern Spiritual School have been taken up. The magnetic

body of the School has turned into a light-field, a life-field. The Gospel goes on to say: "Christ is the light of the world; this light is the first-born of the Father". What else does that signify but his prophesied return. Religious communities talk about Christ's ultimate return, but Christ's return is a fact, becomes a fact in every magnetic body in which it is becoming light, in which the force-field develops and becomes a light-field. Then Christ has returned. Therefore, in a most exact sense the magnetic body of the modern Spiritual School has become Christ-centered. Christ has not only risen, according to his promise, but he has returned, the light has been born. Understand in this connection the words: "Without Me you can do nothing". Without this light-field you can do nothing, for only from the light does life come forth.

There are religious and occult brotherhoods in the world which claim to possess the only true faith. We do not share this point of view, but only want to make clear that the light has been manifested in the magnetic body of the modern Spiritual School, so that Christ has entered and from this light, life came forth. Let us now look at our new group unity, the modern Spiritual School. We are not permitted to judge how matters stand with regard to others, nor do we wish to do so, because that will become apparent in due time. Whoever wants to go with us is very welcome; however, let all be fully assured in their own hearts and realize salvation with fear and trembling. That is, set to work yourself, put your hands to the plough yourself, directed towards your own task in the service of the universal light.

We are putting such emphasis on this so that it cannot be said later on: "The Lectorium Rosicrucianum claims to

be the only true church". We repeat that the magnetic body of the modern Spiritual School has become Christ-centered in a very exact sense; that without this light there cannot be life; that the eternal prince of the Light for that reason said: "Without me you can do nothing". The light is the great magician without which nothing can be accomplished. From the source of the eternal light everything emanates. Every material and chemical activity is initiated by its radiation.

However, as light creates life, so it also can kill life. If Christ can be born not only as a power but also as light, everything that cannot tolerate the Christ-light is killed. That is quite a different effect than the effect of a magnetic force only. A gnostic magnetic light-force that touches us, transmutes something within us. You cannot remain the same under such a touch. Do you understand the enormous significance of being permitted to celebrate the birth of the light in the force-field of the Spiritual School? Everything that cannot stand the Light of Christ is killed and transmuted. By him the old man in us is killed and the new man is resurrected. Everything in the universe is born from the light.

As can be deduced from our existence and that of the world, unholy light is bound to exist too. From a natural scientific point of view, in the light of the Gnosis, unholy light cannot remain in existence; so when you dare to trust the Spiritual School you will experience a change in yourself, for you cannot remain the same in the light, the majestic light of the Gnosis. You have to change, you have to react; what is unholy, cannot exist in the divine light. By this, everything has been said about the nature of death.

The birth of the original light in the magnetic body of

the twofold Spiritual School is the beginning of an entirely new life. We wish to proclaim this glorious certainty to all who can understand the call of the Gnosis, to all who are longing and willing to follow this path. To all of them we say: "Brothers and sisters, experience with us that the light has appeared, experience with us that the day has come. Also understand it so that you will never be able to forget: "the force-field of the modern Spiritual School's new magnetic body places in our midst the Christ who has risen: the magnetic body's light-field manifests the Christ who has returned to us and in us". Therefore, much is now being asked of you; a new attitude of life, a totally different attitude of life is being proposed to you, a life according to the Sermon on the Mount. However, if you begin with this without making that light-field the centre of your being, you will not accomplish the new attitude of life. Indeed, many begin at the wrong end. They endeavour to accomplish first the new attitude of life and after that the unification with the light-field. But that cannot be done.

The light-field wants to manifest itself to you and the light-field's activity then makes the new attitude of life possible. From the believing-life to the force-life, from the force-life to the light-life, such is the course of development on the path. Life comes from light, not light from life. There are pupils who see the new attitude of life as a continuation of the old one, of course with a new one-pointedness of purpose and excellently meant. But it is not a continuation of the old attitude of life on a higher spiral. Your old attitude of life cannot be a basis. Those who see the new attitude of life as a continuation on the basis of the old one, will soon discover that this is merely a cultivation of the personality and therefore, humanism.

You should begin the new attitude of life on the basis of the light-field, in the same way you have been able to begin so many things on the basis of the force-field in the preceding years. Nearly all pupils have obviously changed through the dynamics of the force-field. On the basis of the light-field now something entirely new appears and because of this a new life, so a new attitude of life, becomes possible. It can come about by your link with the force-field, just as you came to the force-field through the impetus of the calling field. A call emanated from this and that call responded to your state of being in ordinary nature. You were in inner need and did not feel at home any longer in dialectics. In this state you heard the call of the Brotherhood and came to the Spiritual School. There you have been charged with force and you have arrived at the point to which the work has now developed. A vital body, a new magnetic body is surrounding all of us. If we accept this new body, this heaven-earth, all of us will be able to live from it in a totally new way. Yes, you will not be able to do otherwise. Then it is not a question that you have to accept the new attitude of life. Then you need not ask yourself: "What am I to do about it?" as you used to do. Then it is not a matter of you having to talk about your problems with others by asking them: "Tell me what you would do in my position". Just as your dialectical nature exists in the light-field of dialectics so, from within, you will be impelled to the new attitude of life, if you accept the light-field of the magnetic body of the Spiritual School and fully adapt yourself on that basis. You will not be able to do otherwise. Then take note of what will happen in the coming years.

VII

THE DESCENT OF THE HOLY SPIRIT

Previously we explained that each magnetic system has seven aspects that manifest themselves in seven rays. It is to be understood that such a magnetic system sends out one ray which includes the seven rays. The seven rays separately can be active only inside, *within* the magnetic system; therefore, they apply only to those who live and are growing in the magnetic field. A being has to be inside the gnostic magnetic body to benefit from the salvation of the seven rays in their variety. This is why we received only the electromagnetic radiation from the magnetic systems of the gnostic Brotherhoods which have preceded us in glory. When the work of the modern Spiritual School began and developed, only this fundamental force was given to us.

If a group gives evidence of a reaction to this fundamental ray, it is obliged to liberate from it the building, sanctifying force by self-freemasonry in insight, yearning for salvation, self-surrender and a new attitude of life, so to differentiate the fundamental force. That is the meaning of the words: "Work out your own salvation in fear and trembling". It is the fundamental force in which all is contained that is placed at our disposal. The seven rays are included in it. Each serious pupil, each group of such pupils is able to evoke the sevenfold force from this fundamental force. If this

sevenfold force is freed, then it constitutes proof that the group in question is sufficiently mature to receive it and to assimilate it according to its holy purpose.

Metaphysical circles eagerly await the descent of the Holy Spirit. Thick books have been written about it. Well, its non-appearance is always the judgement of truth, this judgement being, of course, equally applicable to us. In the present magnetic field of the modern Spiritual School the sevenfold power, the Holy Spirit, begins to manifest. He who does not experience it and so does not show it in a clearly demonstrated attitude of life, must look for the reason within himself.

On the basis of the fundamental force, by rotation and increased vibration, by attraction and repulsion we see: firstly force, secondly light, thirdly heat, fourthly sound, fifthly cohesion, sixthly life and seventhly movement. All that we could possibly understand with regard to transmutation and transfiguration lies hidden in this sevenfold liberation. We can realize everything by means of this sevenfold power. All that the universal doctrine holds out to the candidate as a prospect of life and regeneration will be made real in the magnetic body of the modern Spiritual School. We can, by following the Brotherhoods that preceded us, also go this way. A conclusive judgement is to be given with regard to all those who pretend to live from the Holy Spirit, yet who remain in their ordinary dialectical state of life. The negativity of such people can always be very easily recognized.

We can mystically define the electromagnetic radiation, the fundamental force, as the divine Breath, as the divine Word, for the breath of God moves over us in a certain rhythm,

in a certain vibration. Consequently, there is a hidden meaning in it: a holy word is literally being spoken to us. This word is called in the universal doctrine the mysterious name of God, consisting of six or seven letters. It is a definition of the holy Seven-power, the seven gnostic powers, by which the sanctification of the one who is returning to God can become a reality; the name of God is the Gnosis itself, it is God Himself. Everything can be realized with these seven rays.

Firstly, the fundamental force is given to a group and then, in the fulfilment of the demand, the six other realizing forces will come into action. That is why the name of God is also defined as the mysterious, ineffable name of six letters. The one who misuses this Word, as natural religious man does, in fact, swears.

To speak the holy name of God means undertaking the rescuing work for the sake of fallen humanity, realizing God's plan of deliverance in oneself and for the sake of others, using the powers given for this in a self-ignoring, new attitude of life. That is the service of God, that is speaking the name of God in deed and in truth.

The electromagnetic radiation, the breath of God, the word of God, the holy name of God is no radiation power that only sets matter into motion, no, the universal Doctrine states with emphasis that the Breath of God is a substance in itself that streams through space. This is why the Bible speaks of the river of God. It is a gulf-stream of divine Breath, in which at the same time astral force, astral substance and the holy foods develop. This stream of divine substance can be communicated to other bodies and it will be able to change them. It penetrates everything, moreover, it wields power.

He who hears and experiences this word and reacts to it will see that it becomes light in the course of time, will experience it as light, next as heat and then as sound. Light, heat and sound, the three forces which transfigure the soul of the candidate. Light, heat and sound in this sense are very subtle states of original substantial transmutation within the system of the candidate: a threefold faculty, a threefold magnetic force by means of which the dialectical structure and all that is unholy in the microcosm are seized and broken up.

In such a way, a new structure becomes possible. An atomic transmutation takes place, followed by a completely controlled chain-reaction in accordance with the Word. After light, heat and sound should follow cohesion, life and movement - the manifestation of the new glorified body. It is a junction of cell structures into one body that eventually enables the candidate to practice a quite new state of life inside the new heaven-earth, which development keeps pace with his personal development. If we take one step together in this direction, we will discover that the force-field goes with us. If we change, the magnetic body will change accordingly. In this way, we are literally on a journey. In this way, at a given moment, this whole composition of complicated developments will disappear out of sight of dialectics into the cave of the Mysteries. Once having entered it we shall never return.

PART IV

THE BIRTH OF THE LIGHT IN
THE MAGNETIC BODY OF THE
SPIRITUAL SCHOOL

I

THE TEMPLE OF THE TOMB OF C.R.C.

We will now proceed to a profound consideration of several aspects of the miraculous reality the modern Spiritual School entered on August 20, 1953.

We stand as a group in a marvelously organized, new magnetic body, otherwise indicated as a magnetic sphere of a magnetic field. We emphasize that we stand in it as a group. As an individual, by your pupilship, you take part in this magnetic body, but it cannot be accounted for by you as an individual. It has not been constructed by you, consequently, you would lose touch with this particular magnetic field if you were to leave the Spiritual School. The most one can say is that a pupil has had an active part in the manifestation that can be accounted for only by group-unity.

It is out of the question that the individual would be in a position to impel such a magnetic field into activity. Therefore, no one can assert: "I do not need the Spiritual School". Those who take this point of view show that they have no idea of the essence of the road to salvation and the fundamental law underlying it. We do not blame them and sincerely hope that some day they will arrive at this indispensable insight.

The leaders of the work who started in 1924 possessed

the plan and desired to carry it into effect. However, this depends always on co-operation, on group-unity. This is why one of our Temple songs testifies: "Only when we walk together to join the Light our names will be engraved in the Book of Life". Thus we sing and profess a universal truth.

The fact that the magnetic body has been established gives the group cause for the greatest joy, for it is a highly unusual event in the life-field of manifestation. It is a real Christmas event, the birth of Jesus Christ in time. A festivity we are able to celebrate in truth for the first time in our lives. The world celebrates it, at best, as a historical event around which are woven all kinds of mystical and emotional veils. Only the transfiguristic brotherhoods really experience the birth of the Son of God. They experience this birth when He returns in the nascent magnetic body of a new transfiguristic group. Before August 20, 1953 we were looking for his return, but now it has become a fact. The radiation field of Christ has chosen the magnetic body of the Spiritual School as a vehicle for its manifestation. So all of us can participate in this joy.

How can this wonderful development, of which the manifestations within our era can be counted on the fingers of one hand, be realized? We can meet this Christmas miracle only by dissociating from all traditional dialectical methods, by which we understand all philosophical systems, all forms of religion, all courses of action which have been practised in this world and, moreover, all non-physical, dialectical influences that are poured out over us in continuous streams.

To all appearances this is a hard and radical road, but the man seeking liberation must realize that everything this

world has to offer, also in a higher sense, still binds him to it, be it beautiful, noble, exalted or philosophical. Moreover, there is a truth which is applied to this ordinary nature and which then produces certain results. You can disguise universal truth in a dialectical attire and then try in one way or another to realize it. No doubt you will arrive at something beautiful, something grand, but it is not in accordance with the universal truth. When you meet something noble on the horizontal level, then as a seeker of liberation you should have the courage to break with it too, if necessary, for it is nothing but an attempt to establish an earthly kingdom with the help of that which is not of this world.

When, as the evangelical myth tells us, it was suggested to Jesus the Lord that he should act as the promoter, the leader of an earthly kingdom, then no doubt, if he had accepted this proposal, something beautiful, something noble would have developed. As you know, he simply rejected these proposals, saying: "My kingdom is not of this world." Therefore, we should not fanatically fight against nature. As you will have also experienced personally, fighting against things that oppress you never leads to a solution. One should know how to let go, how to take leave, to say a farewell in an absolute state of peace to the things one values very much or for which one has a deep interest.

Although this world is hostile to us, we are not its enemies. How could we be, for dialectics is the school of development for the image-bearer of God. If we were to say: "Today this emergency-order is being terminated by us" and if we were able to do so, we would prevent all the entities from living their state of being as image-bearers and from finding the path.

Therefore, we cannot be hostile to this world. We must indeed reject evil, but our attitude to the ordinary nature should be lenient. When we have found the path and are taken up in the magnetic body of the modern Spiritual School, we also possess the power to carry out this work effectively. In this way we are best able to serve world and mankind. However, in the modern Spiritual School one should have principles. We must give up everything that resists the Gnosis, and one resists the Gnosis not only by adhering to the world in its coarsest forms, but also by maintaining and loving it in its finest, most subtle forms of appearance. You should be inwardly free of it and prove this by your conduct. When you go this path in group-unity with other seekers of liberation, you will build together first and foremost a collective, magnetic body, thus a group body. It has taken us many years in the Spiritual School to build such a magnetic body, which now is in a complete, living communication with the Gnosis. In this body we find a free working-place and all the elements to perform the liberating work, to construct the many-sided edifice of liberation.

According to this world we are of the magnetic field of the nature of death. We are in it and breathe in it as ordinary entities. Everything we do, everything we consider and want is done, thought, desired with the force of ordinary nature. Therefore, if you want to realize the Gnosis in you by means of the forces of the nature of death, you are in the same situation as the disciples who made the suggestion regarding the foundation of an earthly kingdom to Jesus the Lord. You cannot realize the new force with the old one. We can only really build in the sense of the Gnosis when we are in a working-place that has been freed.

After more than fifty years of intensive work and struggle

the modern Spiritual School exists in a new magnetic field that is intended to be a free working-place in which we can be truly called free builders. As we need meeting-places in the ordinary way, so before anything else we need this new magnetic field in which our Temples can radiate as foci and which is the working- place for builders who have been freed from the field of nature. This also explains the true, most profound meaning of the idea: freemason. Because of the existence of the new gnostic working-place you are now truly able to be a freemason yourself and at the same time you are able to help others. We hope you will now clearly understand the meaning of the ancient, classical definition of "freemasonry". The new magnetic body exists; the free working-place has been built. Therefore, since August 20, 1953 the standards for admission into the School have to be in keeping with this fact. We now have the new working-place and the new magnetic fire glimmers in the forge. We cannot just open all the doors and say to everyone: "Please come in!" No, it is clear that only those can be admitted who are really willing to build together and who will not damage the magnetic body too much.

Suppose that after having built the new group-body with, let us say, a thousand pupils, we were to say to a thousand outsiders: "Come in and join us". Do you understand what would happen then? These thousand outsiders would immediately introduce the magnetic force of the nature of death into the working-place. Then the same process that is related in the masonic legend of Hiram Abiff the master-builder would repeat itself. The fiery basin of the new forge would shatter into pieces and the entire construction would have to begin completely anew. Therefore, those who are to be admitted into the School may not damage the magnetic

body too much. The two working-places, one of ordinary nature and one of the new state of life, cannot possibly be linked.

Since January 1, 1954 we proceeded to form a circle of sympathizers. Of course, we do not refuse anybody who in one way or another is really interested in our work. The modern Spiritual School is obliged to do everything possible for such a person, for that is exactly its work in this nature-order. However, it should do it intelligently with due respect for the appropriate means to help others in the right way; for if the School should be damaged, the radiation-field would immediately cease to function. Therefore, we admit into the working-place only those who are able and willing to do the work; consequently, those who, as we sometimes say, are standing "on the carpet", at first in a preparatory sense and afterwards in a professing sense. We therefore distinguish two forms of pupilship, the preparatory and the professing pupilship.

Let us now study the wonderful working-place, the magnetic body of the modern Spiritual School, which we are allowed to enter. In doing this we pass through an experience similar to that of the brothers of the Rosycross who, as the *Fama Fraternitatis* states, entered the temple of the tomb of C.R.C. and were allowed to see all its wonderful treasures. The new working-place of the modern Spiritual School is a true copy of the temple of the tomb of C.R.C. In the *Fama* it is said that all who really long for the Brotherhood will one day be allowed to see with their own eyes everything that is present in the temple. Well, that moment has now arrived for all those who, by their inner state, prove that they carry this longing in their blood.

In the *Fama* we are also assured that in the burial-vault of C.R.C. everything is preserved to the extent that, if after many hundreds of years nothing of the Brotherhood is left in this earthly field of existence, it could be restored by means of this single vault. This statement means that when a group of brothers and sisters leaves this earthly field and passes into the Immovable Kingdom, a sort of universal idea of them always remains behind. In the reflecting ether of renewal there is always present a detailed sketch of how the liberating work of a transfiguristic group should grow. When at a later stage a new group of seekers prepares itself from below upwards to go the same way as the directly preceding Brotherhood, this group is able to read that universal plan, it is able to direct itself safely towards it and, as true architects and builders, execute it anew. That is why you can also read in the *Fama Fraternitatis* how a very able architect prepared himself to reconstruct the temple of the tomb of C.R.C., the Home Sancti Spiritus.

We have now been busy with such a reconstruction for years and have entered the re-created burial-vault to see everything face to face.

The *Fama Fraternitatis* also says that one day a door to Europe will open. Well, this door has been opened. After many years of heavy work the modern Spiritual School has been allowed to build the new Home of the Holy Spirit and we now begin with a new unification in this marvelous working-place of salvation. If the Gnosis wills, that is our integration for the whole world.

We know that the working-place, or the temple of the tomb in the Home Sancti Spiritus, is a magnetic system which has seven aspects. First and foremost there is one fundamental magnetic force in which the seven rays are

included as a complete unity. This fundamental force we indicate as: Gnosis. It is the original power from the beginning; it is God, the highest radiation in the entire universe. As mortal souls we could not possibly react to this original force if it had not been transmitted to us in a very diluted form by the Brotherhood that immediately preceded us on the path. That fundamental radiation meets us, coming from the classical magnetic body of the old Rosicrucians, in a very reduced way in order that we, mortal souls, may be able to react to it.

For many years, we indicated this weakened radiation as the electromagnetic radiation. Accordingly we also speak of the force-field of the School that is formed by this radiation. There are many in the world who experience this force-field as a general gnostic radiation. However, it is not necessary to be in the Spiritual School to be touched in this way. There is a gnostic radiation over the world which embraces and pervades the nature of death and there are many millions who react to it and are interested in the Gnosis. They form one immense great outer circle around the calling gnostic heart that radiates into this world. A nascent field exists in this enormous outer circle in which there are many millions of those who are sensitive to the Gnosis and who seek with an inner yearning, more or less consciously, to approach the source of their turbulence, the aim of their longing.

A tremendous confusion manifests itself in this nascent field. Those countless people develop all sorts of speculative activities, for they are propelled by their inner interest. They try to satisfy it in one way or another. However, their attempts always result in efforts to establish an earthly kingdom, because they as yet do not accept the consequences

necessary to respond to the gnostic call that sounds within them. They will not let go of the world of dialectics. In fact, they are kept from it intentionally by all kinds of opposing forces. All those millions are called daily by the gnostic magnetic field and they react to it, yet only negatively, without correct insight. The result is that they do not as yet dare, or are unable, to say farewell.

It will *be* clear to you what has occurred in the immense field of revelation of the gnostic magnetic body that we possess as a group. The founding of this new magnetic body took place in 1924. The older pupils among us know only too well what a struggle this has been. Reacting in the beginning to the horizontal radiations of the classical gnostic Brotherhoods, we tried, with the aid of this radiation, to affect the beginnings of building. In the midst of this confusion, while continually being attacked by all sorts of adversaries, we persevered. With the indispensable help of the gnostic chain of Brothers we succeeded in building the magnetic Body. Since August 20, 1953 the magnetic vehicle of the School has been self-creating, self-revealing. The body, one might say, is born, is full-grown and it can now manifest itself.

Think again of the image of the outer circle with all those millions of persons who are sensitive to the Gnosis. In the midst of the chaos on the horizontal level a gnostic magnetic body has been manifested. As a luminous meteor from outer space this fiery body has come to manifest itself in this dialectic field of existence. From this fiery forge a very strange, dynamic gnostic radiation will come about. All the gnostically sensitive ones who are in the outer circle will feel a strengthened yearning to approach this fiery forge. The outer circle will be stimulated by the influence of the

awakening force of the gnostic magnetic field of our group-unity and many will make their way to the new body in a yearning to go the way leading to their admittance into the working-place, into the fiery forge.

We began this calling work with force and in a totally new way. When someone actually reacts to the fundamental gnostic radiation and takes the decision to enter the Spiritual School, the forge itself, then the fundamental gnostic stream divides into seven rays; not all seven rays at the same time, but one by one. First the faculty is released about which we spoke in chapter I of part III, the faculty of the first ray of the Holy Spirit. This is the susceptibility for the School, simultaneously with the faculty to react to this touch.

The process of the rational-moral touch decides for the candidate whether he will be able to enter the temple of the tomb of C.R.C.

II

THE PATH TOWARDS CHRISTMAS EVE

In the *Fama Fraternitatis* we read of "a certain brother N.N. who, having completed his apprenticeship successfully and longing to accomplish his assignment of the 'path, intended to set out on a journey to which he was sufficiently enabled by Fortune. Before starting this journey he thought it necessary as a good architect to make some alterations in his edifice, in order to improve it".

"During this work of renovation he found a memorial tablet, cast in bronze, in which several important names were engraved. When brother N.N. wanted to transfer this discovery to a more suitable place for safekeeping and removed it from its place, a part of a thin wall came away with it. In that way, unexpectedly and to his great joy, a door was revealed, the door of the burial-vault of C.R.C. on which was written in large letters:

After 120 years I shall open".

We understand from this quotation that "the temple of the tomb of Christian Rosycross, although it may not have been forgotten, had at any rate been lost as a possession. It had been built over, and the brothers who wanted to follow the

Rosycross had no idea at all in what direction the tomb was to be found. They were ready and one-pointed in every respect as gnostically sensitive people who are able to hear the call and who try to react to it. For the rest, however, they were ignorant; until the great miracle occurred in their lives and they found the fine, noble, undamaged body of their Father, brother Christian Rosycross in full ceremonial robes, in a sepulchral temple in such an excellent and perfect state that it exceeded their wildest expectations".

Perhaps you will understand that this marvelous old story, so like a fairytale, is in fact the modern experience of us all. Have you ever thought it possible that you yourself would be allowed, like the brothers of antiquity, to enter the tomb of Christian Rosycross as a participant in a similar group? The temple of the tomb of Christian Rosycross is a completely prepared sevenfold magnetic field, a new life-field. Whoever enters it will find there, among other things, the body of brother Christian Rosycross in full ceremonial robes and in an undamaged state. This means that in this temple we will find, down to the smallest details, the prototype of the new man who must be constructed within the new magnetic body, on the basis of the seed Jesu, which has been sown in the heart of every pupil.

It is clear that every pupil who has been taken into the magnetic body has been born for something new: he has been born of God, of the Gnosis, in the new body of salvation. Something of him must now die: the old state of nature. For that purpose he has to die in Jesus the Lord in order to be reborn at the same time as to the new man, out of the Holy Spirit. What an incomparable privilege it is to be allowed to receive this most glorious Christmas present that can ever be given to any human being; to be allowed to stand

in group-unity with the others in the new magnetic body of the modern Spiritual School, in the living Body of Christ for liberation.

We have already told you that, because of the fundamental touch of the Gnosis, a faculty is liberated in all those who are willing to react positively. This faculty is the first outpouring of the Holy Spirit, the first clear manifestation of the Comforter. It relates to a possession of the blood, to a soul-faculty, given in ineffable love to the mortal soul so that the rebirth of the immortal soul might be fulfilled.

This faculty is similar to what was given to Mary in the story of the Gospel. It says that she was overshadowed by the Holy Spirit in order that the infant Jesus could be born out of her. She received a power for renewal of life. When this birth became a fact, an unearthly light appeared and it spread over the nightly regions as a blessing. At the same time an angelic song resounded, as a divine symphony. So the primary faculty, as a first gift of God, proved itself in light and sound. Standing in the new body of salvation all those united in the group are enabled to realize the faculty of rebirth, that in their souls also the unearthly regenerating light will prove itself. When we go to meet our Christmas Eve in the correct attitude of life, the door of the temple of the tomb of C.R.C. will be opened for us also. Above this door is written: "After 120 years I shall open". By this we must understand:

In the name of the Father, and of the Son and of the Holy Spirit, after thirty years I shall open, thirty years of continuous struggling and working in the force of the Trinity; after thirty years having struggled thus, the new group is able to enter the living magnetic body of the Gnosis.

Our thirty years have been fulfilled. The work of preparation has been completed. Now the eternal feast of Christmas will begin.

III

THE SELF-SURRENDER

OF THE I-MAN

Every revelation in the universe is born through a magnetic field. We have already stated that our entire state of being is to be explained: firstly, out of our personal magnetic field, secondly, out of the magnetic field of our earth, thirdly, out of our solar system, fourthly, out of our Milky Way, and so on. Whenever an entity wishes to enter into another magnetic field, a drastic change must take place in him. On the one hand this means "death", on the other hand in some cases "new life"; on the one hand the falling off of certain aspects of life, on the other hand the coming into being of entirely different ones. We must consider this when, for instance, in the *Fama Fraternalitatis* we come upon a pronouncement such as the following: "I have, while living, made this summary of the universe unto my own grave".

We should also keep this in mind when we begin to reflect more deeply on the new magnetic body of the modern Spiritual School. Now that a Spiritual School has been built in the singular radiation-force of the Gnosis, or in the terminology of the classical Rosicrucians, now that a home of the Holy Spirit has been founded, the seven rays of this fundamental power begin to reveal themselves and successively make themselves felt. Firstly power is freed in

such a manifestation, then in the following order, light warmth, sound, cohesion, life, revelation.

Every pupil in the School will have already experienced the first ray of the sevenfold Light. Each candidate is seized by it. The first ray has already been active in the School for some years, and has been ascertained clearly by everyone since the 20th of August 1953. Since then this power has become so strong that all the pupils will have to decide soon whether they, who are living, are prepared, as far as their natural state is concerned, to make this power into a grave, that is, to entrust themselves entirely to this power.

All of us react quite differently to the first ray of the Holy Spirit, entirely in agreement with the nature and the condition of our being. The singular fundamental radiation of the Gnosis that preceded this is only "calling" in its activity, "awakening", yet you can remain entirely yourself. But when this fundamental radiation divides itself into a sevenfold light, first the sternum is affected by the initial touch of the Holy Spirit and after that the Rosebud, the spirit-spark atom. The Rosebud, in turn, awakens the thymus into new life. Just as in your youth the thymus was a storehouse of natural blood forces, so in the new youth of the pupil of the Spiritual School, who is seized by the first ray of the Holy Spirit, the thymus once again influences the blood, but now with a power not to be explained from ordinary nature. So we are seized in the soul through the blood.

That is why you are no longer able to remain in a contemplative attitude. You can no longer say: "I join the Spiritual School and I'll just orientate myself there". No, that has now become completely impossible; that period is past, for already from the very moment you enter the School,

your corporeality is seized by the power of the first ray. So, properly speaking, you enter a tomb, for in this new power you will not be able to maintain your ordinary dialectical state of being, your I.

Your blood is one of the five soul-fluids. When your blood is touched by the Gnosis, then naturally its influence is not limited to the blood. For two other soul-fluids, namely the hormonal secretions and the nerve-fluid are closely connected with the blood. The internal secretion and the nervous systems are only partly seized by the first ray of the Holy Spirit.

The glands are parts of those centres in our personality which in the universal Doctrine are called chakras.* The nervous system consists of an autonomic subsystem and the cerebro-spinal subsystem controlled by the will. When we enter the tomb of C.R.C. through the magnetic Body of the Spiritual School and participate in it as pupils, the autonomic nervous system is touched by the first ray. The cerebro-spinal system however experiences only a negative reaction. On entering the School, the autonomic subsystem is seized by the Gnosis and is deeply affected; it is directly assimilating. The cerebro-spinal subsystem only observes. In other words, you undergo something with a part of your being, whereas with the other part you only observe, as it were.

The same applies to the chakras. As regards their positive aspect they are principally influenced by the cerebro-spinal system, whereas with their negative aspect they are related to the autonomic nervous system. That is why the chakras are only negatively stirred during the first touch. On entering the living body of the School, one part of our soul is

* See page 233

positively influenced and the other part only negatively. The latter, that consists of the ordinary consciousness and the serpent-fire, observes the new process but experiences it negatively.

In order to avoid any misunderstanding, we must emphasize that the first ray of the activity of the Holy Spirit never goes to meet a person who has not consciously joined a transfiguristic spiritual school as a pupil. The awakening, calling, but never seizing radiation of the Gnosis about which we have already spoken, goes out to mankind in a general sense. But as soon as you enter the Spiritual School, as soon as you dare to enter the tomb of C.R.C., you are seized in your innermost being; then you are affected in your soul-state.

Therefore, bear in mind that only the man who is conscious of what he does is affected; only he who accepts responsibility and knows that he enters the temple of the tomb of C.R.C. He is affected only when he consciously wants to take part in the group, in the community that possesses a gnostic magnetic body that is able to transmute mighty magnetic currents out of which each participant is in a position to receive what he or she needs.

That is a glorious and liberating system, which can be fully explained from a scientific and medical point of view. It provides certainty and prevents all sorts of accidents. The one who is thoughtless in ordinary life also runs risks. If you bring a kettle of water to boil and then take the kettle off the fire so thoughtlessly that you spill the boiling water over your hand or foot, you will burn yourself badly. Well, you can also burn yourself with the magnetic light of the School, if you encounter this light thoughtlessly, without seriously trying to comply with its calling aim. For the

group-unity, the magnetic body is a powerful transmuting station of tremendous gnostic powers and each pupil receives everything needed. You do not need more security, it is only expected of you that you know what you are doing.

The general gnostic radiation that touches the ones who are sensitive to it urges them to prove they can produce sufficient love for mankind to justify their entry into the magnetic body and to live out of it. For you should understand well that you cannot enter the Spiritual School due to a very egoistic craving for salvation; then you will undoubtedly burn yourself. The condition is: group-unity, serving mankind, love of mankind. You should glow with love for mankind and devote yourself to it. That is the fundamental condition. For "if you had everything, if you could do and you knew everything but you had no love, you had and were nothing", as it is said so clearly in 1 Corinthians 13. Consequently, if somebody in the Spiritual School experiences the first touch of the Holy Spirit as an affliction, as an unbearable tension, he should bear in mind that this is caused by his lack of love for mankind and lack of service of mankind. However, if the new faculty is present in the pupil, the fourth candle of the seven-branched candelabrum is ignited by the gnostic radiation. The fourth cerebral cavity where the pituitary gland is to be found. When this light burns in the Gnosis, it may be discerned by the sign on the forehead, between the eyebrows.*

When this new faculty is given to the pupil he must continue on this basis. He should then use this faculty, so that the second ray of the Holy Spirit becomes recognizable in him, which is the birth of the light. Only then can true

* See page 235

Christmas be celebrated by him. If the pupil has been "born" into the new life-field in this way he remains in contact with it unless he himself would cut loose from it, or if he were to be banished by the magic will of the group. What is meant by the word "ban" is nothing but a being cast out of a particular magnetic field and thrown back into another magnetic field.

If the elementary contact is established and the pupil is, as a consequence, existentially one with the new life-field he possesses, may we say it once more, a new magnetic faculty and he has to live out of it. Since your natural birth you have lived for many years and you think, you will, you act and have your habits. You possess a character; in short, you are a certain type of man and one knows you as Mr. or Mrs. so and so, with this or that nature. You may understand that, when we say the pupil will have to live in the new life-field, we do not mean that he should continue the life he has lead until now. No, a totally new attitude of life is now urgently required; a life indicated in the Sermon on the Mount that will entirely alter your thinking, willing and acting, your habits, your character, your type.

When you claim to be a true pupil, yet after half a year you would have exactly the same character, then we tell you that you are not a true pupil, because you have not changed in a renovating sense whatsoever. The required attitude of life can be demonstrated by you because the Gnosis has touched you, because the Holy Spirit has realized the first faculty in you. If you go on clinging to your old conduct of life and your old habits, you will inevitably burn yourself. Then you will make your body ill. Then you will develop poor health, either morally, emotionally or bodily.

It is necessary that you open consciously to the touch of

the Holy Spirit that part of your soul which functions negatively at present, the part that observes but does not as yet assimilate the Holy Spirit. That means that you have to surrender your entire will, your entire cerebro-spinal nervous system, everything that is part of your I and all that urges your I to the Gnosis. That is self-surrender. In this way the entire fivefold soul-being will be opened for the new gnostic electromagnetic power. This is the integration of the soul into the Gnosis. This opening of the soul to the Gnosis has been and always will be indicated in the mysteries as: the birth of the light, or the feast of Christmas in the soul.

It is important to study profoundly what is called the light birth of God so that it will be absolutely clear what you have to do and what you have to leave, enabling the birth of Jesus Christ within you to become a luminous fact. In the Spiritual School, as a magnetic unity, this Christmas wonder has come into being. And this fact should also take shape in you. How do we open the soul before the Holy Spirit? How can we entrust the soul to the Gnosis?

Just think over the situation once more. The soul has five fluids or aspects: the blood, the hormonal secretion, the nerve-fluid, the serpent-fire and the consciousness. You see from this that soul and body are not to be separated from one another. You cannot say: here is the soul and there is the body. No, soul and body are closely connected with each other, there is an interplay between them. What we call the soul-fluids are at the same time also bodily aspects.

We saw that the first ray of the Holy Spirit seized the blood and to some extent also the hormonal secretion and the nerve-fluid. The Gnosis has then entered the system of the pupil. But the consciousness, the serpent-fire, the

cerebro-spinal nervous system and the greater part of the chakras are not yet conquered. They have only been affected by the primary gnostic touch. They are still entirely of the old nature and connected with the old magnetic field. It is clear that the old magnetic field exercises powerful influences on our soul and our body, a situation that explains a lot with regard to our present bodily state. Many of you are extremely nervous. Why is that so? We have given you the answer here. Many of you certainly do not feel too well. Why is that so? We have given you the answer. Such very different magnetic tensions are bound to affect your health and cause you to get out of balance from time to time. That is why the pupil has to surrender his will, his mentality and his crystallized line of conduct to the Gnosis, as expressions and proofs of his consciousness.

How? By a new attitude of life. By a life led positively and radically according to the Sermon on the Mount. If you want to be revolutionary, well then, be revolutionary in this. Then the new force of the Gnosis will break into your soul. The new attitude of life, at first applied as a method, will soon become second nature. For you will observe that you need not force yourself at all. You will realize: now I can breathe, now everything becomes harmonious in me, now everything stands as it were in its right place within me.

Clinging to the old nature then becomes a torture, an impossibility for you. Then you are thrown to and fro between the two incomparable fields of tension. Try to realize the self-surrender to the Gnosis in the practice of the new attitude of life. Thanks to the faculty given to you by the first ray of the Holy Spirit, the second radiation will become active in you. Then it will become light in you. Then the true feast of Christmas can be celebrated in you.

I v

THE SURRENDER OF THE WILL

It will have become clear to you that self-surrender, especially surrender of the will of the candidate standing in the new magnetic field, is the key to the birth of the light of God in him. The will is the magic soul attribute par excellence. The will is the great, almost impetuous mover of the soul and therefore of our whole life. He who as a called child of God knows how to make his own will subordinate to God's will by positing in his life the deed: "Not my will, but your will be done, o Lord", will be able to enter the great Christmas mystery.

Man is able to make concrete and to use a magnetic power, which is abstract, with the help of the will. The will plays a very important, in fact a leading role in all the processes of life. For instance, the will has to urge the thinking to focus thought for ideas to develop. Accordingly, the will precedes every action. The will is rightly called the high-priest.* That is why the surrender of the will is the key to the birth of the light of God. The Bible abounds with indications of this surrender of the will; here it is spelled out clearly that the surrender of the will is not to be

*See *J. van Rijckenborgh Dei Gloria Intacta*,
Roze kruis Pers, Haarlem, The Netherlands.

understood as an *attitude* of the will. One can decide not to will something; one can impose self-constraint upon oneself. If you think you have reason to be very angry with a person you can, by coercing the will, behave as if you were not at all displeased. Yes, you can even pretend to be very friendly. But that is pretense and no reality. That is the cultivation of the will.

Similarly you may decide to adopt the new attitude of life. However successful your experiment might appear, the earthly will would remain king and as a high-priest would continue to reside in the head-sanctuary. This deception is also unmasked in the old gnostic gospel of the *Pistis Sophia*. There the will is called Authades. It clearly shows how the candidate who becomes subservient to this prince of the will will fare. The will of ordinary nature is entirely centred on self-maintenance and can never be a faculty for the liberating life.

In 1 John 2:17 it is said: "The world passes away, and the lust of it, but he who does the will of God abides forever". This is generally understood to mean: to do the will of God with one's own will. Do you feel how impossible this is? One cannot pour new wine into old wineskins, one cannot do heavenly work with an earthly faculty. To do the will of God is possible only when man possesses the will of God as a new will-faculty. For that purpose the first ray of the Holy Spirit, as it acts in the magnetic body of the School and so in its pupils, must be admitted as a living force into the organs of will and thought in the head-sanctuary. To make this possible one's own will should step down.

Is that possible, one may ask. Is a will-less creature not an ill, unconscious individual? A will-less person is indeed

an invalid. There is, however, a will-lessness that has nothing to do with negativity and illness. This liberating will-lessness is shown by the man who consciously takes a hand in his own state of life. The candidate of the Christian mysteries must learn to make the will subordinate to his own consciousness. The will may be called the high-priest of the head-sanctuary and possess a great power - a flame burns above the sanctuary and the high-priest is compelled to serve this flame and subordinate himself to it in all circumstances. This flame above the sanctuary is the consciousness.

The consciousness, having become tired and mature owing to an abundance of experiences, is then in a position to silence the will and to transfer the domain of the will to the Gnosis.

V

THE BAPTISM OF FIRE: THE LIGHT-BIRTH OF GOD

We have seen that if the second ray of the Holy Spirit is to be active within us, the consciousness will have to silence the old will. The consciousness is in a position to silence the will because the former is always able to guide the system. Man is generally dominated by willing and thinking, so by desire, as a consequence of all kinds of habits. The surroundings with which we have been familiar for a long time can also dominate us. They exercise a certain pressure on us, which at a given moment becomes coercive and then we often lack the necessary courage to withdraw from such compulsion. Other people can dominate us too. We also know group pressure and the coercion of the state in all its forms.

The group-unity of the pupils of the modern Spiritual School will never be allowed to affect the independence of one's own consciousness. Self-government of one's own being should be pursued by everyone under all circumstances. However, for most people and also for the greatest majority of pupils of the modern Spiritual School, such autonomy is as yet no more than a pious wish; often they are dominated in one way or another and when it comes to the point, let the initiative slip out of their hands. In such a way neurosis of will and thought come into being.

Several streams of life are active in our personality. Some of them vivify our vehicles of willing and thinking. When we have thought for some time in a certain direction and as a consequence have wanted the same, particular automatic motions resembling domination come into existence in our vehicles of thinking and willing. Every expression of willing and thinking has consequences. The whole soul reacts to it and, moreover, the entire body. When the body has become used to the results of certain actions of will and thought it begins to experience the latter as necessary food. Then the body will ask for it as a maintaining factor.

In that way consciousness is dominated from two sides. On the one hand by the habits of willing and thinking, on the other hand by the whole bodily system, which is attuned to it. Generally speaking we are a victim of it. As the years go on, our whole system will react to it. And we say to ourselves: "Yes, but we cannot do otherwise, can we, we find ourselves in such circumstances and there they are". Foolish, silly people that we are. By one positive decision, one positive action of the consciousness we are freed from all those neuroses. Yet, when we let ourselves go, driven by the whip-lashes of willing and thinking and by the urges of the body, karma is always created. If we persevere in a certain direction in life, its results will have an effect on our whole being. Mixed with the karmic load already piled in the magnetic system of the aural being, this karma compels us in such a manner that the chain may be considered closed. Then man is completely imprisoned, then he is totally dominated.

In the midst of all this the soul sighs its thousand sighs. And we say to each other: " Please listen to me. May I

explain my situation to you? May I tell you of the difficulties I have, of all the distressing circumstances within which I am locked up?" Oh, blockheads that we are. By one positive action of the consciousness we are freed from this constraining habit. We can positively and radically break through that cell of willing and thinking habits. When the soul sighs its thousand sighs in this way, it is because we do not put our hands to the plough but allow ourselves to be dominated. Let us now return to our starting point.

You are pupil of the Spiritual School. You have become one by self-conscious action. Not by your will, not by a magnetic radiation of your natural state. Your consciousness decided: "I will become a pupil of the Spiritual School". The consciousness is the true seat of the soul. This seat is situated in the seven brain-cavities, in the seven-branched candelabrum. This candelabrum has, for whatever reason it may be, caught the fundamental radiation of the Gnosis and has heard the call of the Gnosis. This call has penetrated into your consciousness by one or another experience of the soul. While you were busy sighing your sighs you have sent out a desire with the unconscious negation of the will, the thoughts and the body. While sighing you had a yearning for deliverance, you caused a desire for liberation to come into existence. Such indeterminate desires do not originate from either willing or thinking, nor from the magnetic brain system, although they will certainly react to it later on. But the desire itself originates from the consciousness, via the sternum system, by which the consciousness is connected via the medulla oblongata. The reply of the Gnosis always comes as soon as man opens himself to it. It enters in the same way: via the sternum, the Rose of the heart and the thymus,

and via the thymus right into the blood and a part of the nervous system where the reply of the Gnosis penetrates via the medulla oblongata into the tower-room, the fourth cerebral cavity where it ignites a flame.

The consciousness asked; the consciousness immediately received a reply. From that moment on a laborious course strewn with obstacles began, to find the way to the School, perhaps entirely unknown at that moment to the person in question. This process of finding and being connected is often a long history. If all of you were to tell the story of your seeking life, the story of what you have struggled through before finding the School, it would appear to be very remarkable, perhaps very dramatic but at the same time we would discover that all of them resemble one another like drops of water. Finding and being connected is always closely bound up with the situation of the heart-sanctuary. It is the beginning of the purification of the heart.

Well, you have found the School. If all is well with you, the purification of the heart has begun in you. Owing to this openness the gnostic stream could enter you more or less unhindered and everything we discussed regarding the first touch of the Holy Spirit could take place, by which the light in the tower-room was ignited and a power was awakened in you. The fourth candelabrum within you, the soul-nucleus within you, is now connected with this faculty. The gnostic stream has started a process with you and the quality of this gnostic power reflects itself in the light in the tower-room, in the central light of your consciousness.

In this situation two faculties exist within you, there are two high priests within you. Firstly, the old will, Authades, still occupying a central position in the head-sanctuary; secondly, the gnostic power to be indicated as John the

Baptist, the forerunner of Jesus Christ, the preparer of the way of the light-birth of God.

John has baptized your entire system with the gnostic water of life. The true baptism is not an external action of a minister or another holy person who sprinkles a few drops of water. This is only a symbolic action, perhaps deserving respect; but the true baptism you need is the gnostic touch, awakening the faculty within you. That is the baptism with the gnostic water of life. The sign of this baptism is etched in the fourth candelabrum, which light radiates via the frontal cavity.

After having made this contact John, the gnostic high-priest within us, speaks as an inner voice: "Make straight the ways of the Lord. Make straight the ways for your God. Do you now understand these words? It is not just: "What must I do and what must I not do". It is not only a moral attitude of life. It is not a reference to page so and so of this or that book, issued by the School of the Rosycross. No, the issue is what the inner voice of the Gnosis, which has broken into us, speaks to us: "Make straight the ways of the Lord". When we make the ways straight, when we follow the inner voice that speaks with great force and which has made free a faculty within us, we are baptized for the second time. Then we receive the baptism of fire, the baptism of the light-birth of God.

Silence the Authades in you by your deed of consciousness. That is what it is all about. That is a tremendous self-seizing, perhaps highly dramatic, but you can meet that drama with a great cheerfulness, because you can make use of the faculty within you, because you have undergone the baptism of living water. Make use of the faculty within you.

The younger ones among us stand in the unfettered

unfolding of life according to nature. The forces of nature chase behind them with a speed that is practically impossible to alter, born as they are from nature, from their ancestral past. The older ones among us already exist, to a large extent, in a crystallized situation. Because of the consequences of their willing and thinking they have already brought their personalities into a state of rigidity. Whoever is young is occupied with jumping. Whoever is older has stopped jumping and is alarmed because the measuring rod shows that the jump was not very far and also in a wrong direction. We only want to say that it seems to be very difficult to stop a man in his dialectic jumping. When young people under the impulse of the gnostic call give their opinion, it sounds as follows: "We are still so young. What will become of our social position? What of my marriage and of this and that?" And how is it with the man who has already finished jumping? He is tired, exhausted and actually has no more energy left to return to the beginning and start all over again. "Must I, at my age, return again to my beginning?", so he asks himself. That is why so many older people remain stuck in ageing and calcification; elderly people in whom every trace of serious upwards ambition has been extinguished long ago. They know they have backed the wrong horse. They know they have made a mistake but they no longer possess the strength to change, to turn around.

But you, pupils of the Spiritual School, you do have the strength, irrespective of whether you are tired, old or young. All these objections disappear for you. Why? Because you are really *baptized* Christians, indeed, the Gnosis has entered you. To the extent that you open your heart sanctuary to the Gnosis, this stream of grace can enter you and take hold of your whole being. So you have a faculty. If only you are

willing to make use of it, you will discover that all your objections will disappear. Being in the magnetic body of the School this faculty is given to you abundantly, it is transmitted to you every second, as though with every breath and you have only to accept the baptism of John to go and live out of it.

The pupil must recognize, admit, trust and follow the John in himself. Did not the gospel begin in this way? He must be prepared to follow this caller in the desert, this great priestly prophetic force in him in a totally open attitude of life with the confidence of the new faculty. You are immensely rich! What prevents you from following the invitation of John within you? The School does everything it can to make its pupils understand what this new attitude of life expects from them. It is an attitude of life that must be seen consciously with the help of the fourth candelabrum. With an introspective look, with the light of the soul-centre within you, you can perceive and experience the faculty given to you by the Gnosis. This new power will become dynamic and very powerful when, consciously, in the certainty of your confidence and not because we tell you so, you put aside all obstacles of willing and thinking. Essentially these obstacles of willing and thinking do not exist, they are illusions. Yes, if you keep orientating yourself horizontally, each obstacle will remain a reality for you. But as soon as you climb the vertical ascent into the tower, all the obstacles disappear; then you are looking over the walls, they no longer exist for you.

Do understand, friends! If you would practice the new attitude of life that makes straight the paths for your inner Lord, with insight and full of confidence and cheerfulness, the gnostic radiation-power of the faculty we call the first

ray of the Holy Spirit will penetrate into all the structures of the head sanctuary, via the gate of the medulla oblongata. Through the tower-room the gnostic force will break into the cerebro-spinal system. This river will enter via the medulla oblongata as a force, because the fourth candelabrum, the focus of the soul, will open the door to it through the new attitude of life. The fire of the fourth candelabrum will radiate and this fire will break open the road to another tower-room that is situated above the fourth cerebral cavity. With this light the Gnosis will penetrate into the cerebral cavity where the pineal gland is situated. The magnetic brain system is opened for the first time to the gnostic light and is ignited by this light.

All of this corresponds to the testimony of John the Baptist, as we find it in the Gospel of John; the testimony that was pronounced in Bethabara, across the river Jordan, which is the serpent-fire system; one of its most vital points is the medulla oblongata. At a given moment the power of John, the faculty, the gnostic radiation is able to cross the river Jordan at the height of the medulla oblongata; on the other side of the Jordan in us, John reaches Bethabara.

John penetrates with his disciples the most disabled, devastated and desert-like place of our entire being. He penetrates Bethabara, the nucleus of the desert. This place is the summit of the head sanctuary, in which the faculties of thinking and willing are to be found; out of which originate the twelve pairs of brain-nerves. That is the nucleus of our desert of life. The gnostic faculty, John, penetrates to this point and at a given moment the whole system is inspired by gnostic forces. Slowly the earthly magnetic field loosens its grip on our brain. Gradually the new power of the Gnosis becomes stronger in the top of the head

sanctuary. An entirely new sensory perception is born to the extent that the twelve pairs of cerebral-nerves begin to react to that gnostic force. The pupil participates sensorially in this new process; something opens within him and the second ray of the Holy Spirit enters the head sanctuary directly. At that moment the magnetic brain system becomes gnostic-sensitive. John sees Jesus coming towards him.

And John, seeing Jesus coming towards him, said: "Behold, the Lamb of God, who takes away the sins of the world. This is he of whom I said: "After me comes a man who ranks before me, for he was before me". For he was waiting in the Rosebud till the soul would admit him.

Christ is born in the soul. The birth of the light of God begins. We are baptized by fire; after the baptism with water comes the baptism by fire. So Christ is born in the soul as a Prince of Light, because he can be experienced in a new sensorial way. The ray of Christ comes to us as a true Christmas fact, to take away the sin from the microcosm.

We raise ourselves in the joyful certainty that in our magnetic field of life this very valuable Christmas present lies waiting for all those who are really willing.

VI

THE PURIFICATION OF THE HEART

Many activities emanate from the fourth candelabrum in the head sanctuary, the common consciousness centre of the head and the heart sanctuary.

This centre vivifies willing, thinking and desiring. Willing, thinking and desiring play a lugubrious game in our life; we know that and we are acquainted with their horrible and destructive consequences. Magnetic impulses that are entirely in accordance with this degeneration reach us from the different regions of the earth's nature via the magnetic brain-system and the magnetic sternum system. We have called the head-sanctuary, because of its aridity and barrenness, the desert-nucleus. We will have to admit that at the outset of our pilgrimage the heart-sanctuary does not look any less desert-like. This tallies completely with all that is communicated to us in the gospel of John. From the very first to the very last day of his appearance he preached in the desert, in a poor, arid, gloomy, disconsolate region. If, for a moment, you were to look back over your past and consider everything you have desired through the years; if you survey the chaos of your emotional life, you will find that your heart is impure and that, as it is the entrance for the Gnosis in your life-system, you first have to strive

for purity of heart. The purer your heart is, the better and clearer the calling voice of the Gnosis will resound in you; it is an absolute condition for your pupilship.

Purity of your desires, purity of your motives, purity of your faith, your hope and your love; these become the greatest requirements. Everyone and even those who have hardly begun to put their first hesitating steps on the path, are able to begin with that. It is made possible by the Rose of the heart, the second soul-atom of our microcosm. This Rose is not only sensitive to the gnostic impulses coming from outside, but is also sensitive to the cries of distress of our soul-nucleus, burning in the fourth candelabrum. When the consciousness experiences this distress and sighs for liberation, vibrating its cry out into the unknown, the Rose receives, as it were, a magnetic shock and as a reflex sends out the echo of the soul's distress call through the sternum, revoking the reply of the Gnosis, which can then be admitted.

The power of the Rose creates an opening in the impure heart-sanctuary. In this way the first reply of the Gnosis comes into being. It is from this beginning that we should build further and strive for the purification of the heart. This makes us understand the poet's imploring cry: "Create in me a clean heart, o God", and: "The Lord is near the broken-hearted". For the wall of the unholy and I-centred desires must be broken through. Whoever applies this purification procedure without interruption, gives himself neither rest nor satisfaction, will experience that such purification of the heart has enormous consequences in his entire life-state. It bridles willing and thinking, it changes our life of action and thus conducts the activity of the first ray of the Holy Spirit in a positive manner. We discover

in all this a glorious aspect of life according to the Sermon on the Mount: "Blessed are the pure in heart, for they shall see God". Thus it happens that the pupil, who from the first step works at realizing purity of heart, simultaneously demonstrates the life according to the Sermon on the Mount. He goes out to meet his light-birth with power and glory.

A dawn in which one "sees God".

VII

THE MYSTERY OF PROGRESSION

We have outlined for you how the light of the Holy Spirit enters the soul as the second ray of salvation; how the birth of the light of God can then be celebrated in the soul. We will now have to consider the birth of the light of God in the magnetic body of the School, for we should clearly understand that, before the birth of the light can take place in the soul, it must first have taken place in the magnetic body of the School.

Therefore, we repeat, not one pupil should think that he or she would be able to find this second radiation of salvation outside the Body of the School. We are certainly not saying that the School is the only true ecclesia on earth, but we do want to insist that without a transfiguristic Brotherhood, salvation cannot be realized. In one of the previous chapters* we were permitted to explain how such a Brotherhood is formed and what steps the group must take before one can speak of a magnetic body. We also saw in these considerations how the Brotherhood which preceded us on the path and which has already participated in the liberation was and is still rendering assistance in our task.

As we know, a universal, fundamental gnostic radiation

- See page 131

goes out to all of humanity. This radiation cannot do otherwise than to call and awaken, without in any way interfering with the dialectical management of things and of men. This call does not affect you in your fundamental state of being. It sounds to everyone who is in inner need, who seeks liberation, who sends out a conscious cry of distress. The Rose of the heart intercepts this cry of the consciousness like a sounding-board, produces a resonance via the sternum and receives the reply of the Gnosis. This reply via the Rose, the blood and the nerve-fluid penetrates as far as the fourth candelabrum in the head-sanctuary, that is if the blood allows it. For if the blood is too thick it will not be possible to stir the fourth candelabrum.

However, we can safely say that each Rosebud-carrier in the world, submerged as he or she might be, still possesses a glimmering, an intuitive knowledge of liberation. That is why there is such a manifold seeking in this world, such a continuous struggle to find the universal Life. In practice all this seeking shows itself in rather dubious ways; in fact in highly abnormal and even very dangerous ways, linked as they are with reflection sphere activities. Yet the seeker goes the path of experience; with each negative experience and after each fatal blunder this intuitive feeling that has been awakened and is maintained by the Gnosis nevertheless remains present. The fundamental gnostic radiation leaves no one alone. The secret of success depends on the fact that one not only seeks but also wants to build; that one does not do it for one's self, but preferably in the service of others. Service of mankind, love of mankind, these are the greatest principles of the Sermon on the Mount. The one who goes his or her way in the service of mankind, impelled by love, is already a man of the Beatitudes by virtue of his being.

The only real way to arrive at self-surrender is in the service of man. Only by serving mankind can the I be put aside, rejected and therefore purified. Only in the service of mankind can we go the path. When we can achieve self-surrender in the service of mankind, we are taken along in this current as a matter of course.

The fact that the fundamental radiation calls you, that it may correspond to those cries of consciousness of the fourth candelabrum, the soul nucleus, does not mean that you have yet linked those gnostic currents to yourself. It only results from an electromagnetic situation which is omnipresent. For if by virtue of your soul you sigh a thousand sighs, interacting with this, the gnostic radiation reaches you with its awakening call. But you have not yet connected yourself with the gnostic currents. Therefore, the great mystery is, how can a group of united seekers link that fundamental gnostic stream to itself and divide it in such a way that the sevenfold power of the Holy Spirit is released. Only in its multiplicity is this power transfiguristically active; the fundamental force is only calling. A twofold directedness is necessary to be able to solve this mystery: a mystic-magical and a philosophic-magical one. These can be developed with the help of the pituitary gland.

The pituitary gland has two lobes, an anterior and a posterior lobe. There is also a lobe in between, but it fulfils a subordinate role. The anterior lobe has a mental activity and is directly connected with the organs of intelligence in the head sanctuary. The posterior lobe has a sensory activity, connected with the heart sanctuary. These two lobes of the pituitary gland have a bipolar relationship and the polarization is different for men and women. A lobe which

is positive in a man is negative in a woman and so the sexes are in this respect again inversely polarized. Because of this twofold reverse polarization a very powerful, twofold magical development can come about in a group that includes both men and women. An enormous power can be produced. That which the pituitary gland of a man provides will be completed by the woman. A group to which both sexes are admitted will be able to provide for all the needs that depend on the functions of the pituitary gland.

Both the mystic-magical and the philosophic-magical directedness must be continually applied. If one starts with group-activity at a certain moment, then from that moment on not a single interruption in the process is permitted; the advantage of a group is very clear. For instance, when a group of a hundred serious pupils applies the twofold magical directedness, interruption is practically inconceivable. When they are continually careful not to allow the dynamics of the directedness to slacken; when a mental and mystical support and information constantly take place, then an uninterrupted vibration of the collective Rose-potentiality develops. In this way a continuous touch by the fundamental gnostic current takes place.

We have already explained that the distress cry of the soul also emanates from the soul-centre in the head-sanctuary where the pituitary gland is located. By such a distress cry the Rose of the heart begins to vibrate; its resonance is propulsed via the sternum; a magnetic impulse emanates from the sternum and the gnostic reply returns, whenever this is possible, to the nucleus of the soul; once the distress cry is transmitted the reply is received. The desire emanates from man, the reply of the Gnosis returns to the same point. As pupils of the School we are

continuously focused, in our soul-being, upon the aim of the path: liberation which is not only for ourselves but for all those who are seeking. We are united in a group and because of this an uninterrupted, twofold magical directedness develops. Consequently this current is maintained and as the group grows in quality, in inner deepening and especially in group unity, at a given moment a turbulence of electromagnetic power comes into being that is generated by the inverse polarization of the group.

In this way a force-field comes into being. By the continued activity of the twofold magical ministration a gradually increasing, sevenfold division of this force-field takes place and at a given moment the Seven-Spirit is manifested. So it is of utmost importance that we, as a group, link ourselves to the fundamental current of the Gnosis. This is achieved by group-unity. To the extent the group expands and increases in quality, some of the group will always be calling and binding the gnostic current. While they are doing so as conscious partners of the group and with their work vivify it, that which they evoke is always for the benefit of the whole and, consequently, for all those who are taken up in the group.

The enormous advantage of the group-unity will now be evident to you. It is out of the question that a nature-born man can direct his attention uninterruptedly on the Gnosis. One has so much to do for the preservation of the ordinary daily things that there are moments when one has to slacken the concentration on the Gnosis. But in the group the Gnosis remains connected with the partners because, while some of them have to let go, there are others who continue the work. Thus we work for each other in the service of mankind. When you place yourself with your entire being in the

group-unity, you work with each other for the aim of the School.

Perhaps you will understand the value of an appropriate organizational plan, by which the mystic-magical directedness and the philosophic-magical ministration will be able to find the channel in which to continue unhindered. How glorious and indispensable it is that we have our Temples, centres and conference places. How self-evident it is that attention is directed towards the maintenance of the School and that we continuously keep our eyes open for the possible needs and desires that might appear in the work.

It will have become clear to you now why we must continually take care in the School that those, who are taken up in the group, take part completely in the twofold magical ministration. All of us should experience our pupilship completely, for the spiritual apparatus of the work is extremely sensitive. In the past years we have been enabled by that twofold activity to create a magnetic body into which we all are admitted and where an active Seven-spirit exists. Suppose we should slacken our attention, so that a growing number of mere contemplators and dialectically directed people were formed in the School, then such a group of negative people would represent a great danger in the magnetic field of the School. This group would exercise a certain gravitation and the Holy Spirit would leave the living body. First of all the magnetic field would change back into an ordinary force-field and then the fundamental touch of the force-field would no longer be present, so that we would return again to the ordinary state of being of the world.

This is what happens when a spiritual movement goes downhill. Perhaps you will have wondered sometimes, when such a case drew your attention, how it was possible that

an established spiritual movement, having reached its prime, suddenly went downhill and fell back with great speed to become an emptied group, an empty form with club regulations and nothing else, so that only a spiritual movement in name remained. Well, this is due to the fact that the spiritual tension which evoked the power and concentrated it around the working-field disappeared; the vigilant attention slackened and all that was once obtained flowed away.

This is why we should continually see to it that there are no pupils who are in the School in name only. This is why over the years we have sent the half-hearted pupils away from the School as quickly as possible. This is why it is also our duty to see that no struggle or disharmony appears from within. For if disharmony, rivalry and all the well-known dialectical miseries develop in the School, the magnetic body is damaged. Then the quality deteriorates and soon there is no longer a magnetic body.

For the same reason it has always been our duty to remove from the School as soon as possible anyone who wanted to be in the School only to serve himself. Such a person is a danger, however friendly, loving and civilized he may be. Rather a so-called uncivilized man who stands devotedly in the field of the School than a thousand so-called civilized persons who damage the magnetic body. The latter show a form of refinement which is much more uncivilized and dangerous than the bourgeois ill-breeding.

If you understand all of this, then as far as your vigilance for the well-being of the magnetic body is concerned, we are on the right path. For then all of us will be attentive like hawks that the whole remains fully intact.

As soon as a gnostic force-field reveals itself as the

Seven-spirit, an entirely new fundamental gnostic stream is liberated in the world. That is a glorious and magnificent aspect. The magnetic, fundamental gnostic stream, which was active in this world until recently, was that of the classical Rosycross; to a lesser degree that of the Brotherhood of the Cathars and to a still lesser degree that of the Brotherhood of the Manicheans. To the extent a magnetic body progresses in development, the Seven-spirit will radiate accordingly in an ever higher vibration. Therefore, it will appear to be less capable of intervening in a helping and calling way in the life of the inhabitants of this world. The radiations of the classical Rosycross and the even older Brotherhoods are more and more unsuited to display a calling activity in this nature because their respective magnetic fields progress ever further. They achieve an ever higher degree of refinement and consequently journey further away from us.

That is why new groups will have to take over the task of the older groups ever again. That is why new possibilities must be created for the night dwellers to walk the path of salvation. That is why we are so glad that, now the modern Spiritual School possesses a sevenfold magnetic body, a new, horizontally directed gnostic current is revealed by it that is very well suited to serve the calling work of the Gnosis. By our twofold magic service a new radiation field of the Holy Spirit is born for the seeking men of this age.

With this statement the mystery of salvation is not exhausted by a long way. Our collective sensitivity increases to the same extent that we, as a group, form a new magnetic vehicle, in which the Seven-spirit is sanctifyingly active for all of us. Consequently we form a new link in the gnostic chain and so we undertake a journey, progressing in a

process of radiation-refinement. As in the past years we appeared to be extremely sensitive to the touch of the gnostic Rosycross, to the Brotherhood of the Cathars, the Manicheans and that of the Essenes, we progress in the magnetic body and increase in a degree of refinement. Therefore, we are also increasingly open to higher, still more refined plenitudes of radiation.

As a result a new, higher octave of development takes place and a new day of manifestation opens itself before us. We have hardly experienced the dawn of maturity of the new magnetic body, when a new day of growth and unfolding awaits us. In this way we continue step by step and the blessings, which are the result of the twofold magical service, will never become exhausted. Behind every blessing another one is hidden.

VIII

THE PREACHING OF THE GOSPEL

We are allowed to explain to you yet another aspect of the miraculous mystery of salvation.

We have reached a point in the development of the magnetic field of our School in which two rays of the Seven-Spirit have clearly revealed themselves: the ray of the faculty and the ray of the light. Every pupil who has succeeded in acquiring the treasures of the new attitude of life has become a possessor of the developing powers of the Seven-Spirit. Everything such a pupil possesses can and should be employed in due course in the service of the great work.

We have already told you that by the fundamental gnostic radiation, which now emanates from the magnetic body of the School, a new means of revelation has developed in the service of the School: a calling, awakening radiation. It is to be understood that this refers only to the single fundamental radiation. However, when presently more pupils really participate in the Seven-Spirit and this force liberates itself in them, they will be able to work with the rays that in turn manifest themselves in them. Then the work will be vivified in a new way by the workers. With a view to this coming development the School is actually still in its infancy.

In the next decades the modern Spiritual School will be in a position to unfold great power.

You can form an idea of this if you reflect on the Bible. It is clearly stated in the Acts of the Apostles what the first Christian community was able to do when allowed to work with the Holy Spirit. When our works are allowed to speak and act out of the Holy Spirit, not a single potential soul-being who approaches our working-field will be able to escape. Then the workers will not come with only their enthusiasm, their desire to work, their love for the School and their insight into the philosophy, no, then they will come with power. If only the second faculty, the birth of the light of God begins to dawn in you, you will become fully able to be active through the Holy Spirit. You will then be able to put transfiguristic magic into practice.

You can imagine what will happen then. The one who lives out of the light-birth of God, while the new soul power fills his entire being, is able to put the first faculty directly into practice. When we enter the Spiritual School and are taken up into its magnetic field, the first aspect of the Holy Spirit, the gnostic power is breathed in via the sternum and it becomes the first faculty. It drives into the blood and into a part of the nervous system and it ignites the fourth candelabrum in the head sanctuary. At first we can only use it for self-realisation to penetrate with its help into the second faculty, the birth of the light of God. However, as soon as this light-birth of God begins to develop within us, we can use the first faculty in the service of many seekers. Then with that faculty we will go out into the working-field of the School to fish souls out of the sea of life.

It is easy to imagine to what end all this will lead when once, as a group, we are able to practice it. We too shall

then achieve what the brothers and sisters of the past Brotherhoods were able to accomplish. In this respect a corner of the veil is lifted for us in the Gospels. Just think of the last part of the Gospel according to Mark. There it is said: "Go into the world and preach the Gospel to all creatures". Orthodox Christendom has interpreted this as follows: the Gospels are recorded in a book, though a holy book, and people must go out to all the regions of the earth to preach out of that book. But that is not meant in the Gospel. The Gospel is a principle of power and to spread the Gospel is to cause power among the people, to go out armoured with that power to all the regions of the world. So the Gospel according to Mark continues: "He who believes and is baptized will be saved".

Just think of what we said earlier. We saw what it means to be a baptized Christian in the true sense of the word. It means to experience in one's own self the Johannine principle, the first faculty. When, in complete faith, we allow this faculty to work within us so that the birth of the light of God may break through, we will enjoy great bliss. Orthodox Christianity understands this expression as follows: if only you believe what has been spoken to you outwardly, if only you are baptized with the outward, symbolic sign of baptism, you will acquire bliss after you have died. Now you will realize that this statement is absolutely wrong. When, called by the fundamental radiation, you approach the Spiritual School in full confidence, causing the gnostic radiation to enter into you and you are consequently "baptized", then with faithful perseverance salvation is bound to become yours. For salvation means, among other things, self-realization according to the divine plan of salvation, the new birth in the universal Light. In this sense

salvation means to be raised into the light-birth of God.

When you stand in the light-birth, full of faith and in the sign of the inner baptism, charged with inner power, then you will be able: "to cast out demons; you will speak in new tongues; you will pick up serpents, and if you drink any deadly thing, it will not hurt you; you will lay your hands 'on the sick and they will be healed".

PART V
TRANSFIGURATION OF THE
SOUL AND THE BODY

I

FAITH, HOPE AND LOVE

In the development of a transfiguristic School progress begins by means of a fundamental radiation of the Gnosis. This radiation is to be found everywhere in the world; there is no place where it is not present. While it is world-embracing it emanates from the magnetic body of a Brotherhood which entered into liberation in the centuries that lie behind us and which radiates its glory into the dialectical life-field in full splendour. It is of extra-ordinary significance to dialectical mankind that the universal gnostic light is transmuted by means of such a Brotherhood for, if this were not the case, the fundamental radiation could not be intercepted by the night-dwellers.

Due to the presence of the fundamental gnostic radiation the work of a Spiritual School can begin. The School knows how to make a link with it by means of group unity and directedness of purpose; by bringing this radiation into rotation a force-field will come into being around the working-field of the School. Then the fundamental radiation, which vibration is entirely attuned to the force-field and the group, will finally divide into seven rays. This division of the force-field into seven rays is called the outpouring of the Holy Spirit. This means that the seven powers manifest

themselves in all those who live in the force-field. Due to this the force-field truly becomes a life-field. It forms itself into a light-field, into a magnetic sphere, into a new earth. All those who are connected with it will change fundamentally, structurally, they will transfigure.

This new development takes place very gradually, very methodically and entirely harmoniously. But notwithstanding all this it takes place with an irresistible tempo. Whoever are willing to live with us in the magnetic field of the School should take into account that they will be taken along in that tempo; either to a resurrection or, in the case of those who prove to be recalcitrant, to a fall. When this great renovation process starts, a journey for all those who are separated into the new field begins, while the remainder of mankind stays behind in the ordinary magnetic body of nature. A change sets in and throughout the ages this change has been described as a journey. So there is question of a farewell. The two groups drift apart; the night-dwellers stay behind. Those who seek the new morning are going away on a journey.

The change of those who separate will at a given moment have progressed so drastically that both worlds disappear from each other's sight. Long before this disappearance a moment has arrived when beings from the old world-order will no longer be able to step over into the new order. The distance has then become too great, the difference too drastic. It is self-evident that the Spiritual School should exert itself to the utmost to make this transfer happen to the greatest number of seekers for as long as possible.

This is the classical task of the ferryman who has to lead all the pilgrims across the Styx, the separating river. In due course this work will take place exclusively on the basis of

the new fundamental radiation emanating from the modern Spiritual School. We just said that the radiation was particularized in this nature by the preceding Brotherhood, who has already been liberated. Since the 20th of August 1953 the radiation of the fundamental gnostic light has been taken over by the modern Spiritual School and the seven rays of the Holy Spirit manifest themselves in that field.

That is why we said that the work of the ferryman, the harvesting of as many souls as possible out of the sea of life, will take place exclusively on the basis of the new fundamental radiation which calls and awakens all over the world. This activity will have to be supported, as soon as possible, by the workers who do the work through the Sevenfold Spirit. The work of the School still takes place for a great part through the fire of the prophetic word, driven only by the link of faith with the Gnosis. But presently this work will be done by the fulfilling new life itself that has touched the workers concerned. They will then say to all those who are still in the field of the night: "Behold, I am still with you; but the time will come soon that this will no longer be the case. Now the ark, the new magnetic body of the School, is still with you and if so desired you can fulfil the conditions and enter. But if, seen from the point of space and time, the separation between you and us is becoming unbridgeable, that entry will not be possible any more. The Gnosis will close the door of the ark".

This introduction was necessary to show how essential it is to give these things publicity, for the "Hora Est" has sounded more emphatically than ever before; since the 20th of August 1953 the force-field, the magnetic body of the

School, has been engaged in revealing itself in seven faculties, in seven rays. The Holy Spirit pours itself out over us and two rays of the Sevenfold Spirit are clearly recognizable: the ray of the faculty and the ray of the light-field of God. Therefore, there is enough time for us to reflect and to adapt ourselves. The development of salvation must find us all ready and prepared for the farewell. That is for the time being the main goal and, in this respect, all the pupils have to solve a great psychological conflict within themselves.

We have just discussed the farewell, the moment that the new body of the School and the magnetic field of ordinary nature have drifted so far apart that a link is no longer possible. At that moment the natural scientific farewell is celebrated. But there is still another farewell, the farewell to the world for each pupil who enters the heavenly ship, the magnetic body of the School. The pupil should know from within that such a farewell is a demand, an absolute necessity; yet, he should realize that it is easy to fulfil. It is out of the question that the modern Spiritual School should demand something from you that you could not fulfil or that you could fulfil only with much difficulty and pain.

We say this with emphasis because it is out of the question that a pupil can continue to exist in two fields. At present you are in a phase of transition, you participate in two worlds. You are of this nature and, as a pupil, of the new life. But this is an impossible state of affairs that can be only very temporary. That is why a choice is necessary. As soon as we have made this choice as a group, the School will experience a wonderful development. Then we will not progress at the rate we know so very well from the years before 1953, but we will fly forward with the speed of an

airplane. Then the progress of the School will break out over us as a wonder. For this reason a choice is absolutely necessary. The Sermon on the Mount states very clearly that we have to choose between God and mammon.

Mammon is often seen as the god of money and to a certain extent that is right. But that is not the most profound meaning of the Sermon on the Mount; by mammon you should understand everything that is of this world; hence the choice between God and this world.

The problems of the soul which prevent a choice and its smooth realization lie principally in the form of self-maintenance of every description. You think you are prevented from choosing on account of all your dialectical difficulties. You think that you are not in a position to do anything right, as you have already succumbed to so many obstacles of ordinary nature. But we say to you: remember the evangelical expression: "Whoever loses his life for my sake will find it".

Leave your dialectical difficulties for what they are. Do not try to disentangle them. For with every knot you disentangle, you perhaps fasten two others knots even more strongly. Nobody on the horizontal level has ever found a solution to the tangle, a way out of the labyrinth of ordinary nature. The deeper you enter the maze of life, the more new passages, the more new doors you will meet and behind each door another labyrinth will be found. There is no liberation from this. Leave your difficulties for what they are and lose yourself. Take leave of yourself and of your difficulties. You will get rid of all your difficulties and miseries if only you let go of yourself. A conscious neutralization is demanded. The ancient gnostics called it self-mortification, the *endura*. In the *Gospel of Truth* of Valentinus all this is clearly

explained. The myth of Noah's Ark too draws attention to this. Moreover, it stresses the fact that of all the wild beasts one pair was taken into the ark. This is often laughed at, but we should understand the intention of all of this. Such stories and customs symbolize the knowledge and experience of the initiates of all times. In the new field of life, where the Sevenfold Spirit reveals itself, all provisions for the new race are present in the magnetic body for practical application. Everything you need, everything you might possibly desire is present in the Sevenfold Spirit. All of this means that you must put aside your psychological "but's", and be filled with inner joy, which rises out of a growing insight and a changing life. If only you will clearly see what it is all about. Away with your fears! If you continue to cling to your reservations, it points to fear and to I-centrality and also to love of all the old things.

If you truly seek the new Kingdom, accepting all the consequences, all problems will fit into their places. Perhaps now we still see "in a mirror darkly, but then we will see face to face".

With this we have prepared ourselves for the following discussion. Paul says in 1 Corinthians 13: "For now we see in a mirror darkly, but then face to face. Now I know in part, then I shall understand fully, even as I have been fully understood. . . . So faith, hope and love abide, but the greatest of these is love".

The centres of our consciousness, our intelligence, our willing and thinking and desiring are located at the top of the head sanctuary. Now think of the long past of our microcosm. How many residents has the microcosm known? Without number! Well, the sum of this past lies enclosed

in the sacral plexus at the lower end of the back-bone; there lies the coiled snake of the kundalini, which connects us with the karmic past. Between the coiled snake of the past and our intelligence-organs lies the channel of the serpent-fire. When we think of the Gnosis, of the School, of its magnetic body and its task and of the salvation that has been presented to us, then, in fact, we look darkly into a mirror. It is true that laboriously, in view of what is said in the School and thanks to the touch of the inner light, we understand something, yet we still lack the fullness of insight. We possess only the dark mirror, the consciousness that is still completely closed in its highest aspect. Its centre is under the grip of the coiled snake of the kundalini, the concentrated past in us. In such darkness all kinds of ambiguities, fears and doubts steal about in the soul. When we say: "Banish the fear that is in you", we do not in any way deny its reality and we certainly do not underestimate it. Indeed it is existentially present. But if you want to put an end to such soul-distress and be able to know fully and see face to face, then you should realize that there are three steps to be climbed.

We respect everyone who clearly shows the doubts and fears of the soul and even talks about them, provided such a one also climbs those three steps. But if you positively refuse to mount the three steps that are carved out and held open for you in love while talking about the fears of your soul, then we have no respect for you because then you are foolish. If you fall into water and you cannot get out alone because of the boggy bank and we extend a helping hand saying: "Let us pull you out", and you do not grasp our hand but continue to lament, what can we do for you then?

There are three steps that lead to the aim. The first is

unconditional faith, as a proof that you have heard the call of the Gnosis and that this call vibrates in your soul. You have come to the School for this reason and you will be faithful to the call that has awakened you. That is faith. Faith is not a stupid acceptance of what is decreed from above, but principally an understanding through the inner touch of the light, by which the pupil says: "I will go, I will join. At present I only see in a mirror darkly, but I have experienced the call, I am coming". This is what is meant by climbing the first step.

At this stage glimpses of light come through the state of faith, for instance at a Service so that you see the promised land as from a distance. Then a wave of joy and enthusiasm spreads through the soul and for a moment you are out of the dark. But as your state of consciousness has not yet been fundamentally modified, such a situation of enlightenment cannot last. Everything will change into its opposite as soon as you are absorbed again by the things of ordinary nature. However, if only you persevere, the second step can be mounted.

If faith, notwithstanding the still unavoidable ups and downs, appears to be strong, you mount the step of hope. The first ray of the Holy Spirit, the ray of the faculty, will dwell in your soul. The gnostic power will enter your being via the sternum, the Rose and the thymus, the blood and the automatic nervous system. The new light then shines and rises to the tower room via the medulla oblongata, which is connected with the heart. There it ignites the fourth candelabrum in the fourth brain cavity.

When the fourth candlestick is ignited the light of hope glimmers in the soul. In the tower room, in the fourth brain cavity, the pituitary gland is located. This gland has two

very important parts, an anterior lobe and a posterior lobe. The anterior lobe connects us directly with the thinking faculty in the head, with the sensory organs and with the gnostic impulses; the touch of the Holy Spirit is transferred through it to the thinking, willing and sensory organs. That is why hope is more than faith, as is stated in the Bible.

The gnostic radiations enter the pupil via the sternum system; they rise up to the fourth candlestick and there they stir the pituitary gland. Via the anterior lobe of this gland the rays of light that burn in the fourth candlestick gradually penetrate to the top of the head sanctuary. That is why hope is more than faith; it is a foreshadowing light that brings the soul into a new situation.

Consequently, a "hopeful" man, also in the Spiritual School, is entirely different than a "faithful" one. The man of faith can think the man of hope is a great optimist, but he who stands in hope is not a superficial optimist but a cheerful and, to a certain extent, a radiating man. Cheerfulness radiates out of the eyes of such a person, for he has courage, he is equal to his task. In the light of hope he sees the things of the new state of life clearer than ever before. That is why in the Bible hope is compared with a helmet, a protection for the head sanctuary that grows from the light of the Spirit. Faith is from the force-field, but hope begins to glimmer through the first ray of the Holy Spirit, the first ray of the Sevenfold power. In faith we see the things of the new life as from afar, in hope we experience the nearness of the new life.

It is logical that the third step is love. Love means to become one, an absolute unity. In our sense love is the unity with the Gnosis, as the second ray of the Sevenfold Spirit.

In faith a bond already exists and those who die in faith

experience the grace of it in the Vacuum of Shamballa. In hope the bond with the Gnosis becomes closer and in love it becomes an accomplished fact. The pupil experiences, via the fourth candlestick, how the gnostic plenitude of the second ray occupies the head sanctuary. The magnetic tie with dialectics is positively severed and the heart and the head are born into a complete unity in the Gnosis.

Love in this sense, revealing itself in a definitely recovered head-heart unity, with all its breathtaking consequences, is truly the birth of the light of God, the resurrection of Christ in man.

II

THE PERISHABLE AND THE IMPERISHABLE SEED

"And now abides faith, hope and love, these three; but the greatest of these is love".

Undoubtedly you will have reflected on these words and investigated, through self-analysis, where you are with respect to the three steps. We repeat: the phase of faith is that of the fundamental gnostic touch; your correctly devoted reaction to this leads you to the phase of hope, the first ray of the Holy Spirit; the phase of love is that of the second ray of the Holy Spirit, the Light-birth of God.

The first touch of the Seven-spirit frees a faculty in the pupil; the second ray makes the magnetic fluid of the force-field enter the top of the head sanctuary via the pituitary gland and the whole cerebro-spinal nervous system is inspired by this stream.

As soon as the second stream of the Holy Spirit makes itself felt, it becomes light in the candidate; he may celebrate the Light-birth. This is an experience of great importance. Imagine yourself being placed in a dark space in which you had never been before, in a situation quite new to you. Indeed, you were informed beforehand that this was going to happen and now you exist in that space and you know

you have a faculty. This is approximately the situation in which the majority of the pupils of the modern Spiritual School find themselves. They stand in the new life-field, the magnetic body of the School, which is still dark to them. They arrived there possessing the faculty to move in this new field of life. But in the darkness in which they find themselves they cannot as yet use this faculty in the correct way or, at best, can use it only experimentally. This involves a very great danger, for they can fall, knock each other down, hit or hurt themselves. Therefore, they must wait for the light and as soon it is there they can determine their place, discover new horizons and begin to act in a new way.

The importance of light and the light world which we will see presently, is clear without further examples. As brothers and sisters, united in the new magnetic body of the School, we know that this gnostic light-world exists and that it encircles us. We believe in it with the inner certainty of the light which has touched us; we placed our hope in it, filled with the yearning for salvation which the thrust of the Light has aroused in us. From time to time we perceive the flash of true reality, but for the rest we experience darkness and it is this fundamental darkness that prevents us from enjoying the full salvation of all that is given us. We are not quite powerless, for we have attuned our reason to what faith and hope made us experience as an absolute truth. However, if there is reason it is, in fact, still dark reason.

Rational understanding in the light of the universal wisdom is always abstract. To see is concrete; to understand rationally is looking into the future. As long as the Light-birth of God cannot yet take place in us, we exist in the realm of time and space. But the yearning for the Light is innate in us; the attempt to acquire it is, indeed, as old

as the yearning itself. However, we must tell you again that the great danger of a negative or positive occult development exists. Light-birth in the reflection sphere could result from it. In the coming period the danger of an occult development increases for those who are predisposed to it. Yet, a light-birth in the reflection sphere has absolutely nothing to do with the Light-birth of God in the soul.

We do not wish in the least to explain the occult methods, it is enough to point out that they are also connected with the activities of the pituitary and pineal glands. It may seem to you that the Gnosis should follow the same path as occultism, that the purpose would be to determine what is white and what is black. Transfiguration could be said to be something like white magic. But this is certainly not so. It is immediately noticeable in a pupil whether he follows occult methods or goes the path of transfiguration.

You know that the pituitary gland lies just above the medulla oblongata, so the tower room is situated at the top of the serpent-fire. The pituitary gland, which is sometimes also called "the bell in the tower room", has a great affinity with the serpent-fire and with all the related organs. It can be said that the pituitary gland is the most important organ of internal secretion in the physical system for, as far as we know, every organ has some relationship with it. Its hormones have an enormous part to play in the physical system and so it is logical that an interaction exists. As the pituitary gland is related to all the organs of the body these organs in turn influence the pituitary gland.

For instance, the sex-organs are directly connected with the sacral chakra in the serpent-fire system. Via this chakra the sex organs are directly connected with the tower room, the fourth candlestick, the soul centre par excellence. The

pituitary gland, the top of the medulla oblongata and the fourth candlestick together form the soul centre. This soul centre is directly connected with the sex organs via the serpent-fire system and the sacral chakra. These organs are not only the reproductive organs in the ordinary sense, but they literally reproduce all we think, everything we like, consider and desire. The sex organs possess a complete internal secretion and from an etheric viewpoint have a wide-spread action radius. Not only can jealousy, hate, a quarrelsome character and the like be seen from the mirror of the forehead but they are also highly erotic and sexual and spread creative force to a great extent. Garrulity, that extreme talkativeness where people prattle on for hours is also connected with the sex-organs.

We point out to you the erotic state of a human being from morning till night; the etheric seed is continuously expelled, waylaying those who are sensitive to it. It is a kind of self-satisfaction to let oneself go in this way and there is always a question of creative action by which everyone, both man and woman, is bisexual, hermaphroditic. Just think of the two lobes of the pituitary gland. One lobe is positive with respect to the other, one is mental, the other mystical. The anterior lobe is male, the posterior lobe female; further, each lobe itself has two poles.

So the soul-nucleus is neither male nor female. One cannot speak of a male soul and a female soul. It is correct to say that a person's soul is neutral. However, the soul does know two types, which are distinguished by the reverse polarization, which causes the differences in form: the male body and the female body.

When the dialectical self, situated in the pituitary gland, sends out its desires, its tendencies, such a stream always

goes in a particular direction. Each longing of the self always develops a sexual process, from which a creative action arises. One stream of this longing directs itself outward with its consequences and one stream inwards, so this is also the case when the I is filled with longing for deliverance. This longing streams downward via the serpent-fire and by means of the sacral chakra it is pushed into the pelvic sanctuary where it stirs the sex organs, the human seed. This is transmuted by this stream and a certain power is liberated. A part of this power radiates outwards, another part responds to the longing of the I and streams upwards. The latter part returns to the pituitary gland. As soon as this response radiates back and is again absorbed by the sacral chakra, this chakra sends a stream to the sacral plexus where the coiled serpent of the kundalini is situated. The other part ascends, returns to the pituitary gland. This stream of transmuted seed works its way outwards via the blood, the lymphatic organs, the senses, especially via the eyes, via the larynx and also via the etheric body.

From this sober explanation you will be able to understand clearly the difference between occult development and transfiguration. The occult way can be seen as follows.

The I of nature wants light-birth, deliverance into a new life. Attuned to the longing for light, which in many occult schools is often associated with certain exercises, a force is sent out from the soul-centre, the fourth brain cavity. This force splits and one stream is pushed upwards and fills the top of the head sanctuary; thinking and willing come into being and as a consequence the pineal centre craves for magnetic food. The other stream runs downwards via the serpent-fire and the sacral chakra into the pelvic sanctuary. Now as the human seed transmutes in the way mentioned,

the physical system, the entire personality is necessarily attuned to this longing.

It is sometimes said that someone eats his heart out. To be eaten up, to become old and sick because of longing is nothing but the erotic result of this development. When someone persists in this striving and continues to long for the Light with the I, thereby using methods that are taught to the occult pupil, the coiled serpent of the kundalini will at a certain moment begin to uncoil itself. By continuous occult erotic activities the power that rests in the sacral plexus is liberated and breaks through upwards. You will understand that the accumulated karma then fills the whole being.

The serpent, which carries in itself the past of the microcosm, the kundalini roused by the continuously repeated creative deed, will rise in the serpent-fire that has become more and more conductive. This stream, at a given moment, will reach the soul-centre in the tower room and push through to the pineal centre. Then the head sanctuary vibrates in harmony with, the serpent of the kundalini. This leads to consciousness on the higher planes of the reflection sphere, as for instance clairvoyance etc.

We have been able to ascertain time and again how many pupils and especially many workers of the School have aspired to become transfigurists in the true sense of the word, but nevertheless showed their self-centred longing in everything with the consequences inherent in that. We have seen how many friends of the School became lost to the magnetic body in this way. It is not our intention to refer to the unsavouriness that characterizes the occult way. However, we must tell you emphatically that the gnostic, evangelic rebirth, the transfiguration of the soul manifesting

itself in the Light-birth of God, does not take place in this way. The path of the Gnosis is not erotic, it has nothing to do with the human seed on which every occult development must lean. We cannot be more clear than that.

The human seed, which is stored in the warehouse of the pelvic sanctuary, is a product of the creation of dialectics. The dialectical being as a personality is only machinery. The human seed is the final product of this machinery; it is the product of creation of the dialectic body. So the human seed contains the greatest, the most powerful of all original principles of earthly nature. Therefore, it is obviously the original principle of sin if we use it for the enlargement of our consciousness.

So, the man who goes the occult path will undoubtedly bring about his ruin. For he works with the substance, in which the original principle of dialectics is expressed, the human seed, the original principle of sin. From the viewpoint of gnostic pupilship the only permitted action associated with the human seed is its use for the maintenance of the human race as image-bearer. In the supreme law of the emergency-order in which we exist the human seed can be used only in this way. The purity of the soul, the purity of the whole being and everything the Bible says about it has nothing to do with it. The demands of purity of occult schools and the prohibition to marry, imposed on their ministers by some churches and groups have either consciously or unconsciously the purpose of serving the reflection sphere, serving the moloch.

We read in 1 John 3, verse 9: "Whosoever is born of God does not commit sin, for his seed remains in him". And in 1 Peter 1, verses 22 and 23 it is said: "having purified your souls in obeying the truth, to a sincere love, so love

one another earnestly from the heart as reborn men...." and it continues: "(reborn) not of perishable but of imperishable seed".

The seed that is called imperishable, which we may use for the Light-birth of God, is the seed of the Rose of the heart. That is a completely new eroticism which Plato called Eros. Plato did not refer to the human society, he had in mind only the Light-birth of God. The seed we are allowed to use for the Light-birth is the one of the Rose of the heart. It is not to be explained from nature. The seed of nature cannot possibly be used for the Light-birth of God. The seed of the Rose cannot possibly rouse the serpent of the kundalini. When the serpent begins to speak to us, the possibility of our liberation disappears, as the serpent carries within itself the total past of our dialectical development. The Gnosis works with another, a very pure creative power, which we may, no must liberate on the path of return. It is the creative potential of the Rose. To this end a marriage must be contracted, about which we have spoken so often, the marriage between the soul and the Rose-heart.

The soul nucleus in the fourth candlestick of the head sanctuary can go only two ways: either the way of the Gnosis, to the imperishable seed and transfigure in the Light-birth of God, or the way of occultism, to the seed of sin, to a consciousness in the reflection sphere, the light-birth in Lucifer, as Jacob Boehme called it.

III

THE WAY TO THE LIGHT-BIRTH OF GOD

What we have tried to explain in the previous chapter is by no means new. It relates to basic knowledge possessed by all the transfiguristic Spiritual Schools and it can be summed up as follows: having purified your souls in obeying the truth, to a sincere love, so love one another earnestly as reborn men, not of perishable seed but of imperishable seed.

So the transfiguristic Spiritual Schools recognize the existence of two kinds of seed: the seed of nature and the seed of the Rose. Every activity undertaken by a son of man must always relate to the nucleus power of the human being. Power is necessary for every action; therefore it goes without saying that the I-development and self-maintenance must always rely on the nucleus power of nature, the sexual force principle.

There are two kinds of purity. In positive occultism and its practice purity is a means of sublimating the nucleus power that is received in the usual biological way. The occultist must be very sure of his ground to realize such a sublimation. Therefore, such a path is an extremely dangerous one and it can be safely said that, at best, only one out of ten thousand occult candidates will succeed. The

others fall into an almost entirely negative occult state resulting in all kinds of perversities.

Let us now try to approach the process of the Light-birth of God.

The soul-nucleus, residing in the fourth candlestick, must make a definite choice between two paths, indicated in the Sermon on the Mount as "the broad way" and "the narrow way", the path of the light-birth in Lucifer and the path of the Light-birth of God. Christ leads us to the Immovable Kingdom, with an immediately forthcoming immortal state of the soul. Lucifer leads us to the reflection-sphere, without any perspective, at most with a postponement of the total death of the soul, at the expense of nature-maintenance and of an enlargement of the immense grief of mankind. In our opinion the choice should not be a difficult one. It is difficult only for the countless numbers who fall victim to deception and delusion. So it is of urgent necessity that our outward work, our evangelical work can testify to the new life in an ever more intensive and extensive fashion.

Our soul-nucleus, with its apparatus the pituitary gland, should not aspire in I-centrality to the attainment of a new state of life for itself. That is wrong, for as soon as we aspire to liberation from our I, the process discussed in the previous chapter develops. Apparently it is difficult for a new pupil to draw the distinction between an I-central state and the non I-central aim of life. He continually wonders whether his actions as a pupil are really right; however, nothing is easier. If we try to obtain something with the strength of the I, we automatically use our will-power, thought-power and strength of desire. If we pursue with our I, whatever it may be, the entire apparatus of the dialectical personality

is brought into action. Our I not only desires, but it also suggests the project and this project is also willed. This threefold desiring, willing and thinking invariably activates the hormone-fluid of the pituitary gland and the process, or part of it, begins. In countless cases it is a half-occult process and the result is a negative state of affairs.

Naturally the well-known "forced non-willing", the much desired denial of the process of the will, has the same consequences. People who are victims of negative occult overshadowing are usually very much afraid of it. They often apply a conscious non-willing as a defence, but this does not produce the least positive result, but a contrary result. The beginning of I-lessness must always be found in the third faculty of the consciousness*, the faculty of neutralization and negation, the faculty of becoming disinterested in the things of this world. This enables us to be indifferent, impassive, to cease paying attention to the objects of our previous fear, entirely without such fear. It is this faculty the pupil should learn to use.

Another indispensable part of the pupil's equipment is sufficient insight. Often beginning pupils have little insight with the result that "many are lost for lack of knowledge". This is why the School addresses you repeatedly to provide you with the fundamental knowledge to the extent possible. The realization that the I is neither able to grasp nor to conquer anything of the new gnostic state of life is also a function of this insight. Just imagine that there is a stream you have to cross. You cannot jump over it; you cannot wade through it because it is too deep; you cannot swim across because the current is too strong; nor is there any other

*See J. van Rijckenborgh *The Coming New Man*, Rozekruis Pers, Haarlem, The Netherlands.

means at your disposal. In such a situation all your dialectical energies are powerless. The I stands in exactly the same way with respect to gnostic attainment. It is completely powerless in this respect. This is why the I should perceive the truth of the words of the Bible: "Flesh and blood cannot inherit the Kingdom of God".

If you have reached this insight, acceptance and resignation will come over you in a kind of equilibrium. Yet, something has to be done, for your soul yearns for liberation. So nothing remains but to assume the attitude that the Psalmist describes as: "Lift up your eyes unto the hills from where your help will come". You are not going to fetch this help, for the I is not able to do so. The soul-nucleus, in the advance knowledge that all endeavours are powerless, must not desire anything, neither consider anything, nor act, from the I. The soul must look up towards the mountains of salvation.

You could understand this as a sort of mystical occupation; quietly sitting in a chair, understanding in a mystical acquiescence and acceptance: "I am not able to do anything". But that is not the purpose! What Psalm 121 describes as the lifting of the eyes to the mountains from where our help will come, alludes to a certain condition of the pituitary gland. You know that it has two main lobes. In the helpless realization of: "I am unable to do anything, for flesh and blood cannot inherit the Kingdom of God", a situation in which every I-activity and tension of the will is silenced, the soul comes to an equilibrium, to a complete rest. As a consequence, the vibrations of the two lobes of the pituitary gland also come into equilibrium, they become attuned to each other. Then the much discussed unity of the head and heart sanctuaries is achieved. You will perhaps

have read in occult literature that in the course of evolution the heart has been drawn askew, but that the time will come that the axis of the heart will be straightened out again. Well, this is a veiled indication of the state of being we are trying to make clear to you. The transfigurist begins where the occultist is at a loss; the pupil must bring about a complete union of head and heart. The allusion to the axis of the heart has nothing to do with the bodily organ itself, but with the correct inner aim, the high calling of the heart.

The head and the heart must become completely united and a reflection of each other just as the two lobes of the pituitary gland are each other's reflection. As soon as the pupil comes to an inner equilibrium and with complete insight stops all driving from the I; when he looks towards the mountains of salvation, that is to await the inflowing of the gnostic current that will bring relief, then the balanced vibration of both the lobes of the pituitary gland is realized. From this moment on the unity between head and heart becomes a fact, the heart is, as it were, "straightened".

The new vibration arouses an inner seeing into the abstract, into the formless presence of the Gnosis. Consequently, the pupil achieves an ever deepening rest. He says: "My soul waits quietly for God, my salvation comes from Him". This restful vibration invariably speaks from the mirror of the forehead. A vibration of the soul-nucleus descends via the medulla, now no longer via the serpent-fire and the sacral chakra into the pelvic sanctuary, but to the heart sanctuary. Via its creative organs it radiates the yearning for help of the soul-nucleus outwards via the sternum. The heart sanctuary also has creative organs, just think of the chylus-vessels, located behind the breastbone.

An entirely different process develops. It is now the Rose

of the heart that intercepts the call of the soul, the voice from the tower room, and radiates it outwards via the sternum. The reply from the mountains of salvation promptly comes. The Rose, as the imperishable seed, now takes control of the inner life of the pupil. It is abundantly clear that if the soul nucleus remains in the state of rest, the Rose and the soul nucleus will find each other and a very solid alliance forged between heart and head, between the Rose of the heart and the tower room. Then the Rose is attached to the cross of life. Jesus the Lord is born in the soul, in the dual organ of heart and head.

The pupil has truly become a Rosicrucian. The opened Rose is the sign of the imperishable seed, out of which he will begin to work. It is out of the question that a Rosicrucian can be an occultist. The Rosicrucian is a transfigurist. In this way connected with the Gnosis the pupil sees "the shadow on his right hand", which will faithfully protect the new soul process that now has to be developed, from the beginning unto his entrance into the new state of life.

When the fourth candlestick in the head sanctuary can be ignited in this way, out of the seed-grain of Jesus, the spirit-spark atom, a new activity of the hormones of the pituitary gland takes place, which has nothing to do with the serpent-fire and its chakras, nor with the snake of the kundalini located in the sacral plexus. Consequently, it has nothing to do with the sex organs. The new activity of the pituitary gland points to a new faculty, because each hormone activity performs some function in the system.

Firstly, the blood and the nerve fluid of the autonomic nervous system are strongly influenced by this hormone faculty. But in particular, the process related to the two

strings of the sympathetic nervous system develops.* As soon as the head and the heart have been united, the gnostic fire can enter and ignite the fourth candlestick. We see how the new vibrations of the pituitary gland no longer descend into the serpent-fire (for this is still unholy, compared with the Gnosis) but descend from the tower room along the right string of the sympathetic nervous system. This current of the Gnosis meets several chakras on this downward path, one at the level of the throat, one at the level of the heart, one near the solar plexus, and further down, the chakra corresponding to the sacrum. Finally, it arrives in the sacral plexus where a chakra also is to be found. The chakra that corresponds with the fourth candlestick is located in the frontal cavity between the eyebrows, behind the frontal bone. It is directly involved in the process of purification that develops when the gnostic fire enters the fourth candlestick.

The second chakra, the throat chakra, corresponds with the thyroid gland and the larynx. If the gnostic fire is able to pass this point a purification will take place, which is related to the functions of the thyroid gland, of the metabolism and, in particular, of human speech.

In this connection we refer to the words of Paul, in that it is not so much what enters the mouth that defiles man, but what leaves the mouth. The process of renovation of the soul will have to produce a new sound, a new speech, a new revelation of the soul. As a pupil you cannot always speak the same language (and we mean this in the fullest sense possible) though it may be civilized, benevolent and correct. No, it will be necessary to speak another language. As soon as the effusion of the Holy Spirit becomes a fact and the

*See J. van Rijckenborgh *The Coming New Man*, Rozekruis Pers, Haarlem, The Netherlands.

process continues, the apostles begin to speak in "other languages". No longer as nature made them speak but as does the Spirit.

The third chakra, corresponding with the heart sanctuary, is located in the serpent-fire and radiates from there to the heart. When this point can be passed, the purity of heart will develop, with the result that the gnostic current can flow more and more powerfully in via the sternum.

The fourth chakra entirely influences the liver-spleen system, the pancreas and the blood producing organism. As we already mentioned, the fifth chakra influences the internal secretion of the sex-organs.

When the gnostic current, via the right string of the serpent-fire, approaches the nadir, it arrives at the sixth chakra, the snake of the kundalini, the south pole of the serpent-fire system. An intense struggle develops, the struggle against the accumulated karma of man, of his forefathers, of mankind in general, of the macrocosm, of the nature aeons etc. Everything Luciferian, everything that is of the nature aeons, is to be found in the snake of the kundalini, in the sacral plexus. The gnostic light-force must now do battle with this snake. This battle has three aspects, which are outlined in the biblical story of the temptation in the desert.

First, a final attempt is made to re-stimulate the I of nature and to give it control of the system. If this attempt fails, the new I is flattered in order to seduce it into the service of the moloch of nature. If such flattering proves unsuccessful, the blunt invitation to join the natural process follows. All symbolic stories of this kind and the legends of "the guardian on the threshold" are connected with the snake of the kundalini.

So the great battle is fought. This is not done by the I of nature, in anxiety or fear, because the pupil would never succeed in this way. No, the pupil should allow the gnostic shadow on his right hand to do the work. Thereby protected, the pupil is safe and on his way to the Light-birth of God, the victory is certain in this power.

At a given moment all karmic ties are broken; the ties with one's own natural I, the karmic ties with all those who belong to the great family of man and those with the past of primeval times. The break with dialectics becomes complete. Simultaneously, and how can it be otherwise, all sins are wiped out. The soul is completely freed from the past, for the magnetic north pole of the microcosm always attracts forces concordant with the magnetic south pole. You know that the magnetic brain system is the magnetic north pole of the serpent-fire axis. When the microcosmic south pole is cut off from the primeval past of nature, the north pole will have to follow suit. When the snake of the kundalini is destroyed, the gnostic current ascends from its nadir in the sacral plexus; the gate is opened and the current drives upwards via the left string of the sympathetic nervous system and meets again the chakras just mentioned.

So the current on its journey upwards returns to its starting point, the fourth brain cavity. The entire system is then conquered by the Gnosis, with the exception of the magnetic brain system, the pineal cavity of the brain. When the victory has been celebrated to that point we see how brightly the light of the soul nucleus in the fourth candlestick shines. The fire radiates from the frontal cavity and then the breakthrough follows to the seventh chakra, located in the pineal cavity.

This victory is described to us in the Gospel as the

glorification on the Mount. Stripped of its trappings, you will be able to see the truth through the external image. At the moment the gnostic cycle, made through the two strings of the sympathetic nervous system, has become complete, the breakthrough to the pineal gland will follow. The seventh chakra, the only one that still resisted, and the north pole of the magnetic system of nature are then delivered to the Gnosis.

You will understand that during the entire process, the attitude of the pupil is of utmost importance. The attitude of life according to the Sermon on the Mount, which he can practice thanks to the "shadow on his right hand side", will have to tip the scale. Consequently, the pupil must work on the basis of the faculty that has been given to him, on the basis of the first ray of the Holy Spirit, all of which we have analysed in its different aspects. With the breakthrough to the seventh chakra, during which the entire magnetic brain system is transferred to the field of Christ, to the gnostic light force-field, the gnostic radiation can enter directly via that system, whereas before it could do so only via the sternum, via the heart sanctuary. So, as soon as the gnostic current can enter the magnetic brain system, the unity of the head-heart system has been made safe forever, secure in God. The part of the cerebrospinal system that has not yet been seized by the Gnosis, for instance the sensory system with all its annexes, it too is then overcome by the gnostic radiation.

When the soul has arrived at this point, it is reborn; it enters the stage of observation. It awakens sensorial in the new light-field of the magnetic body of the Spiritual School. Should a candidate of occultism awaken in the Light-birth of Lucifer, he would gaze at a thoroughly organized and

cultivated field of the reflection sphere, the realm on the other side of the veil. He would see, for instance, fine castles, for they are there in rows as the houses on Bond street. There it also swarms with images of Mont Salvat, with one even finer than the other. He would see legions of the most beautiful people, masters, adepts and impressive cathedrals etc.

How different it is if a gnostic candidate awakens in the Light-birth of God; then there is only light, glorious, universal Light that leaves one speechless. It is the Light-field of the second ray of the Holy Spirit, to the extent that this field has manifested itself in the magnetic body of the Spiritual School.

When the pupil enters this light-birth, an endless peace descends into his soul, an enchantment of inner rest, an enchantment that will never end.

IV

THE ENDURA

When the candidate enters the phase indicated as the Light-birth of God, the entire soul, with its five fluids, is brought under the control of the Gnosis. Then all the magnetic processes of the personality function in the Gnosis and all the chakras are attuned to the new process. As a consequence, the aspect of the soul known as the serpent-fire becomes accessible to the new life-state. By this Light-birth out of the Holy Spirit transfiguration must begin.

As we indicated earlier, Light is the second phase of the sevenfold Spirit, the second condition of the electromagnetic fundamental radiation. The candidate becomes the object of a subjective, inner gnostic effort through the Light. He must then react to transfiguration, for he has no choice. There is no longer question of making a decision, for when the Light-birth of God has become a fact, a process of the new genesis of man develops.

In the beginning of his pupilship the candidate reacted purely objectively, then half objectively, half subjectively after the entry of the gnostic force via the sternum system, influenced by the first ray. But now the soul-being has become a part of the Gnosis, so further soul development is altogether a question of the subjective interference of God.

The pupil has truly entered. He stands in the Light: the Light is his subjective treasure. He was already in the new life-field, just as all pupils are upon entering the School. But now he subjectively forms part of it, is united with the magnetic body of the School.

He will now live out of this Light, for life stems from the Light. Thanks to the Light the great process of transfiguration begins. All development is to be explained out of Light; also every change, all new genesis and, consequently, transfiguration. The magnetic radiation comes into development in the third stage of transfiguration. In fact, there are eight stages of magnetic radiation. The first stage is the fundamental radiation. The first ray of the Holy Spirit, which gives ability and power, is the second magnetic stage. The second Holy Spirit radiation, bringing the Light-birth of God, is the third.

The candidate now enters such a miraculous new state of life that it is impossible to wonder about it.

As you know, a refraction into seven aspects develops as soon as the gnostic power touches an object. When the Light has been born in us we become conscious of the particular activity of the sevenfold Spirit. We must now create the necessary spiritual climate for you to assimilate everything to which we wish to refer. Just imagine for a moment you have already received the most glorious Christmas present that can ever be given to man. You exist in the Light-birth of God. As your sensory apparatus and your soul-state have been fundamentally changed, you see through the eyes of the soul the miraculous entrance into the new life-field. You find yourself in a serene Light-field, which is extraordinarily consoling, extremely beautiful, yet not dazzling. An ineffable peace has descended upon you. It is the peace of having

passed away in Jesus the Lord, as the classical Rosicrucians described this situation.

The old soul, the nucleus of your personal existence, has indeed passed away. As soon as the breakthrough of the Light can be celebrated, the old soul has disappeared and a new soul has been born in the old state of being. Now the rebirth through the Holy Spirit begins. That necessarily entails a further destruction of the still existing old being of nature. The new soul has been born, but in the old dialectical being. That is why the remainder of the old being must be liquidated. Accordingly, an entire new being must grow, a totally new personality, in which the reborn soul can live harmoniously and in which it will truly be enabled to express itself. For if the new soul would remain in the old being it would, as you can imagine, experience all kinds of limiting factors; it could not develop itself fully in the old being. That is why a new personality is also developed for the new soul.

So you, who imagine that you have already entered the Light-birth and experience your new soul-state, are naturally whole-heartedly prepared to give up your old existence, as you experience that its existence hinders you in many respects. That is why you no longer have the slightest desire to hold onto your old bodily structure with all kinds of expedients, food and medicines. That would be simply ridiculous. On the contrary, you are whole-heartedly prepared and also in a position to co-operate with the dissolution of your old bodily structure. You do this very consciously, very intelligently and with great joy.

This is what the Cathars called "the endura", and was indicated by the gnostics as self-renunciation. The expression "self-renunciation" has given rise to much misunderstanding

among those who could not penetrate its meaning. That is why it has been suggested, partly in bad faith, that the gnostics were involved in suicide. What nonsense! The gnostic writings, which have been discovered in this age and are referred to as *The Gospel of Truth*, use absolutely the same language as all other gnostic writings. For instance, it is stated that the Lord said to James:

"Disregard death. Remember my cross and you will live. I say to you, nobody will be saved who has no belief in my cross. Seek death then, just as the dead (the residents of the reflection-sphere) are seeking life and are clinging to life (to dialectics). Do not allow yourself to be distracted from the Kingdom of God. Belong to those who agree to self-renunciation".

When one reads this and does not understand its meaning it is enough to make a dialectical person shudder. We quote the above extract in order to keep you well informed. For writings, such as *The Gospel of Truth*, which are said to have been found only recently, have been known for a long time, having been deposited for ages in certain well-known places. They are said to have been found recently and published by obliging theologians under inspiration of the dialectical hierarchy, in order to use them to persecute the modern gnostics in an entirely new manner, to stimulate public opinion against us and establish, if possible, legal prohibitions, or at least impeding factors. For just as well as we there are also adversaries who know that modern gnosticism is called to become a world movement. In the coming forty eight years* the Lectorium Rosicrucianum will develop into a world-embracing, modern gnostic movement.

*This was said• in 1954.

Because this is known people try to organize opposition in anticipation of all the ensuing.

That is why we discuss this with you; that is why we meet this activity in an extremely sensible way, by giving timely explanations concerning the correct intensions of the Gnosis. The man who stands in the Light-birth of God and has decided upon the endura, is not the one who forcibly puts an end to his life, not the one who in a criminal sense would kill himself, but a man who in an intelligent and scientific manner co-operates with the process of becoming a new man, which starts with the birth of the Light. Such a man will maintain his old being for as long as possible for the sake of serving mankind, even though this old being has died through transfiguration.

Can you imagine a candidate calling out in a superficial way: "I'll now cast off that old suit. It has served me, has troubled me enough. I'll cast it off now that I possess the new garment" when he has entered the new soul state and has the new being at his disposal, when the old being is still functioning? Then just remember, the first condition of the path of liberation is: self-sacrifice in the service of mankind. All progress on the path of the Gnosis depends on the service of mankind through negation of the self. That is why the transfiguristic candidate will maintain the old being as long as possible, to the last gasp, in order to continue to serve endangered mankind. We cannot be more clear than that!

So when in due course the storm of evil rumour arrives in the world: "these gnostics want to kill themselves and propaganda is spread to this end which is fatal to the human race; let us fight gnosticism", then you will know what to answer. Let us try to refute this insinuation in advance. The

fact that the adversary is still busy organizing the means of attack, enables us to make a stand against it beforehand and to take the wind out of the classical enemy's sails. If we do this well together such an attack will be nipped in the bud.

Paul, who was a great gnostic, approaches the mystery of renovation and the problem mentioned in Romans 14, where he says:

"None of us lives to himself and none of us dies to himself. If we live, we live to the Lord, and if we die we die to the Lord; so then, whether we live or whether we die, we are the Lord's. For to this end Christ died and lived again, that he might be Lord both of the dead and of the living".

Paul speaks in a very veiled way of the renovation process, the Light-birth of God and all its consequences, and he accepts the process in order to be able to serve the Gnosis and mankind living within the dialectical being as well as in the glory of the new being. Do you now understand what the endura means? Do you see what a merciful situation it creates for the candidate? Just imagine this situation for yourself as a person. You are in the Light-birth of God, your soul-state is reborn. In the new soul-state you experience that you are wearing an old, worn out coat, unsuited to the new life, whereas at the same time you discover that you are able to cast off that old, useless garment in exchange for an entirely new one, so glorious and secure that you are practically speechless. What will you do then? You would be foolish not to enter into such an exchange.

Well, that's all, that's transfiguration. Transfiguration does not relate to the restoration of the old coat by mending the worn out areas; it is not a new youth of the old being.

It is an exchange; we leave the old being behind and we enter the new being. This is also the case with the process of soul rebirth with which the power of the Holy Spirit will free the new soul-state.

What is the soul? The soul is the vivification of a being by means of a magnetic radiation, a magnetic power that is concentrated and maintained according to a special formula. In the process of the genesis of the soul a new magnetic power, the power of the Gnosis, enters your being, ignites the fourth candlestick in the head sanctuary, puts into motion the process we discussed in chapter 5 of part IV and finally breaks through into the magnetic brain system. There it dams the inflow of the old dialectical power and from that moment on starts the inflow of a new magnetic power, a new soul-state. It concentrates itself according to a new formula, with your approval applies a process of change and, at a given moment, as in the twinkling of an eye, "at the last trumpet", says Paul, the old soul disappears and the new soul is born. You have then conquered death.

Who has conquered? Not you. The old I has gone and the new I, the new soul, has appeared. The exchange itself takes place in a flash, in a split second; it is the lightning exchange of a magnetic formula... and you are in the Light just as He is in the Light.

In order to arrive at that state you must accept the self-mortification, the obliteration of the natural I and so the misery of that obliteration. It is the pain of seeking and approaching the Spiritual School; that of learning how to handle the liberating power that touches you; learning to understand, from the darkness of your own being, all the new things; continuing to try to react harmoniously in inner readiness and so to approach the new things; yes, you must

heartily accept this pain, this course of purification in the process of self-mortification. All this is logically included in the process leading to success.

The pupil stands in his mortification. All this misery in life is assimilated by his pupilship in a process of daily mortification of the soul. When in the School his attention is drawn to a wrong inclination or to certain faults and he grieves over it, this is not done to be hard on him, but exclusively to help him realize the birth of the new soul. The impairing of your I being is nothing but a contribution to its mortification. But in the exchange of the soul itself there is no pain; that is simply joy.

If the new soul has been born it appears in the old suit, which in fact is someone else's suit. For if the new soul has been born in the being of Mr. X, who has been born of earthly parents, it exists in the being of somebody else and in reality has nothing to do with Mr. X; he is the old state of being.

The new soul has also nothing whatsoever to do with the karma of the old soul. The new soul, standing in the radiating pureness of the new state of consciousness will certainly not try to repair and maintain the old degenerated arid hampering clothes. It is filled with joy and gratitude for the new way that is disclosed. The new soul itself is the delightful course with God, the way of restored evolution; it is itself the wonderful flower of the new genesis of man, which from the very first moment of its revelation begins to unfold in the radiating light of the spiritual Sun. This new soul has nothing whatsoever to do with the old one, which has passed away; for the snake of the kundalini has been killed. Do you now understand why the new soul is only too willing to get rid of that old suit? Especially in

the moment when the new suit, the new imperishable vehicle comes into existence.

Well, that is the *endura*. We repeat the words of the gnostic gospel, claimed to have been found only recently, where Jesus says to James: "Do not allow yourself to be distracted from the Kingdom of God and belong to those who agree to such a joyful self-renunciation".

Until now we have looked at the matter only from the angle of the new soul as an individual. But you will see how extremely important it is that the reborn ones do not forcibly leave their old suits. For they can still be of splendid use in the service of mankind in the dialectical world-night. Clothed in the old suits the residents of the night can see them, contact them. That is why the inhabitant of two worlds will continue to work with the apparatus of the old soul for as long as possible in the service of the great, holy work; even if he strongly desires, as Paul expresses it, to enter "the celestial place of abode" and to remain continually in the new life.

V

THE RESURRECTION FROM

THE GRAVE

If we are to give you an idea concerning the new vehicle of the reborn soul that is erected as soon as the soul has entered the Light-birth of God, we need to approach the subject very carefully. There are so many aspects that we would need several discussions to present an acceptable explanation. It is the first time in the history of the modern Spiritual School that we are allowed to speak about the new vehicle of the reborn soul. Therefore, this explanation should be seen as only an introductory, sober and yet incomplete description of this extremely important subject.

As you undoubtedly know, the material body has an etheric double, also called the etheric or vital body. The etheric body has approximately the same shape as the material body and it also expresses the same character. One can say that the etheric body is the mould for the material body. For this reason it is said in the universal doctrine: everything has its beginning in the etheric body. Whenever something new has to be formed, it is always necessary to consider first the etheric vehicle. When a person becomes ill the cause is always to be found in the vital body. This is why it is said (and we repeat very well-known facts here), that recovery to health must begin in the vital body; when

it does, the recovery of the material body follows suit automatically.

The vital body is basically composed of the four known ethers, which follow each other in degree of density and vibration. We differentiate a system of power lines in the vital body similar to the nervous system. If you have seen a diagram of the nervous system, you can imagine to some extent what the system of these power lines looks like. The ethers are attracted, concentrated and divided according to the various necessary functions in the vital body and then they are transferred to the material body.

It is as if the material body inhales the ethers. The skin has an important role to play in this respect. Among other things, we inhale the ethers through the skin. If the skin does not function properly, there is a poor ether assimilation and if there is a poor ether assimilation, the material body is bound to languish.

There are also very special entrance gates for the ethers in the body, such as the spleen. But understand that the whole body, every inch of it, takes up ethers. Even the internal parts of the body inhale ethers, because the etheric body penetrates the entire material vehicle. The nature, the biological condition, the degree of crystalization of the material body are influenced by the ethers which the material body must inhale. Our entire material manifestation, the entire personality of man is to be explained from the four ethers. The ethers are in turn maintained through our personal magnetic field, via our magnetic soul-nucleus, in the fourth cerebral cavity. Thus we can say: the soul-state of man determines the condition of the etheric body, and the condition of the material body expresses this.

The rebirth of the soul, which brings with it a total modification of the magnetic field, includes an entirely new life-field and, consequently, a totally new ether assimilation.

The ordinary vital body and the ordinary material body are both fundamentally unsuited for the new assimilation. Therefore, it is necessary for a new vital body with a new system of force-lines to be created, able to assimilate the new ethers, the four holy foods, which in vibration differ totally from the ordinary ethers of the nature of death. It is out of the question that the four holy foods could descend into a body of ordinary nature.

The assimilation of the new ethers brings with it, among other things, a process of demolition of the old etheric and material bodies. As soon as the new soul is born, a process of demolition of the old personality begins; but after everything we have said, you will no longer find this dramatic. Furthermore, our personal existence is in a mortal body and this will disappear anyway. Through illness or other causes of decay our material and etheric vehicles will fade away.

In the process we are trying to describe, the issue is another cause of death, but now a death unto life. If we stand in the birth of the new soul our material body and so the etheric double gradually become more subtle. The vitality of our health diminishes, which does not mean organic infirmity or illness set in, but the whole condition becomes purer, more serene. We have to allow for a more tenuous and, to a certain extent, weaker constitution in the future, but one which can be maintained in complete harmony to the end. There is no question whatsoever that a painful or gnawing illness could develop through this procedure of effacement.

The new soul, born of the will of God and not of man, is hermaphroditic in nature. It is self-creative. If you now think back to what we mentioned previously, you will see that, as soon as the fundamental radiation of the Gnosis can be assimilated, a division with seven aspects develops: the healing Seven-Spirit manifests itself in our soul-state.

A very powerful light emanates from the new soul, a radiant fire comparable to the fiery tail of a comet. The seven aspects, the seven new chakras of the new vital body can be clearly seen in this ray of fire. The new soul can be totally self-creative for it creates a structure of force lines, in which the fire-column with its seven aspects is central. Thus we see how a new vital body arises out of the new soul, which results in the manifestation of a new material body, not born of nature, delicate and of a very noble form.

As soon as this building is complete (this development takes place rather quickly), the old being can be laid aside and carried to the grave, if so desired. For the new being has risen in the self-made tomb. Thus the reborn one stands as the resurrected one in the self-made tomb, not only by virtue of his soul-state, but also by virtue of his personality. He can joyously testify as C.R.C.: "I have, while living, made this temple into a grave". The wonder of the entrance into the nature of God is realized through the self-disintegration with regard to the nature of death.

PART VI
ECCLESIA PISTIS SOPHIA

ECCLESIA PISTIS SOPHIA

You know perhaps the aphorisms from the *Fama Fraternitatis* that appeared on the tomb of C.R.C. One of these aphorisms was: "There is no empty space". The classical Rosicrucians wished to indicate covertly that, besides the visible, partially known universe, other universes exist. There are different cosmic regions which, although very near, are invisible and unknown to human understanding and which are also unknown to the dead and so inaccessible to them. Consequently, they are considered as empty space for everyone in dialectics.

It is also known to us that the ancient gnostics quoted from tenets that made reference to universes which are unknown to ordinary man. Their aim was the exploration of the path of salvation, whereby man would change to such an extent, in his nature and existence, that the unknown, the apparently empty space would open up for him. The gnostics teach that the invisible universes are our true, divine Fatherland. They are our origin and our destination. Now we live in night and darkness; we have fallen from the nature of God and so the call to return resounds. The so-called empty space takes on a very deep and profound sense to everyone who desires this return and attunes his striving to this call.

Valentinus, a gnostic philosopher of the beginning of our era, the author of the gnostic gospel *Pistis Sophia*, explained the unknown divine worlds to his pupils. He called the empty, unknown spaces of God, the Pleroma. He proved that an outpouring of power takes place from the Pleroma into our darkness to enable all those who truly seek the regions of God to find them.

The modern gnostic Spiritual School, the Lectorium Rosicrucianum, also conveys the same imperishable doctrines concerning actual, natural-scientific appearance that have an effect upon us. It explains them in a language we can understand. It explains the emanations that issue from the Pleroma from the living presence of electromagnetic appearances. Yet, however modern all this may sound in our time, it is always the same, imperishable truth that is conveyed to mankind, irrespective of whether it was heard at the beginning of our era or now. Yet there is always a new gnostic sound audible during the course of time, because the emanation from the eternal divine powers always finds other situations in time. Indeed, time does not leave world and mankind undisturbed. Everything is subjected to change, for the entire nature of death, with everything it contains, corrodes, crystalizes, perishes in ever thicker veils of night, in almost eternal changing and rotations of the wheel. That is why the emanations of the Pleroma, although they themselves remain unchanged, always find a totally different world on their arrival in the night. Consequently, different methods of applying the divine emanations are always necessary. Mankind must be seized in different ways time and again so that the eternal path of practical salvation can be unsealed in each situation and at all times.

We discover in world history how the outpouring of the

divine Pleroma manifests itself as two streams. Each stream has a positive and a negative aspect; this is the reason why in the ancient story of Paradise four streams flowing through the original Eden are mentioned. In our terminology we speak of two different electromagnetic streams; Valentinus spoke of the Pistis and the Sophia. One stream is indicated as the stream of knowledge, the Pistis; the other as the stream of wisdom, the Sophia. One stream associates itself entirely with the prevailing human knowledge of each era, permitting the great masses to discover this emanation and causing them to react to it. The other stream holds itself entirely aloof from this world; it radiates into this world only to permit the individual seeker of God, who finally escapes the Pistis of Nature, to find the Sophia.

Have you discovered how splendid and marvelous this method is? The emanation of the Pistis manifests itself with great power, pours itself out over mankind. Because it can be perceived, it causes a violent commotion among mankind, for the Pistis is like a bomb that explodes. Although it can be known, adapts itself and puts on the garment of time and space, the Pistis evokes an antithesis. It exposes mankind's sin and its very questionable morals. It indicates another way, a way clothed in mists and abstractions, declaring itself in generalities; for the Pistis, the first stream that emanates from the divine Pleroma has no other task than to agitate, cause an explosion and violent unrest among mankind. When unrest and agitation arise, and they certainly come, a violent conflict follows between the Pistis on the one hand and the Sophia on the other; between knowledge and true wisdom; between the two divine emanations. It is precisely the intention of the two co-operating emanations to seize man in the mind through

knowledge; to shock mankind out of its self-assurance and lead it in the direction of true wisdom. The Pistis must indeed become the Sophia, so that one may be able to speak in one breath of the Pistis Sophia, of the two divine emanations which have become one.

This is why we see, during the course of time, how an external manifestation of the divine Brotherhood appears again and again as a messenger to found a religion. When this religion begins to take shape it divides into a greater or lesser number of sects. That is splendid and positive, although many fulminate against it. This fulmination in itself is also good, for it points to the effect of a magnetic power, of the primary emanation of the Pleroma: the Pistis, which unceasingly makes itself known to mankind in a thousand-and-one forms. In this way the whole of mankind is not left in peace, but is seized by the Pistis. In spite of the possible stupid and negative human reactions, the divine emanation of the Pistis works through all of this; it seizes everyone wherever he may be. Everywhere in the world the foci of the Pistis are to be found by the hundreds of thousands; and the communities that collect there are usually at complete variance with one another. They continuously wage war on one another and to this very day the West sends its missionaries to the East and the East its representatives to the West: one unrestrained, wild reaction to the Pistis.

However chaotic they appear to be, these reactions are in reality not at all chaotic, but in fact are very reasonable. They are defined by the atmosphere around us, by the degree of latitude and longitude of the respective countries, by the angle of incidence of the light and by the types and racial bodies which result. Furthermore, it is logical that a pure

intellectual reaction follows the touch of the Pistis. Some persons react spontaneously, emotionally; others react mentally from the beginning. When the mentally directed persons undergo the touch of the Pistis they begin to consider it. It is in this way, in the multifarity of its aspects, that theological science has arisen. A theologian is a specialist with respect to the knowledge mankind has gathered under the influence of the primary emanation. He is a specialist because he has made a choice from the multitude of appearances; he is a Christian, a Mohammedan, a Buddhist, a Brahman or some other sort of theologian. If he is a Christian theologian, one must specify to which of the many christian sects he belongs.

The Christian church in general is a collection of countless different churches, which are in daily conflict. From time to time they convene a conference during which they declare together that Christ is the head of the world. However, as soon as these colleagues ask each other how the head of the world should be confessed, the most violent, embittered conflict immediately explodes. Do you realize that precisely this struggle of the theological parties is the purpose of the stimulating emanation of the Pistis? The aim is to drive mankind, time and again, to the extremity of its pitiful mental faculty. Servants of the Pistis can do no more than seek salvation, but in their present state of being they will never be able to find it. That is why millions of church-spires rise up which, like arms in despair, try to grasp hold of salvation.

The only answer Christ, the head of the world, gives them is: "My Kingdom is not of this world. Go, sell all you have, and follow me". Indeed, to what does the Pistis point? To the Sophia! But who or what is the Sophia? It is the other

divine emanation that accompanies the Pistis; it is the true, unassailable wisdom, the wisdom which, without making any concessions, issues from the Pleroma of God. This Sophia takes shape in the gnostic spiritual schools of all times. Therefore, in these Schools of the Gnosis we find the same Sophia, the same wisdom, the same way, the same *truth* and the same *life*. Regardless whether the seekers come from this or that community, whether they are coloured brown, red or white, whether they come from Buddhist, the Mohammedan or Christian ranks, they are taught by the one Sophia and purified by the one Sophia. They submerge to rebirth in the one Sophia. Whoever wishes to receive proof of this, whoever wishes to clasp Ariadne's clue tightly, let him pay attention and investigate: the Gnosis was and is, through all times, unvariably the same. It points unalterably to the same way and it always speaks the same language.

As you know, the turbulent, struggling and seeking sects in the Pistis call themselves "churches". This word has two meanings. On the one hand a church is a community of people who are like-minded with respect to a certain theological interpretation of the Pistis. On the other hand a church is a true House of God, a focus of emanations from the divine Universe.

Two kinds of such foci exist: a House of God as a focus of the first emanation, the Pistis and therefore, a place of disturbance, of striving to the border of mental knowledge; and a House of God as a focus of the second emanation, the Sophia, in which the serenity, the golden radiance, the freedom, the love and the power of the divine glory and of the Holy Spirit are enthroned. So you will realize with us that the gnostic Spiritual School has the right, extended by the Holy Spirit, to call itself a church in a twofold sense.

It is a focus for those who are driven to consciousness by the Pistis. Realizing their poverty with the cognitive faculty of nature they are cleansed and purified by the fire of the Trigonum Igneum, the fiery triangle, in order to enter afterwards into the freedom of the divine Sophia. That is why the gnostic Spiritual School is the Ecclesia Pistis Sophia, the one universal church, which acknowledges and confesses Christ as the Head of the world, accepts all the related consequences and conquers by Him and through Him.

Let us once more direct our attention to the two emanations which come from the Pleroma. The Pistis awakens and propels the movements of the masses and influences the human intellect very powerfully, while the Sophia, the second emanation, directs itself to the exceptionals in order to save them from the nature of death and lift them up into the regions of the Pleroma. It does not direct itself to the ordinary lower intellect of man, in the manner of the first emanation, but it directs itself to the as yet unopened soul. The Sophia intends to awaken the new soul-state, the new soul-consciousness in the exceptionals.

When a magnetic stream of the Gnosis directs itself towards this world, it is inevitable that a variety of very special phenomena will become apparent. Not only will the individual react to them, but people cannot do otherwise than to create groups to react collectively to the values and powers that manifest themselves. Also, they feel the need to organize meeting-places and to worship; a workshop, a focus specially prepared as a meeting point for the emanation and the reacting person. Since the very first divine intervention into the nature of death such workshops have been founded and

prepared and this will continue as long as it is necessary. In this way the churches were formed and they are in essence Houses of God, foci of the Pistis. However abundant the symptoms of the degeneration of the church may seem, if the church is used as a meeting place for mystically inclined people, the emanation of the Pistis will strike and disturb them even through the densest veils.

We also spoke to you of the gnostic universal Church, the Ecclesia Pistis Sophia, the community that recognises and confesses Christ as the Head of the world. Accepting all the consequences of this, it conquers through Him to an absolute liberation. Now no one must think that we make a special declaration by associating the modern Spiritual School with the idea "church". It is quite possible that some of you may be depressed on hearing this, for there are indeed many pupils who have had to struggle with great difficulty and sorrow to free themselves from the churches of the Pistis. That is why you should know that all the preceding gnostic Brotherhoods have called themselves churches, but then as churches that devoted themselves completely to the Sophia, so that every tired pilgrim might become a real Pistis Sophia. Therefore, it is with reason that the modern Spiritual School will present itself to the public increasingly as the Lectorium Rosicrucianum, Ecclesia Pistis Sophia. On the 1st of September 1954 the School has been allowed to receive the inheritance of the preceding Brotherhood. To this inheritance belongs also the mandate to continue the work as the Ecclesia Pistis Sophia, a mandate we have completely accepted. It will be clear to you that before receiving this inheritance, we were for a long time engaged in vivifying the values of this inheritance, in order to become worthy of it.

The preceding Brotherhood, the Trinity of Light, formed partly by the Brotherhood of the Cathars (a name derived from a Greek word that means "pure" or "clean" and which later was corrupted to "heretic") had established a gnostic realm in Europe. In Haarlem the centre of the Rosicrucian Brotherhood was domiciled in the little village of Bakenes, situated just within the city walls, and the site of the Temple of the Lectorium Rosicrucianum at Haarlem, the Netherlands, corresponds exactly with the old focus of this Brotherhood. The foci of the Brotherhood of the Cathars were to be found in the Balkans, especially in Bosnia; also in Upper-Italy, especially in the province of Brescia; in France especially in the South. They maintained a regular ecclesiastical hierarchy and the rites of the Church of the Cathars are described in many books.

What did the preceding Brotherhood mean by hierarchy? The word "hierarchy" means an order of preference. So we speak of a military hierarchy and also of a priestly hierarchy. But a hierarchical body in the original, gnostic meaning is something entirely different. It indicates a life apparatus, organized down to the smallest details. Therefore, a living body with the help of which the emanation of the Sophia could surround all who were incorporated into it; a living body with the help of which the Sophia, coming from the Pleroma of the universal Life, could be received and assimilated by all who were gathered in this body. This living body was not only an ordinary meeting place where the magnetic collectivity of all those present experienced a touch; that was perhaps enough for the churches of the Pistis. In the body of the Sophia and other consecrated places of the teaching of the preceding Brotherhood, the touch of the Sophia became an outpouring by means of gnostic-scientific

laws and by applied gnostic magic. This outpouring could drive towards a process, and the process to the way of the Rose and the Cross, and the way of the Rose and the Cross to a Trigonum Igneum, and the Trigonum Igneum to a re-creative fire upon the place of the skull; in this way, resurrection into the new life-field could take place.

Such a hierarchical body is not an order of administrations, but a well prepared organism formed out of the being of the Gnosis, with the help of which the great holy work can be accomplished. Such a gnostic living body contains the elements of all the gnostic mysteries, the characteristics of a Spiritual school, the glory of an Ecclesia Pistis Sophia.

Such a body was spread out by the preceding Brotherhood over the whole of Europe, so that all true seekers might really find the Sophia in that vastly confused rotation of the Pistis. Or, expressed mystically: the preceding Brotherhood has prepared the heavenly Bride for all who came to it. This living body was as the heavenly ship that carried all those pure ones, all those "Cathars", into an entirely new course of life.

Also consider everything you have struggled through and built up in the modern Spiritual School. Then you know that we have been engaged for a long time in vivifying the classical work of the Brothers of the Sophia, namely, the building of a hierarchical body in a gnostic sense, a living body, a Bride of the Lord, an Ecclesia Pistis Sophia, an ark, a heavenly ship. You know that you have all found a place there as living cells; that this body shows several organic structures. The hierarchical body has become complete and we have taken our places within it. Thus you have all become members of this living body, members of the Ecclesia Pistis

Sophia. This organism has become alive by the grace of the Gnosis, Life has been given to the modern gnostic hierarchy from "above". Everything has been made ready. The workshop is minutely *equipped* with complete instrumentation; the ancient alchemical kitchen is present with all the retorts and the fire burns in the oven. Everything is in readiness to forge the Pistis within us into the Sophia. In the mercy of the Sophia-stream from the Pleroma we will place our lives completely in service of *the* Life and thus from below upwards, intelligently, with our new soul-quality, vivify the Ecclesia Pistis Sophia.

We will take our places according to hierarchical lines. We will not allow ourselves to be lived and shall not be satisfied to hold our hands together and speak in mystical rapture: "We thank you, Lord", but we will live the life that is granted to us from above; we will live dynamically, as true cleansed ones, as brothers and sisters of the Rosycross.

In this way the Sophia and its mercy is spread again as a gnostic realm over the world, as the manifestation of the great work of the sevenfold gnostic World-Brotherhood.

The Lectorium Rosicrucianum, Ecclesia Pistis Sophia will really live, if we live with Him.

GLOSSARY

Aeons: a. Monstrous formations of unholy natural powers which, during the passage of time, have been brought into existence by the life of fallen mankind which turned away from God in thinking, feeling and desiring. They are differentiated into twelve main groups. As creations of mankind that fall completely outside its control, they hold it imprisoned in their grip and form the irresistible powers of self-maintenance which compel it to continue upon selfmade unholy ways, causing the human link with the rotating wheel of dialectics to be perpetuated.

b. By "aeons" is also to be understood the hierarchical ruling-group of time-space, also called the dialectical hierarchy or "the prince of this world". This group consists of the highest metaphysical power-groups springing from fallen mankind, which has made itself one with the nature-aeons mentioned under a. From this luciferian supremacy of the fallen dialectical world, this group misuses all the powers of nature and mankind and drives them to continue in unholy activities for its own dark purposes. At a cost of terrible suffering of mankind these entities have freed themselves from the wheel of dialectics, a freedom which requires unlimited self-maintenance and which they can keep only by maintaining and increasing the suffering of the world. (See in this connection *The Coming New Man* of J. van Rijckenborgh, Rozekruis Pers Haarlem, The Netherlands.

For the sake of completeness it must be mentioned that all thinking, willing, feeling and desiring activities of fallen man, even the so-called good activities, call into existence aeons, that is unholy powers of nature, which dominate man and keep him prisoner on his fettered course in the nature of death. Besides these unholy nature-workings there are the nature-powers of the divine, sevenfold earthly cosmos, which manifest themselves to man as hostile, because in his fallen state he continually interrupts and transgresses the harmony and natural laws of the earthly cosmos. In this connection the reader is advised to read *The Coming New Man*.

The thirteenth Aeon: the Spiritual School, as the magnetic radiation-field of the Universal Brotherhood, that manifests itself in this world chained by the nature-aeons to liberate mankind and to teach it, through transfiguration, to go the path of return to the Immovable Kingdom.

Archons: rulers of the aeons

Authades: the unholy will of nature born man; also the unholy raging of the I-nian in a more general sense. The name is borrowed from the *Pistis Sophia*.

Bethabara: ferry-house, clearing house.

Border-inhabitant: see Ephesia.

Brotherhood of Shamballa: see Universal Brotherhood.

Carpet: to stand upon .the: masonic indication for the inner attitude of the pupil, who in earnestness, devotion and perseverance endeavours to actualize the fivefold Universal Gnosis in himself.

Christ-Hierarchy: see Universal Brotherhood.

Dialectics: our present field of *life*, in which everything manifests itself only in pairs of opposites. Day and night, light and darkness, joy and sorrow, youth and age, good and evil, life and death are inseparably bound to each other, they follow each other unavoidably and bring each other into existence. By this fundamental law everything is involved in continuous alteration and dissolution, in rising, shining and fading. By this our field of existence is a territory of finiteness, pain, sorrow, demolition, sickness and death.

Dialectical Hierarchy: see Aeons b.

Endura: the path of I-demolition; also see Negation.

Ephesian: the seeking man who, in his longing after true elevation and purification of life in this period of existence walks the right path, will discover sooner or later that this path has a definite summit, a border that man of this world cannot cross. In the Bible a seeker who has penetrated up to this border is called an Ephesian. Such a man is confronted with the choice of freeing himself from the limitations of dialectics by a fundamental reversal of life or, remaining chained to the rotating wheel, to undergo the sorrow of the inevitable and perish according to natural laws.

Fivefold Universal Gnosis: summarizing indication of the five phases of development in which and through which the path of life manifests itself in the pupil: 1. insight, 2. yearning for salvation, 3. self-surrender, 4. new attitude of life, 5. resurrection in the new life.

Gnosis: a. the breath of God; God, the Logos, the Source of all things, manifesting itself in and as Spirit, Love, Light, Power and universal Wisdom.
 b. the Universal Brotherhood, as bearer and manifestation of the radiation field of Christ.

Grain of corn of Jesus: indication in the *Fama Fraternitatis*, the testament of the Rosicrucians of the 17th century, for the spirit-spark atom. (see Rose of the heart).

Group-unity: the group-unity that is demanded by the essence of the Spiritual School is not an external manifestation of solidarity, but the inward unity of a new soul-life growing in the Gnosis demonstrating itself in new attitude of life, according to the spirit of the Beatitudes.

Hierophants of the Light: see Universal Brotherhood.

Insight: see Fivefold Universal Gnosis.

Lodge, the Heavenly: see Vacuum of Shamballa.

Macrocosm: the world at large, universe.

Material sphere, reflection sphere: the two halves of existence of the dialectical nature order. The material sphere is the region in which we live. The reflection sphere is the region in which, among other things, the process between death and reincarnation takes place. It consists of that which is indicated falsely as heaven and eternal life by natural-religion and occultism, besides the spheres of hell and purgatory (the sphere of purification). These heavenly spheres and the existence in them are just as much subject to finiteness and temporalness as the existence in the material sphere. The reflection sphere is the temporary abode of the dead. This does not imply that the dead personality will be raised up to new life for there is no survival of the fourfold personality. Only the deepest nucleus of the consciousness, the spiritual flash or dialectical spark, is temporarily reaccepted in the aural being and forms the basis of consciousness for the new personality, which is built up by the aural being in cooperation with the powers at work within the mother.

Microcosm: man as *minutum mundum* (little world), a very complex spherical life-system, in which one can differentiate moving from the inside to the outside: the personality, the manifestation-field, the aural being, a sevenfold magnetic spiritual field. Real man is a microcosm. What in this world is meant by "man" is but the maimed personality of a degenerated microcosm. Our present consciousness is a personality-consciousness and as a result is only conscious of the field of existence to which it belongs. The firmament (the aural being) represents the sum total of powers and values that are the result of the lives of the diverse personalities in the manifestation-field. These powers and values together form the lights, the constellation of our microcosmic firmament. These lights are magnetic foci which, according to their character, define the quality of the magnetic spiritual field, that is, define the nature of the powers and materials that are attracted out of the atmosphere and incorporated into our microcosmic system and so also into the personality. As are the lights, so is the personality. Therefore, a change of being of the personality must be preceded by a change of being of the firmament and the latter is possible only by the self-sacrifice of the I-being, the total self-demolition.

The manifestation field or respiration field is the direct force-field within which the life of the personality is made possible. It is the communication-field between the aural being and the personality. In its activity of attraction and repulsion of materials and powers on behalf of the life and maintenance of the personality it is completely one with the personality.

Negation: what Paul calls "dying daily". It is the withdrawal of all interest in everything that is of this world, including our own I-being.

It is to refuse continually and definitely all the natural urges in our blood. Such an adjustment of life only makes sense, when it is the logical result of an awakened insight (the real self-knowledge) as regards the true nature and condition of present-day man and of this nature order. By such a conscious and convinced "dying daily" we free the way in ourselves for the twofold activity of the liberating light of the Gnosis, which demolishes what we inwardly reject and builds up what is made possible by the new

- human manifestation. In this way we die literally according to the old body "in (the demolishing power of) Christ". In this way the past urge of nature is brought to a standstill within us, by which the new nature, the new man, can manifest itself.
- New attitude of life: see Fivefold Universal Gnosis.
- Pistis Sophia: name of a second century gnostic gospel (ascribed to Valentinus), which has been preserved unviolated and which proclaims the way of redemption in Christ, the path of transmutation and transfiguration in purity and to the last detail.
- Proto-atom: see Rose of the heart.
- Rational-moral: in the language of the Spiritual School this means: the intellect and the feeling are made susceptible by the gnostic touch for the insight and understanding of what the path requires.
- Reflection sphere: see Material sphere.
- Rose of the heart: mystical indication for the spirit-spark atom (proto atom or Christ atom), situated at the top of the right ventricle of the heart; rudimentary remainder of the original divine life. The proto atom, also indicated as the golden grain of corn of Jesus or the wonderful jewel in the lotus, is the germ of a new microcosm, the divine seed that is preserved in fallen man as a promise of grace, until the moment comes that, ripened by the suffering of experience, he remembers his origin and is filled with a longing for the home of the Father. Then the possibility is created for the light of the spiritual sun to awaken the slumbering rose-bud. By a positive reaction and a sustained purpose of the image bearer, the merciful process unto complete regeneration of man according to the Divine plan of redemption begins.
- Rose-bud: see Rose of the heart.
- Self-surrender: see Fivefold Universal Gnosis.
- Serpent-fire: the soul- or consciousness fire.
- Serpent-fire column: the cerebro-spinal column.
- Seven-branched candelabrum: mystical indication for the seven lights that burn in each of the three sanctuaries (of head, heart and pelvis) and which, under the propulsion of the twelve aural lights, define the nature of the human manifestation.
- Spiritual School: the Mystery School of the Christ-Hierophants, see Universal Brotherhood.
- Spirit-spark atom: see Rose of the heart.
- Sympathetic nervous system: that part of the nervous system which in dialectical man is not controlled by the will, but functions automatically; more especially the two nerve-strings left and right of the cerebro-spinal column. These two strings join each other at the top of the spinal column at the pineal gland.
- Tao: indication by Lao Tse for the source of all things.
- Trigonum Igneum, flaming triangle: indication in the *Fama Fratemitatis* for the three original fundamental divine powers that come into manifestation in all those who, in a total reversal of life, open themselves for the Gnosis and make possible in them the processes of transmutation and transfiguration.
- Universal Brotherhood: the divine Hierarchy of the Immovable Kingdom. It

forms the universal Body of the Lord. It is also indicated as: Invisible Church of Christ, Christ-Hierarchy, Gnosis. In its activity in the aid of fallen mankind it appears, among other things, as the Brotherhood of Shamballa, the Mystery School of the Christ-Hierophants or Hierophantal Spiritual School.

Universal Doctrine: this is not a doctrine in the usual sense of the word as to be found in books. It is in its deepest essence the living reality of God, out of which the consciousness that is ennobled to this learns to read and understand the universal wisdom of the Creator.

Vacuum of Shamballa: a region, situated outside the material sphere and the reflection sphere prepared by the Brotherhood of Shamballa on behalf of those pupils who have striven after the path of return with earnestness, devotion and perseverance, but were not yet able to enter the new life-field. If there is only the smallest working-basis present, then such pupils are able to continue the work in this working-field, which has been specially prepared for them. Consequently they accomplish their liberation from the wheel and become participants of the new life. This working-field presents the most harmonious circumstances, free from the difficulties, obstacles, dangers and sorrows of dialectics.

Wheel of dialectics: the continually repeated process of birth, life, death and reincarnation.

Workshop, a free: a magnetic body, created in and by the radiation-force of the Gnosis, so that the powers of the nature of death cannot influence or prejudice it in any way.

Yearning for salvation: see Fivefold Universal Gnosis.

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