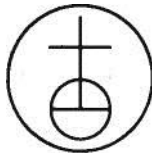


SEVEN VOICES SPEAK

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BY

CATHAROSE DE PETRI



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PREFACE

May it become clear to the reader
that he who decides on self-surrender
and gives himself voluntarily
to the original atom — the rose of the heart —
will become linked with the universal light.

This light begins to speak
and to reveal itself more and more,
and begins to flow like a spring,
the fount of knowledge and wisdom.

It is a great joy to be aware of certain knowledge;
to have studied nothing and yet to know;
always to be allowed to call upon the universal fount,
for the comfort of others;
to be permitted and able to follow a path

that extends into infinity;
a path which is a pilgrimage
proceeding from strength to strength.

The undersigned would like to see this book as:
'a pilgrim's staff in your hands'.
By studying closely its contents
you will make the first step
in overcoming the dialectical self-conscious I,
in freeing yourself from delusion
and building the 'true self' within your system.

Mankind has entered the time of
the declaration of revelation.

September 1960

CATHAROSE DE PETRI

I

THE SEVENFOLD PROOF OF BROTHERHOOD AND SISTERHOOD

We would like to draw your attention to the sublime personage of John on Patmos; to the human being who, while passing through the transfiguration of the endura, sees the living soul-man before him at a given moment, on 'his day of the Lord'. In Revelation 1, verse 9, we may read:

I, John, your brother, who share with you the tribulation and the kingship, the patient endurance and the communion with Jesus Christ, was on the island Pat-mos on account of the word of God and the testimony of Jesus Christ.

In these words we find a brief description of the true pupilchip of a gnostic Spiritual School. Let us try and analyse this description.

The name of John is the first thing that strikes us. This name belongs not only to a person who lived in history, but constitutes a serious pupil's hallmark. For this name signifies that we are concerned here with a person touched by the grace of the Holy Spirit. This means that the sixth aspect, the sixth circle of the auric being has become active in this person, in this John on Patmos.

Forces and currents coming from the sixth cosmic domain are beginning to break into this person's system via the lipika of the seventh ring. Hence this Johannine man is a brother of us all, provided the Sanctifying Spirit of the realm of the soul is active in us too. He therefore belongs to the great human brotherhood coming into being in these regions of the 'earth earthly'; the brotherhood being gathered together from all the corners of the world irrespective of country, nature, nation or race.

It is essential that the members of a Brotherhood recognise each other fully at a given moment. For it is easy for someone to say that he is your brother or she is your sister, but very often the exact opposite becomes evident. In all those cases such an introduction is only intended to lead you in a certain direction.

Brotherhood or sisterhood in keeping with the order of the Holy Spirit should therefore always be made evident in an impersonal way, in a way open to no other explanation. Also, this proof should always be sevenfold in nature, having the following characteristics:

- firstly, every member should share in the oppression;
- secondly, they should share in the kingship;
- thirdly, they should share in patient endurance;
- fourthly, they should share in the communion with Jesus Christ;
- fifthly, they should all be inhabitants of the island of Patmos;
- sixthly, they should be there because of God's word;
- seventhly, they should be there because of the testimony of Jesus Christ.

Let us now examine this sevenfold proof of brotherhood and sisterhood more closely.

The person touched by the Holy Spirit, and thus giving evidence that the auric being's sixth candelabrum is active, experiences dialectics in all its

aspects as an affliction, as oppression from that time onward. Not for a second will such a person, from within, direct his life totally towards life's horizontal plane or base it on it. From that moment onwards such a person knows that he is a stranger on earth. He will behave accordingly and can therefore be recognised everywhere by his way of living, since he `shares in the oppression'.

However, such a person will definitely not be a bleak pessimist; he or she will definitely not be an embittered person soured by a life of disappointments and spitting his venomous bitterness at all and sundry. No, a Johannine person will live 'in the expectation of the kingship'. He will know that he has been called to the life-field of the soul whose vital force is love, peace and harmony. That is why this expectation of the kingship will radiate from him like a sun throughout all the days of his life in exile. This light will always radiate from him as evident cheerfulness in spite of and right through any possible affliction.

Obviously, he will also be patient, tolerant, gently courageous because of the love which can bear everything. Thus he will `share in the patient endurance'.

There are very many people who expect a new kingship and for this reason sparkle with cheerfulness and practise patience. Yet the only kind of kingship that has any meaning, that is of eternal value, is the kingship of Jesus Christ, the entry as a soul-man into the soul world of the sixth cosmic domain. The Johannine person will therefore confess Jesus Christ in the gnostic sense and not consider him merely to be a historical figure and an exalted godhead as theology sees him; no, he will know that Jesus Christ has to be born within him. To put it briefly: the Johannine person in the Patmos phase will live 'in the communion with Jesus Christ'.

Furthermore, he 'will be an inhabitant of the island of Patmos, and give evidence of this'. That is: without calling attention to himself and observing all his social obligations he will as much as possible live in self-isolation. If at all possible, he will unequivocally withdraw from any conformity with the world and create around himself a ring isolating him from the world.

He will do this 'because of the word of God', because he understands the Universal Doctrine from which, with knowledge of the state of things, he

deduces every guideline for his purposeful way of living. Also, he will unceasingly take as an example 'Jesus Christ's life full of testimony, or in other words, rich in evidence'. He will follow in the footsteps of all those who have walked the path, the path of the Gnosis, and give abundant evidence of this.

John of Patmos was such a brother. By his whole being, by all his deeds he gave sevenfold proof of a truly gnostic disposition. He was a genuine brother in the full sense of the word. May his example sustain and strengthen us in following him.

II

THE TESTIMONY OF JESUS IS THE SPIRIT OF PROPHECY

We would like to begin this chapter by quoting verses 5 to 10 from chapter 19 of the Book of Revelation:

And from the throne came a voice crying: 'Praise our God, all you his servants, you who fear Him, small and great'. And I heard what seemed to be the jubilation of a great multitude, like the sound of many waters, like the sound of mighty thunder peals: 'Hallelujah, for the Lord our God, the Almighty, has assumed his kingship. Let us rejoice and exult and give Him the glory. For the marriage of the Lamb has come, and his bride has made herself ready. It is granted her to be clothed with fine linen, bright and pure. With fine linen: that is the righteousness of the Saints'.

Then He said to me: 'Write this. Blessed are those who are called to the marriage supper of the Lamb'.

And He continued: 'These are the true words of God' . Then I fell down at his feet to worship Him. But He said to me: 'You must not do that. I am a fellow-servant with you and your brethren who possess the testimony of Jesus. Worship God. For the testimony of Jesus is the spirit of prophecy'.

First of all we would like to focus your attention on the last sentence: `For the testimony of Jesus is the spirit of prophecy'. This constitutes the historical significance of every sacred language in its totality. The Universal Doctrine's historical significance is this: that one should experience it in the 'living present'. As mere history the sacred language is generally rather crude, certainly incomplete, often contradictory and not in keeping with facts which can be established in other ways. But if we at all times extract 'the spirit of prophecy' from the information given in the sacred language, a prophecy capable of being substantiated in those seeking the Gnosis throughout the ages, then the vagueness and incompleteness disappear, and we possess a treasure, an abundance of data, precepts, and guidelines.

What is called the historical key to the sacred lan-

guage should therefore not be understood as meaning that 'a certain event occurred on such a day of such a year in the following circumstances'; no, it should be understood as meaning that 'a human being or a group gained participation in the new life-state by fulfilling the gnostic law'.

What do we know about Jesus in a dialectical, historical sense? There are many contradictory narratives, and mankind is therefore greatly divided on this subject. Yet everyone keeps staring open-mouthed at this dialectically unknowable event of two thousand years ago. Yet people lose themselves in all those mystical day dreams and keep worshipping them on their knees, full of piety.

However, the sacred language exclaims: 'You must not do that — the testimony of Jesus is the spirit of prophecy'. Do in the present what He did. Fulfil, as he did, the holy law. We are not gods, we are human beings like you, but we stand in the field of the resurrection in which you too can stand. Go and enter the new gnostic realm. For the wedding of the Lamb has come in the present, too, and also for you. His wife has made herself ready in bright and pure linen.

You will perhaps understand these words. The field of the resurrection has been completed in our day too. The Living Body of the School has been spread throughout the world. It has been made ready to receive everyone who is willing to walk the path of the alchemical wedding of Christian Rosycross.

This new field is pure and sparkling in luminous purity, like bright linen. That is why you should be intensely glad that such serene, such immense goodness is being shown you, that such tremendous possibilities are being unlocked for you.

You will surely understand that when a serious pupil enters that path of liberation with positivity and begins to breathe entirely in the Gnosis, knowing that the testimony of Jesus is the spirit of prophecy, he will at a given moment taste, as it were, the field of the resurrection, hear it as a vibration of jubilation, experience it as the sound of the truly living water.

In this way you can attune yourself to the imperishable joy: that the field of the resurrection is a 'living present', and praise the Gnosis as true servants.

III

THE VOICE OF THE SCHOOL AND THE VOICE OF THE SOUL

When the pupil of a gnostic Spiritual School is 'straightening' the paths for his God with all the strength that is in him, the moment will soon arrive when the soul-being in the microcosm, which is linked to the rose of the heart, awakens from its dormant state and is able to assert itself to some extent. The point of contact, the place where the soul speaks, is primarily the heart, the organ which is pre-eminently sensitive for the gnostic radiations and electro-magnetic rays coming from the sixth cosmic domain. During this stage, the heart becomes increasingly sensitive to what is called 'the voice of the soul'. We will try to clarify what this activity means and how the pupil may understand it.

If, in the first stage of pupilship, the soul cannot as yet awaken from its sleep of death, the pupil will only

be able to hear the voice of the School. Gnostic rays have no voice; they are composed solely of radiations, which come to the heart sanctuary as it is sensitive to the radiations of the rose, the original atom. This rose of the heart is active because the person concerned is longing for and seeking a new life. As a result the heart inhales gnostic radiations which are meant to penetrate the blood stream. However, this is not possible without the pupil's conscious cooperation.

That is why it is the voice of the School that has to speak to the pupil. This voice must make the pupil aware of his state of being, of his seeking, and explain to him the 'why' of it. If the pupil accepts this explanation, the voice of the School can continue and point out to him how he must react to the gnostic rays, namely by opening his heart spontaneously and consciously to that light, and then rendering it active by a seriously practised pupilship.

You know the voice of the School: the reasoning, the urgent calling, the advice the School is continually giving you. If you listen to that voice and accept the gnostic light consciously with the entire intelligence of your heart, thus making the gnostic light active in your blood, in your nerve-fluids and all the

other fluids of your natural soul state, then very soon the moment will come when the true, higher, eternal soul begins to awaken from its aeons-long imprisonment and become active. Then, in addition to the voice of the School, the voice of the soul will begin to speak. This, as you will understand, is an inner voice which explains what the School means, what it demonstrates and teaches. Then the voice of the soul assists in the process of new genesis.

But you should remember that in this period of the great process of the pupil's development, the soul cannot as yet act in the sense of being truly alive; it cannot as yet guide and govern his life. It can only give suggestions, like soft whisperings. It speaks in images so that the intuition of the heart can understand and be comforted.

This stage of pupilship is called the mystic stage. In the holy language we may read about this rich, mystic life, this joyful relationship between the soul and the heart. And it is certain that those who — in their relationship with the School and the soul — follow the voices of the beloved, the soul and the heart, will never fail or go astray.

Many psalms testify at length of this wonderful,

mystic life. They show how the soul in that stage has much to do with regard to the widely differing emotions of the heart. You will understand this fully.

When you review your emotional life you will know how much it is subject to all kinds of tensions, and how it maintains various ties that can be considered harmful to pupilship; when, for instance, the School speaks to you about the need to make straight the paths and to carry on doing so even when certain considerations of your heart bring you to a standstill, and you are then inclined to understand the voice of the School at best as a theoretical possibility then precisely at such moments the voice of the soul begins to speak; it arouses conflict within you and you undergo a great inner struggle. Blessed is he who is then able to listen to the voice of the soul and to speak truly the words of Psalm 119: 7:

I will praise thee with an upright heart, when I learn thy righteous ordinances.

Purify your heart, guided by the voice of the soul, so that the gnostic light can pass through without obstruction. Think in this respect of the familiar words:

`Blessed are the pure in heart, for they shall see God'; that is, one day, as the process of sanctification unfolds, they will meet the `Other One' bodily.

IV

JESUS MIHI OMNIA

When someone has taken the decision to walk the path of liberation and begins to use the key that is given to him, there will obviously be a result. The student can read about this in the second chapter of the Acts of the Apostles. The wealth contained in this chapter is so huge that one cannot be sufficiently grateful for this divine gift.

Those who received Peter's word were baptised, and there were added that day about three thousand souls.

From this quotation it becomes clear that the path need not cause serious difficulties for anyone. 'For the promise is to you and to your children', as the holy language states.

As long as the pupil sees the path before him and wants to accomplish the change, he need not stay

behind. Then he will `devote himself to the apostle's teaching and fellowship, to the breaking of bread and the prayers'.

Here one can see the hallmark of the new work which the Spiritual School would so much like to undertake with many. People will devote themselves to the School's teachings as a matter of course, once they have used the key. With their complete interest they will want to absorb lastingly everything the School has to say; then the foci of the School will consist of a community of people with a common interest. Then, time and time again, every conference will become a wedding feast where the wine, the spirit of renewal, will be poured abundantly.

This puts one in mind of an ancient, magical custom of the true community of initiates and its pupils. Initiates and pupils receive the spirit of renewal in their cups. Those among them who have accomplished the `reversal' hold the grail cup in their raised hands, and when their cups have become full they attune their divine gifts to one another, ensuring that all they have received gives forth the same note and the same vibration. And united in this way, standing with the grail cup in their praying hands during the

Holy Supper, they look into each other's eyes and say, and pray, and bid each other: 'Peace be unto you'.

In this way they devote themselves to the community and the breaking of bread and they see to it that everyone receives his share. They help each other in breaking the Lord's bread and the one does not want to precede the other, knowing that together they stand, unto a consolation and a blessing. From the depths of their being, they invoke the sacred name: 'Jesus mihi omnia'. That is how it has to be with us!

And if it is like this, as indeed it can be, then a force will emanate from the work; a force which is so tremendous that signs and wonders will be done and the School will gather momentum and expand in a way that, to the consciousness of outsiders, can no longer be explained from nature. Yes, what would be impossible for a group of pupils in the care of a Brotherhood, performing its work entirely in the power of Christ? What privilege could be granted to one more than another? The grace is there for everyone. The glorious aim is not intended for a few exceptional people. All are able to possess every-

thing communally, if only they desire it with all their being. They will possess too much to be expressed in words; too much possibly even to consider. If one sees and experiences all these riches, what is there left to bind one to dialectics?

When a person has tasted something of the imperishable manna, he systematically banishes everything from his being that in self-analysis he has found to be earth-binding. In this way he begins to build the home *Sancti Spiritus*. And it is a joyful fact that many pupils are putting this into practice. All are capable of success, for everything necessary to reach the goal has been given them.

That is why we have our temples and consecrated working places which are dedicated to the one, universal, sevenfold spirit and serve the universal, sevenfold Brotherhood. The community of the young Gnosis gathers daily in its temples to attune its work to the holy voice of the Universal Brotherhood and its seven rays. These rays flow in all directions from the places of service to carry forth, if God wills, the one light, and to ignite it in man's heart. Thus there is an unrestrained joy, in a total simplicity of the heart.

Dialectical life is complicated in the extreme. But

those who stand in the new life-process, a life that is clear as crystal, totally uncomplicated and shining like the noonday sun, will enter the true essence of simplicity. Understand well that this is not the simplicity of superficiality, but the simplicity of the one life that is of God, the simplicity of the living soul-state, which is grandiose and tremendous.

Therefore, they all praise God and are favoured by God and man. How can it be otherwise with a group of pupils that stands in this way in the one temple, which they have built together. From that community the children of God daily ascend to the circle of salvation. Use the key of the one life, to which all have been called. Place yourself on the foundation of reversal and you will behold the being and the life of God.

V

CHRESTOS — THE BIRTH OF THE SOUL

CHRISTOS — THE VICTORY OF THE SOUL

Pupils of the School who have observed its development for many years, will know that this course of development has been characterised by stages that showed many marked differences. These were not glaring contradictions, but logically related differences. It was the same with the exodus of the ancient Semitic people from Egypt to the promised land. It is the history of every gnostic Brotherhood that wishes to journey to a new reality.

The first stage is that in which a beginning group becomes fully conscious of the great oppression under which it lives, its imprisonment, and begins to 'murmur', or protest in a clear fashion. Seen psychologically this is understandable, as in a situation like

this the awareness of a prehistoric fatherland arises ever more strongly from the subconscious; a place where it was totally different, better, yes, very good. That is why in such an initial stage there is an inkling that, by and large, things could become better, and there is a distinct effort to improve and even make very good both one's personal circumstances and those of the group, as well as the external conditions of the state of captivity. Occult, humanitarian and ethical inclinations then come to the fore. At that moment one is still unaware of the fact that such a phase must come to an end, that it most certainly will meet its boundary, its limitations.

God's kingdom cannot be realised 'on earth'; a true structure in the sense of a world community of the soul cannot be founded in dialectical nature, for the emergency order of dialectics is kept in motion by opposites.

The occult person is someone who ennobles himself, an I-central person par excellence, who recognises his restrictions, his shortcomings, but who tries to overcome them by the cultivation of the self. The fact that this is impossible since, in fact, all efforts invoke their opposite, eludes the person of 'the first

stage'. White magic, therefore, has always been the creator of black magic, for once the self has reached a certain summit of development and is, in dialectics, confronted by the pairs of opposites, it must maintain itself and accept the struggle for existence. So what is white turns into what is black, with all the consequences. All these things are well known to you.

If, after such a sorrowful experience, the idea of a lost fatherland is kept unwaveringly alive in the person of the first stage, he will enter the second stage, that of the escape, the phase of the exodus. In this stage he dissociates himself totally and decisively from everything of the past and breaks all the old bonds. Then he enters into negation. He withdraws, in the clear, living awareness that: 'My Kingdom is not of this world'.

But then... then comes the desert! For how can one find in this world the kingdom that does *not* belong to this world? How can one enter a *different* nature with a state of being that is completely derived from and developed through natural birth? That is why the second stage is that of the desert. One travels through the sands of the desert of the nature of opposites. But where can one go? Thus one follows crooked paths,

for whether one travels North, South, East or West... everything stays the same. Everywhere is the sand that slips through your fingers.

What is the use of rising early or staying up late, as we read in the Ancient Book. One goes on eating the bread of sorrows. There is nothing new under the sun: everything that is and everything that will be has already been in the preceding centuries. The Ecclesiast was indeed a traveller in the desert, a man of the second stage.

Yet the living awareness that 'everything is nothing', that 'it *cannot* be anything', the laborious passage through the desert, has a tremendous, psychological effect. After many convulsions of fear and resistance, it brings resignation, a transition of the I into I-less-ness and self-mortification.

At first this 'come-down' of the I as a result of the experience in the desert is grievous to behold. But that is only temporary, for the fall of the I is the nadir. The end of this stage means becoming all but identical to the desert sand, for in this condition an openness for a new light emerges in the human system. It is a great wonder; in the nadir of his distress man has

found the Gnosis, or at least its radiative faculties.

He who has found that light in the desert, who has seen that light, enters the third stage. He undertakes the journey to the Jordan, the journey to the living soul-state. The light is the power bestowing on the traveller in the desert the strength for a new activity: to obtain the childship of God and find again the lost fatherland.

That is why this stage is no longer characterised by the occult aspect of things, by an effort to attain the goal through the old self, but now it concerns a mystic experience of gratitude, certainty, and love. To be nothing oneself, to possess nothing and still to be overshadowed by the light makes man into a mystic, a grateful person who glorifies and praises the light.

During this light-experience the School and the pupil approach the source of light, the River of God. This approach can only result in one thing: the birth of the new soul-state, the realisation of the principle of the childship of God.

Now comes the fourth stage, the stage of the way of the cross with roses. When the group enters this stage the aim is to bring `home' the new life principle

which has been born in what is a very strange and hostile nature; to safeguard and protect it against all dangers.

In fact, the School and the pupil who journeyed with it across the river, stand in a new land, in a true 'promised land'. The beckoning, calling and propelling light has truly stopped over the cave of birth, and in this cave something entirely new has awakened. Now, however, the group stands before the task of allowing what is new to grow, and to transfigure rather than cultivate the environment of their native land of birth. That is why the promised land must be taken from enemies. And that, then, is the way of the cross with roses! That is following Jesus the Lord on his path from Bethlehem to Golgotha.

The roses are the new life principles which have been set free through the rebirth of the soul and which have to be impelled to maturity. True rosicrucianism, therefore, is emphatically Christ-centred, it demands absolute gnostic transfiguration and is not occult in any respect whatsoever. The older ones among us will remember the period and the moment when the School began to profess pure fundamental rosicrucianism and thus began to purify the philo-

sophical and practical aspects of the true promised land. He who has been ignited by the spirit of God must be prepared to die in Jesus, and in this way dare to be a true rosicrucian.

And then, then one also enters the fifth stage, which is called the rebirth out of the Holy Spirit. The fifth stage is the phase of the 'twice-born'. The first birth is celebrated in Chrestos, the birth of the soul; the second birth is that of the Christos, the victory of the soul over all opposition; it is the re-creation of the promised land through transfiguration, the re-unification of the perfect soul-man with the spirit, with the Father himself, with Pymander; the complete revivification of the new Jerusalem with its radiant temple of the Golden Head.

He who can understand this fivefold path of the School and its candidates in the gnostic mysteries will now, at the same time, discover something of the extraordinary significance of the coming period of time. For the fivefold Living Body of the Young Gnosis*

* Before the inner grades of the young gnostic Spiritual School had been opened, one only spoke of a fivefold Spiritual School. Now, however, the Spiritual School of the young Gnosis is sevenfold in manifestation and we therefore speak of the sevenfold Spiritual School.

will correspond completely with the fivefold path we have been describing. In the new gnostic realm a path will then be explored that leads from Egypt to the new Jerusalem or, in other words, from the dialectical house of bondage to the liberating life of the living soul-state.

As long as it is at all possible, the School of the young Gnosis will, in our time, keep this long and so complex path open for all who wish to follow it.

And now that this great and glorious work has been accomplished, a time of peace, harmony and the profound tranquility of the great soul community has arrived for us. In the preceding years of building it was always necessary to shift accents and emphasise the many different aspects of the work and of pupilship. Here the danger was always present that many would be absorbed by one of these aspects to such an extent that their personal progress would stagnate. But now, now that the building is finished, all aspects in the School and in the life of pupilship can and will be brought into equilibrium, as a blessing for everyone. You will

soon perceive and experience the activities of the new period.

*Lost as to the self
in the desert sands,
I have been chosen
in my state of 'non-being'.
The light has found me
in this comfortless place,
and calls me out of its aridity
to the River of God.*

VI

THE BREATH OF LIFE

As a true pupil of the modern Spiritual School you are striving for perfection and purification. You seek to rise above the bleak regions of death and to be absorbed by the new life-field, having sacrificed everything that belongs to the nature of death. He who follows this path of sanctification will be freed from sorrow and anguish and will rise above the grip of the aeons of this nature. Such a person walks in the light as He is in the light, and raises himself above the things of death.

How can one attain this? By safeguarding the perfect breath of the Gnosis. Only one who follows the path of roses will become linked with the breath of life, with the divine astral forces of the Gnosis. First the sternum is made receptive for the new respiration via the rose of the heart, and at the psychological moment the magnetic system in the head will also

begin to breathe in the nature of eternal life. This change in the pupil will be realised quite harmoniously, step by step.

You will perhaps know that the human soul possesses five aspects, five conditions, five fluids. The fivefold universal Gnosis is in keeping with this, for each step of this fivefold system of purification provides for the purification and transformation of one of the soul-fluids. Furthermore, each step has an effect on all the other soul-fluids so as to prepare them for their development.

The blood is the basis; changing the blood opens things up; that is why the path of insight purifies the blood. The hormone fluid closely follows the process of blood transformation, and like a sigh, longing for salvation flows throughout the entire being. In this way the serpent fire is prepared and the resulting inclination of the I towards self-surrender pulsates in the blood, welling up from the source of the sacral plexus. And, how can it be otherwise: now the nerve-fluid urges one to a new activity, to a new way of living; it urges one to follow the divine paths so that, fifthly and finally, the sevenfold astral consciousness fluid changes and thereby makes the

rebirth of the soul into a fact. The person to whom it is granted to live out of this divine breath knows that there is but one solution: to return to the origin, to Tao, or the heavenly path. Self-surrender to the one Kingdom, *that* is the heavenly path. If you dedicate your entire dialectical nature increasingly to keeping yourself occupied with this nature, it stands to reason that dialectical nature will keep you in motion. That is the way of man. To act and still to be held back, that is the nature-bound way of mankind. Yes, indeed, the heavenly path and the ways of men lie very far apart. That is why the differences between them must be clearly distinguished.

Brothers and sisters, try to perceive clearly and distinctly, every day, the immense gulf existing between your troubled existence and the tranquility of the divine race which is already proceeding along the paths of transfiguration. We need not doubt the truth of this, because at every stage in mankind's development we have been told about this glorious victory. It is Tao, carrying and upholding everything. It is the heavenly path that will cause you to rise above everyday things.

The path of man, the everyday course of life, keeps

you in servility; you know this all too well. Therefore, see the difference in life in a very clear light, and then determine how you will confront it and what is keeping you from a gnostic way of life. If you clarify this for yourself in such a way that you know it for certain, then you can take the decision, can't you, to walk the path of regeneration with strength, longing for salvation and inner conviction. Only then will it be granted to you to live out of the breath of God.

As you know, everything in this nature has form, sound and colour; it is the nature of multiformity. It is a nature of time and space in which the `ever-changing' manifests itself in a continual `sameness'. No being of time and space can be the same as any other being of time and space. Both beings, perhaps imitating each other perfectly, still differ and are lonely, autonomous and thus totally strange to one another. They can only be perceived, they are phenomena, they are things.

In the new life-field the perfect man rises above form and change, above all the aspects and manifestations of the order of time and space. He who enters

the perfect breath of life, who begins to participate in it — and, thanks be to God, there are many pupils who participate in it — will enter the process of transformation. Engaged in this process he will become increasingly free of the limitations, restrictions and appearances of the world of form in time and space, and in the end nothing can withstand him any longer. He can take up the place intended for him.

He who breathes the perfect breath of the fivefold universal Gnosis and walks his path of roses, will return his nature to its original connection with the Gnosis. That is why it is impossible for anything to trouble those who follow the path of roses.

We state, without any speculation, that the breath of life will be with every candidate of the new life who opens his being for the light, the power and the grace of the Gnosis. He will be so absorbed by these things that all affliction, fear and restriction will no longer be able to harm him, and thus he will overcome them. The true pupil of the gnostic Spiritual School enters the tranquility of the soul. He who follows the path will become free, for ever.

VII

THE TRIGONUM IGNEUM

We would like to discuss briefly the temple order which has to be observed by pupils of the Spiritual School of the Golden Rosycross. It is a temple order which is not only valid for us, but was observed through all times in all the sanctified places of the Brotherhood, and thus is intended for everyone.

The practice with regard to temple order should not be seen as mystical decorum or only as reverent actions. A temple of the Golden Rosycross, which is consecrated to the universal Seven-Spirit, is a focus of the Magnetic Body of the young Gnosis. So it is a matter of course that every pupil will be filled with the greatest reverence when he enters the temple, not because of a mystic fear or under the compulsion of authority, but because of an intelligent understanding and experience. For a focus, consecrated to the sevenfold universal Spirit, is a magnetic field, a

force-field, a vibration field. And it may be expected from every pupil that he perceives at least something of such a field; that he therefore behaves accordingly and attunes his bearing, gestures and thoughts to what he experiences.

That is why it can be expected that everyone who visits one of the consecrated working places proves his right to do so by behaving in a dignified manner. If there were pupils whose elementary behaviour in the temple fell below the requirements, one could speak of abuse. The right to visit the temple would have to be denied to them solely for that reason.

Why? you will perhaps ask. Well, the reasons are obvious. Someone whose behaviour is out of keeping with the temple, will also be out of keeping with respect to the radiation field, the Chain of Brotherhoods, the Universal Doctrine and the work. It is an absolute law that a person's behaviour always conforms with his state of being. Every inner emotion or lack of emotion is immediately revealed by behaviour. Even if one forces oneself to keep a certain posture, the keen observer will still be able to establish one's true state of being.

Reverence is experienced spontaneously and

demonstrated on the basis of a fundamental condition. This fundamental condition exists in the foci of the Spiritual School. If one does not demonstrate reverence, then one is not experiencing the fundamental condition, and you will understand that abuse can be very dangerous for the body.

In our temples we are gathered as brothers and sisters of the young gnostic Brotherhood. As such we have entered into a sacramental binding with the Spiritual School, a binding that without exception will determine our future; to a fall or to a resurrection. It will determine the future of our relationship with the Gnosis. For our bond with the Spiritual School was not made with the power-radiations of the seventh cosmic domain but solely with those of the sixth cosmic domain, the life atmosphere of soul-mankind. This has a profound magic significance and we can clearly distinguish three stages:

1. Your entire microcosmic state of being, with everything it contains, must rotate in a sevenfold way in the great field of the Universal Seven Spirit. In this way different aspects of this Sevenfold Power will keep on being brought into a corresponding interac-

tion with your own seven aspects.

2. This sevenfold preparation is followed by the same experience as the one Christian Rosycross lived through when he was called to the sublime wedding of the lamb, the alchemical wedding.

3. The letter was written in his heart with ineffaceable letters, so that he could begin his journey. Then he went through two gateways and passed two gatekeepers before being allowed to direct his steps to the temple of liberation.

These experiences relate to a connecting, sacramental, threefold touch of the three gnostic mysteries, which draw a fiery triangle in one's being. This fiery triangle, which the classical rosicrucians called the *Trigonum Igneum*, must also be drawn in our being, so that the radiations of the three gnostic mysteries will possess a definite organic basis and, on that basis we will be enabled to enter the openness of soul mankind's sacred domain.

That is why it is so joyful that we, as a nucleus group, may offer the Living Body of the young

Gnosis a new fullness of manifestation. This fills the entire
Brotherhood with joy and gratitude.

VIII

THE RADIATIVE ACTIVITY OF THE SCHOOL OF THE YOUNG GNOSIS

While we are discussing the processes which unfold in the School, the processes of soul-birth and the connected processes of the endura and transfiguration, it may be worthwhile to point out various dangers on the path that are important for you.

You know that when you enter the School as a pupil, your consciousness and your life are strongly influenced. The School explains the true character of nature-born man and the dialectical world-order in which he must live. If the pupil understands these teachings, he cannot but be affected by them. For with these tenets are also connected radioactive and electromagnetic life-currents of a twofold nature. The radioactive currents modify and split the cells; the electromagnetic currents draw the pupil into a new life-field. Thus you are being literally and bodily

affected by the School, right into every atom, so that both the consciousness and the state of life will inevitably be driven to action.

And we now ask: is this reaction always harmonious? Are you always prepared to say a willing 'yes' to everything the School proposes to you? Do you have an immediate understanding of everything the School wants you to understand? Isn't there often a resistance against one or another part of the process the School seeks to carry out with you and for you? Isn't it so that at one moment your mind is rebellious, the next your emotions and the next your ordinary natural state? Well, this continual disharmony so often occurring in the nadir of pupilship can be — and we have to say it — harmful to your health. This is easy to understand.

The currents of the School appeal in the first place to your consciousness centres and soon awaken a focus of consciousness in the proximity of the pineal gland. Secondly, your heart, the centre of your emotions, is strongly influenced. So if you were to react disharmoniously to the radiative activities of the School, then to a greater or lesser extent tensions would unavoidably arise in the heart and head, and it

would be quite possible for various physical difficulties to arise. As disharmonious moments are bound to come to every pupil, we have to speak of 'dangers on the path'.

The mere fact that gnostic radiations differ totally from those of your natural state must explain many aspects of this matter. It is of course not at all our intention to worry you about the gnostic path, but we must warn you to find and strive for practical solutions.

In the first place it must be said that the School is not the right place for sceptics, tricksters and sham pupils, for such people in particular will experience a strong disharmony in relation to the radiation fullness of the School. For the School's radiative energy does not find a matrix in them; it finds no will and no desire to undertake a positive reaction. That is why the School is always careful to expel such persons from the Body of the School, for their own good. For this kind of 'collision of radiations' awakens great wickedness and unhealthy disturbances, and those who lay themselves open to it are always driven into the camp of the adversary.

Historical examples of this abound, as well as

present-day ones having to do with our School. It is obvious, therefore, that every pupil must take the positive decision either to commit himself totally to the School and the path, or not to do so and then to withdraw without delay.

'All or nothing' is the requirement here, too! The 'all' will soon cause the disharmony to disappear and guide you beyond the deadlock; the 'nothing' will carry you back to your normal, natural state and its laws.

Perhaps you are surprised that there are dangers on the path which are very close to you and which concern you. But then, aren't you aware of the laws of the Holy Spirit? He who commits himself to the workings of the Holy Spirit and yet has no intention of being truly sanctified, is a very abnormal person and will evoke abnormal dangers. That is easy to understand.

The question might now arise: 'If my decision is a total 'all' and if, as a result, my nature-born being were to be driven into intense, physically harmful tensions on account of its sinful state, would there be help to be found?'

Yes, indeed there would!

I X

THE SEVEN HEALING CURRENTS OF THE SOUL

A pupil who truly decides to follow the path and is totally directed to the attainment of the great aim, will soon enable the seed of the soul, the rose-bud, to open. He will then be sensitive and open to the healing currents that emanate from the highest aspect of the fivefold Spiritual School.

There are seven healing currents; they are there to serve you if physical problems develop on the path, irrespective of whether these difficulties arise as a result of the tensions of disharmony or are caused by other factors. The basis for the activity of the healing gnostic streams is a point of contact in the personality of the pupil — an active rose of the heart.

The first healing current of the Mystery School imparts vital force. It neutralises all weaknesses and strengthens the candidate for his task, provided he

does not force himself or make unreasonable demands upon his body.

The second healing current of the Mystery School regulates the circulatory processes of vital force: the metabolism of the digestive, lymph, and nervous systems, and all the processes related to motherhood.

The third healing current of the Mystery School is directed towards the functions of the blood; it regulates the activities of the liver and is of great importance in the renewal of the soul-state.

The fourth healing current of the Mystery School makes the body increasingly suitable for connection with the focus of the gnostic Sun and for breaking the opposition of nature.

The fifth healing current of the Mystery School is directed towards the head sanctuary and the serpent-fire system. It helps the candidate to prepare and assimilate correctly the Mercury power in the head sanctuary. This current is also aimed at the 'voice' and helps the pupil to speak the right words.

The sixth healing current of the Mystery School is directed towards the rose of the heart, and when the pupil begins to absorb the gnostic fluids it regulates the consequences of this in the blood.

The seventh gnostic current of the Mystery School is directed towards the new creative abilities and the functions of the new state of consciousness. On the basis of the seventh current the pupil enters the home of the soul.

These seven currents are capable of providing for every difficulty that could possibly arise during pupilship. The time will shortly come when the young gnostic Brotherhood is granted to work with these rays of power for the benefit of all brothers and sisters who need this help. When the nature of the illness has been determined and the brother or sister concerned is completely directed towards the School, then the necessary helping ray or rays will be linked with him or her through the temple of the Rozenhof. The result will be evident within four days.

It may be worthwhile to mention that this truly gnostic help does not, of course, preclude the treatment of a physician. On the contrary, in many cases such help will be desirable. If, in difficult cases, the doctor knows himself to be supported by the helping and healing gnostic rays, a very fortunate combination will have come about. The medical and gnostic

spheres of help in no way obstruct each other provided, as will be clear, the attending physician understands the aims and essence of the Gnosis.

X

THE LIVING TEMPLE

It is necessary for you to know how the living temple referred to in myths and holy language must be built; you need to know that the construction of such a temple is possible, and that this is the one piece of work required of every pupil of a gnostic Spiritual School. If you are convinced of the necessity of this building you will no doubt also possess some insight into how such a temple should be erected.

Those who have insight with regard to these very important things will understand the words spoken to the Ephesians:

So then you are no longer strangers and sojourners, but you are fellow citizens with the saints and members of the household of God, built upon the foundation of the apostles and prophets, Christ Jesus himself being the cornerstone, in whom the whole structure is joined

together and grows into a holy temple in the Lord, in which you too serve as building stones for a dwelling place of God in the Spirit.

You see, this is a language you can understand completely. There is only one temple of initiation, only one mystery temple, only one sanctuary of liberation. It is the sanctuary that can be built from living building stones. That is the great miracle of salvation confronting everyone, now that the School has become mature. In fact, it is out of the question that a temple built of wood or stone could or would replace a reality you yourself have to experience. It is also out of the question that the authority of a leader or priest could direct you in any lasting sense.

If you were to carry on like that, the result obtained would be nothing more than the relationship between priest and layman, government and masses, master and pupil. There would be no question of unification in the Gnosis, of unification in Christ, of a *Sancta Democratio*.

That is why the history of the School, from its inception until now, is impressed upon you. It is the history of building a temple with living building

stones, in which everyone has to contribute his stone to form a well-fitting whole.

Initially there were a few who had a plan. Through the blood of their birth they grasped the plan of the divine Architect and so, as architects, they began to carry out the wonder. But such a plan can only be fulfilled if there are enough building stones; if each building stone is strong enough, if each building stone has insight into the plan and agrees to help fulfil it in a complete and joyful devotion. That is why the architects of all times had to spend years on preparatory work and had to be prepared to face misfortune.

The foundations of such an exceptional temple always have to be dug in enemy country. That is why from time to time storms came, often finding the building stones insufficiently hard. You know, stones are hardened by fire: the fiercer the fire, the harder the stone will become. It costs time, anguish and sorrow to pass through the fire of experience; disappointments cannot fail to arise.

When the preparatory work has been done and one can decide to begin the building in earnest, one sees how things which, in the eyes of the faint-hearted, the

`strangers and sojourners' appeared to be figments of the imagination or attempts to do the impossible, are manifested to the true fellow citizens as wondrous delights.

We stand at the beginning of a period in which the living temple will be constructed and will demonstrate itself, initially before your astonished gaze, but very soon your astonishment will give way to understanding and experience. You will say as if with one voice: `It cannot be otherwise'. For this living temple building of an exceptional nature is the fulfilment of a holy natural law. When, in the ancient books of the classical Rosycross, the home *Sancti Spiritus* is mentioned, a living temple of this kind is meant. That is why the pupils unite in group unity, joy and surrender, in keeping with the foundations of the fivefold universal Gnosis, so that the Living Body will be vivified ever more intensely.

Then a light will be kindled in our dark lands that will be seen from afar. It will beckon the seekers and comfort the lonely; it will lift up those who are tired; it will unite all in the new link in the gnostic Chain of Brotherhoods.

XI

THE THREE UNIVERSAL BODIES

You will have heard about the three universal bodies, as they are called in the ancient wisdom: the Body of the Doctrine, the Body of Joy and the Body of Transfiguration. The latter can be divided further into the Corresponding Body and the Body of Transmutation. These bodies correspond with, firstly, the all penetrating field of the Father; secondly, the light revealing field of the Son and, thirdly, the healing, regenerating field of the Holy Spirit. The Father grants us the possibility, the Son grants us the light of knowledge, the Holy Spirit brings us the one and all encompassing path of liberation in the power of God and in the light of the Son.

Furthermore, we have heard — indeed we understand and experience — that this path of liberation through the Holy Spirit has encompassed every one of us and is dwelling in us. That is why all of us are now participating in a new world development, a new world order, a new nature, a new life-field. All of us

have physically entered the Body of Transmutation through the touch of the Holy Spirit.

In the holy language of Christianity all these bodies or fields are called `heavens'. If you bear this in mind when reading and studying the holy language, much will become clear to you. Actually, it is quite wrong for the word `heaven' to be used to refer to the reflection sphere. The reflection sphere has nothing to do with any heaven and is nothing but the realm of the dead. The realm of the dead has its own domain — the spirit world, and we speak of `spirit world' because only inferior and split personalities dwell in the realm of the dead. Their physical and etheric bodies have perished and they are only spectres, living out their temporary existence there, regardless of whether they are the spectres of bad or good persons.

The light of the Son descended into our realm of the dead as well as into our realm of the living. It sacrificed itself in it, for it. It died and was buried and then it withdrew to its own domain. He who wishes to follow that light will find an open door 'into heaven', that is, an open door giving entrance in the first place to the Body of Transmutation.

The door to the realm of the dead was and is

always open. The door to heaven is opened for those who seek the light, who link themselves to the light. That is why it is said in Revelation 4:

After this I looked, and lo, in heaven an open door! And the voice which I had heard speaking like a trumpet said: 'Come up hither and I will show you what must take place'.

This same voice is speaking to you, too. You, too, are being called to heaven, to a journey to heaven now that, more than ever before, the Body of Transmutation is again spread over the whole world through the regenerating Holy Spirit. The words of Psalm 104 have literally been fulfilled: 'He covers himself with light as with a garment. He spans the heavens like a tent'. The entire Book of Revelation is a testament of the manifestation of the three heavens of transfiguration, the ascent into it and the processes by which this takes place.

In this connection it is perhaps good to remind you of the familiar gospel story about the glorification on the mountain. Some of the disciples witnessed the glorification of Jesus the Lord, that is: Jesus with-

drew for some time into the Body of Transfiguration and made his disciples witnesses of this. They were, as Paul tells us, drawn up into the gnostic heavens. And since this so completely new experience surprised them, they reacted spontaneously in a totally wrong way.

On either side of Jesus, in this myth, are Moses and Elijah, personages of divine splendour in the eyes of the Israelites. However, they were divine messengers of a bygone period and therefore not of any significance for the living present of the disciples. When the disciples suggested establishing three sanctuaries, including one for Moses and one for Elijah, wishing to perform to this end some practical, gnostic magical service, they were told they had to follow the teachings of Jesus the Lord and serve Him only, as Jesus the Lord was, for them, the 'Lord of the Living Present'.

So we, too, must confine ourselves to the Living Present, and extract from it the one reality for our heavenly path. A temple has been opened in heaven, in the true light-land of eternity, for all of us. To be able to enter that heaven, one must be truly alive, one must possess the life that does not know death.

Through its descent into you the light has made a covenant with you. Let us make a covenant with Him. Let us follow a totally new, heavenly path of life.

XII

THE ONE SOURCE OF LIFE

All of us must come to know God as the one source of life, as the Only Good, as `Tao', as Lao Tzu explained so clearly.

Lao Tzu, the great breaking force from mankind's past, speaks in his Tao about the liberating radiation power emanating from the Gnosis, just as we speak of it now in our Spiritual School.

The `pathway' about which Lao Tzu speaks, drives a light shaft into our world of death in order to realise a link between the rose of the heart— the original atom in every microcosm — and the gnostic Brotherhood of Salvation.

In antiquity, the good philosophers who had devoted themselves to Tao were slight, subtle, dark and far-penetrating. They were so deep that they were unfathomable ... They were watchful, like men cross-

ing a winter stream. On the alert, like men who fear their neighbours. Courteous, like visiting guests. Yielding, like ice about to melt. Simple, like uncarved blocks of wood. Empty, like valleys ... Who can purify into peace the impurities of his heart? Who can he horn in Tao?

When we read in the *Tao Te Ching* about 'non-action', the key to the new life, and when the Spiritual School, too, speaks of self-surrender to the inner Kingdom, many problems arise. These problems emerge due to the processes of the transfiguristic mysteries.

So, for instance, there is the problem of consciousness. We speak of the consciousness of the old personality and that of the new. People generally think that the consciousness of the new man is a more extended, mightier, more beautiful and complete state of consciousness than the one we possess now; in other words, they think it is a superior stage of consciousness. That people see it in this way is evident from the fact that they often assume that the I-consciousness can be cultivated or extended into a new soul consciousness.

That is why most people think it strange when the need for the consciousness to perish is explained in the Gospel as being necessary for gaining the consciousness of the new man. You will recognise the need for this when you understand the vast differences between the two aspects of consciousness. It is certainly not purely and simply a matter of differences in vibration. No, there are fundamental, essential differences.

When the Universal Doctrine speaks about consciousness, it means something entirely different than what is meant by the person who looks at it from his own state of being. The consciousness one knows and possesses is a natural, egocentric consciousness that has a clearly demonstrable ego-centre from which it emanates. This centre is located in the pineal brain centre that lies in the crown of the head. By and large, man regards that consciousness as his pride and joy; man sees himself as the most highly developed entity in this nature. He is called the king of creation, but he is only king of a dialectical creation.

However, the consciousness of the entity we call the new or original man does not emanate from a certain discernable centre, so it cannot possibly be

egocentric. It is basically I-less, although it makes use of the fourth cerebral cavity and, via this centre, governs dialectical man.

The simplest way to describe the new consciousness would be to call it a complete consciousness without an I-centre, which as such is completely unable to be I-central. The egoism so familiar to us all is entirely unknown to that consciousness. So you will understand that if we speak about the I-less state of the new man we are not doing so primarily in an ethical, moral sense, because that goes without saying, but especially and above all in an essential, fundamental way.

This is a remarkable situation which is perhaps difficult to comprehend. So let us give an example. You know that the physical body is composed of cells, countless cells. These cells are constructed from atoms and it appears that, in fact, every cell has a certain consciousness. The experiences and activities of each cell are transferred to the central consciousness by means of the nervous system to which every cell is connected.

Now if the cell consciousness were equivalent to the central consciousness, the whole being in its

totality would participate in the consciousness. There would no longer be a focus of consciousness, nor any I, and it would not be necessary to practise I-lessness. Roughly speaking, this is the way in which we should approach the state of consciousness of the new man. The new consciousness does not have a focus and one should define it as a consciousness situated in the entire microcosm although, of course, it has organs at its disposal. The microcosm does not possess a centre of consciousness, no, it *is* a centre of consciousness, on account of the collectivity of the various atoms which express the spirit of the divine plan. The microcosm in this singular condition is sometimes described in the Holy Language as an entity that possesses thousands of eyes both in front and at the back.

If you can visualise this microcosmic condition you will understand that it is still 'partial'; for we distinguish microcosm, cosmos and macrocosm. In the development of the new man, however, everything that is 'partial' is abolished. The microcosmic, conscious 'being' enters into a cosmic consciousness, and then enters the state of macrocosmic consciousness.

If we put it like that and you absorb it intellectually, it is important that you understand clearly what we are trying to explain. When we no longer wish to reign according to our dialectical state of nature, and enter fully into the microcosmic or soul-consciousness, then our state of being will be that of one among many. But if our microcosmic consciousness enters into the cosmic or spirit consciousness, then it cannot be otherwise than that countless microcosms will enter into a collective, omnipresent consciousness. Then one can speak of a total unification, as all separation is cancelled out. One can no longer speak of a `multitude' but only of a `unity'. It will be even more glorious when the cosmos enters into the macrocosm, the divine all-revelation. Then all the multitude of forms manifested in former times will have become completely one in Him who is the absolute universal love.

So `non-action' means: a dialectic approximation of the new consciousness. It is an effort to leave behind everything dialectical with its results, in order to be able to enter the tremendous, divine development which can only result in unification with God.

'Non-action' is recommended by Lao Tzu to eliminate as much as possible the enormous differences between these two worlds and provide a basis for the genesis of the powers of the new consciousness that are potentially hidden in the rose of the heart.

That is why the true pupil becomes I-less, no longer attached to anything whatsoever. His life demonstrates his self surrender, the cleansing of his heart from the fire of emotion. The I will try to neutralise itself as much as possible so that the soul life can begin. Those of you who undergo this process of approximation with joy, will receive a stream of merciful gnostic radiations which will guide the entire being into the field of absolute quietude, into the true priestly tranquility, the state of peace in which the great, holy work of building the new temple has to be carried out.

That we may soon testify, with Lao Tzu:

I know, because I have died myself, and through the spirit have risen again. What corrupted me has met its ruin. I have entered eternity.

XIII

THE ASTRAL ATMOSPHERE OF LIFE

You will know of the two astral cloud formations, of the division of our astral atmosphere into two astral vibration fields and its consequences. And it will be more than obvious that you will have to make a distinct choice.

You must decide, while there is still time, whether you want to belong to one astral atmosphere or to the other. No one should take offence if we say that, at the moment, our pupils are accustomed to living from both fields. At one moment you are in the astral cloud of ascension; at the next you switch to the astral cloud of earthly nature.

Until now you have been able to keep this up and one could even justify such behaviour. However, for many years and nearly every day the School has emphasised that your behaviour should change as soon as possible, as we have definitely arrived at the crossroads.

So no one should be surprised at the course of things, because such a time was announced long ago, and every preceding Brotherhood has known such a time. The holy language, too, makes no attempt to conceal the fact that there have always been and will always be such times during the successive periods of mankind. Only think of Jesus the Lord's prophetic speech in Matthew 25, verses 31-46.

The division of the astral atmosphere into two parts is caused by a powerful astral stirring; a siderial power of high vibration is intervening. And as this siderial power is the second aspect of the Godhead, Matthew speaks of the Son who will appear in all his glory.

As a result of this development, mankind is divided into two groups: the right-hand group and the left-hand one, the sheep and the goats. To the right-hand group it is said: 'Inherit the kingdom prepared for you from the foundation of the world'. Then a beautiful metaphorical speech follows, which you need to understand clearly if you are to learn your lessons from it. The Lord of Life says:

*I was hungry and you gave me food;
I was thirsty and you gave me drink;*

*I was a stranger and you welcomed me;
I was naked and you clothed me;
I was sick and you visited me:
I was in prison and you came to me.*

So the fact that the astral atmosphere is beginning to separate has antecedents.

The Son of the Godhead, the second aspect of the Gnosis always exists in the astral atmosphere, first as someone who is hungry, as someone who seeks contact with man. Then, if man reacts, his reaction feeds the hungry Gnosis which then seeks to establish a connection. In this way, the Gnosis becomes one who thirsts to serve mankind, and grace is with him, with her, who gives it drink. So, through human reaction, the new astral fire grows. It becomes ever more strong until, at last, it can spread all its glory.

At present we are in a situation in which the glory of the new gnostic manifestation has already become mature. Now the Son of Grace need no longer grow through our reactions; He now reveals himself and the manifestation is brought about through the sum of all the efforts of the past centuries. Prophecies are becoming a reality. Now the conclusions are drawn

and everyone will have to place himself either on the right or on the left, according to his nature.

We very much hope that you will comprehend clearly, from this prophetic speech, what the young Gnosis wants to tell you and why we have to confront you with the inescapable consequences.

XIV

FAITH — HOPE — LOVE

We would like to draw your attention to that remarkable and magnificent fourteenth chapter of the gospel according to Matthew. This chapter is distinguished by three momentous events:

firstly, the beheading of John the Baptist,
secondly, the feeding of the five thousand,
thirdly, Jesus' walk on the sea.

The fact that these three events were combined in one chapter obviously has a meaning. We would first like **to try and** trace this meaning, and then to analyse the myths concerned.

When a nature-born human being seeks the divine paths for the first time, he does so with his heart and his head. His heart is the field of his emotions and his head the field of his consciousness. If all goes well with him, a state of faith will awaken and this faith, too, will possess the two aspects of heart and head.

Driven by head and heart the pupil walks his path. The resulting development brings about the rebirth of the soul.

The soul centre lies in the head, as every pupil knows. This soul centre, the nucleus of the soul, is the most dynamic principle in the entire human being. From it emanate all the guiding activities in one's life. Consequently, one can say that if the soul is reborn, man has received a new `head' and has thus been `beheaded' as to the old nature.

The central soul principle with which the work began can no longer serve the process. It has been exchanged for a new head, that is, the head of the Jesus-born human being. The fruits of *faith* have been harvested and on this basis faith can proceed to higher things.

As soon as something of the new soul state begins to shine in a person, as soon as it truly begins to radiate, these radiations have a warming effect. A person with a great soul in this sense always gives comfort to those who are weary, help to those who are lost and arouses hope in those who are defeated. That is why such a person always stands in life as one who

gives nourishment. The miraculous feeding emanates from such a one to all those who are in the desert, and are so far from home.

This feeding can be understood; its causes and effects are very easy to explain. That is why, after the story in Matthew 14 about the results of faith, the tale of *hope* is told, the hope which brings nourishment to five thousand men, not counting the women and children.

You will understand that it does not matter how many people were fed; the evangelist simply seeks to draw your attention to the fact that the arousal of hope in a person's life in this way can be explained very rationally. That is why the number five is mentioned, the number of Mercury, the number of high rationality. And the number five thousand is used because these activities relate to man's consciousness, to his soul and his entire body. At the disposal of the longing group there are 'five loaves of bread' and 'two fishes'. These are the bread given with that imperishable, neighbourly love which throughout all times has been symbolised by the sign of Pisces.

To those who have thus been comforted and nourished with imperishable hope, it is said: 'Walk the

path now! Go today! Fulfil the law of liberation!' Driven by the fire of hope, all those who wish to be disciples are, as it were, forced to enter the ship and sail to the other shore, to the field of resurrection, through the process of the Holy Grail.

He who does that, who responds positively to this call and follows the path that leads to the new life, must — and it cannot be otherwise — defend himself from his own nature. He must sail across the sea of life, while the storm of his own nature acts increasingly as a head wind, as an adversary. Who could be equal to that? Who could resist that violence? No one, surely? Yet every soul in whom hope truly glimmers will be able to conquer, as in the miraculous feeding, if only lack of faith does not develop; if only the pupil continually shows one-pointedness of purpose and holds on firmly to the helm. Then, at the most crucial moments, the divine *love* will come to meet him over the furious waves of the sea of life; to help, to save, to uplift, until the other shore, the field of the resurrection, has been reached.

So there remain faith, hope and love, but the greatest of these is love.

X V

THE HIDDEN COMMUNION WITH GOD

We quote from the first letter to the Corinthians, chapter one, verses 17-31:

Christ did not send me to baptise hut to preach the gospel, and not with eloquent wisdom, lest the cross of Christ he emptied of its power. For the word of the cross is folly to those who are perishing, hut to us who are being saved it is the power of God. For it is written: 'I will destroy the wisdom of the wise, and the cleverness of the clever! will thwart'. Where is the wise man? Where is the scribe? Where is the debater of this age? Has not God made foolish the wisdom of the world?

For since, in the wisdom of God, the world did not know God through wisdom, it pleased God through the folly of what we preach to save those who believe. For Jews demand signs and Greeks seek wisdom, but we

preach Christ crucified, a stumbling block to Jews and folly to Gentiles, but to those who are called, both Jews and Greeks, Christ is the power of God and the wisdom of God. For the foolishness of God is wiser than men, and the weakness of God stronger than men.

For consider your calling, brethren. Not many of you were wise according to worldly standards, not many were powerful, not many were of noble birth; but God chose what is foolish in the world to shame the wise; God chose what was weak in the world to shame the strong; God chose what is low and despised in the world, even things that are not, to bring to nothing things that are, so that no human being might boast in the presence of God.

He is the source of your life in Christ Jesus, whom God made our wisdom, our righteousness and sanctification and redemption; therefore, as it is written, 'let him who boasts, boast of the Lord'.

Paul was called to drive all those who seek and who turn to him to the summit of development in the emergency order, or in other words to the existential experience of the divine wisdom, which justifies, sanctifies and liberates.

The glory of the emergency order is the development of soul mankind. For this, a way of the cross, a path of the rose and cross, a purification right through all opposition, is needed, so that the original can be restored. Throughout all times, the servants of the Gnosis have tried to help those who turn to it to reach the summit of development in the emergency order. The path, therefore, is not an extra-inhuman, unnatural path, but only the last part of the path which the whole of humanity must follow; on which the true thinking faculty must be born that must take over the leadership of man's life. But mankind, wandering in the Moon-phase of the Earth epoch, the phase of the desire body, keeps on holding back and becoming submerged in the past.

That is why the servants of the Gnosis approach mankind with two means of grace, with two magical means: baptism and the ministration of the Gospel. Here one should not think of John's baptism with water, which was purely symbolic, but of the baptism with the Holy Spirit. This baptism means becoming linked with the Gnosis, becoming linked with the aim of the path, with the world of soul mankind.

Just imagine that you are standing before the gates

of the last phase of the path in the emergency order. You hesitate a great deal, you are in great difficulty, you are entirely imprisoned by the forces of the desire body, which guide you and determine your highest state of consciousness. Now the messengers of the Gnosis come to you and, at your request and with your consent, baptise you with the Holy Spirit; that is, they bring about a link between you and the aim of the path. Then a firm thread stretches between you and the one aim. Can you feel how extraordinarily important this magic bond is? Even with the help of this bond alone you could finish your path unwaveringly.

As a pupil you have undergone the baptism with the Holy Spirit. The act of the covenant with the Living Body is such a baptism. However, this bond also means something else; it is also a magnetic line of force which concerns itself with you. In this way an individual affinity comes about between you and the Gnosis. In mystic language this is called the hidden communion with God. You can become conscious of it by reacting positively to the ministration of the gospel.

What does that mean? It is not a sermon or a

speech made every now and then. It is not an explanation of a hidden science, but it directs your attention to the divine wisdom, to the essential nature and aim of divine thinking, to Manas, the thinker. Furthermore, it is a set of directions, a practical manual for following the baptismal thread that is linked with you. So the gospel of grace must be followed, applied and lived through.

Now Paul said to his Corinthians that he was not so much sent to baptise them as to bring the gospel. He did not say this because he was against baptism, but because he wanted their full attention for the second aspect of the ministration of grace. That is the reason why we drew your attention to Paul's words, for you have been baptised and linked with the Gnosis. That is why you must now live accordingly, and make it true. Now you will have to fulfil the last part of path in the emergency order by accepting all the evangelical consequences, since you have been called so powerfully and were so lovingly chosen.

We need not discuss baptism anymore, but we do have to speak about the new life and the new way of living. And it has to be emphatically stated that the way of the gospel seems foolish and absurd to those

who live through the desire-consciousness. Influenced by the difficulties of life, you see the last part of the path in the emergency order as foolish. Your entire mind, guided by the desire body, sees life and the path in a different way from the gospel. This seeming foolishness is nevertheless the wisdom of God, and it is victory itself.

We profoundly hope that you will understand this and will follow the thread of baptism, guided by the gospel of liberation. We hope that you will go soon, steadfastly, before it is too late in this period of time.

XVI

REVEALED TRUTH

In the third chapter of his letter to the Romans, Paul quotes from various psalms containing hermetic pronouncements. Paul wished to prove the same thing as we do, namely that the Good cannot be found in this world of the nature of death. He quotes:

*None is righteous, no, not one;
no one understands,
no one seriously seeks for God.
All have turned aside,
together they have gone wrong;
no one does good, not even one.
Their throat is an open grave.
They use their tongue to deceive.
The venom of asps is under their lips.
Their mouth is full of curses and bitterness.
Their feet are swift to shed blood,*

*in their paths are ruin and misery,
and the way of peace they do not know.
There is no fear of God before their eyes.*

No doubt you know these quotations but we assume you will see them in an entirely new light. You are familiar with sermons against dialectics; the pupil of the modern Spiritual School will certainly not be shocked when the realities of the nature of death are expounded in the Bible. But when we point out the clear, hermetic dividing lines and you determine your position with respect to them, you will most certainly feel shocked.

The soul-born ones who have freed themselves in the light of the Gnosis are excepted from Paul's stern judgement. The third chapter of the letter to the Romans applies to all the others: they are not righteous, they do not understand, they do not seriously seek God, all have turned aside. They have gone wrong, they never do good, their throats are open graves, they use their tongues to deceive, the venom of asps is under their lips, they are full of curses and bitterness, their feet are swift to shed blood, in their paths are ruin and misery. The way of peace they do

not know, and the fear of God is not before their eyes.

It could be that some readers, if they were obliged to refer all this to themselves, would consider it to be a piece of Pauline mud-slinging, and certainly not words spoken to a well-bred assemblage. 'Imagine, the venom of asps under my lips. How did that man come to think of it?'

Paul means that under the tongue there are lymph glands that supply your mouth with saliva. Without this continuous moistening we could not, for instance, speak. Did you know that the quality of the lymph totally conforms with your mentality, the passion of your will and your emotions?

That is why, all too often, saliva is like a deadly poison. And when you speak, laden with such poison, your words will be deeply injurious. Moreover, you yourself will be hurt the most, for such viperous poison under your lips has a strong etheric influence and its vibrations penetrate, via the palate, the open space above the root of your nose, and create there an atmosphere in which everything but the golden wonderflower can thrive. Speaking of asps' venom under your lips! Couldn't there be some truth in it which you should not dismiss just like that?

Wouldn't it be of great importance to look at Paul's little list a bit more carefully? And with respect to self-knowledge, would it not be profitable for you to do so? Perhaps you think us sarcastic, sharp, mordant, but that is not the case at all. Only truth can make us free! Why should we not, in this so important period of time, consider the truth? If you were to take a brave look at Paul's analysis of nature-born man you would discover that nearly everything he said concerns you, too.

It would be impossible to study the whole list in one chapter; it would take many chapters. So let us just consider the fact that you `never do good'. It is out of the question that you, as a nature born person, could act in absolutely the right way. How many hours have you spent, in the past weeks, on disagreeing with your family, your colleagues or your fellow workers in the School, about what would be truly `good', in the interests of the School, work or family? We have often explained that every individual has a very personal view of what is good. And according to your position in society, your character or situation, you either do what others think is good, or you force other people to meet your requirements

of goodness. That is what you want, and that is how it happens in all the very simple and normal things in life. And many will often let things go with regard to what is decidedly and provably *not* good, purely for the sake of peace.

However, things become more serious when something highly fundamental, that is, the truth itself, is concerned. Isn't it so that you often spoil and muddle the revealed truth, yes, even violate it seriously? On purpose? Treacherously? By no means, but if the truth is not understood, one person will cross something out of it, another will add something, and a third will throw it in the waste paper basket. One person, glowing with goodness, will defend the truth, while another, also glowing with goodness, will fight it. And a third will try to compromise.

Did you know that such difficulties are the ones we have to deal with most in our practise of the work for and in the School? The School is hindered by evil *and* by goodness. Evil unmasks itself soon enough and is easily neutralised, but the activities of goodness are committed openly and one cannot act against them as they were so obviously intended to be 'good'. Do you understand how 'evil' this so called

`good' is? That is why we recommend Paul's list in Romans 3.

Allow us to conclude with a quotation from the Gospel of the Buddha.*

Men broke down under the burdens of life, until the Saviour appeared (...) And the Saviour taught men the right use of the heart, and the right application of reason. He taught men to see things as they are, without illusions, and they learned to act according to the truth. He taught righteousness and thus changed rational creatures into human beings, just, kind-hearted, and faithful. And now at last a place was found where the truth might abide in all its glory, and this place is the heart of man.

O Blessed One, thou hast revealed the truth, and the truth has appeared upon earth and the Kingdom of Truth has been founded. But there is no room for truth in space, infinite though it be. There is no room for truth in sentiency, neither in its pleasures nor in its pains (...) Neither is there any room for truth in rationality.

*Paul Carus, *The Gospel of Buddha, according to old records*, London, 1895, chapter 99.

That through a seriously applied pupilship these words may no longer be taken as spoken to you!

XVII

THE GLUTEN FACTOR OF THE PERSONALITY

Great new possibilities develop for the pupil on the path, but also great dangers when the gluten factor in the blood, which determines its consistency and therefore the system's sinful nature, is broken up and changed by the present-day cosmic rays, on the basis of the already sinful state of crystallisation, to which Karl von Eckhartshausen rightly drew attention.

These dangers have frequently been discussed with you, but it is necessary to draw your attention emphatically to one special danger. It is a phenomenon with which you will certainly be confronted on your way to the liberating life. It is the danger of illness caused by the alteration of the gluten factor.

When the Aquarius radiations strike the gluten factor in your blood and find you unprepared and unwilling to cooperate with the process, a suscepti-

bility arises to five different bodily afflictions, five groups of illnesses which correspond with the five soul fluids. These illnesses manifest themselves as follows:

1. in the serpent fire, resulting in afflictions of the spinal cord or the spinal column;
2. in the consciousness fluid, resulting in afflictions of and in the head;
3. in the endocrine system, resulting in afflictions of the whole body in places and organs which are governed specifically by the various endocrine organs;
4. in the nervous system, resulting in afflictions of the nerves, and lastly and primarily
5. in the blood, the basic soul fluid, resulting in afflictions of the blood with all their extensive, far-reaching consequences.

It is of course not our intention to go into details with respect to all these illnesses, their consequences and their treatment, as is usually done, if only because we do not consider ourselves competent to do so. Our aim is to bring home to you that there are five illnesses nowadays which cannot be explained from the blood of birth or from infections; that there is no

single direct dialectical cause and neither is there any form of predestination involved, and that these waves of illnesses which will increasingly afflict mankind, can neither be cured nor contained with the help of any remedy or dialectical therapy whatever. For if one wants to find the cause of all these bodily afflictions one can only ascertain that the beginning lies in the change of the gluten factor brought about by the rays of the Waterbearer.

One cannot and indeed must not fight this change but one must begin to cooperate with it, with one's entire being and one's entire life, mystically, philosophically and practically.

The Last Supper, the Holy Supper, is therefore not only desirable, not simply a mystical height you can decide whether or not to climb. No, it concerns a resurrection or a fall!

It is obvious — and you need not be a prophet to see it, as it were, before you — that presently the negative dematerialisation of the masses will be strongly accelerated through the fire of Uranus, which will mow down mankind through great epidemics and waves of illness. Chronos-Saturn, in the service of Uranus,

will go out over the world with his scythe, as is told in many myths. So is it not glorious and liberating that you have been invited to go out to meet the Waterbearer, in order to attune yourself positively to the new era which has opened its gates before you? Is it not a liberating joy that you have been invited to prepare the Holy Supper for all your brothers and sisters? For by being like that and acting in that way you can prevent much suffering and sorrow for countless people who, through you, will be called to the Wedding Chamber.

See the magnitude of the love given you by the Father. May your faith be great also! May your hope be dynamic and united with the aim. May your love be world-encompassing!

XVIII

READING THE ROTA

You may be acquainted with the expression: 'to read the Rota', in which case you will know that it has to do with the soul viewing its own microcosmic heaven, in which the light of God has descended. When we think about these things, earthly knowledge is of no use at all. For instance, people have tried to find out, in a dialectical way, about the inner knowledge of reading the Rota, which knowledge is reserved only for the members of the Order of Perfect Ones. This attempt is known as astrology. All those who in the past have studied astrology will understand how such things are child's play compared with the true 'reading of the Rota'.

In the *Fama Fraternitatis R.C.* we can read how the elder Brothers of the Rosycross found the burial vault of Christian Rosycross. That is, they found the door to that temple. Before entering through it they

consulted their Rota diligently; only next morning did they enter, reverently, the holy room in the vault.

To read the Rota is something wonderful and holy; it means to listen to the voice of God! It means to hear God's voice and understand it. *To live by means of the Rota* means to be led by God's hand, not to go one step without the Father's will. All this concerns a highly exalted mystic state which is not based on emotion, which may or may not be combined with ascetism, but on the sublime knowledge of the voice of the light. God speaks in every second in the magnetic firmament of the sixth microcosmic globe. Here, the pure, divine language can be heard; indeed, it can be received, as it were, with all the senses.

The light has seven primary aspects and the same number of secondary aspects. It also possesses countless gradations of strength and vibration; one ray can also blend with the others in countless ways. In this way a most comprehensive language comes into being: the heavenly language, the language of God.

If a brother or sister is ennobled to a first-hand reading of the Rota, if the lights of the sixth magnetic globe have been kindled for him or her and all these

lights send out their rays to the person who stands in the midst, it cannot be otherwise than that the candidate will be able to see, hear and experience the heavenly language.

So to read the Rota means to place oneself in a meditative consciousness in the centre of one's Rota; to listen to and absorb its lights; to understand the language, the speech of God, and only then to decide whether or not to act, on the basis of what one has heard.

You will understand that this voice, this counsel of God, can never fail and cannot be considered speculative under any circumstances. For the Rota adapts itself to each microcosm, so that the speech of the light is intended for that microcosm only. Thus it would be out of the question for anyone able to read and understand that language to be misled. The holy language of all times testifies abundantly of this unwavering divine faithfulness. And remember that the language of God is only pure when it comes to you from the magnetic firmament of the sixth magnetic globe.

The language of the seventh globe is misleading, for in it are also heard the voices of the nature-aeons

and everything connected with them. That is why it is so difficult for the candidate who has not yet come fully to his 'Bethlehem' and is still approaching the mystery of the Grail, to understand the pure language of God. For on the road to Bethlehem two voices speak to him, the light-voice of the lipika of ordinary nature and the light-voice of the new nature. Only when, completely I-less and asking nothing for himself, the candidate raises himself to the Gnosis, directed solely towards service to mankind, does the light of the Gnosis break through the dark clouds so that God's voice can be heard.

You will now understand what an incomparable privilege it is for every pupil, that as long as he cannot yet hear God's voice clearly via his Rota, the voice of the School gives him counsel and seeks to guide him, to stand by him in everything, to go before him in a perfect sacrifice of love, so that he will never stray in the labyrinth of dialectics.

The School is, as you can know, the Gnosis in manifestation, the Gnosis made flesh in order to stand by you in the difficult stages of your life's path, right until the last step of the way. The School is the messenger of the Holy Spirit in the flesh, and it

radiates the consolation of Bethlehem, the light of help, to all who need it.

Every true gnostic School follows a predetermined course. Every gnostic School unfolds in accordance with a programme, by which it can always be recognised and checked.

May we express the prayerful hope that, after and through the sacrifice of the School, which offers itself as a substitute, it will be granted to ever more human beings to consult their Rota in a pure way.

XIX

THE CONSTRUCTION OF THE TABLE

Perhaps you are acquainted with that great and tremendous work which in the mysteries is called 'the construction of the table'. In fact, every person constructs a table for himself, that is, he partakes of a meal he has actively helped to prepare.

Every person will find himself at the table where he belongs. He is bound to conduct himself according a state of life, a conduct of life, in keeping with the nature of the food he consumes at this prepared table. This is not of importance to the person in question alone, for he constructed the table and prepared the food not only for himself but also for his 'Lord' and his fellow men.

Radiations and forces emanate from everyone. These radiations, which are in continual motion, have an effect. They maintain the group, the class to which a person belongs. All the members of such a group

form one Round Table and they maintain each other's connection to the body of the group with the help of all the forces emanating from each individual participant.

We are deliberately emphasising this to make it very clear that everything you have heard until now regarding the construction and preparation of the table, is not some extraordinary thing intended only for a few blessed ones, but for all who participate in the work. The gnostic magic we propose to you is on a par with your capabilities.

The construction of the table before which the School is, at present, placing you is intended to make you change your eating companions and your table; a place is being prepared for you, and thus kept free at a different Round Table. We use the term `Round Table' to symbolise the aura which encompasses the pupil like a garment; an aura also encompassing the entire Living Body of the group.

If you are interested in this 'meal of liberation' - which we take for granted in view of your pupilship - then you should carefully abstain from active participation in other round tables; in other words, you need to distance yourself from all electromagnetic

radiations and influences which are not of the Gnosis. That is why Paul warned his pupils in 1 Corinthians 10: 'You cannot drink the cup of the Lord and the cup of demons; you cannot partake of the table of the Lord and the table of demons.'

This could perhaps sound a bit harsh, but the meaning of the original words is that all vital forces leading away from the Gnosis are malevolent in their effects; they are destructive and thus demonic. One cannot possibly partake and sit at the table of the Lord if one associates or links oneself with such misleading forces. That is why every round table is protected by a holy law, and every brother or sister of a round table will scrupulously observe the articles and rules of that law. For each of the participants knows very well that he not only partakes of the table for his own benefit, but that, at the same time, something emanates from it to all his fellow human beings in the group.

They prepare the table and they eat and drink for each other. That can be said to be the most important provision of the holy law. That is why the words of Paul speak for themselves when he said that he who eats and drinks unworthily will work his own de-

struction. Thus we can understand that during the holy meal of which the gospels speak, the traitor is driven out into the night.

Not by fiery words, nor by holy indignation, nor by one or another judgement, but by participating in the sacramental eating of the bread, or drinking from the Grail cup. For anyone who behaves unworthily in the School's new resurrection field will at the same moment be thrown back into his or her former state.

XX

THE TEN SEPHIROTH

In the holy language the tenfold preparation to which every pupil of the modern Spiritual School is subjected during the development of the Living Body and the group, is compared with the ten-stringed instrument with which the righteous sing their song. The seven and the three which are one, are called the ten sephiroth, the ten emanations of the heavenly light in man. As long as dialectical mankind exists, these seven, three and ten aspects of the divine magical life have been written and spoken about. So it is certainly nothing new, or the latest novelty about which we are speaking. We only wish to have you reflect on these ancient things and values of the divine life, so that you will come to know your own calling and your own values better than ever before. And as you know, one has to possess knowledge of these things before one can put them into practice.

If you begin to live according to the ten sephiroth, if you comply in a magical way with the ten emanations of the heavenly, divine light which go out to meet you from the sixth cosmic domain, then you will literally enter the priestly life.

Are we not all called to be kings and priests? Kingship is the conclusion, the victory, but without priesthood there can be no realisation. Without priesthood, true kingship would be impossible. The purpose of the magic-gnostic life, then, is to render this priesthood alive and free in you.

When, in the coming years of development both in the School and in your own life, you enter the pre-eminently gnostic-magic life and work, many forms of priesthood will be necessary. Many priests and priestesses will be needed on various levels. First of all it will be necessary for every pupil of the School to participate in his own inner priesthood. And when then the ten sephiroth scintillate in everyone like diamonds, many different forms and manifestations of priesthood will need to develop.

From the group as a whole, from the group as a closed unity, magical activities will have to go out to all those who are seeking. These activities will need

to be guided and carried out by a few, on the basis of the group's goodwill. For some, therefore, an exceptional priestly ministry will be necessary. These workers will be imbued with power, but it will not be a power which could involve the danger of misuse or exploitation. No, this priesthood can only be supported by the power of all, by the radiations of the sephiroth.

As soon as the ten emanations of heavenly light take shape in the group's participants, and thus the immortal souls, as the 'new consciousness', take over the guidance from the old I-consciousness, the right talents will emerge in everyone. There will be no question of everyone having the same talents, abilities and characteristics as is the case, for instance, among certain species of animals, who will act alike in similar circumstances. The entities participating in soul mankind have exceptionally high soul qualities in common, and although they will show widely differing talents, they are directed towards the same goal.

It would not do to try to relate all this to the state of mankind of the seventh domain, in whom the great differences in talents can be ascribed to differences in

blood, race and nationality, divergent educative methods, and social and biological circumstances.

The divergent talents of soul mankind proceed from differences in the microcosmic state of being. If we may compare microcosms with precious stones, we could say that every microcosm has been cut differently and thus has facets which differ from those of every other microcosm, so that it extracts and radiates the divine light in a very individual way. So you will understand that, although all are one in soul-community, there will be a variety of functions and occupations in the new realm which serve to establish, regulate and manifest the whole.

Thus, in the preceding years, there were a few who began to build a Living Body, as a messenger from the past, a messenger of the new realm. They constructed and realised this Body not for themselves, but for those who were still bound in death and night. Initially they maintained and protected this Body as if it were a private possession; as soon as the building had been completed they peopled it with pupils. They brought them to live in the new home. At the very moment when this population has become self-realising and follows the paths of the ten sephiroth, all

the inhabitants of the home become co-possessors and co-inheritors, and also co-responsible. Here no one is inferior to any other, but one is for all and all are for one.

May we thus all know and walk this path of development and grace. May the ten emanations of the heavenly light soon be yours.

XXI

EVERY SOUL PARTICIPATES IN THE RESURRECTION OF CHRIST

Having been called to come to the home *Sanctus Spiritus*, we can and may be clearly conscious of the fact that when our earthly home, our material-born body, is demolished, we will have a building from God in the new astral field, a building 'not made with hands, a truly eternal home'. This is the great and liberating fact of salvation that is linked with you. It is not so much that we mean to convey this fact to you as a dogma, as a philosophy, but to have you know and experience it as a certainty in your considerations.

Hermetic philosophy is the original gnostic reflection on certainties which can be comprehended and understood, and which constitute a key to a door which opens eternity for man and closes the order of time and space behind him.

The School possesses an astral field, the Golden Head, which has the task and the ability to awaken all sleeping, new-born souls to consciousness, to a conscious life, to a restored link with the spirit, which was severed through the microcosm's descent into the seventh cosmic domain. That is why there is no sense in merely speaking about the spirit and its grace, merely believing that it exists.

First of all the soul needs to be born, so that it can repair the broken unity and make 'life in God' a reality. That is the work the modern Gnosis asks you to undertake, in imitation of all its classical predecessors.

If one is called to that work, one needs to know its nature, necessity and purpose. The person who follows the path indicated by the Gnosis will very soon possess the inner certainty that the path leads to the Gnosis of Hermes Tresmegistus; that is, to the Gnosis of serving love (the heart), and the Gnosis of thought (the head); to the Gnosis which will stand firm eternally and thus still exists undiminished in the present. He who follows the path shown him by the Gnosis, will very soon be able to testify with Paul: 'We know that we have a building from God.'

There is a difficulty to be faced by those who have reached this point, or are beginning to do so, for it is quite possible at this stage for the earthly existence to become too burdensome, so that one begins to sigh, to yearn to be covered by the heavenly dwelling place, the new astral field. In other words, one experiences a gnawing longing to shake off the garment of the nature of death as soon as possible. And those who are in such a situation often voice their longing with the familiar words: 'If only it were over!'

However, this attitude is quite wrong and, moreover, very dangerous. You need to understand this danger clearly. The sleeping soul can and will be awakened to consciousness in the new field, through the powerful polar currents that occur in it; it will become completely wakeful and aware. Every soul will arise in Christ; every soul will participate in the resurrection of Christ. But if, after having attained the certainty of this linkage, you were to think that now you only had to disappear as quickly as possible from the dialectical vale of tears, you would be denying dialectical nature's essence and its calling. You would be running the risk of being found 'naked' instead of 'clothed' with the new soul state.

The Gnosis makes it clear that, as concerns your experience in time and space, the seventh cosmic domain is an emergency order, and that your existence in these regions is based on a plan, with which every entity will want to cooperate wholeheartedly and completely as soon as he understands something of it. Gnostic extremists such as the Manicheans, want immediately to break, to finish, to extinguish. The gnostic realist, however, like the gnostics of the Alexandrian School, accepts the plan which forms the basis of his salvation, and cooperates with it.

In what way? Well, by ensuring as far as possible that 'what is mortal may be swallowed up by life,' as Paul expressed it. It is God who enables us to do this, and who gives us the necessary power: the Holy Spirit. There is a vast difference between a pupil who restfully lives his life as a pupil, and a pupil who dedicates his entire dialectical life to the service of God and mankind. The former is entirely devoted in hope and in faith; in this way he will meet death and enter the astral field of the School equipped with soul qualities. The latter, however, makes the most of every second, as it were, to help, to support, to carry along, acting in the power of the Holy Spirit. It is

clear that the 'awakened soul' of the first person will not be of the same quality as that of the second, who saw to it that his mortal being would be swallowed up by the purifying fire of his serving life, as a result of which the soul state of renewal matured a great deal.

This point of view can be proved: whoever brings the rose to true life, is at that same moment a saved, a liberated person. However, the rose's garment must be woven through the sacrifice of love, the sacrifice of serving love. The relinquishing of the self and the yearning to be covered by the heavenly home are not enough; no, alongside these things, and through them, must come the sacrificing service of mankind.

Where? In the world of liberated ones? No, in the world of suffering! Such a servant of mankind fulfils the emergency order plan completely, and conquers everything through his sacrifice of love. He will be clothed in the garment of gold.

It is the Gnosis who prepared and made you suitable for this; and it has given you the Holy Spirit as a guarantee. That is why the Gnosis was for the Manicheans the Gnosis of demolition and negation of the world; this Gnosis certainly must be called a path. But the Gnosis of Hermes Trismegistus is the Gnosis

of serving love, the Gnosis that will stand firm unto eternity, and thus still exists undiminished in the present.

XXII

THE PROTOTYPE OF THE NEW SOUL MANIFESTATION

After all we have said in the preceding chapters, we now place before you chapter 10 from the Book of Revelation. This is a remarkable chapter, from which we would like to quote a few verses:

And when the seven thunders had uttered their voices, I was about to write them; and I heard a voice from Heaven saying unto me: 'Seal up those things which the seven thunders uttered and write them not'. (verse 4)

And the voice which I heard from Heaven spake unto me again and said: 'Go and take the little hook which is opened and in the hand of the angel who standeth upon the sea and upon the earth' . And I went unto the angel and said unto him: 'Give me the little hook'.

And he said unto me: 'Take it and eat it up; and it shall be hither in thy body, but it shall be in thy mouth sweet as honey.' (verses 8 and 9)

The angel presented here is the prototype of the new soul manifestation. He is clothed in the cloud of the new magnetic status; the sevenfold rainbow of the holy Seven-Spirit is radiant above his head as evidence of the fact that the magnetic brain system has been opened for the influx of the Spirit; and that this is possible is apparent from the fact that his face is like the sun. For when the gnostic light power has ignited the fourth candelabrum, the light streams and surges out of the window of the forehead. Proof of the new status is also given by the two fiery pillars of the sympathetic nervous system being wholly accessible to the gnostic current.

The entity has an opened book in his hand. The book is 'open', which means that the new entity is linked with it and can read from the eternal fullness of salvation, the wisdom which is of the Gnosis. He is a mighty entity rising far above the dialectical regions; he has risen above everything dialectical; he is standing on the sea and on the land. And when he

called, the seven thunders uttered their voices. The pupil of the young Gnosis can understand this. The seven thunders, or the seven voices as they are sometimes called, are the seven aspects of the new soul system with its seven chakras.

A chakra is a magnetic fire principle, a magnetic source, a magnetic station attuned to one of the seven magnetic gnostic currents. That is why every chakra has its own vibration, its own voice, its own sound, so beautiful and strong that it is clear why the ancient bards spoke of the seven thunders, of the seven heads which together form the glorious name of God.

This prototype has frequently been presented to you. What John saw, you too have seen. This being has a message for you, a message for you personally, which is that you should seal up the might, the blessing and the majesty of this being and should not write them down. This means that you should not memorise or retain these things in the ordinary dialectical way, in the sense of intellectual preparation. And that you should not talk and chat about them as garrulous people would do. Keep silent about these things; they are too subtle and too holy to make them subjects for ordinary conversation.

But what, then, is the meaning of this being? The person discovering it, the person to whom this prototype of salvation manifests itself, will know that the time is up, that the time has come, that the times have become full, that the *Hora Est* has now been uttered, and that the path should be walked now. He who sees this being of salvation clearly before him can know: 'Now the time has come for me'. The seventh angel of fulfilment has made himself heard!

What are you to do now? Go! Take the opened book from the hand of the angel! Take it and eat it up! That is your task: to walk the path! To act! To 'eat' what has been manifested to you is to realise it inwardly, no longer observing it outwardly, or dealing with it in a merely philosophical way. 'Take the book and eat it up; it will be bitter in your body, but in your mouth sweet as honey'.

You will now understand these divine words. The person who 'eats' the divine Gnosis and tries to digest it within himself eats a counter nature, and this bitterness for what is dialectical will affect his natural being. Its effect will be a path rife with bitterness, but this path will lead not to death, but to life: to a life sweet and delectable as honey, the life of renewal.

And the person raised to this life can truly serve and save mankind.

May this marvellous chapter 10 from the Book of Revelation be thus understood and thus realised.