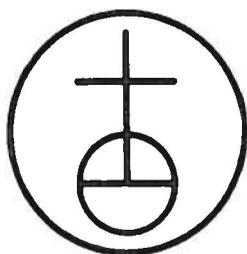


CATHAROSE DE PETRI

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Translated from the Dutch

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With this special edition containing seven addresses given by Mrs. Catharose de Petri, we wish to commemorate that for *fifty* years the Grandmaster of the Young Gnostic Brotherhood has worked unceasingly for the Golden Rosycross.

This gives expression to our great gratitude for, and recognition of the work rich in blessings that she has fulfilled for the Spiritual School and its pupils, work now extending into all parts of the world.

On the 24th of December of the year 1930 Mrs. Catharose de Petri received her holy task from the Brotherhood of the Golden Rosycross. During fifty years of work the seed was sown in the hearts of all who were looking for the path of the Golden Rosycross, the path of universal christianity, and who were longing to walk this path.

The work carried out together with Mr. Jan van Rijckenborgh led to the spiritual transference of the

treasure of the Cathars, spoken of in the first three addresses.

The subsequent four addresses bring the pupil face to face with the path of liberation, with the task every child of man will have to fulfil.

May Mrs. Catharose de Petri's fifty years of work result in many walking this path to its glorious end.

Lectorium Rosicrucianum

I

It is a great joy to us to testify from this Place-of-Service that we have again taken up the Golden Thread of Life running through the centuries; the Golden Thread of Life linking us so strongly to the gnostic past. The gnostic past as the binding factor of our task in life in the present time — our task of serving mankind — Mr. Van Rijckenborgh and the undersigned saw luminous before our consciousness even in our childhood.

Monsieur Gadal more than once said that the subterranean vaults in the land of Sabarthez were known to us in their entirety. And so they were! And at the time we could therefore affirm his words unhesitatingly and for a testimony. Even in our early childhood we wandered very consciously in our ether-vehicles packed with karmic experience through the caves, the mountains and the valleys of the land of Sabarthez, near to the custodian of the highest of all things. The personality-consciousness scarcely put its power at the physical vehicle's service, and so we were called the misunderstood dreamers in those days. However, on account of our predestination, and while still very

young, we were placed before a task in life that had to be done in the service of mankind in the present. And we were fully conscious of this! With the consciousness of the task entrusted to us in the year 1930 by the Brotherhood of the Rosycross, and with full responsibility for this, we have built up and led the sevenfold Spiritual School of the Golden Rosycross to its present status.

As the extent of the Spiritual School's work-field increased, its magnetic radiation-field following suit, our longing for a human being living in this physical world who would constitute a connecting link increased also. Mr. Van Rijckenborgh and the undersigned often talked this over together and we knew we had to wait for the right psychological moment. We both felt the want of a human being with a consciousness similarly attuned and orientated towards the work of the Universal Chain of the Brotherhood, in our immediate vicinity. Yet we knew that this human being was present in the physical world; a human being who, like us, in the physical body looked with yearning towards "the mountains where help would come from"; a human being with a Gnosis-consciousness similarly attuned to the one vibrant all-embracing

divine soul-life that endows everyone looking for deliverance from this nature's pain and death with Light and Love and Life. We felt the want of concrete and direct contact with a friend, who would also be our Brother, older than us, and who would therefore be able to talk to us out of a more mature experience of life about the things of the ancient and present-day and future Gnosis, which, in essence, is always one and the same.

We longed to meet such a human being with ripeness-of-soul one day, a human being in whom and through whom impersonal love for the world and mankind would radiate. We hoped to meet a human being great and liberal in spirit and soul who would constitute a safeguard for the work of the Young Gnostic Brotherhood on account of his having recognized what it was and on account of his great-souled knowledge obtained by experience.

This human being did indeed appear upon our path of life in the person of Monsieur A. Gadal from the land of Sabarthez. The Golden Thread linking us with the past, with the Universal Source, with the last link in the Universal Chain of the Brotherhood brought us together some twenty-one years ago. It is the Golden

Thread of the past, the present and the future that made our paths of life converge upon the ancient foci of the Universal Chain of the Brotherhood. A convergence which enabled the ancient Patriarch Monsieur Gadal to link the Young Gnostic Brotherhood with the Universal Chain, that is with the preceding Brotherhood of the Middle Ages. Both these streams of life surged with the self-same vibrations so that the young ark could in this same rhythm and with renewed vigour continue on its course towards the field of the Spirit-soul. And to what far-reaching effect would later become apparent!

Friends, undoubtedly many of you will remember that on the 5th of May of the year 1957, at 10 o' clock in the morning, in the presence of our Brother Monsieur A. Gadal, our Grandmaster Mr. Van Rijckenborgh, and many workers and pupils of the Spiritual School, two stones on two sides of the cube of the monument were unveiled and set in place. On that 5th of May of the year 1957 it had become amply clear to us that it was the wish of the Great Ones that a visible sign be set up among the imperishable testimonies of the preceding Brotherhoods. At the time, on that 5th of May of the year 1957, we not only placed

a foundation stone, but we also established a simple monument; a monument embodying a profound meaning and a sublime value!

In view of the sale of the conference-building at Ussat-les-Bains, the monument was moved some time ago to some nearby land belonging to the Spiritual School. For this reason a small group of pupils from five different work-fields, from France, Germany, Switzerland, Brazil and Holland had gathered to rededicate the monument to its high purpose, and also to set in place two memorial stones in the two sides of the cube still open. The inscription engraved on these two memorial stones is in the French language and is the same as that on the two memorial stones set in place earlier.

The profundity and the sublime value of this monument in the valley of the Ariège have actually grown while it was being built. In the heart of this serene valley the people seeing this monument will be confronted with the Testimony of Truth. This testimony gives visible proof of there not only having been an ancient gnostic Brotherhood in the past, but also of there being a very vital Young Gnostic Brotherhood in the present. This monument is a symbol of the fact that

the Triple Alliance of the Light: Grail, Cathar and Cross-with-Roses, is not a meaningless label, but that it is a testimony of imperishable truth. The Triple Alliance of the Light has existed always, from the initial beginning of things down to the present day, and it will go on existing into the most distant future, yes, into eternity.

Mr. Van Rijckenborgh asked the brothers who at the time went to Ussat-les-Bains to prepare everything there to build a sober monument in accordance with the symbol known so well to all of you: *Circle, Square, and Triangle*. What we had in mind was a plateau in a circular form, a cube upon it, and a sidereal stone upon the cube. At the time we asked our workers to put our plan to Monsieur Gadal. He gave it some tranquil thought, and the result was nothing less than a miracle.

Monsieur Gadal felt urged to propose to us and to allow us to place the altar-table of Bethlehem as a crowning symbol upon the square, upon the cube. You will know that formerly the leader of the Preceding Brotherhood used to stand behind the altar-table when fulfilling his holy service. Every parfait, every perfect one cherished the holiest memories of the

supreme moments of his sojourn in the Sanctuary of Bethlehem. And this symbol, the original symbol, we, as the Young Gnostic Brotherhood received from the hands of Monsieur Gadai, the custodian of the caves of Ussat-les-Bains. The Young Gnostic Brotherhood proves by this monument in the valley of the Ariège that it, in this our time, wishes to stand in actuality on "the Square of Construction". For this we pupils are all making our sacrifices, and, on this, just as tangibly, the Universal Chain of the Predecessors has set its blessings. On this basis the ancient Sanctuary of Bethlehem was reinstated in this monument on the 5th of May, 1957, past and present merging into absolute "being".

In the monument, in the heart of the cube, past and present merging into a unity and also into a universality, there lie the charters, and:

1. a piece of lead from the roof of the castle of Mont Ségur;
2. a stone from the burnt down roof of Bethlehem;
3. a second stone from the burnt down roof of Bethlehem;

4. a fragment of pottery from the workshops of the Eglises;
5. a celestial stone found in the cemetery; 6and7. two Lapis ex Coeli, that is: two celestial stones of a very exceptional nature.

A simple celestial stone is an ordinary sidereal stone or meteorite. The Lapis ex Coeli, however, is an ophitic stone, a crystallization of powers. On the 5th of May, 1957, the legendary treasure of the Gnosis was thereby made available to the Young Gnostic Brotherhood. All these attributes of the past were placed in the repository of the monument by Monsieur Gadal himself. In what light are we to view this treasure of the Cathars? In a dual sense, that is, materially and immaterially.

On Sunday-morning, the 1st of June, 1969, we accordingly placed ourselves before the goal for which we had come to Ussat-les-Bains, and gathered round the monument at the heart of the initiation-centre in the midst of the Pyrenees in southern France. We first placed two memorial stones in the two sides of the cube still open. And while doing so we said:

"In the name of the Universal Chain of the Brotherhood, Jesus Christ,

in the name of the Preceding Brotherhoods, the Cathar and that of the Holy Grail,

in the name of the Grandmaster of the Young Gnostic Brotherhood, Mr. J. van Rijckenborgh,

and in the unifying power of the Triple Alliance of the Light: Grail - Cathar - Rosycross",

that our hopes centred on

first, the brothers and sisters gathered there, second, everyone in whom the imperishable rose has awakened,

third, all who are worthy to receive the ancient treasure of the Cathars, having proved to be sufficiently mature to do so, and experiencing inwardly the task of disseminating around them the treasure of imperishable worth as a great blessing.

This ceremonial having been completed, the moment had come to confirm in time again the monument as a whole, and we repeated the words once spoken on the memorable Sunday-morning of the 5th of May, 1957. Chapter 31, from Genesis, the verses 43 to 55 were then again read out, and will now be read to you:

"Laban answered: My daughters and my grandsons, your flocks and all that you see is mine. What can

I do for my daughters and grandchildren? Come, let us make a covenant, and let it be a witness between you and me. So Jacob took a stone and when he had set it up as a memorial pillar he said to his brothers: Gather stones. And when they had brought some stones, they made of them an elevated place and ate thereon. Laban called it by a Chaldean name meaning "cairn of the witness", and Jacob by a Hebrew name meaning "cairn of the testimony", both according to the usage of his language. And Laban said: This elevated place will be a witness between you and me to-day. For this reason this place was called Galaad, that is: "the cairn of the witness". And he added: May the Lord see us and judge when we shall have departed one from the other. And he also said to Jacob: This elevated place and this stone will bear witness if I come to you or if you should intend to harm me in any way. And Jacob offered a sacrifice on this mountain and invited his kinsmen to a meal. And they had a meal and passed the night on the mountain. Early next morning Laban kissed his sons and daughters and blessed them, and Laban returned to his home".

After a moment of serene silence and contemplation by those present there it could be ascertained that the

legendary treasure of the Gnosis has again been made available to us in the Young Gnostic Brotherhood which constitutes the last link in the Universal Chain of the Brotherhood, Jesus Christ.

And now *we* are required to utilize this treasure! For the Light of Bethlehem has freed the rocks from their bases. The great Realm of Souls is now and forever spreading its blessings over us and over mankind as a present-day radiation from the universal Seven-Spirit. Resulting in a fall, or in a resurrection. May it be a resurrection for all of you!

II

Various legends about the treasure of the Cathars have existed throughout the centuries; and we know that the persecutors of the Cathars conducted many investigations to get their hands on this treasure.

When Monsieur Gadal stayed in Holland in 1956, he once told us about a spiritual experience he had in the Cathedral at Ussat-les-Bains when he saw a number of brothers and leaders of the Cathars going down the walls of Mont Ségur in secret to take the treasure to safe and secret places. They walked to the Ariège along the "Path of the Cathars" to do so, and many people say the treasure is to be found in one of the caves near the valley of the Ariège. This conjecture has inspired some individuals to continue looking for the treasure, but to the present day without any success.

As we mentioned in our first address, you should view the treasure of the Cathars in a dual way, that is: as a material treasure and as an immaterial treasure. We certainly do not pretend to know everything about these things, but we would like to make an attempt to let you first see the treasure of the Cathars in an immaterial way. It will then be easy for us to deduce

what the material treasure must be, even though we may never have seen it. We can then determine what our attitude as the Young Gnostic Brotherhood should be to this knowledge, and what its consequences are for the pupils.

We may safely say that the immaterial treasure of the Cathars is the same as that belonging to all genuine Brotherhoods. For it consists of the immeasurable riches coming to all who begin to participate in the Universal Spirit-field. This is no mystical imagery, friends; no, these words represent a dynamic reality!

More than once it has been explained to you in the Spiritual School of the Golden Rosycross that when a human being walks the gnostic path of Initiation he should first open his heart to the light-power of the Gnosis. He should then take the inner cross, the Rosycross on his shoulders and carry this cross from the heart-sanctuary to the head-sanctuary, or, to put it differently: from Bethlehem to Golgotha. This path of the cross should be undertaken by the pupil to obtain godliness. *That* is the treasure not to be contained in earthen vessels. This path of the cross entails a "dying to self" and therefore pain, because two power-streams - one of nature, and the other of the Gnosis,

thus *not* of nature - meet in one's own life-system. It is therefore not sufficient for us merely to believe in the Gnosis and the immortal Brotherhood; no, we have to accept the process by:

being ignited in the Spirit of God;

passing away in Jesus;

and then, on this basis, being regenerated by the Holy Spirit.

Then only, dear friends, will we obtain godliness, the treasure!

You will understand that great love is needed to obtain this godliness! On October 13th, 1956, Monsieur Gadäl wrote us in a letter:

"Montségur, the immense pyre of the gnostic priesthood; Montrealep de Sos, the stronghold of the Grail of Wolfram von Eschenbach and Wagner, which retains the drawing of this holy mystery in its crypt, where the Brothers of the Grail received their initiation. In both the valleys of the Ariège and the Sos, in the immense spaces inside the Holy Mountain of Ussat there lived the gnostic Brotherhoods so dear to us: the Rosicrucians, the Cathars and the Templars. How great was the happiness of this ideal community! Quite

naturally Occitania, that is southern France, so became a realm of love.

God is Love! That was one of their favourite sayings. And this realm of love led to the Universal Brotherhood! The words: "Deep Peace, Brothers, God is Love, the wondrous consolations of Bethlehem" were the blessings often uttered by them. In the realm of love there was of course no hostility, but unfortunately its existence and activity did arouse cruel hostility against itself. For how did it manifest itself, this realm of love?

A Grandmaster assisted by a revered Archdeaconess, that is a female Grandmaster, guided the whole Brotherhood with their advice. For them the Word had not been sealed into the Bible; nor had the Scriptures been chained in the Temple; nor had God been locked in the Tabernacle; nor did the High-Priest act as a door-keeper to heaven and hell; nor were there any slavery or death of the spirit. No, God twice saved the world from its materialism and degeneration by the immense revolt of the Gnosis; by the Mystics, the Gnostics, the hermits of the deserts, the great sages of the caverns. He made the Rosicrucians, the Cathars, the Leonists, the spiritually great ones of Narbonne

and Calabria revolt against reasonless faith and reasonless dogma. The outlawed churches of John and Paul, the Rosicrucians and the Templars, these Brothers of the Universal Brotherhood were the ones who with the Cathars established the Temple of the Spirit".

It is in this way, and no other, friends, that we may obtain godliness, the treasure!

But what is the treasure? All of you know, in theory: The new soul is born within the heavenly heart; and from the heavenly heart the soul at a given moment looks into the open space behind the frontal bone in the forehead. The soul sees, it is confronted with the light and the radiation-power of the Gnosis, and it at once possesses the imperishable treasure; the treasure is given into the soul's possession.

The spirit projecting itself into the soul is part of the universal Spirit-field. The universal Spirit-field manifests itself in seven streams, in seven streams of the absolute. We speak about the Seven-Spirit. Whoever begins to participate in this, or already does so, like the reborn soul does, at once participates in all that the Seven-Spirit is, or intends; he possesses the immaterial

treasure, the most sublime, the most glorious treasure
any reborn human being can receive!

In the spirit there is absolute Life,
absolute Love,
absolute Intelligence,
absolute Harmony,
absolute Wisdom, absolute
Devotion, absolute
liberating Action.

Try not to see these seven aspects in their diversity; see them in their unity, for they determine each other. You may know people who have made or are making a success of their lives; people endowed with a loving nature, others endowed with intelligence, others again in whose behaviour the art of living, a certain harmony, is apparent. Undoubtedly you will know wise and principled people, people dedicated and industrious. But whoever participates in the universal Seven-Spirit receives the sevenfold treasure of which the one aspect is determined by the six others; which means that the seven rays of the Logos working together manifest eternity in time within the liberated human being. Then, for the spirit-soul-man, there are no more limits to knowing and doing. In principle, all limits, all

impediments, all restrictions have altogether faded away. And at once the relationship of God's child with his Father develops. That is to say, friends, at once a process having a universal nature develops, a process of growth which cannot in principle be stopped any more, consequently: unremitting life and endeavour and work arising out of the imperishable treasure.

That is the immaterial aspect of the Cathars' treasure, which is and was the treasure of all initiates. All God's children are therefore equal, and all possess the same treasure. They are therefore one, and they can be one for nothing divides them. Consequently, they have the greatest respect for each other, although not all living at the same level of spiritual growth, for there are older and younger brothers and sisters. The older ones have advanced further in the process of sanctification, and the younger know this, see this, and experience this. The older one immediately recognizes the younger; and there is immeasurable joy in his heart when a new brother or sister participates in the treasure which is eternal and boundless. The older one has no feelings of superiority or suchlike towards the younger, for in the universal Spirit there is no such thing as superior or inferior. Among the spirit-soul-

born a holy Sancta Democratio, true Freedom, Equality and Brotherhood reign. Whatever one of them possesses, all will possess; whatever one of them accomplishes, all will accomplish; whatever one of them does, all will do.

If, having thought it over, you understand all this, you can easily deduce what the material treasure of the Cathars must consist of, yes, what it actually does consist of. You may now also understand that if this treasure were never to be found, this could never mean the death of the nations, because the immaterial treasure can always be converted into the material treasure when observing the appropriate spiritual laws.

Nothing can ever be lost even though it cannot be found. Nothing can be destroyed even though it has been pulverized. Time alone can be wasted if, for instance, spiritual work being done in the nature-of-death is obstructed and rendered impossible, or if immaterial wisdom converted into matter is mutilated in science and in practice. Time alone is what can be gained by the nature-of-death. But a thousand years are like a single day to God! And so, friends, the treasure is imperishable and safe, and victory is certain!

As a confirmation of this we would like to conclude

with a few words Monsieur Gadai said to the pupils of our Spiritual School in the month of May of the year 1957:

"In the beginning was the Word ... and the Light shines in the darkness. There you have the blazing star, the luminous star, the Pentacle of Bethlehem which reveals the immaterial to the material, the consolation of the parfaits. The persecuted, the outlawed have never relinquished this motto, their motto. It should therefore be recognized that the divine Light shines more strongly than ever right through all the darkness of history and manifests truth fully".

With this breath-taking reality in our minds, we conclude this address with: Glory to the Word of the Holy Spirit-Fire!

III

After our consideration of the immaterial treasure of the Cathars we would now like to contemplate the material treasure partly hidden in the secret hiding-places of the preceding Brotherhood, protected there, and coming into the light of day at the appropriate time for certain purposes.

Let us then imagine how a young gnostic Brotherhood develops, a Brotherhood having the task of bringing the message of salvation to seeking mankind in the nature-of-death, and of gathering the harvest and bringing it home from the fields. Take the Brotherhood of the Cathars as an example. At the beginning of its work this Brotherhood was led by a few of the liberated in soul and spirit. They had access to the universal Spirit-field, hence to the absolute of the Seven-Spirit. God's seven rays working together within them, they from within possessed first-hand knowledge, first-hand power in terms of the Gnosis. Filled with the Holy Spirit, they fulfilled their work in and through the Holy Spirit.

What work? The work of sowing and harvesting. Sowing the Universal Teachings, magically con-

firming the seed in soil most unnatural for it. And encouraging the seed to grow so that there would be a harvest and, subsequently, bringing it home.

How was and is this work done? According to a universal guideline? The same one immutably throughout the ages? No, like the leaders of all gnostic Brotherhoods, the leaders of the Cathars had to reckon with time, place and circumstances. The world is subject to ceaseless change, and the workers in God's vineyard have to reckon with this. The servants have to do their work according to the insight they have acquired, and with complete individual responsibility. While following the guidelines of the one universal law and imparting the universal message of salvation, this message has to be forever new, topical, dynamic, liberating and practicable for the times in which it is being manifested. For every old message in the world-of-death has been damaged, spoilt by mutilation, and has consequently become impracticable or impossible. Because of this the Cathar leaders in their times once again had to free the teachings, the method and its application by means of first-hand knowledge derived from the universal Spirit-field. There was no exception to this. And in this way their whole work was

closely attuned to the radiation conditions of the universal Seven-Spirit current at the time. In this way their work was new and bore fruit.

The leaders of the Cathars certainly had no old books and manuscripts available from which they only had to copy the knowledge, wisdom and method in their talks and in their lives. No, they had the task to free for themselves the knowledge, wisdom and method from the Universal Teachings by means of the Spirit-soul. And this is true for everyone; for us too, friends. We ourselves have to free godliness. In this way they wrote their manuscripts, they formulated their method, they made their rituals, they utilized their magic.

And we who may compare their work objectively with other gnostic manifestations in other times, we say: It is unmistakably hermetic! In all these manifestations we hear the voices of the one truth, as alike as drops of water. Yet in their practical realization we will find subtle distinctions, and often great differences in manifestation. Think, for instance, of the fact that many of the ancient Brotherhoods could reach the masses only in symbolical language; while the Young Gnostic Brotherhood, our Spiritual School addresses

its pupils with the greatest possible clarity, in language they can immediately understand. Hence, indeed the same universal message, but by means of a different method.

And so we may safely say: when the leaders of the Cathars made and utilized their rites and their formularies, their sacraments and their magic, this was based on first-hand knowledge converted for utilization in the nature-of-death and entirely adapted to the radiations and laws prevailing at the time. Hence: immaterial treasures converted into material treasures, into substance, into independence.

It may now be clear to you that these spiritual treasures converted into matter in this way become powerless, yes, even harmful in the hands of unauthorized persons. Because of this the material treasure of the Cathars needs to be protected, needs to be kept hidden, for if it were to fall into the hands of unauthorized persons anything could happen to it. History abounds with evidence of what then happens to it.

The Brothers of the Holy Grail have always pointed out the one Path and the one method; they made no secret of them. But they were not believed; their adversaries always thought they kept a great deal hidden.

Because it is in this material world that material man wants to gain the victory, and so he keeps on looking for the lost link - which does not exist, at least not for him!

We have established that the immaterial treasure of each successive Brotherhood can only be quarried from the universal Spirit-field itself, by means of direct gnostic knowledge. As long as the treasure quarried from the eternal fount of all things remains confined to the group of those having access to this fount there is no danger at all. But danger looms the moment this treasure is converted into a material treasure to serve the work of the harvest, all gnostic work then incurring unintended damage. Usually this damage occurs because of pupils and workers devoted to the Gnosis simply through ignorant enthusiasm, through misconceptions about task, purpose and value, and especially through an inadequate knowledge of magic. Damage may also be incurred through the impertinence of workers who with otherwise good intentions follow their personal inclinations.

Please understand: we do not in any way accuse anyone, we merely want to establish, and look for a solution. For the rest, we will proceed to the order of

the new day, a day when we will all know what attitude a pupil of the Gnosis is to adopt, a day according to the requirements of which we will from now on all be judged.

To the material treasure belong:

- a. the teachings;
- b. the method;
- c. the means,

as you will know, friends. The teachings are always the same in the Gnosis. Method, means and emphasis differ in various ways. Let us consider the three aspects mentioned.

First, the teachings consist of an element that is manifested; second, they consist of an element manifested to a few; and, third, an element not manifested, ready for some possible day in the future. The literature of our Spiritual School belongs to the manifested element. The preceding Brotherhood did not have this aspect to cope with; there were only manuscripts, oral teachings and symbols.

It may be supposed that all of you possess books of the Spiritual School, books outsiders can also buy. This fact by itself creates danger for the School and possible resistance; because the Spiritual School's

enemies use our literature to build up their organized opposition. We know that small groups 'employ it whenever it suits them. The Spiritual School's leadership knows this, but accepts the risk and danger, since it has to reach the seeking public through present-day publicity media. The Spiritual School of the Golden Rosycross has to do so in our turbulent times because time is accelerating and the constellations of the race are subject to ceaseless change. The Spiritual School of the Rosycross has to make the most of its time and, therefore, it has to act quickly!

But, friends, you can all help to minimize as much as possible the dangers connected with this, and so protect the treasure of imperishable value. Therefore, talk about the manifested teachings only when people ask you about them, and only when you know for certain that the question arose from a seeking interest. Why? Well, when I invite you to come and listen to me while I do not know you, and you come in hostility or in mediumship, which is the same, the Spiritual School suffers damage through me.

You will know that the Spiritual School outwardly possesses five aspects; and a fivefold teaching likewise radiates into those aspects. Because of their non-dia-

lectual nature these fivefold teachings are, in reality, always secret teachings. Because you cannot really go to the world with them. There by virtue of their nature, they will always encounter hostility. If you realize this, it should be an adequate reason for you to guard in your heart everything you hear in this Temple. And this is even more true of the teachings given in the third work-field of the School, the School of Higher Consciousness, and in the fourth work-field, the Ecclesia.

But, unfortunately, dear friends, in matters of secrecy the Spiritual School, through its pupils, still makes a poor showing. We are not referring to secrecy due to some possible conspiracy, or due to astounding miracles or experiments; no, the secrecy meant here is due to "not wanting to do any harm", either to the Spiritual School, or to others, or to oneself. Because gnostic teachings adapted to the I and dragged down to the level of the I always do harm! The Spiritual School and its leadership therefore have to keep a close watch to minimize the danger. You will understand that any check on what happens generally to teachings and speeches requires great watchfulness. And if the truth be told, our requests in past years have

often been disregarded because of incomprehension of what was really meant.

And the cause, friends? An elementary deficiency in a positive link with the universal Seven-Spirit so that the element of love, the element of intelligence, and the element of wisdom developed insufficiently. Out of love for all of you, out of love for mankind, out of love for its vocation and for the whole Universal Chain of the Brotherhood the Spiritual School therefore has to impose restrictions! The gnostic teachings being radiated into the Spiritual School's highest aspect present no dangers because there they exist in their immaterial aspect, and can therefore only be approached by the Spirit-soul.

We told you earlier that to the Spiritual School's material treasure belong: the method and the means. The method relates to the way the work-of-service in all its diversity is done. To the means belong, for instance: our Temples, our consecrated work-places and, last but not least, our rituals.

The organization of the Spiritual School, its activities generally, the furnishings and utilization of the Temples, they have to respond closely to the material reflection of the immaterial reality. The work being

done has to be ceaselessly checked against this requirement, and corrected whenever any error is found. You will understand this completely when you think it over.

We would now ask: what is a ritual? In ordinary religious life it is no more than a mystical setting, opening and closing words, more or less. For the pupils who have come to our School from catholic or similar groups, the ritual is actually an inward hindrance. Such pupils are glad they have been freed from them, because they have found that a ceaselessly repeated ritual took and kept them prisoners. Be this as it may, within the scope of our contemplation we have to tell you that the teachings and the rituals go together, they are a unity, and are inseparable, because the ritual is *the* magical means of confirming the teachings in man and in the world; pre-eminently the magical means because the ritual neutralizes every kind of I-centred ness.

Why does one feel imprisoned and oppressed by church rites? Because they are old ! Because they derive from older, earlier radiation situations! The rituals which the Young Gnostic Brotherhood uses, the rites including the invocations, the prayers, the mantrams

and the explanatory introductory words of the Universal Teachings — let it now be said to you, friends — are direct materializations out of the immaterial treasure of the Young Gnostic Brotherhood; therefore derived from the link with the universal Seven-Spirit. As such they are therefore holy and inviolable.

Any trifling, altering, negating, or copying, as well as lack of respect, cannot be permitted. For this concerns an extremely important moment in the Spiritual School's development. Dear friends, do understand, this concerns nothing less than the magic of the Spiritual School, nothing less than the means of confirming the teachings in time! It has happened repeatedly that rituals entrusted to workers in good faith were wilfully altered, or even ignored. You do understand that this cannot be tolerated! This is the influence of the classical adversary who tries to distort the Spiritual School's magic by emasculating it! And that amounts to an attack on the imperishable treasure of the Young Gnostic Brotherhood. Therefore, brothers and sisters:

*Let all be truly conscious now!
In all our lives, Gnosis' Voice
is calling loudly:*

*Know that the time has come!
You who for years and years
have been made ready for the present,
come, pupils, and confess
the Rosycross!*

IV

Now that we, as people approaching the Gnosis and especially as people linked in group-unity, have entered the long-expected hour, and we as members of the Inner School are united in the Renova-focus for a few days in order to link ourselves with the invisible light of the Logos, we should be deeply aware of the great and very far-reaching importance of this. The prayer which emanates to all the great ones of the preceding Brotherhoods is: that the necessary understanding may enter all your hearts and find a fully prepared soil in your souls.

We are assembled in this conference with a manifold aim. Doubtless many of you, if not most of you, will have prepared for it, for now the essential aim of our meeting here must become reality. The aim which can be realized if we are attuned to it in the right way. The aim which can only be understood and inwardly experienced in the form of the Holy Grail. The great positive link, the conscious link of the members of the Young Gnostic Brotherhood with the last preceding link of the Universal Chain of the Brotherhood, that is the Brotherhood which calls itself after the Rosycross,

the Brotherhood which calls itself after the Brotherhood of the Cathars and the Brotherhood of the Temple-builders, the Holy Grail. During these days this sacred threefold Brotherhood, linked with the members of the Inner School, must be brought to complete clarity, in our hearts as well as in our beings, and in our souls.

We speak of a triple alliance, and of a threefold touch, for without such a threefold touch the Holy Grail cannot be realized within you, as an inner possession. For the Holy Grail can only come to realization in those people who, in pureness of heart and professing it fully and positively, approach it with sanctified knowledge. If we speak of a positive link, there must also be a negative link; consisting of the orientations acknowledged by all of us, the dispositions experienced by all of us, to which we have tried to react through the years, and which have finally led us to the Spiritual School of the Golden Rosycross.

Now, in this sacred and joyful hour, we must all be aware that the positive fire must flame up on the previously established basis, and this great mercy you are to ignite for yourself and, in group-unity, for each other. You are in this Temple at this moment to enable

you to do this. The *entire* Chain of the Light wishes to baptize you as Sons in these days!

It is quite possible that the Universal Chain of the Light is too abstract, too vague an idea for you as yet. This difficulty, if present, has been taken into account. It is the reason why you have come here to make concrete what is as yet so very abstract. We are assembled here during these days to experience within ourselves the radiation of great and pure gnostic light-power. The opportunity exists to make the gnostic stream of fire gain power over us while we are fulfilling our task. Thus we will be prepared for a greater task; the task of making the magnetic light-field radiate more intensively, and then, via this light-field, realizing a work in this world, so that a new harvest for the Kingdom of God can be reaped.

As you see friends, we are assembled during this conference for very magical purposes. We are together in group-unity in the temple-upper-room celebrating the expectation of our Pente Koste, the feast of the five-pointed Star of Bethlehem. Together we want to investigate if the magical conditions for the fulfilment of our purposes are really present at this moment. You will understand that magical conditions can only lead

to success when they are accepted by the whole group. Therefore the Holy Scriptures speak emphatically about being together in "unity". May we express the hope that you are all willing to let the magical conditions work in you fully, that you will profess the magical conditions with us, and that you will confirm your full dedication to this.

The Young Gnostic Brotherhood has received the blessing of the Universal Chain of the Brotherhood even years ago. It has now become necessary, however, especially in the present phase of development of the sacred work, that all of you are also taken up in the magical work of construction of the Spiritual School and that you experience this blessing consciously. You have already been taken up on the basis of your professing, your accepting, so that the Spiritual School in the thus ignited fire may be assured of the continuation of what has already been manifested and realized. However, from your professing and accepting follows that in the first place the robe of renewal must be woven; after which the soul-vesture can be made. It is only from and through the Holy Spirit that this greatest of endeavours in our lives can be truly accomplished.

The Holy Spirit, the third aspect of the Universal Gnosis, will not come to us as a gift from heaven at a certain moment. No, it must be won by the pupil himself. The pupil himself must build a Holy-Spirit-field. When such a Holy-Spirit-field has been prepared it establishes a link with the invisible Light of the Logos. And out of this link the visible Light, the Son of the Soul, will be manifested. To realize such a Holy-Spirit-field, as an Ark of Noah, in dialectics, we need a certain kind of help. The pupil cannot possibly bring this about with his own strength. In God's plan with mankind nothing ever happens one second late or one second early.

And see how during the phase in the development of mankind in which, by the sanctifying influences of the Gnosis-powers, a number of microcosms are prepared to go the path of the endura to transfiguration and light-birth, spiritual leaders manifest themselves and work among them. These spiritual leaders, messengers of a preceding Brotherhood, are predestined to this task from their birth. This will become very clear to you if you read the Gospel of the Pistis Sophia, in which such a process of predestination, or divine preordination, is described in detail: how the preceding

Brotherhoods through their hierophants poured the seed of predestination into the wombs of the mothers of the disciples. And as the Gnosis never forsakes the works of its hands, it is clear why and how the Gnosis has been manifested in our time, and how in our day also a holy magnetic Spirit-field has come into existence, with which the Divine Father of the All has linked Himself.

All this cannot be explained from the I or from the nature-of-death, but from the Gnosis which realizes everything through its Love. Thus, on this basis, the fivefold Living Body has been born out of the Holy Spirit of the Arch-Gnosis. Through the holy method it has made concrete and thus realized the soul-vesture. From that moment the inner community of the Spiritual School, which is encompassed by this soul-vesture, has the right to call itself after the holy names of the Gnosis. From that moment also the Young Gnostic Brotherhood has become a tangible reality. That is to say, from that moment the Young Gnostic Brotherhood was ennobled and justified in populating her fifth work-field, the top of the fivefold vesture, and in leading its members into the promised land. Thus the members of the fifth work-field receive

every opportunity to set out and persevere consciously on the journey of the fulfilment, by way of the sixth work-field, the new astral field, to the seventh work-field, the field of the resurrection of the immortal souls.

However, before this happens, that which has been born and offered to the Universal Gnosis and that which asks to be admitted must pass a final test, must undergo a trial. From this examination it must become apparent whether the soul-vesture has come into existence gradually and in harmony, and therefore, in the right manner; that is, whether the five-pointed star has the correct position as far as its magnetic poles are concerned. This is a test that can never fail; that can never be wrong in its final conclusion. For the true state of being of a microcosm can be concluded without fail from the position of the magnetic poles of the soul-vesture belonging to it. These magnetic poles always speak the truth. The position of the magnetic poles is inescapably connected with and is always directed towards the aim which this person is really pursuing. The Universal Teachings have always stated and therefore known this fact.

Every person has a certain orientation, a certain

aim. Therefore the position of his magnetic poles points in the direction of the aim pursued. Everyone who pursues something, weaves as a result his etheric vesture around his personality. Everyone follows a certain road, a certain method; and the result is a certain state of the soul. My personality as well as yours are weaving a five-pointed soul-vesture. The magnetic poles in my life-field, and in your life-field will prove whether my or your soul is a soul of death or a soul of life. You will understand that also regarding the magnetic body of the Spiritual School it had to become clearly apparent whether the five-pointed star was with its apex directed towards the Gnosis, as it professes to do to this very hour, or whether it stood upside down, with its apex downwards and its feet in the air. Had this been so, it would have proved that the aim was not the Gnosis, but matter, an aim which is of the earth-earthly: the acquisition of earthly powers, fame and possessions.

Because every soul radiates light, and projects its form, its being, on to its surroundings, it is clear that also our Spiritual School's body, outwardly manifested fivefold, at a certain moment thus clearly projected itself on to the screen of revelation.

You will understand, friends, that you, as participants in the Inner School and therefore as living members of the magnetic radiation-field of the Spiritual School, have to bring your priestly task, or your possibly future priestly task to an inner clarity, to a reality, yes, to a glorious fire, as never before.

V

Every preceding Brotherhood had a guardian, a protector, a Patriarch, someone sent back to the earth voluntarily. Through Monsieur Gadai we are standing on classical ground, united with the breath of the preceding Brotherhood and more especially with the great ineffaceable blood-sacrifice of thousands of people. The protector, the guardian, the Patriarch was someone who had been sent back of his own free will, one who so loved the great thrice-holy work for humanity that, solitary, he wished to enter the regions of estrangement. But you know: he who is solitary in this way, is united with the Gnosis! And therefore we thank the light for its wondrous mercy that we too have been allowed to greet the Patriarch of the Preceding Brotherhood in our brother and friend, Mr. Gadai. Thankful are we for the great privilege to have learned to know and love this indefatigable investigator and protector of the sanctuaries.

Monsieur Gadai, during his lifetime, was a living representative of the focal points in the land of Sabartez. Many of you have known him. Through him you are united with the living testimony of history;

with the breath of the preceding Brotherhoods. Many of you have heard his words; some of you very directly and personally. You were able to undergo the force of the preceding Brotherhood without straining the limits of your strength. Are you now, at this moment, still positively conscious of the great unity which you, as a group of priests, have forged with him? The history with which Mr. Gadal has linked you has thus been a means to an end.

To which end? Dear friends: to your priestly state of being! Therefore you will understand now that you, as participants in the Inner School of the Golden Rosy-cross, will have to make your alliance with the Young Gnostic Brotherhood into an absolute clarity, a reality, a glorious fire. For on this "clarity" is founded the great positive conscious unity between you and the last preceding link of the Holy Brotherhood. This conscious positive unity will have to be honoured and maintained firmly and strongly.

Until recently there was, with regard to most of you, only a negative link; a negative link which showed itself for instance in various attitudes and dispositions which have brought you in contact with the Spiritual School in the past years. As we have stated before, we

would now like to deal with the nature, with the origin of this negative link in order to distil from it various imperative consequences.

Firstly we ask you: why was and is the urge towards the Spiritual School and the Gnosis unmistakably present in you? Many of you entered the School many years ago, for others it is only a few years ago. You are all being driven in the direction of the Spiritual School as by an inner urge. Why friends? Why was this urge present in you? Why did you turn to the Rosycross, to the Holy Grail, to the Cathars? Perhaps you will answer: "O, I don't know, my parents have guided me to this path and so it will possibly be a matter of blood-impulses." Or you could say: "I was interested." Or you say: "After many experiences in my life, I have experienced the Spiritual School to be my true home." It could also be that you answer spontaneously: "The Gnosis touched me and called me." And many more answers could be given to this question, but actually they say nothing, they do not explain anything essential. They are just statements.

Still we, as members of the Inner Degrees of the Spiritual School will have to know clearly and abso-

lutely what cause has led our path of life to the School. Only sober, unadorned reality can help us.

You know, friends, that your microcosm, called to eternal existence, has already covered a path of life, consisting of eons of time. Our microcosm has already accomodated many personalities. And each personality has left its memorial records in the aural being. All the experience of these many personalities in our microcosm is recorded in the aural being ... And the sum of this charge manifests itself in every new micro-cosmic inhabitant as a magnetic force-flow. Therefore, brothers and sisters, also in everyone of us! When we know this, what can we deduce from this? That a magnetic, blood-pervading karmic force works within-us, spontaneously, involuntarily. And it is this karmic force, taking hold of us which has led us to the Young Gnosis. What can we deduce from this? That, at the least, the last personality in our microcosm has been confronted with the threefold Gnosis, and, in some way or other, has reacted to this touch.

The magnetic urge which emanates from our aural being is a very honest force. This force-flow, this charge in the aural being, flows from the aural being into us as soon as there is a nature-born being in the

microcosm. Therefore it is not an accomplishment of ours; we cannot say: "I have" or: "my personality has sought the Gnosis". No friends! This aural force, this blind fate, is therefore sometimes represented as a blindfolded woman. This magnetic urge works automatically, as a blind fate as it were. Thus we have been led to the Gnosis by the karmic urge of our aural being. When you approached the Spiritual School and later when you joined the Spiritual School you had to fight a hard fight. All this is the outcome of the normal dialectic conflict between the ordinary urge of nature and the karmic urge that works within you. To this day this karmic urge leads you into difficulties many times, sometimes even daily. This karmic urge brings you in situations which are not in harmony with natural conventional circumstances. For although your karmic urge drives you in the direction of the Gnosis, still you cannot say that you, for this reason, received the Gnosis. It is as yet a dark impulse in you, originating in the aural being. The characteristics of your cosmic being have led you to the Spiritual School.

You may possibly think or even speak later: "As members of the Inner Degrees we know all these things, don't we? So many times in past years have we

heard about these things!" Indeed, friends, but a called priestly host which has given an affirmative answer to the call, a group which has entered a state of greater consciousness, namely the members of the third work-field, this group must have the courage to face the reality of the moment time and again.

And -now, accepting this reality, we have to penetrate more deeply behind the veils of the truth. And we ask you: when the personality which preceded you in your microcosm has had gnostic experience and has seen the path of liberation, how is it possible then that you do not have conscious knowledge of all these things? When the gnostic path can lead you away from dialectics, from the nature-of-death in one lifetime; when in one lifetime the rebirth of the Spirit-soul can be realized within you, why then are you not fully conscious of the special place you have taken here in this Temple, assuming that the predecessor in your microcosm has known the one universal truth and has inwardly experienced it? The answer is clear: the predecessors in your microcosm have indeed seen the path, they have known the path, and they have tasted a great deal of the path. Yes, they have even experienced the Holy Grail from very close by, but, for whatever

reason, they have renounced the great possibilities given them! The predecessors in your microcosm have beheld "It" from very close by, lived Tao from very close by, have tasted the great breath intimately, so that the aural being has received the undeniable and ineffaceable marks of this. Even to such an extent that it now shows itself to you and in you as a magnetic urge. Therefore we sometimes hear a worker or a pupil say when a certain subject is repeated in an address: "O yes, we have heard this already in a conference twenty years ago." We would like to respond to this by saying that you have been confronted with the same universal truth not only twenty years ago, but that you have brought this same unadulterated doctrine of truth with you at your birth! And now the Chain of the Brotherhood only waits to see if you want to manifest in this earth-life the doctrine of truth so well known to you, manifest it in and through yourself in the service of your fellowmen. If so, the flame of your consciousness will bear witness of it to the Brotherhood.

All this has to be said to you as members of the Inner Degrees, for the situation sketched here is not one you can be proud of! The predecessors in your microcosm lived in a time about four hundred to eight hundred

years ago. That is in the time of the historic Brotherhood. The predecessors in our dwelling-of-life lived for instance close to the old Cathars. They lived in the regions of the land of Sabartez, in the land of the Bonshommes. However, they lived also in the Low Countries so well known to you and in the German and Swiss regions, where the Brotherhoods of the Holy Grail and the Brotherhood of the classical Rosycross have left their traces as an ineffaceable legacy. Many of these predecessors, out of whose magnetic breath we now live, and are, have betrayed or repudiated these old Brotherhoods in many ways.

They have known and tasted the Gnosis from very close by, but they were the ones against whom the Sermon on the Mount bears witness: the ones who had been touched and wanted to serve both God and mammon; the ones who had been touched and who, when the oppressors came, were filled with fear and apprehension; the ones who had been touched and who fled and forsook their brothers and sisters who remained steadfast. The ones who had been touched and who, when it counted, repudiated the light; the ones who had been touched and who even, in a few

cases, raised their hands against their brothers in the hour of danger.

Face this inexorable truth! Seen from a microcosmic standpoint, it was us that nailed our Lord to the cross, in the persons of the brothers and sisters whom we betrayed and forsook and repudiated. And therefore, friends, their blood, their guiltless martyrs' blood has been scorched into us like a fire, like a magnetic hellish fire. For one who has been touched will never lose the blood-sign of such a debt. One who has been touched will never be free from this blood-sign! Such touched ones are here in this Temple now; such touched ones were also present in the pit which Johann Valentin Andreae described to us in *"The alchemical wedding of Christian Rosycross"* Do you now realize who you are? You need not be dismayed, for all of you are, as we may hope, once again in the process of ascending in this stage of life. It is true, however, that till recently many of you have been at the bottom of the pit of the touched ones. The pit where the fires of hell burn. Indeed not a situation to be proud of! He who sees the light, he who is struck by the light and does not come, is marked by the light, is marked by the fire of Hermes with the mark of guilt.

You will understand, friends, that you cannot dwell in the sunlight of the Logos without any reaction, without receiving a certain mark. He who has once seen the light and experienced the force of God in it; he who has once entrusted himself to the light, is marked by this light, and he has no peace anymore. He has no peace before and until help comes.

Was your life in the years behind you not marked by this restlessness? Have you resisted it in all possible ways? Have you searched for a way out? Wasn't that your writhing on the bottom of the pit-of-death? Such a man has no peace — until help comes. Help from whom? Help from those who were once betrayed. burned and tortured for the sake of the Holy Grail! From those brothers and sisters will your help come! Your mark, your reaction of guilt, your connection with this guilt is the connection with the inheritance of the Holy Grail. This inheritance will never relinquish its hold on you!

The predecessors in your microcosm have removed the veil; the ray of fire has entered and from that moment your microcosm has been united with the inheritance of the Holy Grail. And you, you will never be able to free yourself from it, because you are

marked. Two ways only are open to you: either you remain writhing in the pit-of-death bearing the fiery mark of your guilt, keeping the fire-within-you, the hellfire-within-you emphatically burning, or you follow the directions of the divine bequeathers and carry out their last will and testament.

The brothers and sisters of the Holy Grail come to you to enable you to carry out this last will and testament of the spiritually great ones, the soul-liberated ones. And thus the bloody Grail-mark of guilt can be transformed by you and in you into the Holy Grail of the most complete liberation. Our microcosm fell into the deepest depths through the flame of hate and the consuming fire of extreme fear, but through the heat of the fire of imperishable love, the Gnosis always comes to the marked ones through the intermediary of its predestined ones to pull them up with the cords of love.

He who understands this becomes very modest and very quiet. So quiet within himself that the love of God can make itself heard and felt. And his answer will be: "By myself I am nothing, o Gnosis; have mercy upon me, a sinner!" And along the radiant cord, as over a

bridge, the tried one will be led into the Land of the Living, into the land of the Holy Grail.

Brothers and sisters, these words of unmasking and declaration were spoken to you because the appointed hour has come for you all, without exception. The cords of love of the past have become the present. And here, at this moment, these cords of love are being lowered into this Temple for the use of everyone. And they who were betrayed and repudiated, they, the spiritually great ones, they greet you with the words of eternal love:

*Come well-beloved, approach now
The waiting Wedding-hall sublime.
The Father's loving hands
are beckoning you!
Come, it is time!*

VI

Every pupil of the Spiritual School, and especially the pupil of the Inner School, will have to begin from the clear understanding of the negative link about which we have been speaking, if there is ever to be any question of a positive, conscious reaction to what the Spiritual School calls the Gnosis.

As we know, a magnetic driving force exists within every pupil which, from the aural being, urges him forward and keeps him restless in the pit-of-death. This magnetic driving force rises up via the sacral plexus in the serpent-fire column, then fills the upper-room, and from the upper-room it fills our whole being. In this way the pupil is taken up, as it were, into a burning fire, into a fiery oven. It is a fire that does not consume the being, but keeps man alive in a continuous, fierce seeking. This is a process that can occupy man from birth, and undoubtedly we have all been seized by it.

Now we know that this burning fire of disquiet is caused by magnetic tensions which have developed as a result of the gnostic touch, and as a result of a negative reaction to this gnostic touch, particularly on the part of the previous inhabitants of our microcosm.

Accordingly, a magnetic tension comes into being within man which can be indicated as guilt. In fact, this magnetic tension, which has been analysed for you in several discussions, can be summarized in the one word "guilt". Guilt is a concentration of light-force which has not been utilized in the proper manner; it is a light-force which one has invoked oneself and to which one has reacted by behaving in a way which is sometimes wrong and sometimes very reprehensible. Now that is what is so marvelous about the nature-of-death, that, in varying degrees and stages, mankind itself generates a mighty magnetic potential of guilt from which it is not possible to escape. In fact, every course of life generates a magnetic potential of guilt; it is a natural process to which everyone is subjected; indeed it is the purpose of dialectical nature to confront you with the element of guilt.

Guilt is always followed by atonement. This is a natural law, an attempt to cancel out the tension of guilt. It is an effort to react to the magnetic forces that have seized your life. In this way your being, your character, is determined, and your whole attitude of life is very closely attuned, by you yourself to these magnetic forces. That is why we differ so much, although

essentially all these alleged differences can be classified into groups.

Guilt is followed by atonement. All of us are making atonement in one way or another, or are trying to respond to the urges of guilt. In accordance with natural laws, we try to ease the tensions of guilt and through this, to lose them. Everyone is thus made to choose the attitude of life through which he can follow his karmic urge in the most direct and best psychological way, so that its pressures will be lightened as much as possible. There are situations and moments in which you feel at peace, as far as this is possible for you, and you always try to go back to these moments of peace in order to free yourself from the magnetic pressure of your guilt. However, if one struggles against oneself in this way, there will be less and less moments in which one experiences this temporary feeling of relief. Much of human behaviour is the result of the natural urge to redeem guilt, to escape it and so to achieve some sort of harmony in one's life.

Everyone should reflect profoundly on guilt and atonement and therefore, everyone, especially priestly man, should be a psychologist. So you will perhaps realize that atonement, and the manner of making

atonement, can increase the tensions of guilt, because these tensions are not guided in a liberating direction. Mankind, especially in civilized countries, is heavily burdened by all these tensions and tries to escape them in all possible ways, with the help of others. The many psychologists seek to find the basis of these tensions, and try to give one some relief. But you will realize that this can never lead to any solution in a liberating sense. The psychology of dialectics is an endeavour to maintain dialectical mankind on a responsible, dialectical level. Almost the whole of mankind exists in an experimental stage with regard to the problem of guilt and atonement. However, a solution to these great problems will never be found in dialectics. Or, to put it in the language of the Spiritual School, one will never find a solution to the enormous build-up of force brought about by the magnetic powers in our systems. All magnetic tensions must ultimately lead mankind to the clear awareness that only one solution exists, that there is only one psychological prescription for all these tensions: to enter fully into the clear light of the Holy Grail.

Now one could ask: what is the most serious sin? You know that men, groups, peoples and races judge

this very differently. But it is certain that, in due time, all these differences will lead to the one, clear understanding that the most serious debt one can incur is a sin committed against the universal light of truth. That is the ultimate and most profound tension of guilt in which man can be caught. That is why it is said in the Holy Language that "sins committed against the Holy Spirit cannot be forgiven".

In the nature-of-death, mankind goes through every gradation of guilt and atonement until it reaches a nadir. In this nadir an almost unbearable struggle comes about, a terrifying experience known to us, in our civilized countries, in many aspects.

In one of the ancient writings of Jacob Boehme, there is a drawing of a pit. It is open at the top and the light streams into it. But at the bottom of the pit people are trying to break through the walls. They do not see the light that is streaming downwards from above. Their whole attention is directed towards making an opening in the wall, towards grasping the stones with hands and feet so that they can scramble up the steep and slippery walls. But what happens? Probably you have observed this with an insect. The insect climbs up but at a certain moment it falls down again and begins

the journey anew. So it happens with mankind in our world order, and every man joins in, as long as he does not know of the mountain of purification. All of us try to wade through the various circles of hell, back and forth, back and forth, as long as we dare not walk on the mountain of purification. And always the result of this is that we fall back, over and over again, to the nadir, the tensions of guilt becoming ever greater, and finally an unbearable burden for man.

Every seeking soul is led to this point. If the burden of dialectical life becomes too heavy, there remains but one solution: to climb the mountain of purification. You should see the ascent of this purifying road as the only way out. With regard to this way of purification, we speak in the Spiritual School of the endura, of the denial of the self. He who dares to begin the life of the endura will see the cord of love that the Brotherhood lowers to the bottom of the pit. And now what matters is whether you, in your confusion, will see this shining cord of love and whether you will want to be enveloped by this light-force so that, at a given moment, you will be lifted out above time and space.

As we discussed in the two previous addresses, the last will and testament of the bequeathers of the Holy

Grail must be executed. Only then will there be a balance between guilt and atonement in man. Only then will there be any question of remission of debts. Only then will the phrase from the Lord's Prayer become reality: "Lord, forgive us our debts".

Many of you know the process — also taking place in the personality — that leads to this: how the gates leading from the aural being to the sacral plexus are locked. However, some of you might ask: "Do we, in the nature-of-death, necessarily have to go through all those circles of hell, right to the deepest depth? Suppose we were to discover, in our wretchedness, that we had only gone halfway along the road downwards, or that we had only covered a small part of it."

Yes, dear friends, that road leading to the deepest depth would be absolutely necessary if the Gnosis did not exist, if the Brotherhood of Salvation did not exist. But the bequeathers of the Holy Grail do not stand idly waiting above the pit of hell with their light-cords of love. No, the bequeathers of the Holy Grail come to meet you; they descend to you. They encompass you and extend a shining hand to all who possess sufficient consciousness of the nature of their

own tensions of guilt. In this way the positive link is realized. Therefore, in whatever situation you might find yourself at this moment, you are able to make it into a nadir immediately. The present moment could therefore be your nadir, if only you would grasp the shining cord, if only you would seize the helping hand that is extended to you. Then it would no longer be of any consequence if your nadir was deeper or less deep than that of other brothers and sisters, because you would have reacted positively and responded to the touch of the Holy Grail; because you would have reacted positively to the touch of the universal light.

A concentrated light-force exists in which all brothers and sisters who belong to the Chain of the Universal Brotherhood participate. This concentrated light-force *is* the Holy Grail and it is the essence of this Holy Grail that touches you. Throughout the ages, the Holy Grail has become a mighty concentration of an intensely liberating force. It is the sidereal blood of the universal Christ. It is such an intense tension-field that it cannot be compared with anything else. The Holy Grail is symbolized by a chalice, and sometimes also by a heart from which the living blood flows. It is the capital of the Gnosis that has been amassed over the

ages. This imperishable treasure is drawn upon so that you can all be made radiantly happy. This concentration of intensely liberating force is the treasure of the Cathars. It is the treasure of the Rosycross, of those who have been the makers of imperishable gold throughout the ages. It is the treasure of the Holy Grail. It is the wealth of the entire Universal Chain of the Brotherhood.

This wealth, and this concentration of intensely liberating force, is the treasure which has been put in the possession of the Young Gnostic Brotherhood, of which Mr. Van Rijckenborgh is the Grandmaster and the protector. This imperishable treasure can make you radiantly happy, if you are able to liberate something of it within yourself.

So it is put clearly before you: the legacy of the Holy Grail. We, members of the Inner Degrees, are assembled in this Temple to offer you this inheritance. The atmosphere of this Temple is very conducive for this. So, in this moment of your life, make the past into a radiating present. The inheritance of the Holy Grail has been offered to you; it is not only symbolized by a Sun — it *is* a Sun. It is a powerful light-field, that wants to take you up. The mighty light-field has five

aspects; five signs of the blood, and these five aspects also take shape in the fivefold Spiritual School already manifested in matter.

Every chain of twelve can bring to realization the image of the twelve radiations which you, in your hearts and heads, carry with you, for above this image, the Sun of the Gnosis radiates.

Every Young Gnostic Brotherhood, which is accepted in the Universal Chain of the Brotherhood and admitted into the majestic Solar System, is able to impart this force of the Sun to everyone who wants to receive it, to everyone who wants to admit this majestic force; it is the force which leads to the rebirth of the soul, to soul-growth, to the manifestation of the golden sun-garment of the soul, to your priestly work.

On Thursday evening, July 17th, 1969, the magical work was begun, on your behalf, in the Haarlem Head Temple, and even then you were touched by the power of the Holy Grail. Then the open heart of grace was offered to you. Then the Holy Supper was celebrated with you, in this concentration of liberating force. Then the positive, liberating element was conveyed to you. And finally, on Thursday evening, the 17th of July of the year 1969, standing in the Haarlem Head

Temple, you received the inheritance of the Holy Grail on the basis of your promise of faithfulness. You accepted this inheritance and immediately knew yourself to have been positively changed. The Spiritual School of the Golden Rosycross now awaits your truly priestly deeds, by which may be understood: deeds carried out in complete knowledge, with due observance of the holy law of the Spiritual Order, and in obedience to the holy work. He who has ears to hear, let him hear what the spirit says to the community!

VII

There is always an inviolate material gnostic treasure, which is kept hidden by the Gnosis itself, for purposes and reasons which will undoubtedly be explained to you in due time and at the right psychological moment.

However, another aspect of the mystery of the material treasure of the Cathars is the fact that magical matters can always be approached in two ways: with the soul and with the I. If you were to be given the most wonderful, pure and divine magical method and you approached it and used it with the I, its effect would immediately be pitch black, even if the world called it good.

This matter has yet another aspect, which is that some people in the world know very well where the treasure of the Cathars is hidden and of what it consists, but they cannot touch it because it is protected by radiation.

Well, friends, the material treasure of the Cathars consists of writings, books, rituals and some holy objects. It was born out of first-hand knowledge and applied by its possessors with the Spirit-soul for the libe-

ration of world and mankind. You will understand that the possession of this treasure, when it is in the hands of unauthorized persons, will signify a deadly danger. For magic, used with and by the I, is always a deadly danger and very earth-binding.

Now you might ask: "Aren't many pure ancient gnostic writings already in the hands of unauthorized persons?" Yes friends, as a result of all kinds of circumstances and disasters many treasures have been discovered by unauthorized persons, but the contents of such treasures are partly useless, because such gnostic methods are attuned to the time in which they have to be used and when the cosmic radiations change, they can no longer be applied in a practical way.

Could this also be said of the treasure of the Cathars? Yes and no! The cosmic radiations of the Seven-Spirit describe an orbit through the universe. They come and go according to a certain rhythm. Now those who know the laws of this rhythm would be able to repeat all the old magical systems in due time, and could even revivify them from the Lemurian age onwards, but the effect would be very strange and oppressing, because structurally man has changed a lot in the course of time. We have now entered a time in

which the same mighty cosmic power has appeared as was present seven hundred years ago and before that. Therefore, if at present the treasure of the Cathars were to be discovered by unauthorized persons, mankind could be damaged incalculably.

If, for instance, one were to practise the old magic with the I; if, for instance, one were to practise this magic in the Spiritual School, then the magnetic Body of the School, with its various work-fields, would not live very long and would no longer be able to radiate an actively liberating power.

But, you might ask, aren't there many alleged Cathar books in circulation in which rituals and sacraments are described? These originated from unauthorized persons who cannot completely know. They often arose from the brains of the compilers, who made all kinds of mutilations in the old writings. Also, many suppositions underlie these books, through which many dangers are created.

Equipped with this knowledge, the Spiritual Leadership of the Young Gnostic Brotherhood is very vigilant, for it has to contend with many difficulties, and every subsequent gnostic activity will see itself confronted with the same problems. This is why every

Brotherhood is and has always been obliged to take protective measures, not always because of enmity, but mostly because of the ignorance of friends and fellow-workers. Indeed, every Brotherhood was obliged to bring its most essential treasure to a place of safety when it saw the end of its activities approaching. This vanishing into thin air of the treasure of the Cathars only applies to those who are in and of nature. As was already discussed in an earlier address, for those who are secured in the Spirit-soul nothing is hidden and neither can anything be kept hidden. For there is a living proof of the activity of those who perform their work in the Universal Chain on diverse levels of life.

Now one might ask: if the treasure of the Cathars is no longer of any use in dialectics and will not become useful in the future, unless as a memento or a museum-piece, because a new imperishable treasure always has to be prepared, would it not have been better to destroy it with magical preparatives?

No, dear friends! If you were to ask this question you would give proof of having no understanding of magic at all. By entrusting to the earth a pure Cathar inheritance, with regard to teachings and magic —

that is, by entrusting pure matter to the matter of death — a sword has been thrust into the earth-earthly, and through this, world and mankind are bound to a power of judgement, to a rending power which will be for the good of each succeeding Brotherhood of the Gnosis. Every soul-body, and therefore also the ether-body of the Spiritual School, projects a light outwards in the direction of its magnetic poles and then attracts what its light touches.

From this we can clearly deduce how a light flashes upwards from the cave of birth, from the earth-earthly, and how a five-pointed star, a fivefold ether-vesture of the soul, and thus also the fivefold etherbody of the Spiritual School, begins to radiate in the heaven of revelation. Then it will become apparent whether life has stirred in the cave of birth itself, and whether an activity of seeking for the divine House of the Father of the universal life is present there, or whether the ancient fiery horizontal snake is continuing to manifest and maintain itself in this cave. If the star radiates like the Star of Bethlehem, with its apex directed towards the one universal, divine life, the gnostic wise men of the preceding Brotherhood will come from the morning-land of the Spirit, for they

will have seen the shining star in the magnetic radiation-field. They will have seen, with joy and thankfulness, how the true Young Gnostic Brotherhood has experienced its entrance, passage and ascent into the field of those who have risen above matter.

In accordance with the imperishable laws of magnetic radiation, the Young Gnostic Brotherhood receives the gold of the Spirit, the frankincense of the link with the Brotherhood of immortal souls, and the myrrh of the absolute liberation of the Spirit-soul. It was on this basis that the Young Gnostic Brotherhood received the kingship of the Grandmastership. And the wise man was ... the old Patriarch, who proved his greatness in humility. And so it came about that the gnostic feast of the peace of Bethlehem could be celebrated in a very conscious manner. Not prematurely, not untimely, but at the right psychological moment, the moment of the final test.

On the 5th of May of the year 1957, the imperishable truth of the Universal Chain of the Brotherhood was confirmed by the magical consecration of the monument in Ussat-les-Bains. Then, after a twelve-year period of trial, on the 1st of June of the year 1969, the Testimony of the Universal Truth was again confir-

med, for time and eternity, in the midst of the centre of initiation at Ussat-les-Bains. We have talked about all this in our Temples. The flaming, five-pointed star radiates in the holy ether-field, and the grace of the Gnosis is present, guided by the fiery, flaming rays emanating from the Seven-Spirit.

We may now bear witness to you out of such a holy Body, and we want to make you too conscious of this. For the Young Gnostic Brotherhood will now need to come to full, joyful maturity, for God and mankind, with and through your complete co-operation; your full co-operation, brothers and sisters of the Inner Degrees!

We have entered a mighty and extraordinarily important period; a period of fulfilment. And seeing that mankind has not prepared itself for this, and has only been able to bring about chaos, it ought to be clear that one can state, as an established fact, that the time of destruction, the time of judgement has come, and that everything that exists will be shattered in this storm. These throes will certainly come. But, friends, we will have understood how especially in these times the great power of universal Love is able to intervene, and how, while co-operating with the stream of judgement,

it will be able to turn a great many things to the good and save countless people from a certain downfall.

The day of an entirely new beginning has dawned. A new wave of radiation bursts through the All and pours forth over this planet. This could mean the destruction of this planet, if it were not for the fact that this wave of radiation does not intend destruction, but only the fulfilment of the plan of God, which is Love itself. That is why the Angel of the Seventh Ray calls: "Wait, until we have sealed the servants of our God upon their foreheads." You can read this in Revelations 7. Our Grandmaster, Mr. J. van Rijckenborgh replies to this: "Much good can be done for the world and mankind through a right, intelligent and understanding reaction, for instance, by receiving the influences radiating towards mankind. This is a beneficial work that can be done by a prepared group, by a truly Priestly Host."

Let us imagine our preparatory group of the third work-field together with the Priestly Host to be such a power-station. Then, through our link with it, the full power of the Universal Chain of the Brotherhood would stream into all the organs of the Magnetic Body of the Spiritual School. If the Spiritual School of the

Golden Rosycross and its workers were to fall short because their power was still too weak, the Universal Chain of the Brotherhood would meet this deficiency. In this way the mightiest sevenfold radiation-field would be formed in the present day, and our weakness would be made perfect in great strength.

Therefore: a vertical stream establishes a link with various horizontal workings. The cross of Jesus Christ, the cross of victory. But this is only the beginning! As was said by Jesus to his disciples: "You shall do greater things than these." For the idea of the liberation according to the Spirit-soul will be made to flow into the magnetic radiation-field of the Young Gnosis and into everything contained therein; then the pure plan of God in its rightful order; and finally the pure religion. In this mighty magnetic field, all lies, all slander and all betrayal simply will be made impossible and will be banished. The result cannot be otherwise than a realm of peace!

May the cross of liberation, the cross of love, serve to bring about a mighty resurrection of the whole of mankind. With the hand of action on Galaad, the rock of Witness, all of us confirm our promise of faithfulness, love and readiness for sacrifice to the Young

Gnostic Brotherhood, the Spiritual School of the Golden Rosycross, so that the balsam of help and consolation will again be established within us for time and eternity. Then we will not forsake each other any more, for all eternity.

We pray that this Victory may be bestowed on every one of us in the name of the Father, and of the Son, and of the Holy Spirit.