

THE GNOSTIC MYSTERIES
OF
PISTIS SOPHIA

THE GNOSTIC MYSTERIES
OF
PISTIS SOPHIA

REFLECTIONS ON
BOOK I OF PISTIS SOPHIA

BY
JAN VAN RIJCKENBORGH

WITH AN INTRODUCTION BY
CATHAROSE DE PETRI

2006

ROZEKRUIS PERS – HAARLEM – NETHERLANDS

International School of the Golden Rosycross
Lectorium Rosicrucianum
Headquarters
Bakenessergracht 11-15 Haarlem, Netherlands
www.lectoriumrosicrucianum.org

ISBN-10: 90 6732 331 4
ISBN-13: 978 90 6732 331 4

© 2006 Rozekruis Pers, Haarlem, Netherlands

Contents

INTRODUCTION	7
PREFACE	9
1 The unknown mysteries	16
2 Five psychological processes	23
3 The fundamental disquiet	29
4 The pupil at the crossroad	34
5 The revelation-consciousness	40
6 The magnetic storm	45
7 A new heaven and a new earth	52
8 Contact with the Spiritual School	57
9 The fiery triangle	63
10 The Master of the Stone	74
11 The archons of the aeons	79
12 The birth of John	84
13 The power of the little Iaô, the Good	92
14 The power of the great Sabaoth	97
15 The five helpers	102
16 The wonder of the original atom	108
17 Blood, fire, and smoke	113
18 It is you who will save the whole world	118
19 The Lord knows us all by name	129
20 The east and the west window	135
21 The light-vesture of renewal	141
22 Conquer the law of gravitation	147
23 The archons, authorities, and angels fear most exceedingly	152
24 The zodiac—a twelvefold prison	163

25	The dethronement of the four Lords of Fate	170
26	The joyful message of the modern Spiritual School	178
27	The mysteries of the Thirteenth Aeon	185
28	The creation of the Thirteenth Aeon	190
29	The end of horoscopes	201
30	Ensoulment for death—ensoulment for life	208
31	A new sun and a new moon	222
32	The sadness of Pistis Sophia	230
33	The influence of Authades	239
34	The magnetic conflict	243
35	The lion-faced power	249
36	Yaldabaoth: fire and darkness	254
37	The thirteenfold repentance	260
38	First repentance: the Song of Humanity	275
39	Second repentance: the Song of Consciousness	285
40	Third repentance: the Song of Humility	293
41	Fourth repentance: the Song of Demolition	305
42	Fifth repentance: the Song of Resignation	315
43	The mystery of the fifth repentance	324
44	The sixth repentance: the Song of Trust	334
45	The mystery of the three light-powers	339
46	Seventh repentance: the Song of Decision	352
47	Eighth repentance: the Song of Oppression	364
48	Ninth repentance: the Song of the Breakthrough	375
49	The wall of the twelve aeons	380
50	The fundamental cause of sickness and death	384
51	The radiation of Christ	387
52	James, the person who possesses Gnosis	396

Introduction

The gnostic manuscript *Pistis Sophia*, purportedly written by the famous gnostic Valentine, born in Alexandria during the second century AD, was discovered by the London physician A Askew during the second half of the 18th century. In 1785, after his death, the manuscript, the *Codex Askewianus*, was purchased by the British Museum in London, where it has been kept ever since.

The Dutch translation of Book 1 of the *Pistis Sophia* was published, along with extensive explanations given by Jan van Rijckenborgh during the 1960's, at a time in which the question of the origin, essence and purpose of the Gnosis was vivified in many people.

This book provides a direct answer, in the light of the Gnosis, to the question of true human destiny and shows a way by which this destiny—the living soul-state—can be reached.

The *Pistis Sophia* speaks about two rivers, referring to two electromagnetic waves. One stream is called the stream of knowledge, the Pistis; the other is called the stream of wisdom, the Sophia. One stream is wholly associated with human knowledge relative to every juncture in time, so that humanity can always discover this emanation and can react to it, yes, must react to it. The other stream keeps totally aloof from this world, yet radiates into this world, so that the individual, the God-seeking human being, finally fleeing the Pistis of nature, might be able to ultimately find the Sophia, the wisdom, yes, might become the Sophia itself.

We have reached a point in time, in which many gnostically-sensitive people are, with varying degrees of inner yearning and inner

hunger, more or less consciously looking for liberation. They are seeking to perhaps discover and approach the source of their feelings and the aim of their longing. In this era, the true meaning of the often-obscure words of the *Pistis Sophia* can be recognised in the gnostic light of the explanations given by Jan van Rijckenborgh.

Thus we see that the two emanations, the Pistis and the Sophia, originate from the nature of the spirit. The Pistis awakens and drives the emotions of the masses in the broadest sense of the word, and, to this end, interacts very strongly with the human intellect. The Sophia, the second emanation, addresses the chosen ones in order to save them from the nature of death and to raise them into the regions of the Divine Pleroma, of which Paul, amongst others, speaks in his letter to the Ephesians (3:19), the inhabitants of the border at that time.

The intention of the Sophia is to become the new soul-state, the new soul-consciousness, and to awaken the new thinking of the soul in the chosen ones.

The translations of the texts used in this book, which precede each chapter, are by G R S Mead (*Pistis Sophia, a Gnostic Miscellany*, London, 1955). The translations of the texts quoted by J van Rijckenborgh in his commentaries in the various chapters sometimes deviate from Mead's translations. The reason for this is the fact that for the Dutch edition, the author also consulted other English translations: by George Horner (*Pistis Sophia*, London, 1924), and by Violet MacDermot, published in the context of the Nag Hammadi publications as part of The Coptic Gnostic Library, *Nag Hammadi Studies IX*, Leiden, 1978, as well as the German translation by Carl Schmidt, edited by Walter Till (*Koptisch-Gnostische Schriften, I, Die Pistis Sophia*, Berlin, 1962). The translation from Dutch into English has tried to do justice to this.

Rozekruis Pers

Preface

Due to the passing away of the author—Jan van Rijckenborgh (1896-1968)—this book could not, unfortunately, be finished at the time.

In his book, the author explains how just like the Pistis Sophia, a human being is enabled to penetrate the veil of the Thirteenth Aeon. He presents a complete exposition of the new light-power, which is like a call, a new assignment in life, a new task. This task must, however, be fulfilled, so that not death, but the one true life, will be gained.

Many readers may wonder: ‘What actually are the mysteries of the Thirteenth Aeon?’ The answer is: The mysteries of the Thirteenth Aeon are the Mysteries of the Chain of the Universal Brotherhood of the Christ. Or, as Jacob Boehme says: ‘It is Christ who has affected the heart of fallen nature!’

The Thirteenth Aeon, or the Universal Powerfield, causes the fifth basic element of the primordial substance, the fire ether or electrical ether, combined with the four other ethers, to break out unto divine light-power. The Thirteenth Aeon exists forever. From that realm, from that powerfield, no power will be taken away. The spirit-soul human being lives through, and is *of*, this Thirteenth Aeon. To all who receive Jesus Christ, He will give the power and the strength to live a life that leads towards this Thirteenth Aeon.

How does a human being live a life that leads towards this Thirteenth Aeon? The candidate in the gnostic mysteries is confronted with thirteen soul reversals, which he must struggle through in order to be able to accomplish true soul rebirth. These soul reversals take shape in the thirteen songs of repentance of the Pistis Sophia.

1. In the first song, the Pistis Sophia discovers dialectics and humanity's judgement. She sings the *Song of Humanity*.
2. In the second song, she achieves the self-discovery of her nature-state. She sings the *Song of Consciousness*.
3. On this basis, she sings the *Song of Humility* with regard to the one true Light.
4. Then follows the *Song of Demolition*: the ego is being led to the grave.
5. The *Song of Resignation* is the next stage: the Pistis Sophia is in full self-surrender.
6. On this basis, the *Song of Trust* is sung. The Light is supplicated for, in true faith.
7. In the seventh song of repentance, the Pistis Sophia sings the *Song of Decision*. It is either the rise or the fall.
8. Subsequently, the persecution takes place. The aeons of nature fiercely attack the Pistis Sophia and she sings the *Song of the Persecution*.
9. After having sung the *Song of the Break-through*, she positively shakes off her enemy.

10. Next, the Pistis Sophia sings the *Song of the Answered Prayer*. She sees the Light of Lights for the first time.
11. The power of her innermost faith is subjected to a final test. She sings the *Song of the Testing of the Faith*.
12. In the twelfth place, she experiences the great tribulation that may be compared with the temptation in the desert. She sings the *Song of the great Tribulation*.
13. In the thirteenth song of repentance, the Pistis Sophia finally sings the *Song of Victory*: the soul has arisen; it sees and encounters the Spirit, her Pymander.

In this way, on this basis, the reader can, to a certain extent, reflect on the divine Wisdom and on the divine Power, which must find acceptance in prepared human beings. Wisdom and Power are the first requirements for being truly able to walk the path of soul liberation and bring it to a good end.

Dear reader, the fact that you may use the Universal Teachings, which have been preserved through the ages, to this end, should prove to you that you will never be left to your own devices in this endeavour. The Chain of the Universal Brotherhood of the Christ always accompanies you to help you, whenever it is useful and necessary.

This book, *The Gnostic Mysteries of the Pistis Sophia*, is making the divine call to the world and humanity resound again. It is an emphatic call to understand the great mystery of the Kingdom of God. And those who understand this call, will be enabled to enter the path of return to the original Field of Life. To this end, every human being needs the Sophia, that is: the sublime, divine Wisdom to show the way lying ahead.

*Right through all the spheres of the aeons
goes the Pistis Sophia,
after she has purified the sanctuary
of her body on Golgotha.*

*No power of evil can prevent her
from opening her will unto the Spirit.
Then she enters, singing the songs of victory,
into the eternal feast of love.*

2 April 1990

Catharose de Petri

It came to pass, when Jesus had risen from the dead, that he passed eleven years discoursing with his disciples, and instructing them only up to the regions of the First Commandment and up to the regions of the First Mystery, that within the Veil, within the First Commandment, which is the four-and-twentieth mystery without and below—those [four-and-twenty] which are in the second space of the First Mystery which is before all mysteries,—the Father in the form of a dove.

And Jesus said to his disciples: “I am come forth out of that First Mystery, which is the last mystery, that is the four-and-twentieth mystery.” And his disciples have not known nor understood that anything existeth within that mystery; but they thought of that mystery, that it is the head of the universe and the head of all existence; and they thought it is the completion of all completions, because Jesus had said to them concerning that mystery, that it surroundeth the First Commandment and the five Impressions and the great Light and the five Helpers and the whole Treasury of the Light.

And moreover Jesus had not told his disciples the total expansion of all the regions of the great Invisible and of the three triple-powers and of the four-and-twenty invisibles, and all their regions and their aeons and their orders, how they are extended—those which are the emanations of the great Invisible—and their ungenerated and their self-generated and their generated and their light-

givers and their unpaired and their rulers and their authorities and their lords and their archangels and their angels and their decans and their servitors and all the houses of their spheres and all the orders of every one of them.

And Jesus had not told his disciples the total expansion of the emanations of the Treasury, nor their orders, how they are extended; nor had he told them their saviours, according to the order of every one, how they are; nor had he told them what guard is at every [gate] of the Treasury of the Light; nor had he told them the region of the Twin-saviour, who is the, Child of the Child; nor had he told them the regions of the three Amens, in what regions they are expanded; nor had he told them into what region the five Trees are expanded; nor as to the seven Amens, that is the seven Voices, what is their region, how they are expanded.

And Jesus had not told his disciples of what type are the five Helpers, nor into what region they are brought; nor had he told them how the great Light hath expanded itself, nor into what region it hath been brought; nor had he told them of the five Impressions, nor as to the First Commandment, into what region they have been brought. But he had discoursed with them generally, teaching that they exist, but he had not told them their expansion and the order of their regions, how they are. For this cause they have not known that there were also other regions within that mystery.

And he had not told his disciples: "I have gone forth out of such and such regions until I entered into that mystery, and until I went forth out of it"; but, in teaching them, he said to them: "I am come forth from that mystery." For this cause then they thought of that mystery, that it is the completion of completions, and that it is the head of the universe and that it is the total Fulness. For Jesus had said to his disciples: "That mystery surroundeth that universe of which I have spoken unto you from the day when I met with you even unto this day." For this cause then the disciples thought there is nothing within that mystery.

Pistis Sophia, chapter 1

The unknown mysteries

By means of the commentaries in this book, we want to place you before the most ancient and the most authentic gospel that we possess, namely the *Pistis Sophia*. We want to make it clear to you that the actual miracle that has touched us finds its basis in the Universal Teachings of all times.

Pistis Sophia is the character of the thinker who, finding no solution in dialectics, strives for liberating wisdom. She is represented as a woman who seeks for initiation and who, defeated as to the *Pistis*, i.e. thinking with the intellectual faculties, may now receive this through and from the *Sophia*, the divine wisdom.

The *Pistis Sophia* is a pre-eminently gnostic gospel, that is to say, the entire manifested wisdom of all times has been concentrated in it and expressed in a new language. But expressed in such a way that no unauthorized person can understand it, and therefore no one will be able to tamper with the contents. We quote from the first chapter:

It came to pass, when Jesus had risen from the dead, that he passed eleven years discoursing with his disciples, and instructing them only up to the regions of the First Commandment and up to the regions of the First Mystery, that within the Veil, within the First Commandment, which is the four-and-twentieth mystery without and below—those [four-and-twenty] which are in the second space of the First Mystery which is before all mysteries,—the Father in the form of a dove.

And Jesus said to his disciples: "I am come forth out of that First Mystery, which is the last mystery, that is the four-and-twentieth mystery." And his disciples have not known nor understood that anything existeth within that mystery; but they thought of that mystery, that it is the head of the universe and the head of all existence; and they thought it is the completion of all completions....

Whoever wants to understand the meaning of these words must commence his investigation at his own level of existence. Our dialectical field of life is a field that can be scientifically examined in twelve aspects, in twelve states. From the twelvefold zodiac of dialectics, the twelvefold manifestation of nature is developed. Each of these twelve aspects has a reflection, a projection, a reflection domain, a reflection sphere.

Thus we can say that there are twenty-four aspects of nature in our field of life, twelve in the material sphere and twelve in the reflection sphere. And anyone who wishes can study these twenty-four aspects mystically or by occult methods. Our wheel of life rotates therein.

They are the twenty-four mysteries, which we can fully comprehend. They are the twenty-four mysteries of dialectics, of illusion. It should be clear to you that the *Pistis Sophia* says that Jesus has not mentioned a word about these twenty-four mysteries and that he himself has not come from these twenty-four.

When the nature-born human being goes his way through his own mysteries, he will come to a border, to the limits of his universe, of his electromagnetic universe. Then he stands, in the words of the *Pistis Sophia*, before a commandment through which the most formidable magician cannot penetrate, because he stands before an impenetrable magic circle. Then he comes to his first true mystery which is insoluble; the soul world remains closed to him.

And Jesus taught his disciples about the region of the first commandment and the first true mystery—before which a human being of this nature stands as before a wall. In order to specify

this really clearly, the *Pistis Sophia* repeats that Jesus spoke about the first commandment, which is the twenty-fourth mystery from within outwards, at the point where the dialectical field of nature ends and a new field of life begins. It is a field lying outside of the reflection sphere.

If you have ever thought that the modern philosophy of the Rosycross is a figment of the brain of a modern human being, you are being corrected here by the language of 2,000 years ago, which was the synthesis of the wisdom of the 100,000 years before that. There, at the borders of finite striving, the primitive human being imagines his supreme God, because he has populated every domain of his attainable world with his idols, which he exploits. But to the God behind the border he pays stupid meaningless reverence.

Jesus, however, instructs his pupils in the unknowable mysteries, because these unknowable mysteries form the one reality: liberation. *I am come forth out of that First Mystery [within the veil]*, he says. The domain of Christ is also a field with twenty-four aspects, twelve positive magnetic regions with their twelve reflections.

From the reflection of one of these regions, the Father radiates in the form of a dove. In the Gnosis, the dove is one of the great symbols of the Holy Seven-Spirit, of the sevenfold microcosm, of the sevenfold universe, like the seven Amens or the seven thunderclaps. The *Pistis Sophia* often mentions the seven vowels, which together form the name of the one God.

When the nature-born human being stands at the limits of his own ability, at the border of the first commandment, before the truly unknowable, then from out of the unknowable radiates the Holy Seven-Spirit. It is the calling of the holy name of God by this name itself. And so further on in the *Pistis Sophia* (Chapter 143) it says:

"There is no mystery which is more excellent than these mysteries on which ye question, in that it will lead your souls into the Light of lights... Nothing more excellent is there, therefore, than these mys-

teries on which ye question, save only the mystery of the seven Voices and their nine-and forty powers and their ciphers."

See, from the borders of our field of existence come seven rays and they establish foci here. In a new moment of crisis in world history, once again the voice resounds, the secret of the seven vowels and their forty-nine powers.

On numerous occasions we have informed you in great detail about the sevenfold World Brotherhood with its forty-nine, seven times seven, aspects*. You, who want to go the Path of the Rose, exert yourselves; surrender yourselves to the Holy Work. Renewed souls must be led to the Light of Lights!

* See for example: *Dei Gloria Intacta*, Chapter I, Orientation, part VII; and Chapter VIII, The Saturn Initiation of the First Sevencircle, part IV; Rozekruis Pers, Haarlem, The Netherlands 1962.

It came to pass then, when the disciples were sitting together on the Mount of Olives, speaking of these words and rejoicing in great joy, and exulting exceedingly and saying one to another: "Blessed are we before all men who are on the earth, because the Saviour hath revealed this unto us, and we have received the Fulness and the total completion"—they said this to one another, while Jesus sat a little removed from them.

And it came to pass then, on the fifteenth day of the moon in the month Tybi, which is the day on which the moon is full, on that day then, when the sun had come forth in his going, that there came forth behind him a great light-power shining most exceedingly, and there was no measure to the light conjoined with it. For it came out of the Light of lights, and it came out of the last mystery, which is the four-and-twentieth mystery, from within without,—those which are in the orders of the second space of the First Mystery. And that light-power came down over Jesus and surrounded him entirely, while he was seated removed from his disciples, and he had shone most exceedingly, and there was no measure for the light which was on him.

And the disciples had not seen Jesus because of the great light in which he was, or which was about him; for their eyes were darkened because of the great light in which he was. But they saw only the light, which shot forth many light-rays. And the light-rays were not like one another, but the light was of divers kind, and it

was of divers type, from below upwards, one [ray] more excellent than the other ..., in one great immeasurable glory of light; it stretched from under the earth right up to heaven.—And when the disciples saw that light, they fell into great fear and great agitation.

It came to pass then, when that light-power had come down over Jesus, that it gradually surrounded him entirely. Then Jesus ascended or soared into the height, shining most exceedingly in an immeasurable light. And the disciples gazed after him and none of them spake, until he had reached unto heaven; but they all kept in deep silence. This then came to pass on the fifteenth day of the moon, on the day on which it is full in the month Tybi.

It came to pass then, when Jesus had reached the heaven, after three hours, that all the powers of the heaven fell into agitation, and all were set in motion one against the other, they and all their aeons and all their regions and all their orders, and the whole earth was agitated and all they who dwell thereon. And all men who are in the world fell into agitation, and also the disciples, and all thought: Peradventure the world will be rolled up.

And all the powers in the heavens ceased not from their agitation, they and the whole world, and all were moved one against the other, from the third hour of the fifteenth day of the moon of Tybi until the ninth hour of the Morrow. And all the angels and their archangels and all the powers of the height, all sang praises to the interiors of the interiors, so that the whole world heard their voices, without their ceasing till the ninth hour of the Morrow.

Pistis Sophia, chapters 2 and 3

Five psychological processes

With the aid of the language of the *Pistis Sophia*, we explained to you how the Universal Doctrine of all times specifies the modern doctrine of wisdom and gives it the lustre of antiquity. We explained to you, by means of the *Pistis Sophia*, how Jesus the Lord says he is an emissary from a field of life which is not part of the twenty-four fields of dialectics.

Our dialectical field of life is bounded by its electromagnetic conditions. It numbers twelve aspects and twelve reflexes or reflections, which are to the twelve aspects as negative is to positive. It is given to nature-born man to investigate all these twenty-four spaces. But when he has explored all these spaces, when he begins to comprehend all these twenty-four nature mysteries, he finally stands before an irrevocable barrier. Then he faces the true First Mystery, the truly Unknowable, the Unreachable. This is the reason why he calls this unreachable 'God', the absolute Unseeable. And this is the reason why he pays the unseeable a dumb, unintelligent respect. He then commences to lose himself in his own mysteries and surrenders himself to imprisonment in the twenty-four nature fields, where, caught as in a giant spider's web, he erects and worships his idols.

The *Pistis Sophia* emphasizes from the outset that Jesus Christ has not come from this world order, but that he is a representative from the Unknowable for all who are of this nature.

But to what purpose? What sense is there in this? When we stand before the truly divine mystery as before a wall and may only wander round in our own twenty-four fields, making a

parody of reality therein, what sense has it for Jesus to testify of the divine reality itself and to explain the Father to us?

What else would the sense of it be than that nature-born man having put aside his delusions after the regeneration of his microcosm, crosses the threshold of the Unknowable on his way towards his true Fatherland, to the Immovable Kingdom, to the Kingdom not of *this* world? For that reason, Jesus the Lord has come. For that reason, the Brotherhood of Christ descends to us.

The gospels as you know them contain only the very first beginning of the Christ manifestation. Where your gospels end, the *Pistis Sophia* begins to tell and to explain, to those who are open for it, about Christ and his mission. For this reason it commences after the resurrection. We are placed before Jesus speaking to his disciples. He says to them:

'When I was with you, in the ordinary life before my resurrection, I never spoke to you about the twenty-four mysteries of nature, because I have come forth from that which, to all nature-born men, is truly the first divine Mystery. I have come forth out of the First Mystery which lies on the boundary of the twenty-fourth mystery of nature. In my first revelation I have spoken about the original life only in general terms.'

When we go on reading the *Pistis Sophia*, we see underneath the veiled images, several tremendous psychological processes, which are recognized by pupils who are up to that stage.

The first process is the following: it relates to an aspect of the modern Spiritual School which should be very familiar and well-known to you. In the name of the Universal Brotherhood, which is of the Other Kingdom, we speak to you of the two nature orders: the Divine Order and the dialectical nature order. That is the first work Jesus did.

He has appeared amongst us as one who appeals, in a very elementary way, to our spirit spark atom with a new, hardly noticeable magnetic radiation. He gives us suggestions of the original life; he places these before us philosophically, without going into detail. There is no other possibility, for one can know the original

life only when one is part of it.

Yet that original life speaks strongly to us; it testifies in us, in a very powerful way. It builds in us a powerful certainty, on the basis of the original atom. Then we can hear a person say, 'I don't understand it, but I know it's true and I can no longer go on without it.'

At the same time a second psychological process develops, after the first contact. The nature in which you live is unmasked for you as a nature of death to which your own nature is identical. Nothing is left undone to make this second process penetrate into you as forcefully as possible.

The important thing now is whether these two psychological processes permeate your being and become part of you. When that happens fully a third process naturally follows. With all that is in you, you begin to long more and more for the enchantment of the Immovable Kingdom. You begin to experience life in the nature of death more and more as a stranger and to say farewell to it.

If that third process does not follow, your spirit spark atom is still hidden away in its bud too much; then you cannot perceive this nature as the nature of death; you still live in delusion. Consequently, you do not have faith; you do not hope for the new life as with an inextinguishable fire and you cannot love the School of the Rosycross.

On the contrary, the School is contradicted. This is quite understandable, because we would be speaking to you constantly about things and matters which you would not want. We would be placing before you a picture of the world which you could not accept as such. If we placed the consequences before you with urgency and emphasis, you would become very indignant. That would be a psychological process that is not intended by the School but which is nevertheless quite explicable.

The tragedy is that such people, instead of leaving the School, hang on to the School with tooth and nail. Yet they are in fact being burned. The cause is that in essence they cannot live without the School and need this burning process.

However, thank God, there are hundreds of pupils in the School who do know these three processes and who are growing in them. They know themselves to be standing in one or another stage of this:

1. confrontation with the new life as a mystery;
2. unmasking of dialectical life;
3. faith in the new life, hoping and identifying with it, loving the School and its work and an ever increasing estrangement from dialectical life.

But when a pupil has arrived at that stage, the School of the Christ Hierophants does not stop its work; it goes on. A fourth process is revealed. The School says to you: 'Now the glory and the majesty of the new life will be revealed to you. In future we will not speak to you about it in abstract terms, but in a very concrete way. You will be confronted with it in a very positive way for you must start a journey. It is time!' And your first reaction is one of happiness and joy:

It came to pass then, when the disciples were sitting together on the Mount of Olives, speaking of these words and rejoicing in great joy, and exulting exceedingly and saying one to another: "Blessed are we before all men who are on earth, because the Saviour hath revealed this unto us, and we have received the Fulness [*the Pleroma*] and the total completion."

We have observed this joy many times in pupils, and you will probably know it yourself.

This fourth process of gratitude and joy is followed by a fifth, which is seemingly in such complete contradiction to the fourth that the candidate in the disillusionment of it thinks all is lost, that all is permanently taken from him. Bitterness and fear gnaw at his being.

It will be clear to you that if the candidate is to be lifted up from the certainty of his faith to be led to a first-hand observation, all

this must be accompanied by a new electromagnetic radiative faculty. A new magnetic field begins to touch the candidate, and this has very remarkable consequences.

And it came to pass then, on the fifteenth day of the moon in the month Tybi, which is the day on which the moon is full, on that day then, when the sun had come forth in his going, that there came forth behind him a great light-power shining most exceedingly, and there was no measure to the light conjoined with it. For it came out of the Light of lights, and it came out of the last mystery, which is the four-and-twentieth mystery, from within without,—those which are in the orders of the second space of the First Mystery. And that light-power came down over Jesus and surrounded him entirely, while he was seated removed from his disciples. ...

And the disciples had not seen Jesus because of the great light in which he was, or which was about him; for their eyes were darkened because of the great light in which he was. But they saw only the light, which shot forth many light-rays. And the light-rays were not like one another, but the light was of divers kind, and it was of divers type, from below upwards, one [ray] more excellent than the other ..., in one great immeasurable glory of light; it stretched from under the earth right up to heaven.—And when the disciples saw that light, they fell into great fear and great agitation.

It came to pass then, when that light-power had come down over Jesus, that it gradually surrounded him entirely. Then Jesus ascended or soared into the height, shining most exceedingly in an immeasurable light. ...

It came to pass then, when Jesus had reached the heaven, after three hours, that all the powers of the heaven fell into agitation, ... they and all their aeons and all their regions and all their orders, and the whole earth was agitated and all they who dwell thereon. And all men who are in the world fell into agitation, and also the disciples, and all thought: Peradventure the world will be rolled up.

... and all were moved one against the other, from the third hour of the fifteenth day of the moon of Tybi until the ninth hour of the morrow.

When the time is ripe for the candidate, that is to say, when his love for the true life, as a result of the fire of faith and hope, is truly great enough and his estrangement of dialectical nature makes such an impact possible, in short, when the fifteenth day of the moon in the month of Tybi has come, the microcosm is touched and completely surrounded by a great electromagnetic power.

This touch is so intense, so strange, so totally extraordinary that in the first instance great confusion or despair arises. The radiation field of the sevenfold World Brotherhood, when it first reaches us with its impact, causes confusion and agitation, and great fear and anxiety take hold of us. We feel ourselves closer to destruction than to liberation.

Is it not understandable that the light is experienced as darkness at first? Do not all accounts testify of the same experience?

This experience arises from the fact that the ego of nature is paralysed as it were, put out of action, by the violence of the new magnetic touch, while a new consciousness, a new I, is not yet present.

And from this experience of the defeated soul, from the joy of this annunciation, out of this fifth psychological experience, the further process of the actual renewing liberation develops.

3

The fundamental disquiet

In our previous chapter we wrote about the way in which the Universal Brotherhood works with the pupil. Your attention was not directed to a pupil who had already attained some progress on the path of genesis, in other words, some kind of exceptional person. It appeared that none of us has any reason for pessimism, for feelings of inferiority or delusions of unworthiness, motivating us to say, 'These things do not apply to me.' No, each and every one of us can grasp the hand that is being held out by the Brotherhood. Nobody needs to feel excluded from this. The help of the Brotherhood is meant for all.

You need only reflect upon the image of Christian Rosycross in the pit of the nature of death, when the cord of salvation is lowered down into that pit. That cord is not directed personally; it is not meant for any particular individual, with the exception of others. All who grasp that cord and hang onto it are pulled out of the pit.

All who are gathered in the forecourt of the Spiritual School of the modern Rosycross and are willing to make the effort to visit a focus of the School are able to know fully, as long as they are willing to reflect intelligently, how the path must be walked by themselves from the first step until liberation. If you examine yourself in the scheme of this process, you will be able to know completely at which point you have arrived or where your development is stagnating at present.

The first phase of the path concerns the very elementary magnetic radiation force and influence, which is sent from the Universal Brotherhood to every person. Everyone who possesses an

original atom not only has the ability to react—he is *forced* to react. It is the cord which is let down into the pit and which can be experienced. This cord is also referred to as a Call.

We, the Spiritual School, do not *call* you; we only *talk* to you about the call. We try to explain to you what the call is. The call which comes to you is a force that rages through the world, a power that appeals to our spirit spark atom. In and through that power, suggestions of the original life are given to us; a wondrous philosophy is brought to us.

Everyone who possesses a spirit spark atom will thus experience a very exceptional emotion. If you are locked up in the darkness and you still have memory of the light, when you still carry with you a rudimentary light principle and you hear a call that speaks to you about the light and about the Kingdom of Light, would you then not react? Wouldn't you then feel a gripping interest? Then you would pay heed, not so much to what is said about the light, but you would know only that the light is being discussed. Even the word, the sound 'light,' takes you off your dialectical balance.

This spontaneous reaction naturally brings with it a danger, and many of us have stagnated seriously in the course of our life through the development of that danger.

In order to place this clearly before you, let us take an overall view of the situation. There is a magnetic radiation from the Universal Brotherhood. This radiation is nameless and soundless. It has the task to disquiet you by means of the affected original atom, so that you cannot accept the nature of death, and you begin to seek.

Now the voices of your fellow human beings are raised; they speak and testify of light and you are immediately inclined to join them, even though they might speak the greatest nonsense. The fact that they speak from the same stirrings of the heart as you experience causes you to accept them as brothers and sisters.

It is obvious that in this way a very significant retardation can occur, for many clever servants of this nature know only too well

that as long as one talks a great deal about the light to light seekers, blinds them with organisations, churches and sects, and surrounds them with a legion of speculations and important-sounding words, countless numbers of unsuspecting seekers will remain caught in that refined net.

There is no mortal being in heaven or earth who can pull the original atom, the rose of roses, out of your heart sanctuary. But what is possible is to play on the reaction of the rosebud, which, by means of its natural state of being, longs to return to the eternal sunlight, and then to sidetrack it into illusion. Just as flowers can grow in greenhouses by means of artificial sunlight, so we can surround the rosebud with the falsely gilded light of metaphysical speculations. In this way it is possible to give false gratification to millions of rosebud carriers for many incarnations.

On this side of the veil, it is done by creating sidetracks to yonder side, where heaven and Christ the Lord are supposed to be. Once taken in by this delusion and having arrived on yonder side, reincarnation is absolutely certain, because it is a biological process of the microcosm. For this reason the whole refined magic, the entire age-old magic culture of dialectics, pounces on every child of the rose that seeks the Universal Light for its tender bud.

And this nature-magic makes use of everyone and everything for the attainment of its goals. It can do that; it can also make use of this School and of transfiguristic words of Jesus the Lord and the other great ones. You can be captured by this nature-magic at the same moment as you reflect on the one reality.

When the modern Spiritual School of the Rosycross has brought to you contentment, an inner tranquillity, the state in which you find yourself at the moment, then your rose tree has arrived in the greenhouse of nature-magic's nursery. For it is out of the question that a spirit-spark entity can find rest and peace in the nature of death. If that is the case, then something is definitely wrong. How can a child of the light possess rest and peace when it has not come home to the light?

We do not mean that fear, worry and anxiety or a continuous discontentment would have to be present in such a person, for a child of the invisible Light can be very joyful and well-balanced in the certainty that he is on the way to the Father's House. But easy-going placidity and the readily obtainable peace of the compromise with this nature are quite out of the question. A child of the light has the experience of Jesus: he finds no hollow for his foot and no stone on which to lay his head. It is fundamentally impossible to find that.

For this reason, if you are a pupil of the Spiritual School of the Rosycross, you should ask yourself: 'What is the School doing in me? Is it still disquieting me? Is it still generating in me that gasping for spiritual breath, or is there no longer any emotion? Does the doctrine brought to me go in one ear and out the other? Am I still standing in the process or have I meanwhile been put out of action by my Satan—my higher self—my auric being?'

We should ask ourselves this because we should know that we are in danger at every hour. Those of us who do not realise this and say, 'Come, come, don't be so dramatic,' do not possess the signature of elementary pupilship.

When the son of the rose enters the world, he will find no recognition; he will find nothing that he can call his own; he will find no hollow for his foot and no stone to lay his head on; in short, he is an utter stranger. If he begins to seek liberation in order to find his divine natural destination again, it will be attempted to hold him back in the realms of his alienation, by pacifying him with false sounds and flashes of false light. That is the danger!

Through all the ages a conspiracy has been set up against all who wish to bring the rose tree to flower. That conspiracy is constantly presenting a danger; that danger is acute every hour. We are not suggesting to you a belief in devils and we are not trying to make you frightened, but we want to drive you to an experience of elementary self-knowledge.

If you, as a true seeker of light, still feel disquieted; if you know yourself to be the object of a struggle and if you are consequently

standing in the turmoil of such a great activity that it makes you quiver; if you have in you something of the tension of the Psalmist who, at one moment, rejoices and the next moment, feels threatened to the deepest depths of his soul; if you feel the walls pressing in on you, then you are standing in the mercy of the living pupilship.

If there is nothing but tranquillity in you, if you are sitting down without any living activity in you, then the crystallising influence has gained power over you. It has taken the soil away from your rose tree. If you still have the inclination, you should try and find the cause. If we have been able, reader, by this book and by all our literature and addresses, to force you into that old disquiet; if we have succeeded in that, we are very grateful, for then we have wrestled you away from the strangle hold of your particular enemy.

Every person with a rosebud is hit in the heart by the elementary radiation power of the Gnosis, and a great disquiet arises. And now servants from the Gnosis go out; they speak of the light; they testify of it. They do not wish to still your disquiet, but they want to give it direction. *That* is the signature: the placing of the person concerned in the right direction on a path, because behind that disquiet is the realisation of your alienship, for you do not belong here.

If that disquiet were to be taken away from you, the dynamic energy that is needed to make progress on the path of liberation would of course immediately be destroyed.

So may it be that we have given you something back or have awakened in you some of that necessary tension, of that fundamental disquiet which must characterise the sons and daughters of the Gnosis.

The pupil at the crossroad

Every person with a rosebud in the heart sanctuary is affected by the elementary radiation power of the Gnosis. That is the light-power sent out by the sevenfold World Brotherhood. Whoever is affected by that light, without exception, experiences an intense disquiet, because the light-power, which is taken into the system by means of the original atom, is in all respects opposed to our dialectical nature. You could compare it to breathing in an alien atmosphere with the whole system being forced to assimilate the inhaled substance.

At the same time servants of the Gnosis go out to humanity. They speak of the light which affects all carriers of the rosebud. They testify of it. It is not their purpose to silence the developing unrest, for that unrest proves there is a reaction; no, the workers of the Gnosis give direction to it. They explain the purpose of this reaction and place the pupil 'straight' on the path he must go. We have often compared this unrest to being charged by an entirely new dynamic energy, which has to be utilized.

This unrest is a driving force. For this reason a pupil of the School of the Rosycross should try to determine whether he knows or has known this unrest, this holy disquiet. If he does know it, it means he has been taken up into the process that the pupil and the School undergo.

If a pupil does not feel this holy disquiet, he is in fact no longer a pupil. Then a crystallizing influence has gained control over him. Then the rose tree has been deprived of its soil. Several times we

have discussed the causes of this crystallization, this dreamless sleep of the original atom. They are related to the fact that the person concerned has tied himself completely to the forces of nature.

Now we want to discuss the next phase of the holy touch. When a person is affected in the heart by the radiations of the sevenfold World Brotherhood and so experiences the holy disquiet, and when consequently direction or purpose is given to that unrest by the workers who come from the Brotherhood, two possibilities are evident.

The first is: the development of a mighty longing for participation in the reality of the new life (desire for salvation).

The second is: the development of resistance, aversion, animosity and finally a downright rejection of the path.

Thus every pupil is led to a crossroad, after which a definite choice must follow: either an immeasurable longing for the new life, with the driving force generated by the holy disquiet providing sufficient energy to enable the goal to be reached or the rejection of the path with the consequent neutralization.

The powerfield of the School is sufficiently strong to create these reactions. You should try to find out whether you understand properly in its deepest essence this choice, which every pupil who has arrived at the crossroad must make.

This is not a choice that you have to make after some intellectual consideration or that you might be prepared to make in an emotional state. No, this is an unavoidable psychological reaction, a situation in which you cannot do otherwise. Not in the sense of self-compulsion or compulsion exerted by others, but as the manifestation of an inner reality that cannot be rejected, a manifestation in which illusion, exaltation, or suggestion are completely out of the question. We might say a kind of self-selection, in which the inner reality is revealed with such complete certainty that every possible mistake is excluded.

One could regard it as a point of consideration whether every pupil in the forecourt of the Spiritual School really belongs there.

One might become worried about that. However, in a living school like the School of the Rosycross, every inhabitant of the forecourt is driven to that aforementioned crossroad. And then the pupil will declare himself.

The Universal Doctrine says that truth and reality will be exposed to the light of day in every candidate. 'Truth must free itself!' Let us now determine how this self-declaration is brought about.

In what way does the longing for the new life, the desire for salvation, arise?

1. You are affected by the elementary radiations of the seven-fold World Brotherhood. This is the hand extended to you by the Brotherhood.
2. If you possess a spirit spark atom and the course of your life gives rise to it, the holy disquiet will come over you.
3. The workers of the Brotherhood give direction and purpose to that unrest, so that you begin to understand your state of being in dialectics, your state of alienship. You begin to understand that there was an original life and that your present microcosmic manifestation is a caricature compared to the original. When you begin to realize this clearly, the course of your life will determine whether longing arises in you as a result of this inner experience. A certain amount of insight develops, and an indestructible longing for the new life should follow.

What kind of life determines that longing? A life of experience. True insight must awaken from experience, recorded in the blood. Philosophy, faith based on authority, acceptance of dogmas, or adapting oneself because of family circumstances cannot bring about the necessary psychological state. Only experience can awaken that longing. A pupil needs to find the philosophy of the School confirmed by experience.

It is possible, of course, that a formidable amount of experience

is already stored in your subconscious and in your blood as a result of an immeasurable past, so that a certain experience-consciousness could be present at the commencement of pupilship. Whether this is so or not, an experience-consciousness in regard to the Universal Doctrine must be present in order to awaken that necessary longing, so that the situation described in Psalm 42 develops:

*As a hart longs for flowing streams,
so longs my soul for thee, O God.
My soul thirsts for God, for the living God.
When shall I come and behold the face of God?*

When that longing is present, it is not a situation resulting from a decision or advice, but from a psychological state which fills the whole being, into every fibre. That is an inner urge, a situation in which there is no ability to do otherwise.

You will find this situation typified in *The Alchemical Wedding of Christian Rosycross*. The candidate is faced with the choice of a number of ways and at a certain moment he spontaneously, as if driven by an inner urge, enters one of the ways that lead to the inner temple.

Many of you will know the experience, the feeling, that your life is being led, that you are going along a certain course. This is so. But not in the sense that powers outside of you are directing the course of your life. The inner state which governs your life, the state of your blood which dominates you inwardly, determines your experience. Whoever possesses that longing invokes the magnetic forces of the new life, and these will unconditionally reach their goal on the basis mentioned.

Let us now study how rejection of the path and neutralization develop, and how the person, having arrived at the crossroad, goes the other way.

In this examination we follow the same method. A person is

affected by the elementary light of the Brotherhood, and disquiet develops. He is oriented and put straight on the path by the workers of the School, with the one exclusive advice: '*He, the Other One, must increase. The I of nature must perish. Make straight this path for your God!*' And so this person also arrives at the crossroad, but he does not choose the path of longing; he goes the other way.

Why? Because his experience-consciousness is still oriented in other directions. This person *cannot* yet go the path to liberation by virtue of the same inner compulsion that enables the other person to do precisely the opposite. Both have a spirit spark atom, both are touched by the elementary magnetic field of the Gnosis, both are called by the Spiritual School, but each chooses a different way because of the inner urge that arises from the experience-consciousness.

Knowing this, one should never be dismayed when a pupil leaves the School, *has* to leave the School, for the School drives its pupils to such a self-declaration, to that self-selection. One could deplore such a course of events, but it is obvious that the time will come when the correct choice will be made, when the inner state of the person concerned is ripe for it.

When we examine the choices of such people in each case, we always discover a great variety of motives: 'I cannot go the path, because I have to look after my old father, who takes all my time.' A father complex is pushing the longing aside.—'I am leaving because I cannot make my old mother eat vegetarian food. She wants me to do the same things as she does, and if I were to refuse to eat meat, I would cause her distress.'—'My wife won't let me,' or 'My husband is against it.'—'Bringing up my children takes all my time.'

Another category lies in the area of disappointed self-glorification, and these people turn against the School as a result of the unmasking. A third category is formed by people who still expect a lot from life and first want to satisfy their ambitions.

There are also those who, although they have had more than enough of this nature of death, hold themselves back in self-reproach and engage ever more in retrospection on their life's

course, overwhelmed by an awareness of guilt. In all these cases the wrong path is taken.

There is a special group of those who, driven toward the cross-road, cannot make a choice and try to remain neutral, expressing neither longing nor rejection. We discover in these people a coming crystallization, a petrification. They become cold.

Thus we can see that wonderful living necessity in the Spiritual School that every dweller in the forecourt must declare himself, no matter how. That is one of the aims of the School. On the basis of this inner psychological state, every candidate reveals himself, and so we see two streams: one stream in which the liberating yearning ensures an ascension into the new field of life; and one stream which begins to turn and at a given moment leads back to the point of entry.

You will understand with us that Ibsen's 'all or nothing' and Jesus the Lord's 'If you cannot leave all you have, you cannot be my disciple' is not a mode of life that you can decide to adopt at a given moment by the application of your will. It is a mode of life which grows out of experience. It is a cup we must empty to the last drop. This cup cannot pass us by. When at a certain moment the experience-consciousness is placed before decisions, its nature, its quality, will determine what decision will follow.

The decision is then a foregone conclusion. We are all led by the sum of the experience qualities in our blood and, thanks and praise be to God, we are never forsaken by the Universal Brotherhood. It affects us with its rays and drives us to the crossroad. We have already been led back to the point of entry numerous times, but one day we will break through to the heights of longing and we will see the new dawn arise.

The revelation-consciousness

By means of the *Pistis Sophia* we have initiated you into the mystery of the new human genesis, and together we have studied the first phases of the path from different angles. It has been firmly fixed on our consciousness that the elementary basis for the new human genesis is the possession of a spirit spark atom or rosebud. This principle is situated at the top of the right heart ventricle.

Every person who possesses this principle, *still* possesses it, becomes aware of this through an elementary state of being—a state of being which characterizes the entire personality, all the behaviour of such a person, almost right from early youth. This state we call ‘disquiet.’ We speak of a *holy* disquiet, i.e. this state should bring salvation, healing.

This state can be explained from an impressionability for a certain group of electromagnetic influences which cannot be explained from nature and which are taken in by the spirit spark atom and diffused throughout the entire system. These electromagnetic radiations are sent out by the Universal Brotherhood, which consciously maintains such a magnetic radiation field.

It is a certainty that every spirit-spark entity will and must react to it and is disquieted by it. This is the sober reality in regard to God’s call, which is supposed to go out to everyone according to mystical-poetic opinion. This is also the sober reality in regard to the personal reaction of God to the individual behaviour of every person.

The childish mystic says, ‘God sees and hears everything.’ There is a certain truth in that, for every magnetic field closely

reacts to the behaviour of the bodies affected by its influence. The action of a person in touch with a certain magnetic field determines the way that magnetic field will work.

We can thus establish that the radiation of a certain magnetic field, cast down like a net into the great sea of humanity, strikes every owner of a rosebud, who is thrown into disquiet and is not left alone, by day or by night. Such a person is confronted with the new life, in the sense of the mystery.

The mystery surrounds such a person, and he cannot escape from it. And so he becomes a seeker—one who poses questions about life; one who seeks for the causes of existence; one who experiences himself to be a stranger on earth; one who is a born romantic, seeking the other, the Other One, the wondrous.

When the human field of life has been prepared in this way, servants go out from the Universal Brotherhood. They establish schools. Or they attract pupils in some other way. And they speak about that holy disquiet. They explain the purpose of it. They testify of the Gnosis, of God's call, of that magnetic field.

And when there are seekers who want to listen and who can listen, they continue and speak about the original life and unmask dialectics. They explain the seeker's present state of being.

Their purpose is obvious. They try to lead their pupils to a very close, harmonious and personal relationship to that field of magnetic tension. One can call this harmonious relationship 'faith': faith in the new life, hope for the union with it, love of the School and its work. Consequently there is an ever-deepening alienation from dialectical life. There is an immeasurable, all embracing longing.

But it is also possible, as we have discussed before, that a rejection, a fundamental fear of this union will arise, because the person has not yet become deadlocked in matter and because there is an insufficient amount of experiential consciousness to enable a farewell to this nature.

However, when that immeasurable longing begins to increase in a human soul and the full current of the gnostic magnetic field

is entering the candidate via the original atom, an entirely new situation arises. The radiance, the glory, and the majesty of the new life are now being revealed to the candidate, and they fill him with immense gratitude, gladness, and boundless enthusiasm.

You should understand, though, that we are referring to *revelation* and not to *fulfilment* or *attainment*. This is merely a higher stage of the knowledge arising from faith, and this higher stage is called 'revelation.' This revelation endows a personal knowledge in regard to the true nature of the Gnosis.

However, we would first like to switch to another subject. When some occult brotherhood wants to exert a hierarchical influence of a practical nature on humanity, this always occurs with a magnetic field as a basis and we should understand, therefore, that there are many magnetic fields in our sphere of existence.

A large number of nets are cast into the human sea to catch souls. You need only call to mind the Tibetan influences that go out over the world, or some churches that also maintain such a field by their magic system. We can say with certainty, therefore, that a large number of influences are being exerted on us and also that many magnetic influences completely parody the magnetic field of the Universal Brotherhood.

Is this not a cause for alarm? Could we not be misled? No, deception is completely out of the question for a serious seeker because, according to universal magnetic laws, every magnetic field is forced at a certain point to reveal itself as to its true nature. If this revelation were to reveal something that is completely in conflict with the fundamental nature of the candidate, he can always withdraw from the influence of that magnetic field and neutralize his initial interest. For this reason, revelation is not only an expansion of consciousness but also a test, a means of control.

A revelation proves to us the truth and the true nature in regard to the essential force of the magnetic field concerned. There is no human being who is unconsciously being victimized. All that is said about this is for the largest part nonsense. When a spirit-

spark entity truly seeks liberation, he can fully test spirits as to whether they are of the Gnosis. He can apply his means of control.

Every magnetic field is forced to reveal itself if this is wanted. If this does not occur, this means the revelation is not wished for, and the person concerned will feel extraordinarily comfortable in the elementary radiation of some influence. He is allowing himself to be led into confusion by the messengers who come forth from that magnetic field. A characteristic of such messengers is that they require their followers to believe in handed-down teachings and decrees, which are represented as being divine and beyond question. The teachings form a barrier, as it were, against serious investigation.

In order to satisfy the leanings towards knowledge, a science is invented. Students are required to learn the dogmas by heart in Greek and Latin. Thus a study of Greek and Latin is a necessity. They need to delve into other ancient languages and to find out what many other authors have said about the scriptures and the creed. But 'revelation' remains far beyond their grasp, for their revelation consists of words and intellectual knowledge, gathered by themselves.

May we ask you, reader: is your conviction based on the contents of your bookcase or on the intellectual contents of your brain? If so, this is your own fault, for you have allowed yourself to be victimized by the influence of some magnetic field of ordinary nature. You were prevented from attaining revelation.

Let us now return to the beginning. Whoever is filled with that immeasurable longing through faith in the Gnosis, by means of the previously described process, is conducted to 'revelation.' Because of his harmonious relationship to the Gnosis, such a candidate penetrates through to the point at which the nucleus of the magnetic field begins to manifest itself, unfold itself, to declare itself to him.

In the Revelation of John this is represented as a confrontation of the candidate by Him who is the first and the last, the true orig-

inal man. He, the candidate, is not that new man yet, not by a long shot! But he is shown to him, very personally. Can you see the difference between revelation and knowledge now?

You should observe, however, that such a revelation is not one single event, but this process provides an unceasing series of such revelations. It can happen that suddenly something so mighty, so glorious begins to unfold before you that you stammer, 'What a revelation!' And then you are speechless with gratitude. And like the disciples on the Mount of Olives in the *Pistis Sophia*, you feel yourself to be *blessed beyond all men*.

Indeed, this revelation-consciousness is the Jupiter-consciousness, which some mention as being ours in a far distant future. But you can attain it in the present, if only you will go the Path as described to you!

For this reason, if we were all to possess this consciousness, this revelation consciousness, we would speak, see, and experience simultaneously. Mystically expressed, we would stand at the eternal Father heart-of all things.

And this revelation consciousness is still only one phase, one end-phase on the way of the Johannine man, and so is still a purely dialectical state. This consciousness of unfolding is now to become the basis for the last and all-decisive choice.

6

The magnetic storm

The aim of the School of the Rosycross is to lead its pupils into the mystery of the new human genesis, and we have shown you this mystery as an actual happening in the living present, a happening in which all of you, without exception, can take part if you so desire.

There are people who want to approach this mystery as a doctrinal problem; they want to make a 'study' of it. They want to examine its aspects, in about the same manner as someone standing before a shop window, drawn by the artistry of a skilled window dresser.

But the Gnosis does not allow itself to be displayed! It unveils itself only to those who approach it from out of a living psychic need. The Gnosis will never become a science that can be taught at some university or other. It is for people with a burning heart. It is for pupils of a Spiritual School, for those who approach the aims of the Great Work out of a true desire for salvation. Only in that state will they be accepted as pupils.

You will know that the elementary basis of the new human genesis is the possession of a spirit spark atom or rosebud, situated at the top of the right heart ventricle.

You will become aware of the presence of this principle by a state of being we could typify as 'disquiet'. This state can be explained from a susceptibility to a certain group of electromagnetic influences, which are transmitted by what we call 'the Universal Brotherhood.' These influences come from a magnetic field which cannot be explained from this dialectical nature. They

cannot be picked up by the ordinary consciousness or the serpent fire or any endocrine gland. These influences can be perceived, picked up, and assimilated exclusively by the aforementioned original atom.

This atom is a very alien principle compared to the rest of the atomic structure of the ordinary personality. It is entirely different in construction; it does not belong to any group of atoms of primordial substance in our ordinary field of life. It lies in our field of life like a rosebud folded under its green petals, lost in the heart sanctuary, until the elementary radiation of the Gnosis comes to awaken it.

It is a certainty that every spirit-spark entity will react to this radiation at a given moment. And the first reaction is disquiet, because the rose of the heart, the sevenfold principle of the true divine man, pines for the Fatherland. As soon as the rosebud begins to show a sensitivity to the radiations that affect it, a glow begins to develop, a reflection which stirs the entire personality, especially the upper circulatory system and so affects all the ordinary centres of consciousness. In this way a child of man is called.

It is a magnetic pulling that has moved various poets, thinkers, and romanticists of all ages. It is this magnetic calling that drove the simple, the uncomplicated ones of all ages to conquer the diffidence of their simplicity and to approach confidently the light of the mysteries. It appeared, time and again, that it is precisely this simplicity that is the shortest way to the goal, 'the childship of God'. Together we have examined the purpose of this disquiet, and what would this be other than to drive a child of man to 'seek'?

'Seek and you will find' is a primordial law. When a human soul is driven by this disquiet, he will one day find. To those who lie enmeshed in time, it may very well seem endless, and the wheel may turn numerous times, but the seeker, he will find!

That initial contact of the Gnosis with the soul predisposed to finding is so beautiful and simple, and at the same time so irresistible, that one could laugh; a laugh of surprise, a laugh of respect, a silent laugh of uttermost gratitude. There is no human soul who

can be passed over, for this is a radiation fulness that glides over the world and that *must* reach every atom-entity, even if he lives in the jungle or in a back room on the third floor, lost in a metropolis.

This radiation fulness does not generate the fire of crisis. It is just a never ceasing, silent calling. It works according to magnetic laws, to which the primal atomic crystal must answer. In this way a human soul is prepared towards a certain ripeness.

And then, at a given hour, such a person will find the Spiritual School, where the workers speak about the nature of this seeking, the cause of it, and about the source of the new magnetic radiations. Then recognition comes, and there is great joy. The seeker has found something.

But it is only a milestone on the path, and the workers now try to impel the stranger to a very intimate, harmonious, and private relationship with the magnetic field of tension. Reacting by itself can give rise to a very caricatural behaviour, but reacting after a submergence in understanding we call *faith*. Faith in the new life is starting to love that life. Thus the candidate is filled with an almost endless longing.

This state is wonderful and measurelessly beautiful. For try to see this: when the Gnosis calls us and we leave everything behind in a mighty longing to find it, there is not only an approach by the Gnosis towards us, but also a rushing forth by us towards it. And, oh Divine Glory! That must lead to a meeting, a bodily meeting, a clear and unmistakable finding.

Now do not imagine some venerable master or adept. This meeting takes place in the form of an outpouring of power. This is a Pentecost of divine fire, a further milestone on the path, and in our terminology this meeting is called a 'revelation.'

This firsthand link brings to the candidate a very personal knowledge in regard to the true nature of the Gnosis. In this revelation-consciousness he possesses a means of control. He is, as the *Pistis Sophia* says, 'Blessed before all men on the earth.'

Revelation is knowing without intellectual preparation. Reve-

lation is knowing into the very deepest essence of things, while ordinary knowledge is capable of staying merely on the surface of things. It is the Jupiter-consciousness of which some have spoken. As soon as this consciousness of unfoldment begins to dawn in the candidate, he is placed before a last and decisive choice on the Johannine Path. This decisive choice must be taken in what we call the fifth phase. It is a phase that is described in the *Pistis Sophia* as follows.

And it came to pass then, on the fifteenth day of the moon in the month Tybi, which is the day on which the moon is full, on that day then, when the sun had come forth in his going, that there came forth behind him a great light-power shining most exceedingly, and there was no measure to the light conjoined with it. For it came out of the Light of lights, and it came out of the last mystery, which is the four-and-twentieth mystery, from within without,—those which are in the orders of the second space of the First Mystery. And that light-power came down over Jesus and surrounded Him entirely, while he was seated removed from his disciples. ...

And the disciples had not seen Jesus because of the great light in which he was, or which was about him; for their eyes were darkened because of the great light in which he was. But they saw only the light, which shot forth many light-rays. And the light-rays were not like one another, but the light was of divers kind, and it was of divers type, from below upwards, one [ray] more excellent than the other, ..., in one great immeasurable glory of light; it stretched from under the earth right up to heaven.—And when the disciples saw that light, they fell into great fear and great agitation.

It came to pass then, when that light-power had come down over Jesus, that it gradually surrounded him entirely. Then Jesus ascended or soared into the height, shining most exceedingly in an immeasurable light. ...

It came to pass then, when Jesus had reached the heaven, after three

hours, that all the powers of the heaven fell into agitation, ... they and all their aeons and all their regions and all their orders, and the whole earth was agitated and all they who dwell thereon. And all men who are in the world fell into agitation, and also the disciples, and all thought: Peradventure the world will be rolled up. ... and all were moved one against the other, from the third hour of the fifteenth day of the moon of Tybi until the ninth hour of the morrow.

When the candidate can enter into the phase of revelation as just discussed, and so when there is a personal knowledge, a personal tasting, when bowing down before authority and dogma has been replaced by first hand comprehension, and the call has therefore been understood, and a personal responsibility for making a choice can be accepted, a magnetic storm is induced in the entire microcosmic system of the pupil.

That magnetic storm is the one described in the above extract from the *Pistis Sophia*. You can also read about it in the Book of Revelations, in *The Alchemical Wedding of Christian Rosycross*, in the Gospels in the story about the ship on the sea of Tiberias, in *Christianopolis* by Johann Valentin Andreae, and in many other writings.

This magnetic storm is so overwhelming, so intense, so strange, and so totally extraordinary that a great upheaval, a hopelessness, arises in the first instance. The pupil thinks himself to be closer to destruction than redemption.

It is out of this consternation that the ensuing process of actual renovating liberation develops—provided the candidate is willing to accept the requirements of this magnetic storm. The experience of death, of which all who must struggle through it testify, is brought about by the fact that the I of nature is, as it were, paralysed, thrown out of action by the violence of the new magnetic contact, while the new consciousness-centre has not yet become active. In other words, this experience proves that the candidate, in his approach to the focal point of the new magnetic field, has now reached a crisis. He has come to a wall, as it were.

It is a wall with a gate, however. It is indeed possible to open that gate, but one has to possess the key, the faculty. That faculty is not contained in the results of some culture of the personality or in the discretion of some master or other. You need no master or adept to be able to open this locked gate. You need the new consciousness, an entirely new I, as the basis for a new personality.

The choice you need to make is this: you must decide whether you are prepared to give up the old I, the old consciousness-focus, which is unsuitable for continuing into the new magnetic field; in short, whether you are prepared to go the path of completion or not.

The revelation of the Gnosis is the introduction to such a decision. Whoever refuses to accept the consequences of the path at this point, no matter for what reason, be it through egocentricity or fear, such a person can really no longer turn back. And if the mercy of the 'draught of forgetfulness' is not granted to him, he will be delivered to the caricature of the true Gnosis, which caricature is called occultism in this world.

So much knowledge of the Gnosis has been gathered in the phase of revelation that the person concerned begins to imitate it, to try to practice it in a field of life that is unsuitable for it. This is the same as nature-religion tries to do. And the one and exclusive consequence of this is an ever greater upheaval of world and humanity and an increasingly powerful and dynamic egocentricity, a cultivation of the dialectical I-ness. Whether it is called black or white, Christian or heathen, it is all the same.

For these reasons you can all realize the extreme importance of this coming hour of decision. Will you choose the path of true redemption, as Buddha and Christ taught it: the path of a complete dissociation from the I of nature, so that you will lose life to find another life; or will you choose the path of illusion, the illusion of 'King I'?

If you choose the latter, the path of personality cultivation, the original atom will close up again and you will lose your link with the new magnetic field.

But if, standing before the gate of life, you wish to go the way of self-dissolution, you will be able to continue your path to life. Then calmness will follow the storm: the calmness of the people of God.

A new heaven and a new earth

Before continuing our discussion on the *Pistis Sophia*, it is necessary to give you an explanation of a magnetic field and its nature. We so often speak about the magnetic field of the new life and that of the ordinary nature, and in the Spiritual School our attention is fixed so often on many kinds of magnetic influences, and the whole Universal Doctrine needs to be understood in connection with magnetic forces and can be explained from them so completely, that it is a vital requirement for every pupil to understand and to visualise what we are speaking about when we are referring to magnetic fields.

Particularly in times like these, when all kinds of events can be explained only from magnetic influences, it really is a vital necessity that the pupil understands the connection of events.

As an introduction we would like to call your attention to a saying written on the bronze plate in the sepulchre of Christian Rosycross: 'There is no empty space.'

This saying has a multiplicity of meanings; so many that one could easily say an infinite number. And in general one could say of these descriptions that what we call space, or infinite space, is the field of an equally infinite number of developments, developments that interpenetrate, surround, and fill each other and that are distinguishable from each other by a difference in magnetic laws.

Each development has its own magnetic system, its own magnetic law, and hence is absolutely separated from every other development, although existing in the same space. We see a sun and

other conspicuous heavenly bodies. We experience their influences noticeably. We know we belong to their system. There is an order in which all these things fit and in which all factors cooperate with each other virtually infallibly, and we know that all this is held together by an all-embracing natural law.

Everything rotates and revolves and describes spirals according to the norms of one fundamental magnetic law. Our world image, our image of space, the impressions we get of the universe, our own nature and state, the situation and figuration of our microcosm, all these things are brought about by, and can be explained out of, the same fundamental magnetic law.

One cannot say of our omni-revelation that it is an illusion in the sense that it does not exist. But when we speak of 'dialectics' and Jacob Boehme speaks of the 'nature of death' as being the whole visible space, as being all that stretches out between and around the stars, then we mean and he means that this omni-revelation is undivine, not united with the Divine Nature, not to be explained from it.

If we nevertheless did interpret it as divine or considered any part of it so, this would be an illusion. When transfigurists spoke of the Immovable Kingdom, the Kingdom not of this world, people always asked mockingly where that Kingdom, that field of life, might be then. People called it a figment of the imagination, absolute nonsense, delirium, etc. They never understood what transfigurists were talking about. Many pupils probably have the same problem. What answer would you give if someone asked you that question, eyes sparkling with ridicule?

People can imagine an event such as described in Matthew 24: an earth and a heaven that pass away in a catastrophe. Astronomers know of stars that vanish and new ones that appear. But when something disappears in our universe, something else takes its place. The universe remains, albeit in a different order. The sun could be extinguished and thus bring the end to our solar system, but the universe exists.

Telescopes can see immeasurable distances into space, and new

telescopes explore spaces where no human eye has been able to penetrate. And there is a dispute about the problem whether the universe is finite or infinite. It has been discovered that light rays bend and return to their point of origin. It is known that some stars are moving apart at enormous speeds, while others are approaching each other. People talk about expanding and contracting universes. But all these things are based on *our* world picture, on *our* vision of the universe, on *our* fundamental magnetic law of our fallen nature order.

For this reason it is no surprise that the nature-religious person seeks the Kingdom of God in the reflection sphere, or on some other star or planet to which one could travel in a space ship. 'Well, if the divine kingdom is not here and not in the reflection sphere, it must be somewhere outside of it,' or so a primitive pupil of the School might think.

No, even if you were to travel through the entire universe, you would not find the Kingdom of God, because this Kingdom can be seen and entered only by means of a different magnetic law or order.

A magnetic law originates in a radiant idea that moves root-substantial space. And subservient to and because of that idea, a universe forms in a diversity of shapes and forces.

When we observe the nature of death, we know that the idea lying at the root of this universe is undivine and can never become divine. For that idea is not good, and therefore its manifestation is not good. If the idea of our universe were divine, an undivine expression in our universe would not be possible.

For this reason you must realize that there is another idea, another Gnosis, and therefore another magnetic field, hence another universe, nearer than hands and feet, existing and moving everywhere where the nature of death is not. Not outside and not inside, not above or below, but omnipresent and nevertheless further than the furthest object in space.

Suppose we are together in the same space, and we all have ideas, views of life, and hence modes of life which are all com-

pletely different. There is therefore a difference in nature, in vibration, in magnetic state. Our idea and its results cloud around us, and so each of us lives in his own world, in his own order, while we all exist in the same space at the same time.

We want the awareness to penetrate into you that besides the fundamental law lying at the basis of our dialectical order and of the universe belonging to it, other fundamental magnetic laws exist in the same space at the same time.

The pure original idea of God determines an absolute order and forms a universe. Could that universe not be corrupted and decay? This is impossible, for the radiation fulness of the idea of God is irresistible and always the same. For this reason the divine universe existed, exists and will always exist.

We are from that universe; we fell from it into another universe by another stimulating idea, and our existence has adapted to it. Thus the Gnosis cannot possibly exist in the nature of death as a manifesting fulness.

But as soon as a fallen human being were to participate again in the original magnetic field, that original universe would show itself to him again. For the participation in another magnetic field signifies a different consciousness, a different personality, and a different microcosm.

We say to you therefore that there is *another* earth and *another* sun, *another* solar system, *another* universe. That original universe is not being created again; it always was; it cannot disappear. It is the same yesterday and today.

If you study the Holy Scriptures in this connection, you will read of two different matters. Firstly a cosmic disaster in the nature of death, in the dialectical universe, the rising and falling of things; secondly the candidate who begins to see the original, real, divine universe again, by means of the new consciousness. These two matters are often confused, and they are understood to mean that a heaven passes away because of a catastrophe, and a new one comes *after* that catastrophe.

However that which passes away and comes back renewed is

the changing and the turning of dialectics. We see this turning in the microcosm and the macrocosm and the whole universe of the nature of death. But when we read in Revelations 21, 'I saw a new heaven and a new earth; for the first heaven and the first earth had passed away' this means that the pupil sees the universe of illusion pass away through transfiguration, and he ascends into the universe of God.

The Spiritual School and the World Brotherhood want to impel you to the same experience in the present. Which way are we to go then?

Well, you have already been able to read clearly how you may become a Pistis Sophia. The original universe exists, as we saw, out of an idea. It has a fundamental nucleus, a sun, and hence a radiation field, a magnetic radiation. And in that great magnetic field of the divine sun, seven spheres can be distinguished, seven rays, or, as the Holy Scriptures say, seven angels. And because magnetic fields penetrate each other, it is clear that our nature of death and the nature of the Gnosis are very close to each other. We can become aware of the outer sphere of the divine radiation field by means of the spirit spark atom.

One of the seven angels places a seal on our forehead and wants to conquer the top of the dialectical consciousness for the Gnosis. In our microcosm, therefore, we experience the light of the Divine Sun, which calls and draws us. And as we begin to react to the call, we begin to approach the nucleus of the Divine Sun from the outer court, continuing from the outermost to the innermost until finally continuing on this way, we have entered so far into the innermost nucleus, through these magnetic forces of the original Kingdom, that an existential change must take place.

As soon as that change commences, we see the new heaven and the new earth as if a curtain were pulled aside. We no longer need the light of the sun and the moon.

We hope to be able to describe this process to you from the outside inward, so that we can understand correctly what Pistis Sophia experienced on her way to the Divine Sophia.

Contact with the Spiritual School

We have tried to make you familiar with the idea of more than one universe being enclosed in one spatial image. It is not correct to suppose therefore that some other universe might perhaps be so far removed from us that we could not detect it even with the strongest astronomical telescopes. More than one universe exists in the same space, if we were to describe it three-dimensionally.

As dialectical people we have a world image and we belong to a universe. All that our strongest telescopes can discern and all that lies beyond their reach, the entire unfathomable space, belongs to the universe of death. That is to say, it belongs to a state in which the laws of dialectics, which we know, control everything. That is a state of rising, shining, and fading; a state characterized by life and death, by incessant change with all the accompanying causes and consequences.

The universe to which we belong is maintained by a certain electromagnetic law and by the operation of a differentiated gravitational law that operates within a certain group of possibilities. By these laws, the whole of it is held together; all the things in it belong together, are dependent on each other, and influence each other.

The earth is thus influenced by the solar system and by the zodiac. Itself a unit, it is incorporated into increasingly larger units, until we can view the whole universe as one unit.

And this universal unit is based on *one* idea. The whole of it is the activity *of* that idea. An idea is and generates a vibration that moves root substance and demonstrates an activity and a manifes-

tation. The activity is the magnetic field; the manifestation of it is the revealed universe.

The fundamental idea causes hydrogen, oxygen, nitrogen and carbon to form and be released in various compounds, and atoms are forced to split and to join and combine in certain ways into elements.

We have told you that the idea underlying our universe is recognizably and demonstrably undivine. This can be recognized and demonstrated by the activity and the manifestation of the idea. Consequently we can deduce from this that there must be another universe which is based on another Idea: a divine Idea. This Idea therefore has another activity and another manifestation, another etheric configuration and hence a totally different nature in principle and in result.

This other universe needs no other space but simply another idea and hence another magnetic field. Two different magnetic fields can express their totally different manifestations in one and the same space without one manifestation being able to perceive the other. At most the two magnetic fields can disturb each other when, in some way, their creatures have something to do with each other.

It is known to us that a number of the creatures of our universe initially belonged to the divine universe. This does not refer to their present manifestation, for that is completely of this nature, but there was another manifestation, of which only one single rudiment remains. It is a primordial atom with a latent magnetic system in the aural being. This magnetic system has fallen asleep as it were, while another magnetic system is now in force in the aural being.

It is clear that when we possess an original atom, a rose in the heart, which once flowered in wondrous beauty in that other universe, we will consequently have a certain susceptibility to the divine magnetic field. Our microcosmic field can therefore be disturbed by the divine cosmic field, and it is clear that as we individually and collectively belong to the dialectical universe, we pass on

that disturbance to the entire dialectical cosmos. We are partly of the divine nature and partly of the nature of death. Thus there is no alternative but that both magnetic fields disturb each other.

The Bible expresses this mystically for example in the remarks, 'God does not forsake the work of his hands.'—'He sends his Son to save what is lost.'—'He is wrathful at the sins of his children.' Every pupil will understand that when he possesses a rosebud in the heart and so is a lost son of the Gnosis, he will undergo influences from the outermost radiation field of the divine universe.

When a person not only simply undergoes this effect, but consciously experiences and recognizes it, he stands bodily and absolutely in the outer courtyard of the Gnosis. This outer radiation field of the Gnosis is unmistakably magnetic, but not to the degree that it could be catastrophic. That would not achieve any success, because at most the primordial atom, as the original principle, could be attracted and torn out of the sunken system. And that is certainly not the intention. The intention is that the sunken system voluntarily surrenders itself in transfiguration. The sunken system in its entirety must become a divine system again and return to the divine universe. For this reason the outer radiation field can be compared to a touch, a call, a silent beckoning, without any force or compelling magnetic attraction.

A weak radiating is caused in the heart by this touch, and this appeals to the dialectical consciousness which reacts to this with a state of disquiet, as we have discussed repeatedly. By this continuous impulsion of the dialectical being, the dialectical consciousness is invited, so to speak, to follow the suggestions, the voice, of the original atom.

The dialectical consciousness does not know that of course. It has no idea that there is any such thing as an original atom. It is so used to experimenting and speculating in its imperfect undivine world, and it is such a fortune hunter, driven by circumstances, that it thinks it is acting completely out of its own initiative. It is completely egocentric and yet the ego is in fact being led. No doubt it is clear to you that no rosebud carrier escapes this gnostic impulsion.

Under the power of this influence, that whole sequence of events develops which you know so well, because you yourself have experienced it or still do. You know those mad whirls of the dialectical ego in its interests directed this way: reading piles of books—attending many meetings—attending seances—having discussions and joining movements and societies—pondering until we go around the bend and always drifting between hope and fear—or resisting that inner calling voice with everything that is in us—and playing the firmly convinced person—and acting as if we are initiated and called! In short this is all the well-known carrying-on of tens of thousands of people.

You may know the example of the well from which the lid is removed. The sun shines into it and this causes the insects to wriggle and flutter and scurry about in a great whirl. You know all this!

This seeking and fluttering can last a long time, a life-long time! Until a great inner exhaustion comes. The cause of this is that the aural being or higher self is at the end of its tether. In all this experimentation of the personality during this period, the higher self tries to retain the initiative and leads the lower self everywhere to satisfy its hunger. It is a case of stones for bread, but as long as the ego bites, there is a certain satisfaction.

But now, after a longer or shorter time, there comes a moment when the ego has finished biting and the magnetic system of the aural being or higher self is no longer capable of giving satisfaction. Then the higher self has become weary; there is a weakening of the light in the dialectical firmament and hence a recognizable magnetic disturbance. Not only the primordial atom radiates a new light, but a corresponding light field in the aural being is seized and vivified by the gnostic magnetic field.

From this moment on a magnetic ray bores into the head-sanctuary at a place in the midbrain, and as soon as this point is seized, the adrenal glands receive a vigorous impulse; from the midbrain (the midbrain controls the kidneys and the adrenal glands) a new energy flows into the body, and the ego begins to react positively to the call of the Gnosis for the first time.

At this moment this person has become ripe for the second field of radiation of the Gnosis, seen from the outside inwards. And in that second field the pupil for the first time comes into contact with the Spiritual School.

The person concerned has probably already known the Spiritual School in his first period, and may have entered it, but then he knew it simply as he would know any other given movement or society. Only in the second period will he know it from within and in a totally different way. Then he will love and serve it so ardently and incessantly that he will never let go of it. The pupil then already experiences the foretaste of the 'Homecoming.'

We hope profoundly that you can already speak of this experience.

But the disciples sat together in fear and were in exceedingly great agitation and were afraid because of the great earthquake which took place, and they wept together, saying: "What will then be? Peradventure the Saviour will destroy all regions?" Thus saying, they wept together.

While they then said this and wept together, then, on the ninth hour of the morrow, the heavens opened, and they saw Jesus descend, shining most exceedingly, and there was no measure for his light in which he was. For he shone more [radiantly] than at the hour when he had ascended to the heavens, so that men in the world cannot describe the light which was on him; and it shot forth light-rays in great abundance, and there was no measure for its rays, and its light was not alike together, but it was of divers kind and of divers type, some [rays] being more excellent than others ...; and the whole light consisted together. It was of threefold kind, and the one [kind] was more excellent than the other ... The second, that in the midst, was more excellent than the first which was below, and the third, which was above them all, was more excellent than the two which were below. And the first glory, which was placed below them all, was like to the light which had come over Jesus before he had ascended into the heavens, and was like only itself in its light. And the three light-modes were of divers light-kinds, and they were of divers type, one being more excellent than the other ...

Pistis Sophia, chapter 4

The fiery triangle

When the candidate in the transfiguristic mysteries is confronted for the first time with the glory and the majesty of the new field of life—i.e. the magnetic radiations of the 6th cosmic domain—he undergoes the violence of a magnetic storm, in which he thinks he is close to destruction and has reached his end. We have often discussed this perturbation with you, and we know its causes.

As soon as the approaching pupil begins to become more or less familiar with this touch, he begins to discern the structure of the new magnetic field. Its light is immeasurable and it sends out its rays in abundance. These rays are not all the same but differ in nature and vibration, nevertheless belonging together completely and arising from the same source.

These radiations can be distinguished in three groups, and the *Pistis Sophia* mentions these three distinctions, but at the same time emphatically makes clear to us that they come from one and the same majesty.

[The light] was of threefold kind, and the one [kind] was more excellent {splendid} than the other ... The second, that in the midst, was more excellent than the first which was below, and the third, which was above them all, was more excellent {unparalleled} than the two which were below.

Splendid — excellent — unsurpassed: three superlatives that in effect do not surpass each other, but can be distinguished.

This threefold light is called the light-vesture of Jesus the Lord.

If we change the mystical mode of expression for the scientific one, we would say: This threefold light is the nature and the essence of the gnostic electromagnetic field. The pupil who dies in Jesus the Lord receives this light-vesture. It is a light-vesture that can be symbolised by a triangle. It is the *trigonum igneum* of the classical Rosicrucians, the fiery triangle mentioned in the *Confessio Fraternitatis*.

Let us first of all answer the question why the light-vesture consists of three groups, three aspects. You should know that a magnetic field is formed in the first place by a positive and a negative pole, as a result of which a third aspect appears. The third aspect is the result of the light that is kindled by the meeting of the positive and the negative.

The excellent and the unsurpassed meet, and the result is the splendid. The ancient wisdom called it fire, flame, and light; and the Biblical terminology calls it Father-Son-Spirit. You will know that the Spirit, the Holy Spirit, is known as light. Think of the day of Pentecost and the descent of the Holy Spirit. The descent completes the vesture.

This triangle of forces is called a 'vesture,' a robe. This light-vesture is a vehicle, a body. The Bible sometimes calls this body a wedding garment, the golden wedding garment, because of its extraordinary brilliance, because of the fact that the possession of this vesture gives access to liberating life.

This wedding garment is the electromagnetic vesture, the electromagnetic principle out of which the gnostic human being lives. We cannot call this garment the soul vehicle yet, for it is the vesture—the principle—the triangle—by means of which the total rebirth is carried out. This wedding garment is therefore necessary for every candidate.

As a vesture, as a body, this new electromagnetic principle has different attributes. It has a consciousness aspect and a desire aspect. Whoever has this vesture has an entirely new mentality, a new I, a new desire-being, and a totally new fourfold body.

The sum total of human thinking, willing, feeling, and desiring

forms the consciousness. And this sum total is the electromagnetic principle out of which and by which a person lives. This electromagnetic principle is head and heart together, and the form aspect of the human personality is created and exists out of this principle. This principle controls and attracts, adds together and splits the four ethers. It brings them into a certain state of vibration, and therefore this principle makes the human personality what it is in its form aspect:

the four ethers build the form;
the light-vesture bestows it with power;
the *trigonum igneum* is the architect.

We hope it is clear to you that the primary task for every pupil consists in attempting to obtain this new light-vesture.

This new light-vesture is not a reality until the descent of the Holy Spirit can take place. A person who does not possess the first two sides of the new triangle is able to exclaim in prayer, 'Holy Spirit come over us,' but that will then be the greatest nonsense! That is, if such a person means the spirit of absolute renewal.

Every person has a light-vesture; every person stands in a triangle, and every person builds on a square of ether activity. We all start with a consciousness-light, a mentality, an impulsion of will, and a desire. These things cause us to *be*. We all have a triangle of life—but does it form the vesture that is called the golden wedding garment, the overwhelming light of Pistis Sophia?

We as creatures of nature all possess a dialectical vesture woven out of the electromagnetic field of non-divinity. We cannot meet the Bridegroom with that vesture. With that electromagnetic principle we cannot take part in the life that is not of this world.

For that reason we need to start living out of a new electromagnetic principle, practically bodily, and in an organically demonstrable way. All universal teachings, every sacred scripture, and the accounts of every brother and sister fully bear witness to this. All Rosicrucians speak of this.

You must be kindled by the spirit of God: *Ex Deo nascimur*. You

must perish in Jesus the Lord: *In Jesu morimur*. And you must be reborn through the Holy Spirit: *Per Spiritum Sanctum Reviviscimus*.

There you have the *trigonum igneum*, the fiery triangle. Possessing this fiery triangle must be your first and primary deed. This is what is involved in true pupilship.

How do we weave the golden wedding garment? Being kindled by the spirit of God refers to the opening up and flowering of the rose in the heart sanctuary. The unfolding of the rose enables us to recognise our fallen state, our state of suffering and grief; and to behold the path and its liberating aspects. And the Spiritual School is there to assist us in this completely. The full wealth of the knowledge of salvation is poured out over us.

If you know, hear, and experience all this, when all this is continually repeated for you, then it is clear that you are being invited, after the assimilation, to begin a process. You are being invited to bring that process into practice yourself — note well, *yourself*. Whoever does not do so merely remains bogged down in dogma, in philosophy, and sees this as the main aim. For such a person the rose will begin to fade, lose its beauty and its fragrance, for what matters is not what you know, but what you do.

The School of the Rosycross stands wholly in the sign of drawing the first side of the fiery triangle. And it attains its goal in a pupil only when he is prepared to begin the process. This is drawing the second side of the triangle. When the pupil does so in earnest, the School is ready to help the pupil in this also.

The second side of the triangle is drawn by perishing in Jesus the Lord, by living in the powers which touch the rose, by working with them, by breaking up, and by fulfilling them conscientiously. If the candidate continues in this work, he thus goes the way of the cross with his rose, and attaches it to the cross in deed and in truth; and if, beside the positive pole, he also erects the negative pole of the new field of life, of the new electromagnetic faculties, and if the way of the Rosycross is thus completed, then it is clear that the Comforter will come—the Holy Spirit who proves the realisation, the descent.

Then comes the day of Pentecost, the third side of the fiery triangle. Then, after the crucifixion, the candidate enters the realisation. Then a light is kindled for which the old light must make way. And there also the Spiritual School will accompany the candidate with the higher aspects of the Living Body. Then the wedding garment is woven. Then there is a new consciousness, a new thinking-willing-desiring. Then the personality in its form aspects can be further transfigured on the basis of a new square.

But, you will say, the triangle and the square must surely be enclosed by a circle, by a higher self.

We can make this clear to you by means of the *Pistis Sophia*. When one has heard this subject discussed often, there is always the danger of stopping short at the words or testimony and of enveloping and covering oneself with a lot of dogma, without an inner breakthrough taking place. It is therefore a good idea to let you see the breakthrough in a different way and to show you the complete uselessness of a dogma if it is not related to a breakthrough of light.

Every atom has a nucleus with a ninefold aspect, which can be divided into three groups of three aspects. The first triplicity is the positively charged particle of the nucleus. The second triplicity is the negative, and the third is the so called neutral particle.

When an atom is split, i.e. broken up by means of great energy, great energy is released, as we know. Nuclear scientists have practised this splitting of atoms in a fairly clumsy way so far, for only a part of the atomic energy is released because the atom is not split in a completely ninefold way, as the energy applied is not adequate.

If they succeed in breaking up the atom into its nine components, the days of mankind will be numbered. An unimaginable catastrophe will take place, for the ninefold vivification of the atom will cause a chain reaction; it will start up an enormous fire in the entire cosmos, with all the consequences thereof.

That great light, of which the *Pistis Sophia* speaks, refers to such a ninefold, three times threefold, atomic unleashing, but in this

case it is the rosebud, the original atom and the aural being.

When a person goes the Johannine way of self-sacrifice, in the absolute sense, he invokes great energy, the energy-source of the Gnosis. At a given moment this energy will ignite the original atom to a chain reaction. That is to say, this chain reaction will bring all the atoms of the personality into conformity with the nature of the original atom. When a person has achieved that unleashing, he has attached the rose to the cross, i.e. a flowering, red, fiery rose. Only then is he a Rosicrucian.

You will now understand how much a Rosicrucian differs from an ordinary dialectical person. The atomic differences are incomparable. Only the Rosicrucian can be the true bearer of the soul vehicle.

And it came to pass then, when the disciples saw this, that they feared exceedingly, and were in agitation. Then Jesus, the compassionate and tender-hearted, when he saw his disciples, that they were in great agitation, spake with them, saying: "Take courage. It is I, be not afraid."

It came to pass then, when the disciples had heard this word, that they said: "Lord, if it be thou, withdraw thy light-glory into thyself that we may be able to stand; otherwise our eyes are darkened, and we are agitated, and the whole world also is in agitation because of the great light which is about thee."

Then Jesus drew to himself the glory of his light; and when this was done, all the disciples took courage, stepped forward to Jesus, fell down all together, adored him, rejoicing in great joy, and said unto him: "Rabbi, whither hast thou gone, or what was thy ministry on which thou hast gone, or wherefor rather were all these confusions and all the earth-quakings which have taken place?"

Then Jesus, the compassionate, said unto them: "Rejoice and exult from this hour on, for I have gone to the regions out of which I had come forth. From this day on then will I discourse with you in openness, from the beginning of the Truth unto its completion; and I will discourse with you face to face without similitude. From this hour on will I not hide anything from you of the [mystery] of the height and of that of the region of Truth. For authority hath been

given me through the Ineffable and through the First Mystery of all mysteries to speak with you, from the Beginning right up to the Fulness, both from within without and from without within. Hearken, therefore, that I may tell you all things.

"It came to pass, when I sat a little removed from you on the Mount of Olives, that I thought on the order of the ministry for the sake of which I was sent, that it was completed, and that the last mystery, that is the four-and-twentieth mystery from within without,—those which are in the second space of the First Mystery, in the orders of that space,—had not yet sent me my Vesture. It came to pass then, when I had known that the order of the ministry for the sake of which I had come, was completed, and that that mystery had not yet sent me my Vesture, which I had left behind in it, until its time was completed,—thinking then this, I sat on the Mount of Olives a little removed from you.

"It came to pass, when the sun rose in the east, thereafter then through the First Mystery, which existed from the beginning, on account of which the universe hath arisen, out of which also I am myself now come, not in the time before my crucifixion, but now,—it came to pass, through the command of that mystery that there should be sent me my Light-vesture, which it had given me from the beginning, and which I had left behind in the last mystery that is the four-and-twentieth mystery from within without,—those which are in the orders of the second space of the First Mystery. That Vesture

then I left behind in the last mystery until the time should be completed to put it on, and I should begin to discourse with the race of men and reveal unto them all from the beginning of the Truth to its completion, and discourse with them from the interiors of the interiors to the exteriors of the exteriors and from the exteriors of the exteriors to the interiors of the interiors. Rejoice then and exult and rejoice more and more greatly, for to you it is given that I speak first with you from the beginning of the Truth to its completion.

For this cause have I chosen you verily from the beginning through the First Mystery. Rejoice then and exult, for when I set out for the world, I brought from the beginning with me twelve powers, as I have told you from the beginning, which I have taken from the twelve saviours of the Treasury of the Light, according to the command of the First Mystery. These then I cast into the womb of your mothers, when I came into the world, that is those which are in your bodies today. For these powers have been given unto you before the whole world, because ye are they who will save the whole world, and that ye may be able to endure the threat of the rulers of the world and the pains of the world and its dangers and all its persecutions, which the rulers of the height will bring upon you. For many times have I said unto you that I have brought the power in you out of the twelve saviours who are in the Treasury of the Light. For which cause I have said unto you indeed from the beginning that ye are not of the world. I also am not of it. For all men who are in the world have gotten their souls out of [the power of] the

rulers of the aeons. But the power which is in you is from me; your souls belong to the height. I have brought twelve powers of the twelve saviours of the Treasury of the Light, taking them out of the portion of my power which I did first receive. And when I had set forth for the world, I came into the midst of the rulers of the sphere and had the form of Gabriel the angel of the aeons; and the rulers of the aeons did not know me, but they thought that I was the angel Gabriel.

"It came to pass then, when I had come into the midst of the rulers of the aeons, that I looked down on the world of mankind, by command of the First Mystery. I found Elizabeth, the mother of John the Baptizer, before she had conceived him, and I sowed into her a power which I had received from the little Iaô, the Good, who is in the Midst, that he might be able to make proclamation before me and make ready my way, and baptize with the water of the forgiveness of sins. That power then is in the body of John.

Moreover in place of the soul of the rulers which he was appointed to receive, I found the soul of the prophet Elias in the aeons of the sphere; and I took him thence, and took his soul and brought it to the Virgin of Light, and she gave it over to her receivers; they brought it to the sphere of the rulers and cast it into the womb of Elizabeth. So the power of the little Iaô, who is in the Midst, and the soul of the prophet Elias, they were bound into the body of John the Baptizer. For this cause then were ye in doubt aforetime, when I said

unto you: 'John said: I am not the Christ,' and ye said unto me: 'It standeth written in the scripture: When the Christ shall come, Elias cometh before him and maketh ready his way.' But when ye said this unto me, I said unto you: 'Elias verily is come and hath made ready all things, as it standeth written, and they have done unto him as they would.' And when I knew that ye had not understood that I had discoursed with you concerning the soul of Elias which is bound into John the Baptizer, I answered you in the discourse in openness face to face: 'If ye like to accept John the Baptizer: he is Elias, of whom I have said that he will come.' "

Pistis Sophia, chapters 5, 6 and 7

The Master of the Stone

In our last chapter we discussed that the *trigonum igneum* refers to the flaming radiant garment of the new soul, a garment of which the *Pistis Sophia* says that its light is of three kinds: splendid—excellent—unsurpassed. If there is to be any true liberation, any true transfiguration, the candidate must first of all have this new soul robe at his disposal.

This new robe can be woven on the basis of the original atom, the rose of the heart. Whoever commences to weave this new robe can only then be rightfully called a brother or sister of the Rosy-cross. The Bible and the Universal Teachings give this robe different names, such as the golden wedding garment, the garment without a seam, and the descent of the Holy Spirit. It is also sometimes called, as it is by us, the fiery triangle, the Phoenix, or the six-winged dragon.

All great world teachers and bonafide spiritual schools have demonstrated the necessity of possessing the threefold garment and have taught the weaving of it. As a final proof you need think only of the soul-renewing accent of the Gospel.

The dialectical personality has a mortal soul, a robe, and a consciousness which are in accordance with it. The garment of the mortal soul consists of, among other things:

- the serpent-fire,
- the mind,
- the will,
- feeling and desiring,

the nerve fluid,
the blood, and the physical atoms.

The sum of these we call the consciousness, the I, the electromagnetic life principle of the human being. This soul-state must be totally changed and renewed by a completely different electromagnetic principle. When this happens, when the pupil accomplishes this state, he weaves a new garment, which he puts on. The transfiguristic miracle takes place completely inside this garment and by means of this garment.

Let us follow this process in detail. They who wish to be co-builders in the process of renewal must understand that first of all they must draw the triangle. It all depends on their skills as architects and masons.

They draw the *first* side of the triangle by the unfolding and flowering of the rose in the heart sanctuary. This is being 'kindled by the Spirit of God.'

We have told you that because of the flowering of the rose, you begin to recognise your state of being as a fallen entity. When the rose of the heart works, you begin to see the path and its liberating aspects. When you are seeking because of the urge of the rose, the spiritual school draws you into that process of perturbation and orientation. The spiritual school pours over you a treasure of the knowledge of salvation.

When you have thus drawn the first side of the triangle, the important thing is whether you are also prepared spontaneously to accept from within all the consequences presented to you during the first process, namely to live, to work, to break up, and to lose yourself daily, without hesitation, in the forces that touch the rose. Whoever does this draws the *second* side of the fiery triangle. This is 'dying in Jesus.'

Positive forces touch you via the rose and you react to this, as always happens when a great light-power touches a being. Your first reaction will be to orient yourself, to observe, to contemplate.

But you will understand that although this reaction is necessary, it will certainly not suffice. If you tarried in this first reaction, you would be simply an observer, an objective watcher. No harmony with the light-power arises, and your nucleus of ordinary nature remains unaffected. You are not becoming a changed person!

But if after the first reaction you open yourself completely to the Gnosis, putting into actual practice 'Not my will but your will be done,' you will become a receptive person who gives himself away to the positive touch of the Gnosis. In other words, besides the positive pole, an ideal negative pole begins to form.

You know what begins to happen now, what *must* happen. When a positively charged pole and a negatively charged one touch each other, a spark, a flame, a fire is caused. And that fire is the *third* side of the triangle, the victorious aspect. This fire becomes ever more intense as the pupil methodically presses on with his self-dissolution. Then suddenly as in the twinkling of an eye, the Holy Spirit is there, in a roaring blaze, like a hurricane blast, in an intense tumult: the threefold light-vesture is ready. The rebirth out of the Holy Spirit can now commence. The fiery triangle has been drawn in very clear characters.

The candidate now begins to draw the square. That is to say, by virtue of the new soul-state, by virtue of the new electromagnetic principles, which now operate in his system as consciousness and therefore as manageable faculties, he can convert and process the ether forces in a totally new way. In short, he can now eat the holy foods, the twelve shewbreads, the four threefold ethers.

Tremendous renewing changes commence, and the soul constructs a new material body, the old one continuing to be used only as long as necessary. Thus we can see the rising up of a building on the basis of the square through the triangle of renewal.

In our explanation however, we have not been complete, for you will know that besides the square and triangle, there is a circle. This circle symbolizes the auric being, the higher self. The higher self of the ordinary person preserves the dialectical idea of lives experienced, as well as the idea of the present life, built

up from the karma of innumerable ages. The higher self includes our electromagnetic firmament which results in the existence of the dialectical light-vesture. That firmament is like a stellar constellation; it contains twelve primary magnetic points and many secondary ones.

When the holy process, the process of the fiery triangle, is commenced in the pupil by the pupil, and particularly when this process is persevered in, we see a remarkable change occur in the auric being. Twelve new primary magnetic points are vivified in it. Whoever opens the rose in the heart lays the foundation for this. And it is clear that when these twelve new magnetic forces can begin to operate, new possibilities for building on and by the triangle are abundantly provided. In this way the building must be commenced and persevered in until the final victory.

Whoever achieves this victory becomes for the first time a master builder, a Master of the Stone. Such a person can serve the world and humanity in perfection. The signature of such a person is described in the *Pistis Sophia* as follows:

"Rejoice then and exult, for when I set out for the world, I brought from the beginning with me twelve powers, as I have told you from the beginning, which I have taken from the twelve saviours of the Treasury of the Light, according to the command of the First Mystery."

Whoever is a Master of the Stone in this way can serve others with it also. If someone has money he can share it. If someone has bread, he can feed others. If someone has love, he can radiate it. If the circle in which the twelve saviours radiate and sparkle encloses the fiery triangle together with the holy square, this twelvefold power can also be shared with others.

This means that although your lipika does not yet possess these lights, they are nevertheless present in the living body. You can and may commence your work of construction with it. Whoever among you diligently perseveres with his building, so that

finally a nobility for the liberating life becomes possible, will receive as a gift of mercy from the Brotherhood the twelve saviours in his own auric firmament. And from that moment on such a pupil, in the total microcosmic sense, 'is no longer of this world.'

The archons of the aeons

We have discussed in detail the marvellous change occurring in the aural being when the pupil begins to develop the holy process of the fiery triangle. This change signifies the manifestation of twelve magnetic points, as a result of which the microcosm concerned receives a new zodiac and hence can develop a new magnetic system.

All those who are true, all those who are dedicated to the one universal Christ-light—*the twelve Saviours of the Treasury of Light*, as the *Pistis Sophia* says—will receive these twelve forces. Whoever enters this state of being will experience as a living reality the words:

“For all men who are in the world have gotten their souls out of [the power of] the rulers {archons} of the aeons. But the power which is in you is from me; your souls belong to the height.”

Who are they the archons of the aeons? They are the ruling and leading powers in the universe of death. This is not just all that dwells in the reflection sphere, but think especially of the great powers that control the solar system, the zodiacal systems and even greater formations in the universe of death.

After the Fall, when Adamic humanity was driven from the original universe, a completely new—a dialectical—universe was created for its benefit, a universe that would have had to adapt itself completely as far as the nature-laws and nature-forces are concerned, to the totally changed nature of Adamic humanity. This humanity was separated into innumerable groups and for-

mations and tied to one of the equally innumerable groups of stars. And each group received a leader, a race-god, a Lord. These gods, these rulers, are referred to in the *Pistis Sophia* as the archons of the aeons.

It will be clear to you that these race gods in no way have the task nor the capability of leading the entities subject to them back to the original life. They have the drive to cultivate their systems, to lead them to their own goal in the all-manifestation, and thus to make their work acceptable to the Gnosis.

The fact that such a goal can never be reached is the doom of the archons. The fact that all the entities dependent on them will one day withdraw from their control through transfiguration is their sorrow. Hence when we speak about the archons of the aeons, you should certainly not think that these powers are the very image of evil and blackness, that all the vices of the gutters of civilization are theirs. No, in many respects they represent the greatest virtues of the dialectically attainable; they expound the most beautiful aspects imaginable of an essentially undivine world order. In some respects we could call them top Ephesians, the summit of the border dwellers.

However they react to that state in quite a different way than Adamic humanity does. When an Adamic person has climbed to the state of an Ephesian, he will begin to long for his original home, and leave his state of imprisonment. The archons cannot possess that longing because they are cosmocrators, the creators of the complicated system of the nature of death. They will have to continue their activities until the last fallen entity has been released from their clutches by free choice, and their universe can be ended.

You should note well, therefore, that very high cultural developments can be instigated by the archons and all entities who have received their souls from them; that brotherhood and philanthropy, goodness, truth, and justice can be ascribed to them, and that they maintain a Devachan, an uppermost heaven of almost unthinkable beauty and happiness, while all this nevertheless has

nothing to do with real liberation.

They who wish to place their feet on the path of transfiguration and who try to renew their souls by and out of the twelve original Saviours of the Treasury of Light, need to realize these things fully so that mistakes are excluded. They need to turn exclusively to the essential liberating aspects of the pure Universal Doctrine and of the Christian revelations of salvation. For this reason anything specifically Semitic and Mosaic must be eradicated from their thinking.

We are not saying anything against the Semitic people as such, because many Jews were and are transfigurists. Take for example the ten lost tribes of Israel. And even in our days the holy sect of the Baal-Shem is still renowned.

You will find proof of our opinion in Deuteronomy 32. This chapter is commonly known as *The Song of Moses*. Verses 8 and 9 say:

When the Most High apportioned the nations, when he divided humankind, he fixed the boundaries of the peoples according to the number of the gods: For the Lord's own portion was his people, Jacob his allotted share.

The Lord here is not 'the Absolute', but the god of the covenant of Israel: Jehovah. It is clear that all these Semites, under such super-human leadership, occupied themselves with testimonies of gratitude:

For I [Moses] will proclaim the name of the Lord. Ascribe greatness to our God! (Deut. 32:3).

The Lord alone guided him [Jacob], no foreign god was with him (Deut. 32:12).

This expression is typically dialectical. In the original, the Absolute is absolute, but in dialectics even an archon can become greater through the obedience of his children. And he becomes extremely wrathful if they resist his will.

Moses was therefore a hierophant of the Jehovistic mysteries, the Semitic mysteries, just as every leading archon has his mysteries. No doubt he was a great man according to dialectical measures, but very apparently and emphatically an entity with an archon soul, who entirely accepts and heeds the divine word when his god says to him (Deut.32:39):

*See now that I, even I, am he;
there is no god besides me.
I kill and I make alive;
I wound and I heal;
and no one can deliver from my hand.*

You know that the Semitic root race was divided into twelve tribes. This is his 'allotted share,' the lot of Jacob. What has been done on account of this 'allotted share' we all know. When the nomadic tribes of the old Semites invaded Canaan, they massacred all the peoples living there and took their possessions. By the commandment of their god, no one was to survive. If there were a few humanists among the Semites who let some people live, this was scored against them very heavily by their god.

And later, when the Semitic people arrived in their stolen land, where they had destroyed a beautiful and sublime culture (the Egyptian), they went on with their orgies of murder. The worst of these was the tribe of Dan, which was not satisfied with its boundaries and occupied an adjoining state, massacred its people, and took possession of it in the name of Jehovah (see Judges 18:27).* 'Dan' means judge or justice; well, the dialectical nature of this justice will not escape our attention.

There is no need to object to this, for all people in this world have received their souls from the power of the aeons. And right up to this hour you will find proof that the leading figures of this

* The Danites having taken what Micah had made, and the priest who belonged to him, came to Laish, to a people quiet and unsuspecting, put them to the sword, and burned down the city.

planet are the most humble and faithful servants of the aeons. ‘An eye for an eye and a tooth for a tooth’—the ancient Mosaic law, received from the hand of his god, is also today still the leading motive of the masses and of the individual, even though Jehovah is no longer mentioned and Christ is on their lips. Even a child can understand that this Christ is a false Christ.

All of us who are the descendants of the old root races and in whom all the suggestions of the grey past stir and boil out of the subconscious and out of the direct radiation of our lipika of the archons, all of us must understand that there is only *one* solution for us: throwing ourselves into the process of liberation, so that one day it can be said of us also: *The power which is in you is from me, Jesus the Lord, and your souls belong to the Absolute Kingdom.*

The birth of John

We read in chapter 7 of the *Pistis Sophia*:

"It came to pass then, when I had come into the midst of the rulers of the aeons, that I looked down on the world of mankind, by command of the First Mystery. I found Elizabeth, the mother of John the Baptizer, before she had conceived him, and I sowed into her a power which I had received from the little Iaô, the Good, who is from the Midst, that he might be able to make proclamation before me and make ready my way, and baptize with the water of the forgiveness of sins. That power then is in the body of John.

"Moreover in place of the soul of the rulers which he was appointed to receive, I found the soul of the prophet Elias in the aeons of the sphere; and I took him thence, and took his soul and brought it to the Virgin of Light, and she gave it over to her receivers*, they brought it to the sphere of the rulers and cast it into the womb of Elizabeth. So the power of the little Iaô, who is in the Midst, and the soul of the prophet Elias, they were bound into the body of John the Baptizer."

In this way the author of the *Pistis Sophia* tries to explain to the pupils of the Spiritual School a few more or less incomprehensible

* The Greek word *Paralemptor*, which stands here in the Coptic text of the *Pistis Sophia*, literally means "receiver." Thereby are indicated the "guardians at the gates," those beings who receive the saved souls at their admission into the *Pleroma* and who accompany them into the domain of eternal life.

announcements in the Gospel. As most of us will not find the commentary of the *Pistis Sophia* on the mystery of John the Baptist very illuminating, it is good to analyse this commentary in detail.

We do not want to view the figure of John the Baptist as an historical personality, but as the type of person who can indeed be called the harbinger of Jesus, in the sense that before the Christ-radiation can take shape in any person and this person can consequently be called a Jesus-person, he must first be a Johannine person. He must be taken up in a preliminary process.

This is why John precedes Jesus in the Gospel and why John the Baptist is a figure of all time. He manifests himself immediately when any pupil of the Spiritual School commences the path under the same conditions and in the same power as the Johannine type. Hence a given person cannot just decide to *be* a Johannine type; at most he can decide to *become* a Johannine type.

There are different stages of genesis and therefore also different types and sub-types:

- 1 the type of the ordinary dialectical person, which type can be distinguished in various gradations;
- 2 the Johannine type, the type which populates the ordinary visible Spiritual School;
- 3 the Jesus type, the type of the new, liberated human being;
- 4 the Christ type, the type of the divine human being.

From the announcements in the Gospel and those of the *Pistis Sophia*, it appears that also a miraculous birth can be connected with the Johannine type. We mean this birth not in the sense of the natural birth of a child, but the entrance into a non-dialectical state of being. There are three births, three stages of miraculous resurrection:

- 1 the birth of John, called by the Rosicrucians 'kindled by the Spirit of God';
- 2 the birth of Jesus, called by the Rosicrucians 'perishing in Jesus the Lord';

- 3 the birth of Christ, called by the Rosicrucians ‘reborn through the Holy Spirit.’

The first birth is the condition for transfiguration.

The second birth is the process to transfiguration.

The third birth posits the fact of transfiguration.

We give you this outline for the sake of completeness, but the point of direct, primary importance for us is whether we have indeed entered the process of that first birth—the Johannine birth. And we repeat: this concerns a miraculous birth. One cannot decide to be a John today. One can decide to enter the way, and on this way, provided the conditions are fulfilled, the factors to this birth must be granted to us. This is why it is a miraculous birth. This birth must appear out of a state of being, out of a very concrete mode of life in which selflessness takes the central place.

In order to make this first miraculous birth radiate clearly before your consciousness and hence to place the Johannine type before you in clear definition, it is necessary to begin with some repetition: the repetition of matters and problems that should be very familiar to you from reading and listening. We begin with the question: ‘Who is to be regarded as a successful pupil of the Spiritual School?’ And we mean successful in the liberating sense.

The answer is: ‘A pupil who has come to the discovery through experience, out of suffering and sorrow, that our nature-order cannot possibly be the divine order.’

Consequently such a pupil will regard every attempt at the improvement of the world on the horizontal plane as superfluous and absolutely useless. He therefore does not just accept this world, but begins to seek from within for the Other. At least he constantly wants to do this seeking from a disquiet that has consequently entered his blood.

If such a pupil were to have knowledge of the why and wherefore of things, he would also be prepared to accept and apply sweeping consequences for the sake of his higher objectives. In

the literature of the School such a person is called the Elizabeth-Zechariah person. When a person is like this, and many pupils in the Spiritual School are, then the conditions for the first miraculous birth are present. And this birth arises in the following way:

"I found Elizabeth, the mother of John the Baptizer, before she had conceived him..."

The person who is typified by this disquiet in the blood as mentioned above sends out a certain magnetic vibration. It is a radiation that makes contact with a source of powers that the *Pistis Sophia* calls *the power of the little Iaô, the Good, who is in the Midst.*

What sort of power is this? It is the power that, as Jacob Boehme says, has seized the nature of death in its heart. It is the fundamental, calling power of the gnostic Body of the Universal Chain, active in the world of dialectics. It is a power that does not originate directly from the new field of life, but is nevertheless connected with it and takes shape completely in the dialectical field of nature.

Yet it is obviously separated from it and can be active exclusively in people of the type described above. This field of power is therefore within reach for every dialectical person, without him or her having to enter an unnatural state of being.

This field of power, which 'is in the midst' and so stands central in the nature of death, relates to the Gnosis as the Spiritual School relates to the new field of life. And this field is called that of 'the little Iaô, the Good,' to express the fact that although it is active in dialectics, it is nevertheless completely under the control of original divine forces.

The power of this field is sown in the type of person described above as an answer to his soul distress and is connected with the original atom, with the heart. When this work has been accomplished, the second phase begins:

"Moreover in place of the soul of the rulers which he was appointed

to receive, I found the soul of the prophet Elias in the aeons of the sphere..."

By the soul of the prophet Elias, the *Pistis Sophia* means the blood inheritance that has been gathered by all those liberated in the light and that is present in the nature of death. All who have gone the path and have freed themselves from dialectics have left the blood inheritance of their victory behind in the nature of death. All those who go the path and develop themselves into the type described above receive this inheritance at a certain moment. They gain participation in it, at the same time as they receive the power that is in the midst.

Every person receives a blood inheritance whether he wants it or not. If he has a strong tie to family or nation or race, and he does not radically disconnect himself from these, he will be forced willy-nilly to accept the inheritance of that whole group, which is of course karmically very heavily charged. Then he does not live, but is being lived, out of and by the blood.

But when he advances in the type as described, and by his state of being feels himself linked with the heart to the power that is in our midst, he simultaneously receives a blood inheritance in accordance with it; he receives a blood treasure, the blood treasure of the victors, the powers of the living fellowship of brothers and sisters who have preceded us on the path.

This inheritance becomes greater from century to century; it has become an immeasurable possession. This blood treasure was cast into the womb of Elizabeth. And thus the power of the little Iaô, who is in the midst, and the soul of the prophet Elias were both bound into the body of John the Baptist, so that John would be able to be the harbinger, to prepare the way and to baptize with the water of the forgiveness of sins, free of karma by means of a different soul structure.

This is how the first miraculous birth comes into being. As we saw, it has three factors:

the correct pre-state of being, the 'Zechariah-Elizabeth' state; being struck by the radiation power of a magnetic field concentrated in nature; and the capability of receiving the blood inheritance of the gnostic forefathers, and of living out of it.

Whoever has these three factors can be a harbinger, can explore a straight path in this nature, and borne thus, can break loose from the aural burden of guilt and prepare himself for the second miraculous birth, for the meeting with Jesus the Lord.

So we discover what is necessary for true pupilship. We can all reach this pupilship when our type meets the logical requirement.

What possibly still holds us back is no doubt the fact that we are still trying to serve two masters, and so must carry the burden of a blood inheritance that is to be explained completely from the lower nature and the horizontal line.

And Jesus continued again in the discourse and said: "It came to pass then thereafter, that at the command of the First Mystery I looked down on the world of mankind and found Mary, who is called 'my mother' according to the body of matter. I spake with her in the type of Gabriel, and when she had turned herself to the height towards me, I cast thence into her the first power which I had received from Barbelo—that is the body which I have borne in the height. And instead of the soul I cast into her the power which I have received from the great Sabaōth, the Good, who is in the region of the Right.

"And the twelve powers of the twelve saviours of the Treasury of the Light which I had received from the twelve ministers of the Midst, I cast into the sphere of the rulers. And the decans of the rulers and their servitors thought that they were souls of the rulers; and the servitors brought them, they bound them into the body of your mothers. And when your time was completed, ye were born in the world without souls of the rulers in you. And ye have received your portion out of the power which the last Helper hath breathed into the Mixture, that [power] which is blended with all the invisibles and all rulers and all aeons,—in a word, which is blended with the world of destruction which is the Mixture. This [power], which from the beginning I brought out of myself, I have cast into the First Commandment, and the First Commandment cast a portion thereof into the great Light, and the great Light cast a portion of that which it had received, into the five Helpers, and the

last Helper took a portion of that which it received, and cast it into the Mixture. And [this portion] is in all who are in the Mixture, as I have just said unto you."

This then Jesus said to his disciples on the Mount of Olives. Jesus continued again in the discourse with his disciples [and said]: "Rejoice and exult and add joy to your joy, for the times are completed for me to put on my Vesture, which hath been prepared for me from the beginning, which I left behind in the last mystery until the time of its completion. Now the time of its completion is the time when I shall be commanded through the First Mystery to discourse with you from the beginning of the Truth to the completion thereof, and from the interiors of the interiors [to the exteriors of the exteriors], for the world will be saved through you. Rejoice then and exult, for ye are blessed before all men who are on the earth. It is ye who will save the whole world."

Pistis Sophia, chapter 8

The power of the little Iao, the Good

When we reflect for a moment on the structure of the well-known gospel of Christ, we know that it begins by referring to a priestly family: Zachariah and Elizabeth. It is announced to Elizabeth that the prophet John will be born to her. A little while later a similar announcement is made to another family, a family in the making: Joseph and Mary, who were betrothed. The announcement was to the effect that Mary, without the cooperation of her partner, would bear Jesus the Lord in a miraculous way.

John is born—Jesus is born. John does his work and disappears as soon as Jesus the Lord commences his work. And this exchange of characters on the evangelical stage takes place by means of a baptism in the water of the Jordan. Then the gospel story continues in the well-known way.

You will know that the modern Rosycross constantly emphasizes that the evangelical narrative should not be viewed as a historical event in the normal sense, but as an event always taking place very much in the present.

This sounds absurd and absolutely impossible for those who do not understand the message of the gospel, for those who have completely externalized all of life, for those who make themselves dependent on gods and idols; in short, for those who are a captive within the normal, nature-religious way of thinking.

However those who know the Universal Doctrine and those who profess pupilship in a Spiritual School know and experience the truth of this exegesis. We have spoken to you about this with

the help of an explanation of the *Pistis Sophia*. We saw that there are three miraculous births:

the birth of John,
the birth of Jesus,
the birth of Christ.

In order to be part of the first miraculous birth, it is necessary to be a certain type of person: the type of person who has come to a deadlock in this nature of death through bitter experience, through death and distress, and now, out of a state of unrest in the blood, begins to seek because of the futility of all dialectical attempts at attainment.

This person, who can be called the Zachariah-Elizabeth person, is touched, by virtue of this state, by the radiant power of the little Iaô, the Good, who is in the midst. It is an electromagnetic radiation, the fundamental gnostic power, which has seized our nature of death in its heart.

This power is the divine answer to the soul distress of the aforementioned type of human being. And everyone who, in the present or in the future, lives in this soul distress will receive an answer. As a result of this answer, the person slowly begins to open up to a new vision; everything becomes different. In all ordinary work, the Spiritual School works with this first ray of the intervention of the Brotherhood. It is the power of Iaô, who is in the midst. All who have entered the Spiritual School will have noticed it when they first became acquainted with the School, its work, and its teachings. It was as if a veil were pulled away from their eyes and hundreds of things, yes, everything in life, is suddenly seen differently.

But none of us who know or have known this period may suppose that this is an absolute state of being in the sense of an ultimate aim. For this is merely a prenatal stage, the announcement of a possible birth. Therefore, after the expansion of the sensory faculty of the consciousness, there must be enthusiasm and determination to put one's hand to the plough on the basis of the new vision, the new touch.

If you have that longing, if this longing is growing, you will be enabled to commence the deed, the deed of freemasonry, by a second power. This second radiation power is called the birth of John or the rebirth of Elias. That is to say, the young candidate is connected to the blood power of all who have been liberated. He receives this blood inheritance, which is a sidereal radiation. He is connected in the blood, as it were, with all the brothers and sisters who have preceded him on the path.

It is a treasure of the blood, the blood treasure of the victors, the power of a living fellowship. And this power enables you to begin working on yourself, to persevere on the path, as a true pupil. Are not all ordinary human faculties, human aspects, and human shortcomings and expressions also possessions of the blood? What you do not possess in the blood can never become reality. For this reason this new birth in the blood, the receiving of this blood inheritance, is the condition to everything. When your type begins to fulfil the requirement, this blood inheritance also becomes yours.

The *Pistis Sophia* continues with its explanation of the Universal Doctrine and says:

And Jesus continued again in the discourse and said:

"It came to pass then thereafter, that at the command of the First Mystery I looked down on the world of mankind and found Mary, who is called 'my mother' according to the body of matter. I spake with her in the type of Gabriel, and when she had turned herself to the height towards me, I cast thence into her the first power which I had received from Barbelo—that is the body which I have borne in the height. And instead of the soul I cast into her the power which I have received from the great Sabaoth, the Good, who is in the region of the Right."

As we have seen, two rays of the new electromagnetic field are active in the pupil we are describing to you. There is the ray that quenches the seeker and enables him to see the fatherland as from

afar, and there is the ray of the blood-inheritance, which mobilizes the pupil, which urges the pupil to act, which typifies him as a Jo-hannine figure. When the pupil is thus occupied, his being grows into a new type that the gospel indicates as a Joseph-Mary.

Working on ourselves, inspired by the first two rays of the imperishable truth, is of course self-freemasonry. You are clearing your way through obstacles: This is John, the preparer of the path. The result of this is typically Joseph, the carpenter—the freemason.

And by this change, the pupil's being is naturally led to a crisis, to an end, to a limit, to a point where all dialectical possibilities come to an end. This state is called Mary. The microcosm enters that state through the consistent labour of Joseph the carpenter. This is why it is said that Joseph and Mary are bound together, are two in one, as it were.

But are you able to say whether your preparatory carpenter's work is worthy of the Mary state? Do we not constantly experience doubt and the feeling of having hardly begun? This is why we are told that Joseph and Mary are only betrothed. They are destined to unity, but the reality is still far away.

And yet, in that state of knowing oneself to be far away, but working diligently through the urge of the blood, there comes, like a miracle, the touch of a third gnostic radiation power, namely that of Barbelo. Literally translated *Barbelo* means 'son of severance.' And you will probably realize that now the reversal will commence in this power of Barbelo, the reversal from a nature being to one who belongs to the spirit order of Jesus Christ.

But this reversal requires a severance. You probably thought that the severance of John and Joseph was sufficient to enable you to sail home with flying colours. But this making straight of the paths in the first phase is on a purely horizontal plane. Borne by the first two rays of the Gnosis, you do it according to *your* will, *your* opinion, *your* taste, as far as *your* insight enables you to do this, as far as *your* blood-faculty stretches, and as far as *your* ability to work in the liberating sense clears your path.

We ask you: 'Do you have perfect insight? Is your blood faculty complete? Is your ability to work in the liberating sense 100%?'

You will surely answer with a wholehearted, 'No!' Then obviously there is a gap in the course of development. This would cause you to become stranded in the desert.

And this is what the third ray, the ray of Barbelo, provides for. It crushes and breaks up methodically and completely everything you might possibly not want, everything in which your reason falls hopelessly short, everything you cannot accomplish with your own energy.

This radiation power seizes you with the will of the Father, and so a situation can arise, where a pupil, with whom everything went so well in the beginning, now finds himself in a hopeless mess. For there can be an intense resistance when the pupil is confronted with the drive for self-maintenance, and an immeasurable fear. Where we do not break as brave, determined heroes with uplifted heads, we are broken.

As devoted pupils of the Johannine phase, we naturally want to prepare our dear Paschal lamb, and full of devotion and concentration, we sit in our little house. But then, as with Christian Rosycross, the storm of the third ray, the ray of Barbelo, strikes, and it buffets our whole house to pieces.

And now the important thing is that we cease our spontaneous natural resistance and say like Mary, 'Let it be to me according to Your word.' We should behave ourselves in such a way that in and by our mode of life we pray: 'Not my will, but your will be done.' Then we receive in our soul the power of the great Sabaoth, the Good, who is on the right side.

This is the regulating, balancing, fourth ray of the Gnosis, which enables us to go the path of severance with joy, i.e. a way that according to nature we cannot want to go, that we cannot see, cannot understand, but that we now go without resistance, as a death in order to be born eternally living!

The power of the great Sabaoth

We have discussed in detail that there are three miraculous births. The candidate must mount three steps if he wants to leave behind dialectical life and his dialectical I. These steps or births consist of: the birth of John, the birth of Jesus, and the birth of Christ.

Each of these births is made possible for the pupil by the activity of four light rays, four power radiations of the electromagnetic field of renewal. We have explained to you how the four rays develop and become active in the birth of John. And we saw how in the *Pistis Sophia* the first ray in the birth of John is called the ray of the little Iaô. It is the divine answer to the soul distress of the beginning pupil, and as a result of this the seeker suddenly gains insight, understanding, perspective in regard to the path of liberation. The seeker sees the way before him.

When, as a result of this unveiling, a mighty longing is aroused to go the way of liberation to its end—and that longing *will* come when the unveiling of dialectics and the bitterness of disillusionment for the person concerned have become complete—then a susceptibility for the second radiation of the Gnosis will develop in accordance with the quality and the capacity of that longing for liberation.

By this means the candidate is linked with the blood field, with the blood inheritance, of all the brothers and sisters who went before him on the path. This blood tie enables the approaching pupil to gather enough courage, power, and dynamism to be able to put his hand to the plough. In this power the young pupil can truly perform actions.

But you will understand that a dialectical person who experiences his own being and his world as severed from God and hence observes innumerable mistakes in life, mistakes because of illusion and mistakes of a fundamental nature, will, when he begins the holy work, be able to carry on his work only up to a certain limit. We can, in earnestness and in striving, neutralize many of our mistakes in life; we can make straight many paths for our God, but ultimately we cannot neutralize the mistake that we ourselves are. The I cannot kill the I.

We do speak of I-lessness as the absolute necessity in the holy mysteries of transfigurism, but we cannot completely neutralize the I. We can at most approach a limit. There always remains a radius of action in which the I is obliged to act, to be conscious, to think, and to feel. Just think of ordinary, everyday life from which we cannot dissociate ourselves completely.

For this reason the task of I-lessness in that first phase is to proceed to a certain limit, and standing at that limit, having broken through to that limit, the candidate experiences the touch of a third power of gnostic radiations, which in the *Pistis Sophia* is called the power of Barbelo, the Son of Severance. This radiation power seizes you with the will of the Father and methodically and completely breaks and grinds up everything you might want it to and hence also everything you yourself could not. In this third radiation the nature I is broken up to its essence. This is why the Holy Scriptures say that John was beheaded.

The radiation power of Barbelo is radical and absolute. The pupil must be prepared to accept this grinding in the actual manifestation of, 'Lord, not my will but Thy will be done.'

Whoever is indeed prepared to give himself totally to this with the last particle of his old I receives a susceptibility to a fourth radiant faculty of the Gnosis, and this is called 'the power of the great Sabaoth.' It is a radiation that regulates life and gives it balance, and it enables the candidate to go the path of severance in great joy through the gates of a very special death.

Thus the pupil enters a second miraculous birth: the birth of

Jesus. This birth is also borne by four rays of the Gnosis.

We have previously spoken to you of the twelve new magnetic points in the auric being. These points together make the new light-vesture possible. In order to understand the whole mystery of rebirth better than ever before, we need to draw your attention once again to these twelve new magnetic points.

You know how the magnetic firmament in the auric being determines the quality of the entire state of our soul and our life, because all the magnetic lines of force that emanate from the auric being correspond to points in the head and heart sanctuaries. The whole microcosm thus forms a magnetic unit, an unbreakable system, and the possession of a spirit spark atom at the top of the right heart ventricle does not by itself cause any change in this.

In the Spiritual School of the Rosycross, your attention is drawn to spirit-spark entities and life spark entities. To these two groups we need to add a third group. This does make the overview of the all-manifestation much more complicated, but it is necessary to draw your attention to it, in order to explain events in the lives of some people and also their behaviour, especially because these events and this behaviour will occur more frequently than ever before in the near future.

You know that the life spark entity is fundamentally nothing but a nature being, an animal of a higher order. The spirit-spark entity possesses a microcosm that originates in the primordial past of humanity, in the original seven root races. This microcosm therefore bears a certain signature. Besides the actively functioning magnetic firmament, such a microcosm also has in the auric being a latent magnetic firmament, an extinguished dark system, and in the heart of its sphere the microcosm has an original atom. When this microcosm has a living personality in manifestation, this atom corresponds to the right heart ventricle of that personality.

This atom in the centre of the microcosmic sphere is always extremely sensitive to impressions from the field of life in which the microcosm existed before its fall. But these impressions can have

no resonance in the microcosm and hence in the personality, when the twelve latent primary magnetic nuclei in the sixth ring of the auric being have not also become sensitive. When the twelve original magnetic nuclei are still deeply immersed in latency, the reflective function of the original atom cannot cause any activity of a truly liberating nature in the personality and hence in the whole being. At most, the reflective function of the original atom causes a certain intellectual and mystical interest in the person concerned, but this person will certainly not go the path of the birth of John, nor will he know the preceding Zechariah-Elizabeth state.

This type of person cannot go beyond his I-being, and his blood is totally unsusceptible to the regenerating activity. He does not know the sacrifice of his whole nature. He cannot bring that sacrifice. He is prepared at most to sacrifice and to obey when he is certain he will receive in return something important to his own self. When his sacrifice is not rewarded in the desired sense, when it *cannot* be rewarded, there will be great pain, as will be clear. Not the pain of the person who has become bogged down in this world, but the pain of the disappointed I.

Because of the negative reflective function of the original atom, this type of person will be able to penetrate to the ranks of the Spiritual School; he will be able to understand the Universal Teachings to a certain extent, to feel the allurement of it somewhat, but not in the least to commence self-activity in the powerfield of the four rays, because the magnetic system of the person does not allow it and completely excludes all entrances to blood and being.

If one sees such pupils making the greatest errors in their lives and if one experiences influences and behaviour from them that hamper the work, then for such people we can only apply the well-known prayer: 'Lord forgive them, for they know not what they do.' They are capable only of purely dialectical reactions to what the Spiritual School posits and requires. These pupils have to wait until new magnetic possibilities are manifested in their being, no matter how much one would like to help them and assist them in all things, because they are also fallen children of God.

The Spiritual School has to wait until the distress, because of the resistance that the I experiences, changes, after much suffering and experience, into the suffering of remorse, and their haughty and very insolent behaviour—which is the signature of such types—changes into humbleness and humility, into humbling before God and men. For such humbling will be the proof that the twelve guardians of the Treasury of the Light can make some of the light glimmer in the twelve latent magnetic nuclei of the auric being. From that moment on, a group of new magnetic lines of force will begin to stir the corresponding points in the head and the heart.

A new magnetic condition will take effect. And in this reversal of the entire being, the rays of the Gnosis that touch the heart atom will be able to commence and carry through their glorious work. The seed then no longer finds stony ground, but a prepared soil in which it can grow until the victory. This is why the Spiritual School tries to gather in its powerfield especially those spirit-spark entities who can be freemasons by virtue of their auric conditions.

We had to explain this to you before we could go on with our discussion of the gospel of the *Pistis Sophia*. For whoever amongst us possesses this glorious and liberating signature is able to make his original atom flower forth like a rose that can truly be called the rose of roses. Just as Jesus Christ has his twelve disciples, so the candidate has the Christ in his heart. In a wide circle around this rose of roses are twelve servants, twelve disciples in the twelve new magnetic auric forces of the sixth ring, that carry on the work of the rose to completion.

Whoever possesses this auric apostolic circle possesses a circle that can and wants to do nothing other than to completely serve Christ, who is called the Rose of Roses.

The five helpers

We have dealt with the microcosmic structure of the entity possessing an original atom, the entity who can walk the path of liberating life. We would like to continue this explanation with the help of chapter 8 of the *Pistis Sophia*, from which we quote the following:

"And when your time was completed, ye were born in the world without souls of the rulers in you. And ye have received your portion out of the power which the last Helper hath breathed into the Mixture, that [power] which is blended with all the invisibles and all rulers and all aeons,—in a word, which is blended with the world of destruction which is the Mixture. This [power], which from the beginning I brought out of myself, I have cast into the First Commandment, and the First Commandment cast a portion thereof into the great Light, and the great Light cast a portion of that which it had received, into the five Helpers, and the last Helper took a portion of that which it received, and cast it into the Mixture. And [this portion] is in all who are in the Mixture, as I have just said unto you."

This then Jesus said to his disciples on the Mount of Olives. Jesus continued again in the discourse with his disciples [and said]: "Rejoice and exult and add joy to your joy, for the times are completed."

If we are to understand what the foregoing means, it may be well to remind you of the following:

Besides possessing a functioning magnetic firmament, the auric being of an entity possessing an original atom also possesses a latent, dormant magnetic system. As long as that latent system is inactive, the impression faculty of the original atom in the heart is incapable of enabling the candidate to be active in a liberating way.

Such a person will, to a certain extent, be interested in the liberating life on account of the impression faculty of his original atom and may, perhaps, wish to enter the Spiritual School, but he (or she) will preserve his own I completely and his blood will continue to be closed off. He will remain inaccessible.

Such a person may get to know various facets of the School's philosophy, he may do his best to broadcast the School's philosophy, and, accepting a mode of life by rules, he may believe himself to be getting along wonderfully but he will not be a true pupil. For a true pupil is a human being who sacrifices his self, his own I, and whoever wants to make this sacrifice must be enabled to do so by the dormant magnetic system of the auric being. And this is because the magnetic radiations and force lines the auric being transmits meet in the head-sanctuary and the heart sanctuary and in their unity constitute the I and sustain the I. It will be clear that if all those force lines are still being transmitted by the ordinary, natural magnetic system, not a single impression of the Gnosis can work to break up the personality. At most they can lead to flirtation with the School and its philosophy.

An active original atom must therefore always go together with an equally active part of the previously latent, dormant original magnetic system. This consists of twelve primary auric magnetic points. If these twelve forces become active to any extent, twelve magnetic force lines manifest themselves in the head and heart centres. Then a door is opened within the system of death, so to speak, and the power of the rose not only enters there, but can also start its work.

When the rose of the heart is enabled to radiate forth in this way, Jesus the Lord has been born within us and has then chosen

his twelve disciples as an auric apostolic circle. This circle will do the liberating work of the inner Christ to its fulfilment. We may therefore conclude that every pupil who is able to impel his inner Christ to birth to establish his apostolic circle will achieve success.

All seekers possess this inner Christ. He is the original atom or the rose. But as long as this rose remains a bud, hidden in its veils, it will be unable to flower. As long as this rosebud is known to you as your possession merely theoretically or philosophically, you do not really know the inner Christ at all. As the Holy Scriptures say, 'He is amongst you, but you know Him not.'

The human being who wishes to know the rose, to perceive its fragrance, and to enter the rose garden must first of all walk John's path of preparation. The sorrows experienced on account of the obstacles the I encounters in the nature of death must, after much suffering and experience, change into the sorrow of repentance, the humility before God and humanity. Such humility will be evidence that the twelve saviours of the Treasury of the Light have ignited the twelve primary auric magnetic points of liberation, and around that one Lord of the Grail, the twelve disciples will then be sitting down to the Lord's Holy Supper.

But there is more. It is said that when Jesus the Lord was born that a star shone above the stable of his birth: a scintillating five-pointed star. It stopped above the cave of his birth and, guided by that marvellous starlight, the wise men from the east came to pay homage to the child.

Is it not extraordinary that many sacred legends tell of such a five-pointed star? The glorified soul body, as the new vesture of the pupil, is also represented by a five-pointed star. The five-pointed star is the symbol of the original human being. And the five points of this pentagram correspond with the head, the hands, and the feet, i.e. with the five signs of absolute pupilship. If we connect these points with lines, we see the image of the five-pointed star, the five signs of the Son of Man. 'The star that stopped above the stable.' Five signs: See in them the five helpers of whom the *Pistis Sophia* speaks.

This fivefold unity is a mystery in itself. Think here of the seed atoms. They are atomic principles that continue to exist after death and are placed in a new body again when a new incarnation takes place. There are seven seed atoms, and in dialectics they are seven chains by which the microcosm is chained to the wheel of birth and death. These seed atoms are scattered through the personality.

But these seed atoms have nothing to do with the wondrous star of Bethlehem. All the seven seed atoms of the original heavenly form are enclosed in the original atom of the heart. The rose of the heart, which constitutes the inner Christ, is a seven-petalled rose. When that seven-petalled rose flowers forth, when the inner Christ is born, the five-pointed star also rises, and it can be said of the pupil who is able to celebrate that feast of regeneration: 'We have seen his star in the East,' that is to say at the moment of birth.

If you wish to unveil that mystery, you will have to use the following method. Imagine the original atom as seven atoms constrained under one spell. When the feast of regeneration we spoke of takes place by the cross descending into a human being and the re-creation or transfiguration begins, the sevenfold atom bursts asunder as it were on account of the gnostic fire touching it. The sevenfold atom is split asunder; it falls apart into seven atoms. A great sevenfold light is emitted. The candidate is enveloped in a flame as it were on account of this atomic explosion, and the seven principles of that flame form a figure: the seal of the true and original human being.

But these are still only principles and not a total realization. One of the seven principles remains behind in the heart at the top of the right heart ventricle, as the centre of the new atomic image. A second principle expands, fills the entire microcosm, and forms the pentagram, the light-vesture. And the five others are within that light-vesture and correspond with the hands, the feet, and the head. These five could be called planets, and the first two the sun and the moon. Accordingly, a completely new solar system is formed within the new auric zodiac. When it is said

that the rose reveals itself and its fragrance is perceived, this refers to this microcosmic fission of the original atom.

And the *Pistis Sophia* calls the five atoms within the light-vesture the five helpers, for the five helpers of the two other rose petals, the light-vesture and its nucleus in the heart, which give forth a positive and a negative radiation, increasingly control the whole dialectical system. These five helpers carry out the process of transfiguration.

When such a stellar system stops above a pupil, its light is seen from afar, and the wise men and the forces of the Brotherhood hasten there to pay homage to what has been newly born and to sacrifice to it gold, frankincense, and myrrh: the gold of the spirit, the frankincense of the gnostic link, and the myrrh of purification. Such a human being has become a true Rosicrucian. And it may rightly be said to such a human being: 'Rejoice and exult for your times are completed.'

The mystery of the flowering rose has now been set before you. Devoid of the superfluous frills, this mystery tells us that the original atom in its dialectical state of captivity is only a seven-petalled rose in the bud, and if unopened, incapable of any liberating work. It is a principle that could enable the fallen god-man to walk the path of liberation. It is a potential power of Christ. To this type of human being, it could be said: 'I say unto you, you are gods.' But this god must free himself.

If we are such types of human beings, it could not be said of us, 'You are gods in a nascent state.' That would be an intense lie, a great, tremendous deception. We are not incipient gods. That would indicate a slow development, an evolution, a slow climb upwards. The Spiritual School denies that. Throughout the ages fallen humanity has been deceived and held captive by this betrayal. Essentially, this is what distinguishes the Spiritual School from the modern theosophical way of thinking.

There is no evolution of the true human being without a revolution of the old human being. The old human being has to dis-

solve; the true human being must be born. He lies captive within the rosebud, and this can break open only by means of the intense fire of the gnostic sun. The old nature must clear the way for him by self-neutralisation, in order that the rays of the new sun may reach the rosebud. The rosebud will increase if you decrease. This is the secret of the liberating fire.

You can rejoice because you possess a rosebud, for this is the basis of the Great Work. But you could make the mistake of stopping there and saying, 'I am a spirit-spark entity. I am a child of God. I am a Rosicrucian.' And relying on that, begin a journey of pretence, conceitedly and complacently.

You are rightfully a Rosicrucian, a son of God, and you will truly possess a rose garden, only when the great light is ignited by the great fire and the five helpers may be seen to be shining from you. Then you will have been taken up entirely into the rose, and you will again have become the winged being of former days. Then you will possess the wings and the power of the sons of God.

Then one will have become seven,
seven will have become two,
two will have become five,
and five will have become one again.
May those who are capable understand this!

The wonder of the original atom

The School of the Rosycross has been speaking about the spirit spark atom for a long time, and as you have probably realized, speaking continually about the same subject has a danger, namely the danger of making the subject seem banal, superficial.

This danger is present particularly when it concerns subjects of such a tremendous depth and such eminent significance that a dialectical person can observe only some external aspects. And an external aspect is soon familiar; it quickly makes us lose interest and often takes from us the energy for closer examination.

But the person who keeps his attention fixed on the spirit spark atom with undying fervour and with all of his seeking soul makes wondrous discoveries, so wondrous and so boundless in results that a deep gratitude rises up in him that the Rosycross makes use of every opportunity to draw his attention to the original atom situated at the top of the right heart ventricle. The unchanging message that the Spiritual School directs to its pupils is, 'Brother, sister, *in* all things and *before* all things, pay attention to your original atom. For that atom is the key to your true existence. It is the mystery of all mysteries, the beginning and the ending of all new geneses.'

Firstly we will give you an utterly sober account of a person who took up the urgent invitation and kept his devoted, seeking attention unwaveringly fixed on the spirit spark atom. See here the result of his investigation:

'Following the advice I had been given with wise intent, I

started to keep my attention unchangingly fixed on the spirit spark atom, and I succeeded in making this subject of my unfading interest a presence with me in all my daily activities. Even when activities on the horizontal plane completely occupied my mind, I nevertheless knew that this object of my concentration was present and active in a certain part of my brain.

Finally my situation was such that I had difficulty in preventing this subject from obsessing me, but eventually this gem of my devotion became a possession of my blood, just as our characteristics, the idiosyncrasies of our type, are in our blood and continually exert their influences.

In this way the mystery of the original atom circulated in my veins as a characteristic so that all the centres of my personality in turn were affected by it, day and night. It became part of my thinking, willing, feeling, and acting. I dreamt of this mystery of the heart.

And just as an extremely sensitive precision instrument registers impressions that escape the senses, my being was thus being prepared for the gazing into an immense miracle. Firstly I knew that the original atom in its virginal dialectical state is also called the rosebud. Our microcosm, our small world, has a soul, an ensouled personality, a small world soul. And didn't Plato in his Platonic mysteries speak about the world soul that is crucified? Indeed how correct!

The cross of our personality stands erected in the nature of death, in a microcosm that is broken away from the Logos. I experience everything that the School of the Rosycross has taught me about dialectics. I am hanging on the cross in the breath of death. But at the same time there is a tremendous joy that there is a rosebud, full of the promises of a new youth.

The atom is a wondrous phenomenon. What is an atom? It is everything—it is a universe. It contains forces that defy the bravest imagination. When a small number of atoms of a certain kind are broken up with tremendous energy, explosions are caused that wipe away everything for miles around.

The energy released by a split atom can be channelled and applied according to certain techniques. But the atom of the rosebud cannot be split by any known or yet unknown dialectical energy. The energy in it, the mystery of it, cannot be released in such a way. The rosebud can grow and flower only in a completely different field of existence. Joy would have to make way for sadness, if some scientific genius were capable of splitting the rosebud atom, because the released energy would bring only devastation.

An atom is a world, a world order, a microcosm. I understand very clearly that indications such as large and small are only spatiotemporal concepts. The spaces inside the rosebud atom are as wide as eternity. The aspects and meanings and possibilities in it are as manifold as grains of sand by the sea.

The rosebud is a world order, a world soul, an omni-manifestation that cannot express itself here. It is an omni-manifestation that is not of this world, a gigantic kingdom, but not of this nature. The rosebud contains a stilled life that would be able to blossom with exuberant majesty. But the fragrance of that royal glow of life cannot be perceived here.

I carry with me a new world, thrice divine. I carry the house of the Father, in which are many mansions; but no one can be in and of two worlds at the same time. What the occultist regards as participating in two worlds is just participating in two spheres of one and the same world. If I want to participate in that stilled, sleeping world, in the kingdom that is not of this world, in the kingdom that I nevertheless carry in me, and of which it is said, 'See, the kingdom of God is within you,' then I must leave *my* world.

What is my world? My world stands and falls with the ensouled life in it. And this ensoulment I am myself. I must leave myself. The I must annihilate the I. From the same moment *another* I will stand in *another* ensouled life, in *another* world order. Nothing of me will enter this other kingdom, for it has no need of me. There is no fallen I in my I; my I fits wondrously well in the world where I exist. I am no fallen man as is said in nature-religious delusion. I was born in this nature of death, and death is my signature, my life.

Just by my existence alone, I already spread death and decay around me. I live from death.

No, the fallen self, the sunken self, lies in the rosebud, in which I am not, in which I have no share, but which I carry with me. And that fallen I can be liberated and live only when I am no more.

Oh, foolish power of ignorance that made me try to enter the kingdom of God! The new kingdom is for and of the other me, dwelling, sleeping in the rosebud. Would I be able to love the other one so much that I could give up myself for it?

To be able to love someone, he must be known to you. And so it must be possible to know the nature, the characteristics, the aspects of the wondrous atom, to prove them as it were, to experience them, so that the sacrifice of self-immolation can be made for the other one in this tie of love. For isn't that why I carry the rosebud with me, so that self-sacrificing love will awaken it? Isn't that the meaning of all holy myths? Isn't that the purpose of all holy scriptures?

Am I now the victim of emotional ecstasy? Is there a Freudian complex acting in me, full of religious, self-chastising eroticism? Can I test my discovery against the modern science of atoms?

I can! Natural science teaches and shows that by the fission of one atom, we can get an atom or atoms of an entirely different nature and value. The ending of the one—consciously—in the great fire of self-emptying gives life to the other.

Now I know what the flowering rose bush has to tell us in the language of symbols. The flowering rose bush does not want to beautify the old mouldered shed and make it appear what it is not. The rose bush around the cross of nature, the rose bush of the crucified world soul, shows us the person who, looking into the rosebud, takes one life to its death in order to keep another life. The life that devotes itself to its death is not useless; it is valuable multifariously. It enables the rosebud to unfold. It is the sweet death, the self-termination of the Gnostics.

As in a mirror of the heart, I see the beloved of which so many initiates have spoken. The world of the holy Other One is revealed

to me as eyes that stare at me. I see that the rosebud has seven petals. I see that the wonder atom consists of seven atoms and that this sevenfold constellation will open up like an expanding universe upon the mighty word: ‘Let there be Light.’ I see that this sevenfold, stilled manifestation is surrounded in a wide circle by an equally latent zodiac—a magnetic, fiery circle.

And I hear the Holy Scriptures call this sleeping, as yet dark zodiac, the Throne, the divine Throne. I hear the sevenfold atom, the seven-petalled rose, being called the seven Lords before the Throne, and I see that this divine microcosm, which is enclosed within me and surrounds me on all sides, has seven fields of activity. I see that there are seven rays and that seven potentialities and seven labours of rebirth have to be completed. I see how candlestick after candlestick is lit and begins to glow with an ineffably glorious light.

And now I understand the beginning of the Apocalypse for the first time. It is the invocation of the person who goes to awaken his Beloved—the invocation of the person who begins his enduristic work and thus speaks mantramistically:

John to the seven churches that are in Asia: Grace to you and peace from him who is and who was and who is to come, and from the seven spirits who are before his throne, and from Jesus Christ the faithful witness, the first-born of the dead.

And immediately I entered into rapture on this day, which I dedicate to the Beloved—the rapture ... unto fulfilment!

Blood, fire, and smoke

The beginning of chapter 143 of the *Pistis Sophia* says:

Thereafter his disciples said unto him: "Rabbi, reveal unto us the mystery of the Light of thy father, since we heard thee say: 'There is still a fire-baptism and there is still a baptism of the holy spirit of the Light ...'"

These words are in keeping with those of John the Baptist who says: 'I baptize you with water, but he who is coming after me will baptize you with the Holy Spirit and with fire.'

This principle of dual baptism was present at all times and can be found in all Holy Scriptures. Suppose we see in the distance a pillar of smoke curling up into the air. We would then know that a fire is burning there, for there is no smoke without a fire. The smoke is proof of the fire, but it is not the fire itself. And it is clear that he who approaches the smoke will also be able to find the fire. Approaching the smoke, seeing and experiencing it, constitutes the baptism of water. Water is the symbol of each and every physical manifestation, and the baptism of smoke points to the manifestation of the Gnosis in the world of time.

What we can taste and understand and digest of the holy fire of the spirit in the world of time is only the shadow of the fire: the smoke. The fire itself, however, stays hidden to all material experience. Witnessing the fire itself becomes possible only when a

person has broken through all material experience and its delusion. For that reason what we are at best permitted to apprehend of the holy fire is the baptism of smoke, the shadow of the fire. But this apprehension is so glorious, so divine, that it can make us speechless with gratitude, because the baptism of smoke is the one way to salvation.

That is precisely the meaning of the prelude of the Gospel of John. John precedes Jesus. Therefore whoever follows John through the desert of life and makes straight his paths right up to the Jordan will meet Jesus. You must not only understand this; you must *prove* this by your living deeds. And without this proof there can be no question of the baptism of fire.

Having stated all this as an introduction, we need to understand that there are many misconceptions concerning this dual baptism. These misconceptions are of a religious or occult nature.

We need to examine these misconceptions thoroughly to their deepest depths, because they have been prevalent for so many hundreds of centuries among humanity that every human entity in the dialectical plane has undergone and absorbed their influences. There is not a single human being who can say that he or she is free of misconceptions. A person could of course say this, but he could not maintain this upon closer examination. We have all been drinking from this poisoned cup, and consequently we are heavily damaged.

You must see the request of the disciples in the *Pistis Sophia* in this light. It is a cry from the heart: 'Lord, unveil the mysteries of the light to us!'

What is the unveiling of mysteries? Can we do that for you? No, you must do this for yourself!

And here we enter the area of the misconceptions where the best people in the world have often tripped up. For example, people say: 'The baptism of water relates to the material side of things, to earthly mysteries and initiations, and knowledge of the mysteries.'

There are many who possess great knowledge of the mysteries.

However, it is very much a question whether this knowledge has made anyone happier for even one hour. All those initiations a seeker can undergo, hoping to be enriched, have they brought him liberation and happiness?

No light can be expected in this world of death. If you had everything, if you had all knowledge, but not the love that surpasses all understanding, you would have nothing. What we call knowledge and intellect and initiation constitute a very degenerative faculty of the nature of death.

We would like to make it clear to you that with respect to the *divine* mysteries, no knowledge whatever is necessary. For in reality it is not *you* that needs to be initiated. *You* have to disappear from this world; *you* must die; your *I* must be destroyed enduristically. *You* do not need to collect anything. Why should you increase the burden that you are for your microcosm? *You* must be emptied.

In *The Cloud upon the Sanctuary*, Karl von Eckhartshausen says that you should not simply penetrate from the external to the internal. 'For,' he says, 'in the external the symbols of the internal are preserved, and hence the truth, the essence of the internal, is hidden in external ceremonial magic.'

This is the weak point in his book. It is out of the question! To put it like that is a crime against the Gnosis.

The classical Rosicrucians honestly and openly offered their treasures to the wise and learned of this nature. They said: 'Here is our treasure. Live with it and immerse yourselves in it!'

But the wise did not accept it. What did the Rosicrucians do then? Did they establish a church, or a school with ceremonial magic, in which the flock was nourished, with the Brothers themselves acting as priests or adepts?

No, they erected the house *Sancti Spiritus*. They lighted the perfect fire, so that its smoke would embrace the world as a respiration-field.

Ceremonial magic is a smoke screen; it is dialectical cunning: being in the respiration-field of the Gnosis without dying in it and

continuing to inhale the oxygen of corruption.

Is there no help for a poor lost soul? Can he not be taken by the hand and led out?

The Lectorium Rosicrucianum does the same as Christian Rosycross and his brothers: It offers its treasures to the world—everything it possesses: blood, fire, and smoke. It does not walk along with the world; it does not imitate its methods and propagate its opinions. The Lectorium Rosicrucianum cannot link itself with this world. But our treasures are also the treasures of the whole world and all of humanity. The full riches of the Gnosis are for you and of you.

The house Sancti Spiritus is everywhere. But the seeker and the pupil must leave behind his old state of being, for in your old state you cannot be put in possession of your inheritance. For that reason the first real link must also be the last one. And you must make that link yourself. There is no priest and no initiate and no spiritual leader who can help you with that.

The Spiritual School concentrates the smoke of the fire and imparts it to your blood. In the last days there will be blood and fire and smoke. The beckoning plume of smoke is the goal of the path that is being shown to you, and now you have to struggle through the desert with John the Baptist, going through the endura with your own self and then, with a shout of joy finding the one fire and immersing yourself in it.

If your blood is receptive for it, there is a cry of the heart in you, praying: 'Reveal the mysteries of the fire to us!' And whoever emits this cry with the whole dynamics of his yearning soul immediately gains possession of his inheritance. And on that eternal certainty he then goes the path.

This is the great and fundamental difference between occultism and religion on the one side and transfigurism on the other: In dialectics a path is presented with initiation as the final goal. This is pure speculation, for how much can happen before the goal is reached: errors, deceptions, and so on.

In transfigurism the link with the goal is established first and then

the path follows. This is the absolutely certain and unshakeable process of rebirth.

Mystical and occult movements therefore prove to be only mirrored reflections of the one truth.

It is you who will save the whole world

In the previous chapter we were able to explain to you that the original atom of the heart, the rose of liberation, is, as it were, a condensed new microcosm, a microcosm imprisoned in our present microcosm. It is an inactive, totally latent divine being encompassed by a system of electromagnetic forces that are undivine.

It could be said that the original atom has left behind in the Immovable Kingdom its life-giving capacity, the radiation field of the divine Gnosis. This is why the *Pistis Sophia* speaks of a light-vesture that has been left behind. As soon as a dialectical person is prepared to go the path of self-surrender, and the dialectical microcosm has decreased from a dynamically living being to a merely existing being, and the person is opening himself fully to a radiation power meant exclusively for the other Kingdom within him, then the original light-force, the original light-vesture, will be given back to the original atom.

The original atom is split as it were, broken open by the fierce fire of the Holy Spirit. The original rose is opened. He who was the first and will be the last has become alive again.

When the original rose starts to unfold, it proves to be extremely complicated in composition. There is a central principle that keeps burning in the heart as a new sunlight. This is the new Aurora of which Jacob Boehme speaks. A second principle rotates around the first one as a rhythm-determining force. Five other principles are situated at a distance from the second one. They are five characteristics that together form a five-pointed star: the sign of the Son of Man. This five-pointed star could be seen as a

system of lines of force by means of which the new human being, after having become fully grown, starts to manifest himself fully. This is what is meant by the star of Bethlehem, which the wise men saw.

It is clear that the radiation of this star forms a magnetic field by means of which the reborn person starts breathing in the Gnosis. For this reason we also see twelve new magnetic points in a wide circle in that new magnetic field. They form a new magnetic system that derives nothing from the old auric being. The twelve great, new light principles form the new microcosmic zodiac. The new human being has been born of the divine radiation field. Jesus the Lord has descended into the course of time, so to speak. He is called Jesus Christ because this Saviour derives his salvation from the Gnosis itself. He possesses twelve disciples, twelve magnetic powers, twelve great faculties, from which and by which He begins to live.

This is briefly a description of the birth of the new system. We should visualize that this new microcosm exists next to and outside, within and around the old one. The new heavenly body exists, and in the beginning the old one continues to exist also. One could speak of a double star: one world fading away and the other manifesting itself in an ever-increasing glow of light.

In our explanation about the true nature of the microcosm, we have made it clear that in the rotations of the wheel of birth and death, the auric being, the higher self of the microcosm, is in a certain sense immortal. The auric being, this karmic self, spans all lives, and a new personality is born over and over again within this auric being. This personality has not known any earlier life and neither will it know a new life. What is called reincarnation therefore only relates to the fact that the auric being, always existing in dialectics, loses a personality and at the appointed time can provide itself again with a new personality.

We must now go a little further in our consideration by understanding that the auric being, the higher self of the microcosm,

although always living in dialectics and being immortal, will be totally dissolved after the birth of the new microcosm.

In the Gospel we can read about this in the very veiled story of the temptation in the desert. The old higher self tries to obtain control of the newly awakened one who was dead and is alive again. But the old higher self does not succeed in this. This being the reason why it is said of Jesus the Lord after his victory that: 'The angels of God ministered to Him.' This is to say: The magnetic forces of the old lipika cannot sustain the newly born one and for this reason cannot dominate him, but rather a new lipika, a new auric being, a new zodiac, serves him. Then a new field of development opens for the new human being. For this reason the *Pistis Sophia* says: *This then Jesus said to his disciples on the Mount of Olives.* And He added:

"Rejoice and exult and add joy to your joy for the times are completed for me to put on my Vesture, which hath been prepared for me from the beginning, which I left behind in the last mystery until the time of its completion. Now the time of its completion is the time when I shall be commanded through the First Mystery to discourse with you from the beginning of the Truth to the completion thereof, and from the interiors of the interiors [to the exteriors of the exteriors], for the world will be saved through you. Rejoice then and exult, for ye are blessed before all men who are on the earth. It is ye who will save the whole world."

He who has awakened as a new human being is blessed before all people who are on the earth, for such a person can save the whole world. We shall now examine what is meant by these words as far as we are able to fathom them.

To begin with, let us take a simple example to aid us in this. Let us imagine that a piece of wood, which, as we know, is lighter than water, is stuck at the bottom of a lake because of some unnatural cause. At a given moment when the unnatural cause is taken away, we see the piece of wood come to the surface immediately. In other

words, after removing the unnatural situation, the natural balance is restored.

The same applies to the new human being. This new human being lies immersed in his deathly sleep at the bottom of dialectics, but awakened and reborn by the self-surrender of the dialectical human being, he rises from the grave of nature to go to his Fatherland to find his natural balance again. Therefore the reborn human being starts out on a journey to his Father's house, and this journey means the salvation of the world and of fallen humanity.

To understand this we must take stock of the constellation of dialectical nature. Why is the human being as he is? He, the dialectical personality, with all his faults and his self maintenance, burdened with his whole psychic tendencies and practices? He is like this because of his auric being, his karmic being, loaded with the burden of countless ages.

This auric being, with everything below and above it, could be indicated as being our 'private reflection sphere,' which is linked to the astral field of dialectics, and by which and from which we live. We, and all personality beings who have preceded us in our microcosm, are the reflexes, the reaction foci, of that reflection sphere being in us. The so called higher self is the true dialectical self; it is the aeon, the archon, that dominates us.

And now by means of your self-surrender, by means of your negating your private reflection sphere, the new microcosm rises up in you. The true microcosm wakes up equipped with a wholly different light-vesture. Now you can imagine what is going to happen. You, who were previously just a reflex and a slave of your satanic, dialectical higher self, you who have now surrendered to the Other One and dissolved into Him, dissolved in the new I, you arise from your nature of death. This nature cannot retain its hold on you any longer. You go up to your Fatherland. The satanic higher self, robbed of its foci, collapses and disappears, as all delusion does, like an empty cocoon disintegrating in the wind.

And what happens to the one microcosm also happens to the

cosmos. Our cosmos is the field of life of countless microcosms; just as there is a reflection sphere and a satanic higher self of the microcosm, so there is also, as you know, a reflection sphere and a satanic higher self of the cosmos. And just as the reborn microcosm breaks through the old microcosm and annihilates it, so too the reborn one, the transfigured one, will break through the cosmic reflection sphere and pass by the very complicated higher self of our cosmos and so contribute to its annihilation.

Imagine that a group of people goes this way together and that the nature of death is not able to keep its hold on such a group. Then such a group will rob the nature of death of a great deal of its power, paralyse it as it were. In this way they will be making it easier to go the path of liberation for all who come after them. This is why every new soul who walks the way to the Fatherland with unfaltering steps helps to pave the way for all fallen human beings. It is for this reason that the *Pistis Sophia* says:

"Rejoice then and exult, for ye are blessed before all [fallen] men who are on the earth. It is ye who will save the whole world."

This is real humanism; this is real love of one's fellow human beings. You should see the pupils' efforts on the path in a wider context. By means of their endeavours, by means of their efforts for freedom, they free others. They give others the opportunity to achieve freedom. The mercy bestowed on them, accepted, and utilized by them becomes a mercy for everyone else.

The human being so often afflicted by the brutal I-centrality, the gross egotism of the human animal, the human being who projects himself into the front rows in the struggle for existence, is able to immerse himself in that great, glorious, divine miracle: a freedom that at the same time explores this freedom for everyone else.

This is religion, science, and art together. This is democracy. This is the *Sancta Democratio*: One for all and all for one.

For this reason there is joy in heaven for one sinner who re-

pents, who turns to the light. For this reason the *Pistis Sophia* describes in the next chapters the candidate's path of joy through the reflection sphere of the cosmos, where the powers of hell are defeated.

It came to pass then, when Jesus had finished saying these words to his disciples, that he continued again in the discourse, and said unto them: "Lo, I have then put on my Vesture, and all authority hath been given me through the First Mystery. Yet a little while and I will tell you the mystery of the universe and the fulness of the universe; and I will hide nothing from you from this hour on, but in fulness will I perfect you in all fulness and in all perfection and in all mysteries, which are the perfection of all perfections and the fulness of all fulnesses and the gnosis of all gnoses,—those which are in my Vesture. I will tell you all mysteries from the exteriors of the exteriors to the interiors of the interiors. But hearken that I may tell you all things which have befallen me.

"It came to pass then, when the sun had risen in the east, that a great light-power came down, in which was my Vesture, which I had left behind in the four-and-twentieth mystery, as I have said unto you. And I found a mystery in my Vesture, written in five words of those from the height: *zama zama ōzza rachama ūdzai*,—whose solution is this:

"‘O Mystery, which is without in the world, for whose sake the universe hath arisen,—this is the total outgoing and the total ascent, which hath emanated all emanations and all that is therein and for whose sake all mysteries and all their regions have arisen,—come hither unto us, for we are thy fellow-members. We are all with thyself; we are one and the same. Thou art the First Mystery,

which existed from the beginning in the Ineffable before it came forth; and the name thereof are we all. Now, therefore, are we all come to meet thee at the last limit, which also is the last mystery from within; itself is a portion of us. Now, there-fore, have we sent thee thy Vesture, which hath belonged to thee from the beginning, which thou hast left behind in the last limit, which also is the last mystery from within, until its time should be completed, according to the commandment of the First Mystery. Lo, its time is completed; put it on [thee].

“ ‘Come unto us, for we all draw nigh to thee to clothe thee with the First Mystery and all his glory by commandment of himself, in that the First Mystery hath given us it, consisting of two vestures, to clothe thee therewith, besides the one which we have sent thee, for thou art worthy of them, since thou art prior to us, and existeth before us. For this cause, therefore, bath the First Mystery sent thee through us the mystery of all his glory, consisting of two vestures.

“ ‘In the first is the whole glory of all the names of all mysteries and all emanations of the orders of the spaces of the Ineffable.

“ ‘And in the second vesture is the whole glory of the name of all mysteries and all emanations which are in the orders of the two spaces of the First Mystery.

" 'And in this [third] vesture, which we have just sent thee, is the glory of the name of the mystery of the Revealer, which is the First Commandment, and of the mystery of the five Impressions, and of the mystery of the great Envoy of the Ineffable, who is the great Light, and of the mystery of the five Leaders, who are the five Helpers. There is further in this vesture the glory of the name of the mystery of all orders of the emanations of the Treasury of the Light and of their saviours, and [of the mystery] of the orders of the orders, which are the seven Amens and the seven Voices and the five Trees and the three Amens and the Twin-saviour, that is the Child of the Child, and of the mystery of the nine guards of the three gates of the Treasury of the Light. There is further therein the whole glory of the name [of all those] which are in the Right, and of all those which are in the Midst. And further there is therein the whole glory of the name of the great Invisible, which is the great Forefather, and the mystery of the three triple-powers and the mystery of their whole region and the mystery of all their invisibles and of all those who are in the thirteenth aeon, and the name of the twelve aeons and of all their rulers and all their archangels and all their angels and of all those who are in the twelve aeons, and the whole mystery of the name of all those who are in the Fate and in all the heavens, and the whole mystery of the name of all those who are in the sphere, and of its firmaments and of all who are in them, and of all their regions.

“ ‘Lo, therefore, we have sent thee this vesture, which no one knew from the First Commandment downwards, for the glory of its light was hidden in it, and the spheres and all regions from the First Commandment downwards [have not known it]. Haste thee, therefore, clothe thyself with this vesture and come unto us. For we draw nigh unto thee, to clothe thee by command of the First Mystery with thy two ventures [other] which existed for thee from the beginning with the First Mystery until the time appointed by the Ineffable is completed. Come, therefore, to us quickly, that we may put them on thee, until thou hast fulfilled the total ministry of the perfection of the First Mystery which is appointed by the Ineffable. Come, therefore, to us quickly, in order that we may clothe thee with them, according to the command of the First Mystery. For yet a little while, a very little while, and thou shalt come unto us and leave the world. Come, therefore, quickly that thou mayest receive thy whole glory, that is the glory of the First Mystery.’

“It came to pass then, when I saw the mystery of all these words in the vesture which was sent me, that straightway I clothed myself therewith, and I shone most exceedingly and soared into the height.

“I came before the [first] gate of the firmament, shining most exceedingly, and there was no measure for the light which was about me, and the gates of the firmament were shaken one over against another and all opened at once.

"And all rulers and all authorities and all angels therein were thrown all together into agitation because of the great light which was on me. And they gazed at the radiant vesture of light with which I was clad, and they saw the mystery which contains their names, I and they feared most exceedingly. And all their bonds with which they were bound, were unloosed and every one left his order, and they all fell down before me, adored and said: 'How hath the lord of the universe passed through us without our knowing?' And they all sang praises together to the interiors of the interiors; but me they saw not, but they saw only the light. And they were in great fear and were exceedingly agitated and sang praises to the interiors of the interiors."

Pistis Sophia, chapters 9-11

The Lord knows us all by name

When a seeker turns to the Spiritual School of the Rosycross on the basis of his dialectical experience and in the consciousness of the true nature of dialectics, when he begins to discover the truth and the inevitability of the transfiguristic mystery, and when he feels a deep inner need to enter the Spiritual School as a pupil, we could describe such a pupil as a pupil of the *first degree*.

Such a pupil is a very serious person, but he still is placing his dialectical I in the centre of all his activities. The rose of the heart still lies hidden in its bud, and the auric magnetic firmament is still fully intact; the higher self is still totally the ruling factor of his life.

And now, at the School's suggestion and led especially by self-insight and philosophical understanding, he starts to practise self-surrender. He sets foot on the enduristic path for the first time and tries to persevere on this path. He tries to be a reasonably good pupil. From this time onwards he is born as John the Baptist, a pupil of the *second degree*.

Although the ordinary I is decreasing, it is still there, as well as a wholly complete dialectical higher self. And the rose of the heart, the embryonic new microcosm, has not opened in a positive way to the slightest extent, although the pupil knows that the rose is there. But the pupil perseveres; he walks the enduristic path steadfastly and determinedly. He makes the paths straight for his Lord; he decreases as to his dialectical being. He changes his behaviour, his entire life of deeds. He begins with the work of self-freemasonry, not with the tenseness of self-constraint, scarcely being

able to exercise self-control, but with great inner spontaneity, with true faith and love.

And then, at a certain moment, we see that the outer petals of the rose of the heart begin to open, allowing the first rays of the dawn to enter the heart sanctuary. Such a pupil we call a pupil of the *third* degree. The Bible calls this point the birth of Jesus, who sees the light of day a few months after John. But in this phase too the ordinary I and the ordinary dialectical higher self are still there; the magnetic system of ordinary nature is still intact in the normal way. The rose is still only in the first stage of opening.

The process then continues; the path of John is accomplished with joy. Self-surrender is carried on to the biological minimum. The nadir has been reached. In this whole process the rose starts to open up more and more. The new microcosm breaks open and shows its mystery. And this is the moment when John hands over the initiative to the newly born Jesus. It is no longer the I but the Other One, the soul, who guides the whole being. Such a pupil is called a pupil of the fourth degree. This is not a matter of a degree granted to the pupil by another person. This is wholly a matter of a fourth step on the path of self-freemasonry.

Having arrived at this point there is still one reservation. Although the rose has become the luminous, radiating ruler in life, the dialectical higher self, the magnetic system of ordinary nature, the all-dominating attachment to the nature of death, is still totally intact. Whoever still wears this garment is consequently immutably bound to the essence of death. For this reason, the pupil of the fourth degree is not yet truly free. The most important barrier must still be overcome: The higher self must be conquered.

This is a wondrous, great, and awesome process, a process with very many aspects. Up to this moment the higher self has been only a negative adversary and in many ways a collaborator, for pupils of the fourth degree can still be bound with dialectical chains. One can imagine a kind of self-surrender with great mystical beauty and piety although without any actual activity of

really breaking through matter. The fact that you can imagine this mystical practice is proof that all this is possible in ordinary nature. It is a practice in which the ordinary higher self remains lord and master, as a consequence of which the mystical results are radiated electromagnetically into ordinary nature, thereby strengthening and maintaining the ordinary nature.

Hence if the self-freemason wants to reach the *fifth* degree, he must neutralize the higher self. Whoever decides to do this will experience that the negative struggle changes into a very positive one. Then it is no longer a matter of cooperation, of regulation: The candidate is placed before his most natural enemy, the enemy of the beginning. He must free himself from the garment of electromagnetic forces of ordinary nature. These forces have kept him prisoner from the beginning.

This enemy is not a devil or reflection sphere entity, but an ordinary auric magnetic firmament in which the karma of all the ages lies hidden and with which, of course, various entities can link up, but purely as incidental circumstances. For whoever can be clothed in the new light-vesture cannot be reached by any entity of the reflection sphere. In this way the pupil of the fourth degree must go the path of liberation, the path which is for example called 'the temptation in the wilderness.'

History shows how such a pupil of the fourth degree breaks through his own reflection sphere and how this reflection sphere is dissolved. And therefore it will be clear to you that when someone travels in this way through his own auric being of ordinary nature, his eyes fixed on the goal and clothed ever more in the new light-vesture of the rose of the heart, he travels through the cosmic reflection sphere at the same time. For whoever dissolves his own ordinary microcosmic firmament also frees himself from the cosmic and macrocosmic firmament of ordinary nature.

The nature of death in its entirety can no longer hold on to such a pupil. Such a pupil is *in* the world but no longer *of* the world. To these pupils of the fourth degree, the *Pistis Sophia* says:

"Rejoice then and exult, for ye are blessed before all men who are on the earth. It is ye who will save the whole world."

A macrocosmic firmament encompasses the whole of fallen mankind with its electromagnetic forces. This macrocosm makes use of the microcosmic firmament that is individually around you, so as to make your prison very concrete. But now you break the microcosmic armour: You dissolve that electromagnetic system. It is clear that you then also weaken the macrocosmic firmament. When a group of people goes the path together, it will scientifically paralyse the powers, the aeons of nature, and so rescue the whole world and fallen humanity.

In this way we remove every delusion, every bit of sentimentality and every bit of self-deception from the process before which we are placed in the modern Spiritual School. We lift that process into the sober reality into the serenity and silence of the one truth. What matters is not what the pupil says or dreams of, but what he really *does*. The question is: Which gravitational system dominates his system?

The task of this School is to drag its pupils through the clutches of nature. Every pupil must begin with his first task: to proceed from the first to the fourth degree of self-freemasonry, and then to explore the path from the fourth to the fifth degree.

If there were to be a group of brothers and sisters of the fourth degree, who possess the vesture of the golden rose, and we were to proceed with such a group of brothers and sisters, then what would happen to this privileged group is what the *Pistis Sophia* describes in the eleventh chapter:

"It came to pass then, when I saw the mystery of all these words in the vesture which was sent me, that straightway I clothed myself therewith, and I shone most exceedingly and soared into the height.

"I came before the[first] gate of the firmament, shining most exceedingly, and there was no measure for the light which was about me,

and the gates of the firmament were shaken one over against another and all opened at once.

"And all rulers and all authorities and all angels therein were thrown all together into agitation because of the great light which was on me. And they gazed at the radiant vesture of light with which I was clad, and they saw the mystery which contains their names, and they feared most exceedingly. And all their bonds with which they were bound, were unloosed and every one left his order, and they all fell down before me, adored and said: 'How hath the lord of the universe passed through us without our knowing?' And they all sang praises together to the interiors of the interiors; but me they saw not, but they saw only the light. And they were in great fear and were exceedingly agitated and sang praises to the interiors of the interiors."

We are told that the brother or sister of the fourth degree who has received the vesture of the rose and is beginning to walk the path of the fifth degree effects the collapse of the dialectical firmament with its values and order. The whole magnetic system is broken down, and its cohesion and system are totally lost. This alludes to the release from the pull of dialectical gravitation. All the bonds fall away, and every dialectical magnetic force leaves its order.

'Seeing the mystery with one's own name' is a known concept in the Universal Teachings. A name in its original sense is an indication of one's true state of being. We all have a name, a state of being, and for this reason the Bible says: '*The Lord knows us all by name*', which is clear.

When we have a name, a state of being of a lower nature than the divine mystery, we can see the mystery, the unfathomable, for example as a manifestation of light, but we do not perceive the reality. And so we will understand that whoever begins the journey to heaven in the vesture of the rose, as a brother or sister of the Rosycross, can no longer be hindered by earthly powers and forces of the reflection sphere, nor can he or she even be seen.

For this reason it is said:

"... but me they saw not, but they saw only the light. And they were in great fear and were exceedingly agitated. ..."

And the whole multitude of light-entities within the wheel of birth and death speaks:

'How hath the lord of the universe passed through us without our knowing?'

How? This is clear. What is hidden from the wise and learned of this world is revealed to the children of God.

May you make this revelation into an absolute reality for yourselves and so help others to approach this one reality.

The east and the west window

In the previous chapter we discussed the path of the five degrees of self-freemasonry, the five aspects of building on the one cornerstone of the radiation-fullness of the Universal Brotherhood, the five steps that lead us from the first beginning to total liberation.

The first degree relates to the serious pupil who enters the School on the basis of an inner discovery of the truth and the imperativeness of the transfiguristic mystery: the path of rebirth.

The second degree concerns the fact that the pupil definitely begins to walk the path of the endura, the path of self-surrender.

The third degree focuses attention on the primary consequence of practising the endura; the rose of the heart opens in the first rays of the morning-light of the Gnosis.

When this sun of the spirit begins to rise and its radiation-fullness increases in power, a new serpent fire, a new I, a wedding vesture, a soul-state, develops structurally and organically. At that moment Jesus the Lord has been born in the candidate, and he has become a brother of the fourth degree.

And when the fourth degree has been realized, the pupil has received the power and the ability to commence his journey home. He travels through the reflection sphere and through the auric being of his microcosm and dissolves this. At the same time he travels through the cosmic reflection sphere where he breaks all the chains of dialectics and destroys them. He weakens in a practical way the forces of dialectics, and as a result it becomes easier for all who follow him to go the same way. And so he has become a brother of the fifth degree: The alchemical wedding has been celebrated.

It has become clear to us that it lies directly within actual reach of us all to become a brother or sister of the fourth degree by means of self-freemasonry. And when we have been elevated to this state of being and we really possess inwardly the ‘name’ of these reborn children of God, we can consider the words of the *Pistis Sophia* as being spoken to us:

“Rejoice then and exult, for ye are blessed before all men who are on the earth. It is ye who will save the whole world.”

He who clears a path through a jungle full of dangers makes it easier for the next person to accomplish the same journey. And when a whole group of many people does this work, they create a smooth way for the ones who come later. This is the glorious work to which we are all called: to be there for all, to stand there for all, to work for all.

What a great and divine moment it would be if we could greet each other as brothers and sisters of the fourth degree and could talk to each other about the glorious light-vesture, the golden wedding vesture that has become ours! You can all weave this vesture in a short time. The cornerstone on which you must build is present; the building materials are abundantly supplied to you by the powerfield, and you have all the tools in your own being. Why then wouldn’t you construct your building to be able to celebrate the alchemical wedding?

If you will really do this, the tenth chapter of the *Pistis Sophia* will open before you like a vast landscape after climbing a mountain:

“It came to pass then, when the sun had risen in the east, that a great light-power came down, in which was my Vesture, which I had left behind in the four-and-twentieth mystery, as I have said unto you. And I found a mystery in my Vesture, written in five words of those from the height: *zama zama õzza rachama õzai*,—whose solution is this:

"O Mystery, which is without in the world, for whose sake the universe hath arisen,—this is the total outgoing and the total ascent, which hath emanated all emanations and all that is therein and for whose sake all mysteries and all their regions have arisen,—come hither unto us, for we are thy fellow members. We are all with thyself; we are one and the same. Thou art the First Mystery, which existed from the beginning in the Ineffable before it came forth; and the name thereof are we all. Now, therefore, are we all come to meet thee at the last limit, which also is the last mystery from within; itself is a portion of us.' "

The rising of the sun in the east indicates, as you will understand, the third degree. As long as we are still of the first or second degree, we stand in the aurora, the rising aurora; we stand in the dawning light of the approaching day. But when the sun rises in the east, the great light-power comes to us and awakens the rose from its sleep of aeons.

In the Universal Teachings the east is always the beginning of things just like the west window is the finish of things. It is through the west window that things leave us and that the past tries to cling on to us. And when the gnostic sun then rises in the east, we are confronted with the secret of the manifestation of God, which actually is also 'the past.' For when the gnostic light-power comes down to strike our heart sanctuary, we discover that our light-vesture that we once left behind is in it. This is very profound, and you should consider this for a while, so that you will be able to understand the depth of this part of the *Pistis Sophia* clearly.

Every microcosm has an east and a west window. At the one window we see the sun rising; at the other one we see the sun setting. And at a certain stage of pupilship, it happens that in the microcosm there is an outgoing magnetic stream through which all forces and values, with which the pupil has finished, are removed and destroyed. When we go the path of nature dissolution and say farewell to dialectical things, everything leaves us by way of the

outgoing magnetic stream through the west window. But in our struggle of life, the old things keep turning up again, sometimes in very modern guises. As long as our I-lessness is not complete, the things of the dialectical past will keep looming up before the west window, often in the sham forms of renewal, because the ordinary I dreams up these sham forms for itself in its meditative thinking.

Therefore, when you consider the person of John Dee in the book *The Angel of the West Window* by Gustav Meyrink, you will know why the angel of fate appears before the west window and leads him to the abyss. Never let this past enter, for whoever does so follows his dialectical fate that promises gold but brings endless sorrow.

There is also an incoming magnetic stream in the microcosm that is called the east. And we can ask: Does fate not enter this eastern gate? Naturally for what you are, what you attract, enters into you. You are in balance with it; you are in harmony with it, and that cannot change your state of being, your 'name.' But everything that knocks at the west gate can no longer enter by way of the east when you have lifted your state of being beyond it. The vibration of the light in the east determines the vibration of the whole microcosm.

And when you, as a serious pupil, keep your eye fixed towards the dawn and confirm it with all your actions in life, it will begin to become light in the east. The vibration of the microcosm will rise, and the east as well as the west magnetic streams will have to attune to it. The outgoing one sweeps the unholy forces to the outside and the incoming one evokes the ancient past of God's children. And so it can happen that we receive the light-vesture that we once left behind.

Do understand this wondrous mystery. Try to grasp it with your whole being, for the mystery of salvation is laid open to you in this. The light-vesture is not just a new electromagnetic radiation field as we usually imagine. The light-vesture is endlessly more than that.

Suppose you build a house in dialectics, and you leave it at a given moment. You no longer take care of it. Very soon dust and spiderwebs and dampness and the ravages of time will ruin the house. Everything in dialectical nature is transitory and subject to death. And even everything you meticulously take care of and give your most scrupulous attention to irrevocably falls to pieces in the end. But in the original world nothing can fall to pieces. Everything that exists in God's great halls is and remains unto all eternity.

For this reason the light-vesture that was once left behind by the fallen child of God is not just an electromagnetic field that is thrown around him again like a mantle. No, the light-vesture is the original existence. It is a system of vehicles, a totally organized system that, in a process, unifies with the opening original atom.

The Other One in you is at the same time in the twenty-fourth mystery of the original life-field. The Other One is enclosed in your original atom. But the Other One is also in the original life. Something of that original life lies immersed in your heart, in your microcosm, but the essential, the greatest portion is in all eternity in the light-vesture that must descend from the east.

Do you now understand what freemasonry is? Self-freemasonry is principally demolition, demolition of the animal, dialectical self, of its system of vehicles and its auric being. Self-freemasonry is a continual emptying of the nature of death through the west window until the dawn of a new day. Self-freemasonry is a night vigil, as Psalm 119:147-148 says:

I rise before dawn and cry for help; I hope in thy words. My eyes are awake before the watches of the night, that I may meditate upon thy promise.

The New Man is in all eternity. He descends with the new light-vesture into our microcosm, because something of him is kept imprisoned by us in our microcosm. And transfiguration is actually nothing other than the fading away of a phantom of the night in

the light of the dawn. When the rose begins to radiate, the whole microcosm of the nature of death systematically collapses. And everything that was and is truly living goes onward in Him who was and is in all eternity. For this reason we see the apocalyptic new man appear at the same time as the light-vesture does. And he says:

'Fear not, I am the first and the last, and the living one; I died, and behold I am alive for evermore.'

This is the greatness of the gnostic revelation of salvation, namely, that in our light-vesture of the beginning, linked with our golden wedding vesture of the soul, we find a mystery: the mystery of the fulness, of the reality, and of the total manifestation. Everything we want to build *is*. Everything we look for in our nightwatches *is*.

If only we break down the walls that separate us from the light of dawn, the immense wonder of the eastern sun will open up before us.

The light-vesture of renewal

All who walk the way of the rose and the cross long to be clothed with the light-vesture of renewal. They are poor in spirit and long for the spirit. To those who belong to a living group of candidates, the mystery is revealed: the mystery that the light-vesture of renewal consists not only of light and power, of electromagnetic force, but that this vesture is a manifestation of pure spiritual potency which will surround and encompass the dialectical microcosm. In the fields of the divine Gnosis, every manifestation is indestructible and lives on in eternity. The system of manifestation to which the divine self—enclosed in the heart—once belonged lives in all eternity and is unshakeable. The rose of the heart is a spark of an incessantly burning fire. The spark has been dispersed and extinguished, but because of its origin, can immediately be kindled again into a fiery glow.

And that is what is happening when a person seeks for ‘the light-vesture that his rose-bud would receive.’ For that reason the Brotherhood, with its foreshadowing radiation, has first of all tended and protected you, as a grower looks after the flower buds in his greenhouses. You have experienced the consolation of the powerfield. You have been nourished, so that you might be delivered from your isolation. And to every brother and sister of the fourth degree, the voice speaks:

We all approach you at the last limit, that is: at the last mystery which itself is a part of us. We are completely one with you; we are one and the same.

At this stage you have accepted the light-vesture sent to you, and the journey home through all the spheres of dialectics could be fulfilled by you. We would like to speak to you about this light-vesture, this mystery of original existence, guided by the tenth chapter of the *Pistis Sophia*.

In this chapter we are told wondrous things about it. We discover namely that there are another three vestures beside the wedding-vesture known to us. The light-vesture that has been sent to the brother or sister is the vesture that belonged to him from the beginning and that he had left behind at the last limit, that is, at the last mystery from within. The vesture that he wore last is therefore given back to him first with the message:

“Lo, its time is completed; put it on [thee].

“Come unto us, for we all draw nigh to thee to clothe thee with the First Mystery and all his glory by commandment of himself, in that the First Mystery hath given us it, consisting of two vestures, to clothe thee therewith, besides the one which we have sent thee, for thou art worthy of them. ...

“In the first is the whole glory of all the names of all mysteries and all emanations of the orders of the spaces of the Ineffable.

“And in the second vesture is the whole glory of the name of all mysteries and all emanations which are in the orders of the two spaces of the First Mystery.

“And in this [third] vesture, which we have just sent thee, is the glory of the name of the mystery of the Revealer, which is the First Commandment, and of the mystery of the five Impressions, and of the mystery of the great Envoy of the Ineffable, who is the great Light, and of the mystery of the five Leaders, who are the five Helpers. There is further in this vesture the glory of the name of the mystery of all orders of the emanations of the Treasury of the

Light and of their saviours ...'"

And the *Pistis Sophia* continues in the tenth chapter by giving a breathtaking account of everything existing in the third light-vesture. And this explanation finishes with:

"Lo, therefore, we have sent thee this vesture, which no one knew from the First Commandment downwards, for the glory of its light was hidden in it, and the spheres and all regions from the First Commandment downwards [have not known it]. Haste thee, therefore, clothe thyself with this vesture and come unto us. For we draw nigh unto thee, to clothe thee by command of the First Mystery with thy two vestures [other] which existed for thee from the beginning with the First Mystery until the time appointed by the Ineffable is completed. Come, therefore, to us quickly, that we may put them on thee, until thou has fulfilled the total ministry of the perfection of the First Mystery which is appointed by the Ineffable. ... For yet a little while, a very little while, and thou shalt come unto us and leave the world. Come, therefore, quickly, that thou mayest receive thy whole glory, that is the glory of the First Mystery.'"

When we hear, consider, and study all this, the whole Universal Doctrine is revealed to us concisely in a nutshell as it were. When the Wholly Glorious One reveals himself to the brother or sister of the fourth degree and the third light-vesture, the vesture of Pymander, the vesture of the manifesting spirit, is sent to him or her, this manifestation signifies the glory and the majesty of the perfect Gnosis and of all power in heaven and on earth.

The great journey upwards to the Fatherland leads through all the regions of the nature of death in a process, not only through our field of life, but also through all the regions of the whole universe of dialectics.

In this universe there are countless systems from the most gross to the most refined. There are myriads of beings and life-waves

whose nature, power, and variation are astounding. It is one great, fathomless, and immense ocean of manifestations, all within the framework of ungodliness and the fundamental and structural fallen state. It is the experimental ocean of life. It is the gigantic workshop of the sorcerer's apprentices who have been left to themselves. Some parts are in a state of torpidity; other regions show vigorous and dynamic construction. In still other regions we see the turmoil and confusion of folly. But everywhere we see finiteness and the feverish activity connected with rising, shining, and fading. Everyone and everything are bowed down under the almost everlasting doom of having to make every possible effort and having to use every possible means to survive and to make the best of it. Compared with this ocean of highest activity and multiplicity, our own microcosmic reflection sphere and even that of our cosmos pale into insignificance.

If the nature of death were to consist only of our field of life with its two spheres, liberation from it would be relatively easy. But we exist in a universe of death, and for that reason the journey home is an extremely mighty process of immense grandeur, an outwards spiralling development completely devoid of conflict as we know it in our world order, a development devoid of struggle in our own self. Instead it is a mighty concentration of forces without any personal aggression, in which the ungodly must make way for the divine. Do not regard this as a journey of the soul through a cesspool of the most abominable evil and terrible crimes, but as a journey through a multifaceted exercise in aimlessness, in illusory goodness, and in self-glorification: in universal seeking.

And just as in our field-of-life a sevenfold universal Brotherhood is active to make possible the light-vesture for those who are liberated, so too we find, throughout the whole universe of death, the great saviours in their various fields of work. And all those who have been liberated strengthen the ranks, and by means of their light-vesture, the powerful cloak around them, they contribute to the annihilation of all delusion.

Viewed by human criteria there is in many respects great glory in the visible universe, but the brothers and sisters of the fourth degree see through this glory and discover its delusion. For the third vesture that these brothers and sisters wear is a vesture of original divine majesty, which no one in the spaces below the First Mystery knows. There is not a single entity in the universe of death who is able to possess this vesture. In the third vesture there is the glory of the name of the prophet, the glory of the five ideas, the mystery of the five leaders, and the light treasure of salvation: an immense power!

When the brothers and sisters of the fourth degree begin their journey home, they are equipped:

1. with the full power of wisdom, that is to say:
2. the ability to know the perfect Gnosis,
3. the power of the knowledge to see truly and to unmask,
4. the perfect power of self-liberation,
5. and the perfect power of inviolability.

The intellectual ability of the ordinary human being depends on a method by which numerous facts and phenomena are stored in the memory and on the basis of these externally known facts and phenomena, we act speculatively.

The power of knowledge given by the third light-vesture, however, is a continually vibrating, luminous, total reality. Anything seen in it is immediately known to its utmost depths. Wherever the attention might be focused, its real essence is immediately perceived in all its dimensions.

Any speculative action, necessary because of our dialectical method of knowledge, always creates karma. Thus it continually causes new ties and makes the chains heavier. But whoever 'knows' in the gnostic sense frees himself from all ties that are present and is able to free others.

Whoever lives in the glory of the prophet lives in the glory of the Fatherland, to which he is headed. Whoever knows the glory of the five ideas and of the five leaders lives in the splendour of the five Dhyani-Buddhas, the forces that the authors of the Old Testa-

ment have called the five patriarchs. In his highest consciousness, such a human being is one with the Absolute, with the All-Father. He is in the highest sense a participant in God's people.

Thus, in full kingship, adorned with the third light-vesture, the brothers and sisters go to the Fatherland, continuously radiating and working. They are not yet *in* the Fatherland, but they are *of* the Fatherland and *one* with Him. They increase the light treasure of the saviours.

And so they ascend in the vesture of the saving, home-bringing spirit to the original Mystery, where the two other vestures await them. They enter reality itself. They are first of all adorned with the second vesture that connects them with the aspect of reality. And after that they receive the first vesture, which is the deepest essence of the divine reality itself. God's children have come home.

While they mature in the Holy Spirit, the divine mystery having been explained to them by the Son, they are received in the arms of the Father.

Conquer the law of gravitation

We have outlined extensively how the brother and sister of the fourth and the fifth degree, who are going on their journey home, are equipped. They possess the third light-vesture, which enables them to travel through all the regions of dialectical gravity without experiencing any resistance whatsoever. Gravity is a magnetic field that attracts and imprisons you if your individual magnetic field is attuned to it.

The focus of our dialectical reality is of course our I or consciousness, the total resilient force of the serpent fire. This consciousness is wholly one with the cosmic magnetic field in which we live. We are held down in our field of life by it; we are attracted by it. Through it we experience all the gravitational forces known to us. In that state of being, in which the I fully rules our life, we can do nothing but yield completely to the laws of gravity of dialectical nature.

When we observe this we notice at the same time that powers and values that are totally alien to dialectical nature are rejected by the action of the dialectical magnetic field, and on no account are they able to enter a dialectical life system.

You will know that every magnetic field has two forces: an attracting force and a repelling one. The attracting cosmic field is holding on to us and is keeping us imprisoned. At the same time we are fed by it, for whatever enters the cosmic magnetic field is also shared by us. It is also clear that whatever is rejected by the cosmic magnetic field is also rejected by our individual magnetic field and is kept away from us.

We are totally of the earth; we are earthly. We are existentially in total harmony with nature. The nature of the cosmic field in which we live is dialectical. This means that the life manifested around us is finite and that it can never maintain itself permanently. Consequently our life is also dialectical. We are held captive by a disharmonious magnetic field; we undergo its gravitational laws, and we are one with them. We are existentially disharmonious as well; otherwise the dialectical force of gravity would not be able to hold on to us.

By simple reasoning and comparison it can be proved that the human I, the centre of our existence, is in deepest essence always unhappy. The I is always faced with the unattainable; it always lacks the essential, and it is always fundamentally disharmonious. For that reason the human being is always a fighter. Because of our state we are always restless and nervous. For that reason we always choose violence to reach our goals. It is in our nature to be extremely violent in all our actions. Some use their strength: that is masculine! Some use their mouths: that is feminine! Others keep silent, but they try to reach their goals by extremely refined methods of various kinds. Everywhere in our world there is conflict. There is conflict in our hearts, conflict in our thinking and willing, conflict in our feelings. It is the signature of humanity.

This is why you can be certain that everything you do in the name of the spirit with your I, supposedly to serve the spirit, will always bring conflict and confusion and will never bring success. The last deciding factor is always lacking. And so all striving of the I will prove to be a house of cards that will fall apart at the slightest breath. In addition it is certain that everything you do with the I in the name of the Gnosis will reinforce the dialectical magnetic field. By trying to serve the Gnosis, we are in reality serving the god of this world.

Have you discovered how we can deceive each other and ourselves on the matter of self-surrender? Superficially people forgive each other. They smile at being treated dishonestly, but deep down they never forgive. A burning pain remains that drives to revenge.

The superficial demonstration of love and forgiveness was not self-surrender or I-lessness, but a certain form of extremely serious self maintenance.

Two people who have a bond of mutual sympathy can also reinforce their I by paying compliments and making gestures of friendship.

Is a person standing on the path of the rose and the cross acting like this deliberately? Is he being a hypocrite? Not at all! He is just being foolish. Of people like this it was once said: 'Father forgive them for they know not what they do.'

The pupil is unable to know what he is doing as long as the magnetic nuclear principle of his being is held fast by the cosmic magnetic field. Self-surrender is not so hard to achieve, but it is difficult to understand what self-surrender is. As long as the pupil does not know this, every thought, every emotion, every action, every expression of the will contribute to self maintenance.

As soon as a pupil knows what self-surrender is, as soon as a part of this dawn begins to shine before the pupil, it means that he or she has entered the gravitational force of an unearthly magnetic field. This immediately causes a cleavage of consciousness. A second type of activity begins to work in the consciousness, beside the ordinary type of activity, and immediately an inner struggle of a totally different kind begins in the pupil.

Because of our ordinary dialectical state, we are disharmonious. Hence there is conflict and self maintenance. Self-surrender in that condition is nothing other than a certain mode of life of the I and so is not liberating. When the first signs of 'the dawn' of the path of liberation begin to appear, a new struggle is born beside the ordinary disharmonious struggle. This new experience is a growing soul-consciousness, a new consciousness centre, growing in the radiation power of the Gnosis through the activity of the original atom.

This new experience exists totally outside of the I. It cannot manifest itself to the human being. It cannot speak to the human being as a dialectical creature, for it is an activity that is maintained from and by another magnetic field.

If this new experience were to speak to the I, if it were to say 'my brother' or 'my sister', it would be a reflection sphere influence of the same magnetic status as the I. No, this wonder is another magnetic development in the middle of and making use of a dialectical body and igniting another consciousness in that body like a torch.

The secret of self-surrender is not to resist this process, not to fight it, but to accept it. We can accomplish this totally within the framework of the ordinary dialectical law of gravitation. This is following Jesus in us.

The pupil can decide upon a mode of life directed towards not hindering the development of this other consciousness. This mode of life does maintain the I up to a biological minimum, but he has no choice, for that other consciousness will certainly not be able to take over the dialectical household.

The spark of this new consciousness can be ignited in the pupil when he listens to the living word of the Rosycross. When that spark begins to glow, it must grow into a blazing fire. It is clear that there are two possibilities: Either the dialectical fire again extinguishes the spark, or the new fire grows alongside and in the ordinary personality in the new mode of life. The old fire is systematically extinguished.

Whoever enters this process enters the new race. This new type of human being receives the third light-vesture as testified by the *Pistis Sophia*. This is the spirit who liberates us from dialectical gravitation. When the new magnetic powerfield has sufficiently assumed possession of the dialectic microcosm, and the new I has been born, then this consciousness nucleus, born through the pilgrimage of Jesus in us—the way of the rose within the human being—will receive the original existence. Thus the Other One will rise up from the grave of dialectical nature and ascend to heaven, for the grave cannot hold such a Man. The journey back to the Fatherland has commenced.

Look, we are standing at the opened grave of dialectical nature. Are we standing there full of sorrow, full of despair? Or do we hear

the voice that speaks to us: 'See, I will send you the Comforter who will testify of me? For we too are being given the opportunity of rising from the grave.

As proof of our victory the Pentecostal fire will ignite. The Comforter, the Holy Spirit, is the radiant power of the Universal Brotherhood, the magnetic radiation of the New Covenant.

Understand this mystery of the magnetic transformation: the alchemical wedding of Christian Rosycross.

The archons, authorities, and angels fear most exceedingly

We quote here the eleventh chapter of the *Pistis Sophia*:

"It came to pass then, when I saw the mystery of all these words in the vesture which was sent me, that straightway I clothed myself therewith, and I shone most exceedingly and soared into the height.

"I came before the [first] gate of the firmament, shining most exceedingly, and there was no measure for the light which was about me, and the gates of the firmament were shaken one over against another and all opened at once.

"And all rulers and all authorities and all angels therein were thrown all together into agitation because of the great light which was on me. And they gazed at the radiant vesture of light with which I was clad, and they saw the mystery which contains their names, and they feared most exceedingly. And all their bonds with which they were bound, were unloosed and every one left his order, and they all fell down before me, adored and said: 'How hath the lord of the universe passed through us without our knowing?' And they all sang praises together to the interiors of the interiors; but me they saw not, but they saw only the light. And they were in great fear and were exceedingly agitated and they sang praises to the interiors of the interiors."

We have discussed extensively the three light-vestures and especially the third light-vesture, which is equivalent to the encounter

with Pymander and which the candidate receives when he has made the binding link with the Gnosis, so that the radiation field is fixed in the blood and the consciousness. As soon as this foundation has been laid, the gnostic electromagnetic field gains more and more power over the candidate, and consequently he will begin a process of rising beyond dialectics and also begin a process of transfiguration. The moment that this process of rising beyond dialectics can commence corresponds with the receiving of the third light-vesture. In the terminology of the Bible, better known to us, we could call this the descent of the Holy Spirit.

The journey home, the ascension, the rebirth, is made possible by the Holy Spirit. This possibility is called a 'mystery' in the *Pistis Sophia*, and the candidate who is ennobled to make the journey home must be able to read this mystery. He must be able to comprehend this possibility in a rational and moral way. Then he discovers why the Holy Spirit is also called the Comforter. Whoever receives this power discovers its soul-comforting qualities. He experiences the fact that the outcome is certain, and that all conflict can cease, and that not a single incident can happen unless expressly wished.

Whoever knows this dons the light-vesture immediately and commences the journey with a clear consciousness. He journeys in the name of the Father and of the Son and of the Holy Spirit. And he arrives at the gates of the firmament, illuminated by the immeasurable light surrounding him. You will understand that the gates of the firmament refer to both the magnetic firmament of the auric being and the magnetic firmament of our dialectical cosmos.

Our field of life has a magnetic firmament that is in total harmony with our individual microcosmic firmament. When we go through the gate of our own magnetic system, we simultaneously unlock the gate of the reflection-sphere. Matthew 16:19 also indicates this dualism. Whatever you unlock within yourself is also unlocked there.

When we break the power of the microcosmic lipika, the power

of the cosmic lipika is also broken. Then the gates of the firmament all begin to move and open at the same time. And all the archons and all the authorities and all the angels therein become agitated through the great light.

The candidate also reads the message in the mystery of his new light-vesture:

"Rejoice and exult for it is you who will save the whole world."

You will now understand how this salvation takes place. It is not that you as a personality escape through a breach in your own natural lipika like a chick leaving its egg. Opening the gate of heaven means that one attacks the fundamental basis of one's own natural lipika and hence also the lipika of the world. Attacking in this way means destroying.

This is the liberating aspect of this work, the aspect liberating the world and mankind. If we destroy the grip of the dialectical aeons on our own system, it is perhaps difficult to understand that this is a step towards the liberation of humanity. But when we see that this self-freemasonry at the same time means an attack on the dialectical world system, we can understand the effect fully.

Therefore in deepest essence we cannot do anything for others in a really liberating sense, if we are not at the same time working on self-liberation. For this reason any help and comfort within nature given to others is never liberating. This does not mean such help must stop, but all your work should be directed primarily towards self-liberation. For he who is free can free others and in a very personal way.

The candidate, who commences his homeward journey and so possesses a light-vesture of the Holy Spirit, emits a powerful light. He has created a new radiation field. This light causes agitation in all the powers and forces in the natural lipika in a very natural way:

"And they gazed at the radiant vesture of light with which I was

clad, and they saw the mystery which contains their names, and they feared most exceedingly."

Imagine the situation for yourself: You as a dialectical personality are one with your auric firmament. A new light-element comes to you, by way of your rose of the heart, and transforms your whole personality. And when this new light gains sufficient strength and radiant power, it is clear that all the forces of the firmament become impotent. These forces can no longer sustain you. Their radiation flows are rejected, and their activities are reflected back. One could say a short circuit develops. The lights of the lipika are extinguished. To express it in the terminology of the *Pistis Sophia*: *The archons, authorities, and angels fear most exceedingly.*

This refers to the three groups, the three classes of magnetic points, found in the magnetic firmament. The word archon is derived from the concept 'watchful' or 'vigilant.' The archons are the watchers, the magnetic monitors, the true warders of the microcosmic prison. In accordance with their conclusions, powers and forces are applied. All these monitoring lipika forces see the new radiant light-vesture. They fear greatly, for they see this mystery with their own names, that is to say, they experience this mystery with their own qualities.

A name is a quality or the indication of an inner state of being. If someone sees a mystery with his own name and consequently begins to fear, it is obvious that his inner quality is far inferior to the new power and fails hopelessly in comparison.

Whoever fears is susceptible to panic. Fear, anxiety, and panic are inseparable. If an army panics it breaks up into disorder, and its power is finished. Hence it is clear when we read:

"And all their bonds with which they were bound, were unloosed and every one left his order."

When the candidate can no longer accept his own magnetic system and the aforementioned short circuit develops, the mag-

netic points are also disconnected from their bases in the cosmic magnetic field.

At this moment not a single dialectical influence including not a single reflection sphere power can influence him to the slightest degree any longer. For it is clear that all dialectical influences from this or yonder side rely on the archons, the authorities, and the angels of the magnetic field of the nature of death. If the candidate were to reach this point of his homeward journey and all the dialectical forces were to conspire together to influence him in one mighty concentration, he would hardly notice this influence. Only in this way can the candidate be liberated from the reflection sphere. As long as this is not the case, he has to be on his guard.

All the magnetic points in the auric system are grouped according to their siderial order. All the astronomical values and currents within the zodiacal macrocosm play a role in it. All these sidereal orders possess their archons, their authorities, and their angels. All the inhabitants of the physical plane and the reflection sphere, from the most exalted to the most degenerate, are divided in groups in accordance with these sidereal orders. The candidate who ascends to the gate of heaven, as described above, breaks all the sidereal chains, structurally and fundamentally.

“...and they all fell down before me, adored and said: ‘How hath the lord of the universe passed through us without our knowing?’”

This worshipping, as you will understand, is the consequence of fear. A person in danger becomes very pious. A wonderful situation is outlined for us here in the *Pistis Sophia*, typified by this question of the archons: ‘*How has the lord of the universe passed through us without our knowing?*’ The archons are asking themselves: ‘How is it possible that someone possesses something that we do not?’

In the dialectical universe one of the most supremely glorious and highest states of being is the Neptunian state. It is the delusion of divinity in the nature of death. We all have a Neptunian mag-

netic point in our auric firmament. In the allegory of the *Pistis Sophia*, this Neptunian magnetic point is personified by the archons, saying: 'How is it possible that the lord of the universe has passed through us without our knowing? For all that is beneath us is in our power and is under *our* control. It can at the most develop to our state-of-being. How is it possible?'

"And they were in great fear and were exceedingly agitated and sang praises to the interiors of the interiors."

This is the wondrous miracle! To us, pathetic mortals, to us, insignificant creatures among tremendous and exalted powers of the dialectical universe, which have cultivated themselves for unimaginable ages up to the point they have now reached in the nature of death, to us, insignificant human beings, it is given to break away from this spell with such great glory that everything that is exalted in the dialectical sense dwindles into nothingness. There is great wonder at our light-vesture. This is the wondrous miracle: from nothing, from the ground upward, the liberated human being awakens and commences his journey to his eternal home.

There is another aspect we should not forget. We should not interpret the concept 'fear' only in the sense of being afraid, but also as awe, as a form of reverence. The Bible, for example, uses the expression 'God fearing' in this sense. And so we understand the final words of the 11th chapter of the *Pistis Sophia*:

"And they were in great fear and were exceedingly agitated and sang praises to the interiors of the interiors."

When all who populate the universe of death right to the utmost ends of dialectical space break out in these songs of praise, we see that the process of gnostic liberation:

firstly breaks down the grip of one's own natural lipika,
secondly annihilates the influences of the whole universe of death,

thirdly that this liberation fills the prison-warders with dismay in the sense of fear,
fourthly that they subsequently fall into the deepest reverence,
fifthly that they finally sing the praises of their former prisoner.
Thus robbed of their power in this new psychological situation, they also free the way to the Immovable Kingdom for themselves.

So we see clearly that the transfiguristic path in all its aspects means salvation and deliverance for all. When you walk the path, rejoice and exult, for it is you who will help to save the world.

"And I left that region behind me and ascended to the first sphere, shining most exceedingly, forty-and-nine-times more brightly than I had shone in the firmament. It came to pass then, when I had reached the gate of the first sphere, that its gates were shaken and opened of themselves at once.

"I entered into the houses of the sphere, shining most exceedingly, and there was no measure to the light that was about me. And all the rulers and all those who are in that sphere, fell into agitation one against another. And they saw the great light that was about me, and they gazed upon my vesture and saw thereon the mystery of their name. And they fell into still greater agitation, and were in great fear, saying: 'How hath the lord of the universe passed through us without our knowing?' And all their bonds were unloosed and their regions and their orders; and every one left his order, and they fell down all together, adored before, me, or before my vesture, and all sang praises together to the interiors of the interiors, being in great fear and great agitation.

"And I left that region behind me and came to the gate of the second sphere, which is the Fate. Then were all its gates thrown into agitation and opened of themselves. And I entered into the houses of the Fate, shining most exceedingly, and there was no measure for the light that was about me, for I shone in the Fate forty-and-nine times more than in the [first] sphere.

"And all the rulers and all those who are in the Fate, were thrown into agitation and fell on one another and were in exceeding great fear on seeing the great light that was about me. And they gazed on my vesture of light and saw the mystery of their name on my vesture and fell into still greater agitation; and they were in great fear, saying: 'How hath the lord of the universe passed through us without our knowing?' And all the bonds of their regions and of their orders and of their houses were unloosed; they all came at once, fell down, adored before me and sang praises all together to the interiors of the interiors, being in great fear and great agitation.

"And I left that region behind me and ascended to the great aeons of the rulers and came before their veils and their gates, shining most exceedingly, and there was no measure for the light which was about me. It came to pass then, when I arrived at the twelve aeons, that their veils and their gates were shaken one over against the other. Their veils drew themselves apart of their own accord, and their gates opened one over against the other. And I entered into the aeons, shining most exceedingly, and there was no measure for the light that was about me, forty-and-nine times more than the light with which I shone in the houses of the Fate.

"And all the angels of the aeons and their archangels and their rulers and their gods and their lords and their authorities and their tyrants and their powers and their light-sparks and their light-givers and their unpaired and their invisibles and their forefathers

and their triple-powers saw me, shining most exceedingly, and there was no measure for the light which was about me. And they were thrown into agitation the one over against the other and great fear fell upon them, when they saw the great light that was about me. And in their great agitation and their great fear they withdrew as far as the region of the great invisible Forefather, and of the three great triple-powers. And because of the great fear of their agitation, the great Forefather, he and the three triple-powers, kept on running hither and thither in his region, and they could not close all their regions because of the great fear in which they were. And they agitated all their aeons together and all their spheres and all their orders, fearing and being greatly agitated because of the great light which was about me—not of the former quality that it was about me when I was on the earth of mankind, when the light-vesture came over me,—for the world could not bear the light such as it was in its truth, else would the world at once be destroyed and all upon it,— but the light which was about me in the twelve aeons was eight thousand-and-seven-hundred-myriad times greater than that which was about me in the world among you.

“It came to pass then, when all those who are in the twelve aeons saw the great light which was about me, that they were all thrown into agitation one over against the other, and ran hither and thither in the aeons. And all aeons and all heavens and their whole ordering were agitated one over against the other on account of the great fear which was on them, for they knew not the mystery

which had taken place. And Adamas, the great Tyrant, and all the tyrants in all the aeons began to fight in vain against the light, and they knew not against whom they fought, because they saw nothing but the overmastering light.

"It came to pass then, when they fought against the light, that they were weakened all together one with another, were dashed down in the aeons and became as the inhabitants of the earth, dead and without breath of life.

"And I took from all a third of their power, that they should no more be active in their evil doings, and that, if the men who are in the world, invoke them in their mysteries — those which the angels who transgressed have brought down, that is their sorceries, — in order that, therefore, if they invoke them in their evil doings, they may not be able to accomplish them.

"And the Fate and the sphere over which they rule, I have changed and brought it to pass that they spend six months turned to the left and accomplish their influences, and that six months they face to the right and accomplish their influences. For by command of the First Commandment and by command of the First Mystery Iaô, the Overseer of the Light, had set them facing the left at every time and accomplishing their influences and their deeds.

Pistis Sophia, chapters 12-15

The zodiac — a twelvefold prison

All who make themselves worthy of receiving the third light-vesture—the light-vesture of the Holy Spirit—will rise beyond dialectics. They will travel to the Father's House, the Immovable Kingdom. As we saw, this is a complicated and many-sided process. It is not only a process of an individual microcosmic nature, but also one of universal significance, for it is not only a matter of rising above one's own natural lipika, but at the same time it is a matter of attacking the whole universe of death and annihilating the total manifestation of dialectics.

The *Pistis Sophia* gives us an extensive description of this. First, the candidate, adorned with his mantle of the Holy Spirit, rises beyond the reflection sphere of his own field of life, beyond yonder side of what we call the terrestrial globe. The last chapter gave you a description of this when discussing the 11th chapter of the *Pistis Sophia*.

All the archons, authorities, and angels of the reflection sphere become very agitated as soon as they see the light-column of the Holy Spirit rise up and break through from below. They can imagine that a mightier light than theirs can come to them from above, since they know that great hierarchies of the solar macrocosm, the zodiac, and beyond exist above them, but that such a tremendous light-power, mightier than theirs, can ascend from regions that are totally in their power and that they control fully is beyond their comprehension. For this reason they fear greatly and leave their order.

We should understand this situation psychologically in this

way. The more powerful electromagnetic radiations of the Gnosis disrupt the reflection sphere radiations, in the same way as this first phase of the homeward journey has disrupted the magnetic system of one's own auric being and knocked it out of its order.

When the candidate has come this far in his process of development, he is free of the reflection sphere, but certainly not of the whole universe of death. The passage through these regions is also described in the *Pistis Sophia*.

Chapter 12 says:

"And I left that region behind me and ascended to the first sphere, shining most exceedingly, forty-and-nine-times more brightly than I had shone in the firmament. It came to pass then, when I had reached the gate of the first sphere, that its gates were shaken and opened of themselves at once.

"I entered into the houses of the sphere ... And all the rulers and all those who are in that sphere, fell into agitation..."

This refers to the solar field. The *Pistis Sophia* calls this field the 'first sphere.' It is the field of the solar system of which the earth is a part. In order to be able to rise beyond this field, the light of the third light-vesture must have become forty-nine times more powerful than during the journey through the reflection sphere.

And we see that matters develop in the same way here. Again the amazement and the exclamation: '*How hath the lord of the universe passed through us without our knowing?*'

This again is very understandable, for from the point of view of the inhabitants of the first sphere, one can expect mightier powers from the zodiac, but not from a body subordinate to the solar macrocosm. Just as we in our world can determine on a scientific basis the properties of atoms and elements and measure the forces operating in our field of nature, so a well-trained scientist would certainly be most surprised and bewildered to find a mortal person whose physical fragility, weaknesses, and strengths have

been determined and scientifically formulated able to defy all the laws of statics, dynamics, gravitation, heat, and radiation. The learned professor concerned would be totally pushed 'out of his order,' that is to say, inwardly and psychologically.

The Bible gives numerous examples of such a state of bewilderment and amazement when people, born into the new race, show fundamental invincibility without purposely wanting it or showing it. An example is what the Gospel tells us about the experiences of Paul.

What is fundamentally weak dialectically, what is insignificant, becomes strong and majestic, because a gnostic power vibrates and radiates throughout the whole universe of death and this power surpasses all dialectical control and scientific understanding. In this gnostic power, if we are able to connect with it, every child of God can escape all dialectical understanding and control.

And it is for this reason that all the archons of the solar macrocosm, when they observe what they see as a scientific abnormality that seems to mock their knowledge and faculties, have no choice but to pay respect and give praise, although they fear greatly and are dismayed:

"... they fell down all together, adored before me, or before my vesture, and all sang praises together to the interiors of the interiors, being in great fear and great agitation."

After this, chapter thirteen discusses the second sphere, which is named the sphere of fate. It stretches between the solar macrocosm and the zodiac. It is the sphere in which every dialectical fate is created and on which the whole solar system, and hence every microcosm, depends. The candidate enters this second sphere, again forty-nine times more powerful in light-power.

"And I left that region behind me and came to the gate of the second sphere, which is the Fate. Then were all its gates thrown into agitation and opened of themselves. And I entered into the

houses of the Fate, shining most exceedingly, and there was no measure for the light that was about me, for I shone in the Fate forty-and-nine times more than in the [first] sphere."

The fact that here again the number 49 returns is connected with the sevenfold structure of the divine universe, as a result of which the candidate unleashes more and more seven times sevenfold gnostic power as the process continues.

In the second sphere we see the same story again. All the archons become very agitated and fall over each other in fear and say: '*How hath the lord of the universe passed through us without our knowing?*' And all the bonds are unloosed.

As soon as the candidate can leave this region behind, it is the turn of the twelve aeons. Once again the light-vesture of the brother travelling on his journey through these foreign realms is forty-nine times more majestic. The *Pistis Sophia* says about this in the fourteenth chapter:

"And I left that region behind me and ascended to the great aeons of the rulers and came before their veils and their gates ... and there was no measure for the light that was about me, forty-and-nine times more than the light with which I shone in the houses of the Fate.

"And all the angels of the aeons and their archangels and their rulers and their gods and their lords and their authorities and their tyrants and their powers and their light-sparks and their light-givers and their unpaired and their invisibles and their forefathers and their triple-powers ... were thrown into agitation the one over against the other and great fear fell upon them, when they saw the great light that was about me. ... And because of the great fear of their agitation, the great Forefather, he and the three triple-powers, kept on running hither and thither in his region, and they could not close all their regions because of the great fear in which they were ... the great light which was about me—not of the former quality that

it was about me when I was on the earth of mankind, ... for the world could not bear the light such as it was in its truth, else would the world at once be destroyed and all upon it,—but the light which was about me in the twelve aeons was eight-thousand-and-seven-hundred-myriad times greater than that which was about me in the world among you."

We will notice that the situation now changes somewhat. In all the lower regions of the nature of death, there was amazement and fear on account of the fact that the development took place from below upwards, but finally the mystery ends up in the so-called higher regions. When you think of nature-religious contemplation, you will understand that all suffering, sorrow, and misery are submitted to what people call God. 'The Lord will heal and fix everything,' so it is said.

But according to the image that the *Pistis Sophia* outlines for us, there is now no higher authority. Now the higher gods themselves are bewildered and lose control of the situation. Finally they come with their last argument: they become angry.

"And Adamas, the great Tyrant, and all the tyrants in all the aeons began to fight in vain against the light."

You will understand that this last dialectical argument is and must be the end. During the soul journey to the Father, the arrival at the so-called Twelfth Aeon proves to be the last and most deciding phase of the ascent out of dialectics.

In order to fathom this, we need to have some understanding of the significance of the zodiac. The twelve macrocosmic powers of the zodiac, which rule our dialectical universe in a more direct sense, enclose our part of the dialectical universe. They rule it. They form the highest dialectical authorities from which our twelvefold personality results. They form:

- firstly: the dialectical I-consciousness,
- secondly: the dialectical instinct of possession,

thirdly: the dialectical idea of brotherhood,
fourthly: the dialectical idea of the fatherland [actualising the kingdom of God on earth],
fifthly: the dialectical ideal of strength, courage, and heroism,
sixthly: the dialectical idea of fertility
seventhly: the dialectical idea of true harmony of life,
eighthly: the dialectical idea of the development that is expressed in occultism,
ninthly: the dream of dialectical deification,
tenthly: the first step to fulfilling this delusion in the mental sense,
eleventhly: the second step in the ethical sense,
twelfthly: the third step in the sense of physical manifestation, which step must mean nothing but endless sorrow.

This whole twelvefold chain forms the great prison in the nature of death. These are the twelve gods from whom emanate: twelve ideas, twelve delusions, twelve attempts.

The *Pistis Sophia* calls this chain, in its unity, the great Fore-father, with his three great triple powers. This system namely has a fundamental force, a controlling force, and a continuously activating force: the trinity of the nature of delusion. It is clear that every candidate who wants to fulfil his homeward journey has to shake off the chain of delusion right up to the twelfth hour.

Twelve gods rule everything that exists and lives within the zodiac. These twelve gods have their reflections in our lipika and hence in our magnetic system and in our personality. It is logical that it is not enough for any pupil on the path merely to break up his own zodiac in his auric being. He has to rise beyond the whole universe of death, so that the Garden of the Gods will no longer be able to victimize him.

For this reason the Rosycross places you before another Fore-father with his three triple powers. For a *fundamental* force emanates from the Gnosis, and he who stands on this stands as if on a rock. There is a gnostic *controlling* force, and he who walks his path

by means of this force can never deviate. And there is a gnostic *activating* force. Whoever is armed with this force possesses Siegfried's sword and a light-vesture that will escape all dangers.

The sword of Siegfried has a light capability 8700 myriad times stronger than at the beginning of the pilgrimage, that is to say, it breaks through all of matter and is inextricably connected with the Divine Universe.

The dethronement of the four Lords of Fate

In the last chapter we wrote about the twelve macrocosmic powers that rule and surround our dialectical universe. Popularly speaking we know these powers as the zodiac. These twelve powers form the highest authority within the sphere of influence of the dialectical god.

First of all we can see these twelve powers in relation to our personality, for these twelve streams are represented in our brain by twelve magnetic points. They vivify the twelve pairs of cranial nerves.

Next we can see these twelve powers in the magnetic firmament of our auric being. In the auric being we can distinguish twelve groups of magnetic points, which correspond with the twelve points in the brain.

Thirdly we can discover twelve corresponding powers around our more immediate field of life: the physical plane and the reflection sphere, i.e. the firmament of our planet. We possess and experience these twelve powers together with the rest of mankind.

And fourthly there is the twelvefold zodiac around our solar system. These four walls could be called the four Lords of Fate:

- one in the personality,
- one in the auric being,
- one in our field of life,
- and one around the solar system.

It becomes clear that there are four phases of ascent beyond dialectics when a pupil really wants to go the path.

The first phase is the most important and decisive. The first Lord of Fate has a twelvefold grip on our brain, and this determines the nature, the state, and the existence of the I. The human being is 'siderially born,' that is to say, his life is determined by the twelvefold principle, the twelve groups of magnetic lines of force of our more immediate macrocosm.

Perhaps you have heard of the second sidereal birth, which we also call the mystical rebirth. This mystical rebirth relates to this first phase of the ascent beyond dialectics. It dethrones the first Lord of Fate and breaks the twelvefold magnetic hold on our brain. It brings a new twelvefold structure of lines of force in its place.

However before this is achieved, a lot has to happen in a person's life. When we discuss the progress of a candidate in this fundamental process with our pupils and the public, there is the great danger that our audience will stop at intellectual consideration. It may begin to think it possesses something that in reality is nothing.

For this reason we want to focus our attention again on the beginning of the process of salvation in the Gospel. The seeking person is first outlined as the double-figure of Zechariah-Elizabeth old and tired of life and without any worthwhile achievements. However this seeking stage is a gift of grace of the Holy Spirit. It proves the activity of the rose of the heart, the original atom.

It is possible that the first Lord of Fate has such a grip on the human being that he lives his ordinary dialectical life and treats seeking as a pastime. You will understand that in this way life remains without any liberating result. Zechariah-Elizabeth had already passed beyond this stage. Their seeking and yearning was a cry from the heart, a desire for salvation, an immense longing for a new, different life.

When the candidate knows this state, the second evangelical process begins: the birth of John. John is to make straight the paths for his God. Whoever does this and goes this path immediately comes into conflict with his brain-god and its vassal, the I-

consciousness. Whoever goes the path of John from out of the rose of the heart will inevitably go the path of self-dissolution. There is no other choice.

It follows logically that this path of self-dissolution must have twelve stages, twelve aspects.

The first phase is that you confront your naturally very strong I-centred personality that in its own opinion knows everything, sees everything, already does everything, understands everything in advance, and is irresistible in everything, and that you reject and ignore it. In the power and the light of the rose, you are absolutely able to reject and ignore your own I. We call this state: humility—meekness—modesty—stillness. It is the end of self-assuredness.

When the candidate has passed this first phase and has made straight the first path, then the second phase starts and so on, until all phases have been passed. The walking of these twelve paths means a direct assault on the I and its brain-god.

Whoever wants to walk this twelvefold path must be born into it first, like a John the Baptist, born by a force extended by the Holy Spirit. He must be born out of the Zechariah-Elizabeth stage, the stage of the seeker who has emptied the cup of this state to the last drop and hence knows the longing for liberation.

Whoever practises the self-dissolution purely experimentally as a method, as a system, will never succeed. He will meet with such difficulties that he will withdraw hastily from the wilderness and return to his old life.

When these twelve phases of John are completed, the nadir at the Jordan arrives, the moment of the birth of Jesus within the person. This is the point of time when the twelvefold brain-god, the first Lord of Fate, is dethroned. From this moment on, the star of Bethlehem is seen emanating from such a person. From that moment on, the personality of such a human being is raised beyond dialectics, and he is born into the new race, the people of God.

Twelve new magnetic points, twelve new aspects, need to be

fixed in the brain. For this reason it is said that Jesus the Lord chooses twelve disciples, whom he teaches and helps and impels to perfection. And this whole process in the personality is named 'the way of the cross.' This means that participating in the new race, merging into it, and coming to fulness in it is a way from Bethlehem to Golgotha.

When the 'consummatum est' can resound, the new child of the new race has matured, has become ripe to act, has become ripe for brotherhood. Then death has been conquered, and transfiguration has commenced to an important extent. For this reason it is said that, after Golgotha, Jesus the Lord departed and preceded the disciples to another stage in the process of ascent.

Now you can understand that when the brain-god in the candidate is dethroned and the twelvefold magnetic spell of the nature-aeons is broken in the head-sanctuary, a fundamental conflict breaks out simultaneously with the three other Lords of Fate, namely: the Lord of Fate in the auric being, the Lord of Fate in our field of life, and the Lord of Fate of the solar system, in other words, with the microcosm, the cosmos, and the macrocosm. The ascent beyond the microcosm, the cosmos, and the macrocosm also becomes necessary. This fourfold ascent is outlined in the *Pistis Sophia*.

Chapter 15 of the *Pistis Sophia* sketches some very remarkable facts about this fourfold journey. For he who has undergone the second sidereal birth, the mystical rebirth, and so has dethroned the first Lord of Fate, the brain-god, does not have to worry in the least about the other three dialectical powers.

When the new light has been kindled, Adamas and all the tyrants will begin to fight against the light, but they will no longer be able reach the personality. The power, as far as it is directed at the personality, is destroyed.

For the magnetic powers of the auric being, the cosmos, and the macrocosm are thrust out of their orbits. And the fate and the sphere that they ruled before, namely the brain-god and the personality, can no longer be affected by these magnetic lines of

force. They are periodically turned to the left and to the right; they show directions deviating entirely from the personality. And the released energies are absorbed by everything that is akin to them. For this reason it is said that their glance is always turned to the left. All this is at the command of the Lord of the divine light, Jeu.

The counsel of God, the Gnosis, wrenches the personality in which the precious jewel, the original atom, lies hidden, out of the old microcosm. And clothed in the third vesture, the light-vesture, a new microcosm is built. He who has ears to hear, let him hear!

"It came to pass then, when I came into their region, that they mutinied and fought against the light. And I took the third of their power, in order that they should not be able to accomplish their evil deeds. And the Fate and the sphere, over which they rule, I have changed, and set them facing the left six months and accomplishing their influences, and I have set them turned another six months to the right and accomplishing their influences."

When then he had said this to his disciples, he said unto them: "Who hath ears to hear, let him hear."

It came to pass then, when Mary had heard the Saviour say these words, that she gazed fixedly into the air for the space of an hour. She said: "My Lord, give commandment unto me to speak in openness."

And Jesus, the compassionate, answered and said unto Mary: "Mary, thou blessed one, whom I will perfect in all mysteries of those of the height, discourse in openness, thou, whose heart is raised to the kingdom of heaven more than all thy brethren."

Then said Mary to the Saviour: "My Lord, the word which thou hast spoken unto us: 'Who hath ears to hear, let him hear,' thou sayest in order that we may understand the word which thou hast spoken. Hearken, therefore, my Lord, that I may discourse in openness.

"The word which thou hast spoken: 'I have taken a third from the power of the rulers of all the aeons, and changed their Fate and their sphere over which they rule, in order that, if the race of men invoke them in the mysteries—those which the angels who transgressed have taught them for the accomplishing of their evil and lawless deeds in the mystery of their sorcery'—in order then that they may no more from this hour accomplish their lawless deeds, because thou hast taken their power from them and from their horoscope-casters and their consulters and from those who declare to the men in the world all things which shall come to pass, in order that they should no more from this hour know how to declare unto them any thing at all which will come to pass (for thou hast changed their spheres, and hast made them spend six months turned to the left and accomplishing their influences, and another six months facing the right and accomplishing their influences),—concerning this word then, my Lord, the power which was in the prophet Isaiah, hath spoken thus and proclaimed aforetime in a spiritual similitude, discoursing on the 'Vision about Egypt': 'Where then, O Egypt, where are thy consulters and horoscope-casters and those who cry out of the earth and those who cry out of their belly? Let them then declare unto thee from now on the deeds which the lord Sabaoth will do!'

"The power then which was in the prophet Isaiah, prophesied before thou didst come, that thou wouldest take away the power of the rulers of the aeons and wouldest change their sphere and their

Fate, in order that they might know nothing from now on. For this cause it hath said also: 'Ye shall then know not of what the lord Sabaoth will do'; that is, none of the rulers will know what thou wilt do from now on,—for they are 'Egypt,' because they are matter. The power then which was in Isaiah, prophesied concerning thee aforetime, saying: 'From now on ye shall then know not what the lord Sabaoth will do.' Because of the light-power which thou didst receive from Sabaoth, the Good, who is in the region of the Right, and which is in thy material body to-day, for this cause then, my Lord Jesus, thou hast said unto us: 'Who hath ears to hear, let him hear'—in order that thou mightest know whose heart is ardently raised to the kingdom of heaven."

Pistis Sophia, chapters 16-18

The joyful message of the modern Spiritual School

You will have been able to determine from our previous commentary that the twelve zodiacal aeons exercise a threefold power:

in the first place on our planet,

secondly on every microcosm by way of the auric being's magnetic firmament,

thirdly on the twelve magnetic points in the brain of the personality.

When a candidate has freed himself from the grip of the aeons, when he has dethroned the twelvefold brain-god and has realized a new twelvefold magnetic circle in the head-sanctuary, then the twelve aeons are in fact deprived of a third of their power in relation to that one individual who has gone the path. Not a single dialectical force is able to exercise power any longer over that one individual who has gone the path. Hence being 'liberated in Christ,' 'being born in God,' and more of such mystical sayings in the Bible obtain a very profound and exceptional meaning.

Whoever is able to fulfil this first phase of the path, the phase of self-dissolution in the grace of the rose, and is able to break up the magnetic system of ordinary nature to which he is bound is immediately liberated. And although existentially still completely a nature being and so still in the world and within the system of the twelve aeons, such a person will no longer find any hindrance on account of this second sidereal birth. He has become a child of God. He has been freed of all ties forever.

Some outsiders call the philosophy of the modern Spiritual School a sombre, black, and melancholic doctrine; but we ask

you, can you think of even one message that is more joyful than the one of the Spiritual School?

Of course one can understand such an opinion of outsiders, because it must sound sombre and hopeless when the modern Spiritual School says: 'Expect nothing from this nature! Dissociate yourself from it! Spend absolutely no energy on it!' To people who still expect everything from the I and this world-order, it must sound depressing when we teach radical self-dissolution.

But for those who see the escape and the ascension from this vale of tears and who have fixed their hearts on the original Fatherland, it is an immense joy to be able to establish that the path begins with a radical, absolute liberation. It is absolutely out of the question that such liberation could be expected only at the end of the interminable course of development in the Gnosis. We would like to permeate you with this joy and pour it into you.

We base ourselves on the certainty that whoever acquires the second sidereal birth in the Gnosis by the grace of the rose and through the dissolution of the I liquidates for himself the magnetic system of the aeons to which he was attached. He has taken a third part of the power of the aeons, precisely *that* part by which he was victimized.

You need to have ears to hear why the *Pistis Sophia* speaks to us about these things. When you as an individual go the path, you deprive the aeons of a third part of their power that they have over you personally. We know this now. As an individual you are then liberated, and that would be the end of the matter.

But the tyranny of the aeons rages on over all your fellow human beings, and all the archons of the aeons, their angels and powers of all the spheres continue their activities according to the system of dialectical nature. What influence could you as an individual have over these powers? You are at most as one calling in the wilderness.

But when we go that path of liberation *together* and when we bring all those who are liberated together as a world community and when we serve all seekers and help them to join us, then, as

you know, we vivify the well-known new magnetic field. Then a very perceptible, non-dialectical influence manifests itself in the whole of dialectical nature, and this influence temporarily paralyses all perfidious, dialectical influences. For this reason the *Pistis Sophia* says:

“I have taken a third from the power of the rulers of all the aeons, and changed their Fate and their sphere over which they rule, in order that, if the race of men invoke them in the mysteries—those which the angels who transgressed have taught them for the accomplishing of their evil and lawless deeds in the mystery of their sorcery’—in order then that they may no more from this hour accomplish their lawless deeds, because thou hast taken their power from them and from their horoscope-casters and their consulters and from those who declare to the men in the world all things which shall come to pass, in order that they should no more from this hour know how to declare unto them any thing at all which will come to pass (for thou hast changed their spheres ...).”

The magnetic field of the collective of the new race, when it has become sufficiently strong, will pull the magnetic radiations of the ordinary field of nature out of their paths. It will change them to the left and to the right: six months to the left and six months to the right. The magnetic vibrations from ordinary dialectical sources are no longer able to reach their objects directly through the influence of the new magnetic field, and a deflection develops either to the left or to the right. This deflection causes the influence to return to its source without the object being reached. At the moment of return, a discharge occurs, and the same influence that first followed the deflection to the left is now reflected back and follows a deflection to the right, etc.

Imagine that through occult-scientific training someone has developed certain I-central extrasensory cultural abilities. Then it is clear that such training has made his endocrine system sensitive to certain electromagnetic lines of force that emanate from the ar-

chons and their mysteries. The endocrine glands are preeminently electromagnetically sensitive and their hormones are electromagnetically charged particles that keep the organs and cell groups, the blood and the nerve-fluid in a certain state.

Therefore it is clear that when the new magnetic field has become sufficiently strong to be able to deflect the electromagnetic impulses from their paths, an occultist would at a given moment gradually begin to lose his occult abilities, because the electromagnetic radiations that must sustain these abilities are no longer present. And it is this glorious event that the *Pistis Sophia* is referring to.

There are countless official and non-official mysteries. In the reflection sphere and outside of it, there are magnetic power conglomerates that maintain all sorts of groups and occult schools. These power-sources have a hold on millions of people in various ways. At the same time innumerable people are sighing for liberation from this hold and searchingly raise their heads for a solution. Countless people are calling on their gods in and through their mysteries for help and a way out, because they do not know any better. And it is in this way that the electromagnetic interaction takes place with awesome accuracy and inexorable consequences.

Through the development of the new magnetic field, these source radiations are deflected from their paths, in a purely scientific process. Many mysteries suddenly collapse. Understandably, they lose their full power, and all who deserve it can be helped by the redeeming power of the Universal Brotherhood.

If you have ears to hear, you will understand that your liberation can mean the liberation of all. Do you now understand why in these last days all the powers of the abyss are so furious and seize so many people in order to deter any of us, who are even slightly susceptible, from actualising this development?

Is it not foolish to lend an ear to such influences, which invariably tie in with our I?

Is it not joyful that neither heights nor depths can separate us from the love of God that manifests in the Brotherhood of the

Christ Hierophants? These are the forces of love that want to touch you in and through the rose of the heart!

This development outlined to you appears many times in every day of manifestation, when the time is ripe for the gathering of the harvest from the fields. And it is for this reason that the *Pistis Sophia* quotes from the past, so that all pupils can draw courage and strength from this historical series of irresistible victories:

'Where then, O Egypt, where are thy consulters and horoscope-casters and those who cry out of the earth ...?'

For this reason it also says: 'Ye shall then know not of what the lord Sabaoth will do.'

The time is coming and is partly with us already when none of the participants in the earthly mysteries are able to know and understand what the modern Spiritual School is developing. The dialectical faculty of being able to understand is increasingly being closed up by a scientific process, and so, and that is the remarkable glory, the great adversary and his cohorts, through the lack of the faculty of recognition, will no longer be able to fight against the Lord of Hosts. And a great silence will come: the peace of the people of God.

Therefore, whoever has ears to hear, let him hear, and with us enter the hosts of the new race. You will all see and experience—if your heart looks out yearningly for the Kingdom of Heaven.

It came to pass then, when Mary had finished saying these words, that he said: "Well said, Mary, for thou art blessed before all women on the earth, because thou shalt be the fulness of all fulnesses and the perfection of all perfections."

Now when Mary had heard the Saviour speak these words, she exulted greatly, and she came before Jesus, fell down before him, adored his feet and said unto him: "My Lord, hearken unto me, that I may question thee on this word, before that thou discourses with us about the regions whither thou didst go."

Jesus answered and said unto Mary: "Discourse in openness and fear not; all things on which thou questionest, I will reveal unto thee."

She said: "My Lord, will all the men who know the mystery of the magic of all the rulers of all the aeons of the Fate and of those of the sphere, in the way in which the angels who transgressed have taught them, if they invoke them in their mysteries, that is in their evil magic, to the hindering of good deeds,—will they accomplish them henceforth from now on or not?"

Jesus answered and said unto Mary: "They will not accomplish them as they accomplished them from the beginning, because I have taken away a third of their power; but they will raise a loan from those who know the mysteries of the magic of the thirteenth

aeon. And if they invoke the mysteries of the magic of those who are in the thirteenth aeon, they will accomplish them well and surely, because I have not taken away power from that region, according to the command of the First Mystery."

Pistis Sophia, chapters 19-20

The mysteries of the Thirteenth Aeon

In the previous chapters we revealed to you one of the most remarkable and important of the transfiguristic mysteries. As a result of these explanations, we can clearly see the essence and the consequences of the second sidereal birth before us.

Whoever is able to fulfil the first phase of the real path, the phase of self-dissolution, in the grace of the rose, in longing for liberation, and self-surrender, has broken the magnetic system of ordinary nature, which rules and directs him, in the head-sanctuary. Such a person is liberated. He is no longer *of* the nature of death, although still *in* the nature of death. He has, with regard to himself, taken away a third part of the power of the aeons, and they can no longer exercise any influence on him.

Hence we can establish with certainty and confirm with joy and gratitude that the real path of the transfiguristic mysteries does not end with, but begins with the absolute salvation of the candidate. Everything that manifests itself after this beginning is an undisturbed, mighty development, a peaceful, fascinating, and glorious return to the Immovable Kingdom. When the Bible speaks jubilantly: 'You have been called to freedom,' the attention is focused on this course of liberation to which all who prepare themselves for the new race are called.

And when we see that in this course of liberation by the transfiguristic mysteries, an insignificant individual is removed from the mighty, gigantic grip of the whole universe of death, this is like a miracle. In order to explain such a remarkably glorious event more clearly, chapter 20 of the *Pistis Sophia* says:

[Mary] said: "My Lord, will all the men who know the mystery of the magic of all the rulers of all the aeons of the Fate and of those of the sphere, in the way in which the angels who transgressed have taught them, if they invoke them in their mysteries, that is in their evil magic, to the hindering of good deeds,—will they accomplish them henceforth from now on or not?"

Jesus answered and said unto Mary: "They will not accomplish them as they accomplished them from the beginning, because I have taken away a third of their power; but they will raise a loan from those who know the mysteries of the magic of the thirteenth aeon. And if they invoke the mysteries of the magic of those who are in the thirteenth aeon, they will accomplish them well and surely, because I have not taken away power from that region, according to the command of the First Mystery."

It is good to clearly place before our consciousness the whole picture of a now rapidly approaching development, which has partly already commenced:

1. We know now that a pupil who enters the second sidereal birth severs the ordinary magnetic system in the brain and thus frees himself from all dialectical attachments. When many walk this way, a situation develops that we have discussed many times.
2. A large group of liberated human beings is still standing on the horizontal plane of the dialectical field of life but has been born in the magnetic sphere of the Christ Hierophants.
3. As a group they develop a new magnetic field.
4. They spread that field around the ordinary field of life and henceforth a whole series of magnetic disturbances develops in relation to ordinary life.
5. These disturbances disturb all the mysteries of the magic of all archons of the aeons.
6. These disturbances become more and more dynamic until

not even one of the magic mysteries can be accomplished in any respect.

This state of affairs will obviously have extremely dramatic consequences, and they are so revolutionary that all social, political, and economic intricacies will sink into nothing compared to them.

We will realize this when we ask ourselves behind which groups and movements in this world the magnetic powers of the archons and the aeons are standing. After some consideration our answer will be: behind all groups and movements.

Behind all mystical and religious groups, large as well as small, are reflection sphere extensions, which the *Pistis Sophia* calls the 'archons of the sphere.' And behind them are the various hierarchies in their succession. All these powers rule and direct the mystical and religious masses, with the intention, well-known to you, of imitating the Kingdom of Christ or some other manifestation of salvation and thus mystically safeguarding the realm of delusion.

Behind all ethical and humanistic groups are exactly the same powers with the same intentions. Behind all the countries of the earth, behind all the interest groups in these countries, behind all more international groupings such as the countries united in the North Atlantic Treaty Organisation, the Arab League, Israel, behind the countries in the Russian sphere of influence, even though they call themselves historical-materialistic,* behind all these groups, countries, and communities are reflection sphere extensions with various degrees of cunning in some direction, but essentially one and the same in their maintenance of dialectics.

Thus we see a nearly endless range of mysteries, but directed from above as if by one hand, even though the apparently so different groups and interests fight each other violently. For conflict and bloodshed are *the* methods of dialectical unity.

Through the development of the new magnetic field a third

* These indications are based on the political situation in the 1960's when this book was written (note by the publisher).

part of the power is taken away from all these large and small invisible archons with the one and only consequence: a gradual and total collapse of the whole present-day social order in all its manifestations. No matter what attempts are made, it will no longer be possible to inject new life into this disintegrating state of affairs.

And when the inspiring influences no longer have access, the struggle, the violent conflict, the continual exertions will cease. A general despondency, a stunned silence will develop. Lethargy will come over mankind. And even the demonic forces with their orgies will cease, because the black forces will be bound.

And so, humanity like survivors thrown on a beach after a shipwreck, will stare at the wreckage of life and society. And in the silence of amazement and horror, a silence quieter than a grave, the development of the Sons of God will manifest itself very clearly to everyone. All those who have truly searched for Christ and his kingdom but were misled, to which blood and birth had driven them, will then borrow power from the mysteries of the Thirteenth Aeon and none of the old powers will be able to prevent them.

What are the mysteries of the Thirteenth Aeon? The mysteries of the Thirteenth Aeon are the mysteries of the Universal Brotherhood, which are situated in the heart of the nature of death, or as Jacob Boehme says: 'It is Christ who has seized the heart of fallen nature.' The Thirteenth Aeon is the universal power-field that always remains present in the fifth basic element of root-substance. Now we will also fully discover what an unheard-of and unusual development the holy work will take in this rapidly approaching hour of world history.

The Spiritual School invokes these mysteries of the Thirteenth Aeon with a deep inner longing, but the fulfilment of these mysteries progresses in a very slow and halting manner. As long as the second sidereal birth has not yet been fulfilled, all who look out longingly are impeded by all the other mysteries. For this reason the mysteries of fulfilment are still only a weak glow in this nature.

When the impeding factors cease to exist through the develop-

ment outlined to you, the divine mysteries will begin to shine with extraordinary power. Countless numbers of people will be able to actualise and fulfil rapidly those things at which they could previously only aim their heart. In the great silence of the collapse of dialectics, this glory will encourage an enormous number of misled people to further contact. And in humility and without hindrance, they also will be able to go with us on the path of the new mysteries. Then the words will be fulfilled that the strong have received mercy for the weak.

Everything must still be done to strengthen the new magnetic field sufficiently so that all those who yearn because they are poor in spirit will be able to receive a fair chance at liberation. For this reason people are sought, who will give themselves fully in order to celebrate their own breakthrough to the second sidereal birth. Work as long as it is day in order to prepare the possibilities for the weak and misled, so that their time will also come soon. And let us lift up our spirits on these well-known words: *"Rejoice then and exult, for it is you who will save the world."*

Throughout the whole universe of death in all the regions of dialectical manifestation, the mysteries of the Thirteenth Aeon are established and active. The whole new field of life and the new race exist by the grace of these exceptional mysteries. We include in this what we call the vacuum of Shamballa. This is a great and divinely glorious system of help to everyone who is inside or outside of the body and who turns to the Universal Brotherhood.

The seven mysteries revealed to us will, in the right connection, be able to promote the Great Work in its fulfilment; that is to say, we possess a sevenfold key to the Thirteenth Aeon. It is out of the question that we would need to wait for more gifts and help from the Holy Spirit. Everything we need has been given to us. And the most important of the activities to be accomplished is taking away the third part of the power of the aeons of nature.

This development will weaken the grip of the nature aeons on all seekers so much that, with infinitely less effort than now, those longing for liberation will be able to be saved from the sea of life.

The creation of the Thirteenth Aeon

We have dwelt extensively on the nineteenth and twentieth chapters of the *Pistis Sophia*, which deal with the powerlessness and disintegration of the magic mysteries of the archons and aeons of nature and with the majesty of the mysteries of the Thirteenth Aeon. It is necessary to return to this so that we can all gain a clear understanding of the true essence of the cosmic and atmospheric revolution, which occurs from time to time in world history.

The *Pistis Sophia* conveys this in narrative fashion by telling how Jesus the Lord, after his resurrection, travels through all the spheres and domains of the universe of death from the lowest ones upwards, armed with the glorious light of the original mystery and deprives all the archons and aeons (the power-principles and power-concentrations of the nature of death) of one third of their power. The effect of this is that the grip of the archons and aeons on the magnetic system in the brain decreases at an ever-increasing rate and eventually ends completely.

Since the dawn of our Fall, all of us, as microcosms, have an enormously long past behind us. The history of this past is recorded in the magnetic system of our auric being, and the sum of this past will always speak by way of the magnetic system of our brain. We are tied to this past, which is billions of years old and which our microcosm itself has helped to build and maintain. And it is totally clear that all the archons and aeons of dialectical nature make their voices heard in us from time to time. Many of them dominate our whole being right now.

Our biological-intellectual being, i.e. our natural state, is wholly dependent on them. Right at this moment they are determining our cultural state in *this* life, and our intellectual relationship to it. This cultural state includes art, science, and religion as well as our relationships with society and all their nuances of a political, social, and economic nature.

The state of our entire character, all our biological instincts and needs, our expressions of will, and our individual behaviour are also directed and decided by them. Hence we must conclude not only that 'we are of nature' but also that 'we are of the aeons of nature.' In the situation of the present it is actually the aeons that decide our nature.

Therefore once again the question: 'What and who are these archons and aeons as the gnostic philosophy calls them?'

They are power-principles and power-concentrations; they are certain electromagnetic tensions and relationships that appear and work in our nature of death. We can give you the following example:

You find yourself on a totally uninhabited and inhospitable island. There is no housing, no clothing, no fire. You are simply a biological being with a biological consciousness. You are for the first time conscious of being there. The world in which you find yourself is hard, cold, hostile, and immensely cruel, and so self-preservation, the struggle for existence, begins. You cannot do without it; it is the basic law of nature.

In such a situation the intellectual consciousness slowly develops on the basis of these fundamental biological laws. It starts with a memory in which the negative consequences of the struggle for survival are recorded. The purpose is to start up mental processes on the basis of these memory-experiences, in order to be able to convert the negative results of the struggle for survival into positive ones.

Every human being devotes himself to positive results in the nature of death, and that is in the first place, as you will understand, an activity of the brain. We mentally make a plan, a plan

for self-maintenance. When this mental conception has been completed and we continually develop it mentally, it will grow in our respiration field and at a given moment begin to obsess us. We are then possessed by our plan.

We have then created an archon, a nature-god. According to a particular formula the rays of the electromagnetic field of nature are partly transformed into a personal electromagnetic principle, which inhabits the microcosm. The individual nature-god is born!

As soon as others become involved in the plan for self-preservation, we will form a large nature-god together. Then a large transformed electromagnetic field develops with much more power than the individual archons, and with the aid of it, the plan can be partly realized. Our archon, our nature-god, is highly praised for the success of the plan, and we continually add to and develop our plan in three ways:

Worship for the archon develops;

religious art arises to support worship;

a science develops because the initial results were only partial.

For these reasons the activities to perfect the plan must continue. This shows how art, science, and religion stem from the primary biological self-preservation of the human being.

We can face this discovery in two ways: as a believer or as an unbeliever. These two viewpoints however relate only to differences in taste. You like one archon and someone else likes another one. You believe only in yours and not in his.

Let us now look at the behaviour of the archons. Because of the immensely dynamic mental nourishment they receive, they grow unbelievably fast. There is a scientific law: Equal joins equal, even though equals fight among themselves. The electromagnetic conceptions that we have outlined to you will, when their vibration rates are similar, merge on a higher level. The power principles merge into power concentrations, that is to say, the archons join together to form aeons. The aeons are clouds of archons of a like vibration rate. If we regard the archon as a nature-god of small stature in the planetary sense, then it will be clear that the aeon is

a nature-god of universal or intercosmic proportions.

Thus you can imagine how from below, from the biological instincts, passions, and needs of dialectical mankind, provided this process can continue long enough, the whole universe will ultimately be populated by powerful forces that dominate our whole nature by means of a counter-nature.

A counter-nature? Yes, for all the archons and the aeons are proof of the immense state of deprivation and the fundamental state of human misery.

But does humanity have any other choice? Does not everyone help to maintain these archons and aeons?

We need to consider a solution, a liberation from this problem. There are two solutions: a negative one and a positive one.

In this dialectical nature there are seven groups of fundamental electromagnetic rays, which rotate with a certain regularity and which make their influences felt. Through the arousal of the archons and aeons, these rays and their influences are disturbed and deflected from their paths. The electromagnetic transformations brought about by humanity thus bring our dialectical field of life into disharmony. This disharmony demonstrates itself unceasingly as you know, and this means dialectical life is made more difficult. Our gods, which we have made ourselves, bring us a kind of dubious help, which is not unobjectionable.

You can imagine that, since the plans of mankind are always in a state of partial fulfilment, the culture of archons and aeons proceeds, *must* proceed. By this continued course of culture, the disharmony with the basic magnetic field of nature must also increase.

This goes on until a crisis, a limit, is reached. The fundamental magnetic field of dialectics is integrated with the whole universe, and since this is more powerful than the whole combined cloud of aeons, there is not a merging of the universal forces into the aeonic ones when a crisis point approaches but exactly the opposite: a great cleansing. Something like this takes place periodically in the universe. The radiations and actions of the aeons made by human-

ity threaten the basic field of nature by continuous culture. The consequence is that the power of the aeons is decreased.

One consequence results in another. When the third part of their power is taken away from the aeons, this means, among other things, that the earthly magnetic system is disconnected from its archons and aeons. They can no longer use their power to influence us, and we can no longer use them for our goals.

You may think, 'That's wonderful!' But have you anything to replace it with? When the work of the aeons is destroyed, humanity will return to the original beginning of dialectics, to the biological point of commencement. The harmony of the fundamental forces in the dialectical universe will then be restored, and humanity will be as before. Artificial culture will have been taken away from us. The naked biological human being remains. Civilization is destroyed.

You will understand that this return will be an immensely dramatic event. In this way humanity proceeds to a limit and then returns to the beginning. We make gods, and while we make and serve them, we are occupied in preparing their death.

If we want to escape this fateful course which we have undertaken already so many, many times as microcosms, then we need to turn to the other way, the way of the Thirteenth Aeon. The Thirteenth Aeon is the only one from whom no power is taken away during the times of crisis and the inescapable moments of change in world history, the *Pistis Sophia* says. Hence this Thirteenth Aeon and those who belong to its system can proceed with their culture.

The *Pistis Sophia* speaks of 'spheres.' These spheres of archons and aeons are definitely nature-forces, but they do not arise from the fundamental nature of the dialectical universe, although they are created and activated by means of the laws of the dialectical universe.

We should see the archons and aeons as electromagnetic transformers made by humanity. They compel all the fundamental magnetic currents of dialectical nature to be transformed, channelled, and transmuted by them.

In this way a completely natural and periodic electromagnetic conflict is created in the dialectical universe. As soon as the power of the archons and aeons begins to transgress a certain limit, an intercosmic revolution develops in order to restore the upset universal balance pertaining to all galaxies.

One of the consequences of such a conflict is the fact that the archons and aeons are deprived of a third of their power, as the *Pistis Sophia* calls it. What this means is that the connections between humanity and the archons and aeons are broken. A magnetic vibration totally alien to humanity and of a totally different wavelength and charge breaks up the thousands-of-years-old connections between the magnetic systems of the brain and the auric being on the one hand and those of the nature-gods on the other.

The result is that humanity is set totally adrift from its mental creations, and consequently the ascending direction of culture changes to a descending one. The work of the aeons, i.e. the culture of humanity, is destroyed, and humanity regresses to its original point of departure. Bound up with this is a total loss of memory, because the entire network of magnetic centres in the auric being and the personality is erased, so that the human being finally reverts to the primeval human being of the past.

This continues to a certain nadir, which we could call the biological minimum. The entire universe of death will have been cleansed of archons and aeons, and at a given moment a new course of culture will commence. The wheel once again begins to turn upwards to the top only to turn downwards once more. How many times have we as microcosms already made this journey?

We now want to bring to your attention the Thirteenth Aeon. A certain part of humanity is responsible for the creation and the development of this Thirteenth Aeon. In order to understand this, we can use the following example as a hypothesis:

A certain human being has become fed up with his journey of tears and anguish through the multiplicity of experience, through suffering and sorrow. He has discovered that all exertion in this

nature is in vain. He has discovered that all that is to come has already been in ages past. He has thoroughly and fully experienced and determined the true nature of dialectics.

Now he suspects, rightfully, that all this surely cannot be the purpose of human existence. He thinks there must be a fault at the foundation of the universe he knows. He begins to devise a plan. He forms a mental conception of the liberation from this obvious nature of death. It is a plan that takes into account that in order to fulfil the plan, there must be the preparedness to make every possible sacrifice, including the sacrifice of one's own self.

What does this person do? He makes an archon! This is not an archon for maintaining nature but one for escaping nature, for rising above nature.

Then he discovers that there are people who are just like him. They also seek for the meaning of life. And so he invites them to become participants in his plan of liberation. They enter into his plan; they make his archon bigger.

It is inevitable that at a given moment all such archon-formations, wherever in the world they are developing, join together to form one aeon. The Thirteenth Aeon has been created, although still of a very awkward and earthly nature.

What happens now? There is of course a physical interaction between the new aeon and all the members of its fellowship. The magnetic forces transmuted by the plan drive the participants to culture, to actions, and hence to results.

But these results are not satisfactory yet. What is the reason for this? The reason is that the transmuted electromagnetic forces have been extracted from the ordinary dialectical field of nature and cannot lead to results other than those that are characteristic of the dialectical field of nature.

However the fellowship of the plan of liberation does not lose courage but goes on. Without altering the basic tenets of its philosophy it makes certain corrections to its thinking, and from out of its experience, it deepens its philosophy. Inevitably there will come a time that the fellowship discovers that if it is to have any success,

the electromagnetic forces of the nature of death cannot be used as the working hypothesis. Consequently while its members are gazing up into the wide expanses of the universe, there arises in the fellowship a mighty longing for a different basic life force.

The first desire for salvation has been born out of insight! And from this first desire for salvation is born the first direct contact, albeit very elementary, with the Gnosis, with the true Divine Nature, which does not have its origin in the nature of death. From this moment on the Thirteenth Aeon absorbs not only the forces of ordinary nature but also the forces of original nature. We could say: The Johannine aeon is born.

A remarkable change starts to occur in the bodies of those who belong to the new fellowship. The magnetic systems of the auric being, the head, and the heart begin to adapt to the new situation. It is a situation in which certain paths are made straight, bodily structurally and fundamentally.

The development continues, sometimes with fits and starts. Obvious progress is being made. The fellowship is exhilarated by a new joy. However, I-centrality is still playing tricks on the fellowship. A great deal of affliction, experience, and reflection is necessary before desire for salvation is followed by self-surrender, by a new group unity from which the I is totally excluded.

The fellowship struggles on, and so the Thirteenth Aeon is attuned ever more finely to the divine magnetic circle. It is beginning to lose its earthly qualities to an ever greater extent. In conformity with this culture, the Thirteenth Aeon exercises increasing influence on all those who have been attracted by its sphere.

And so we can see clearly before us that at a certain moment there is a Thirteenth Aeon, numerous archons, and a very large fellowship of those who are *in* the world, but when it comes to the point, are no longer *of* this world. Their electromagnetic quality and nature have reached the stage in which there is hardly anything earthly left.

We shall also see very clearly that when the moments of crisis develop in ordinary nature, as discussed previously, and all the

aeons and archons are deprived of a third of their power, the Thirteenth Aeon has nothing of which it can be deprived, because it does not transmute any dialectical magnetic forces. It does not violate ordinary nature in any way. And so it is left totally undisturbed, as are all those who belong to its sphere. And so, when in the ordinary course of natural events, a culture starts its descending curve, the cultural path of those who belong to the Thirteenth Aeon will continue upwards from power to power and from glory to glory.

For the rest of humanity, the wheel turns downwards back to the beginning, and when a new day of manifestation dawns and humanity again struggles towards its cultural development, the situation in the world manifestation has become slightly different. For in the previous day of manifestation, there was a large group belonging to the Thirteenth Aeon, a group of liberated ones, a group of those redeemed from the earth. This group does not forsake humanity for it does not aim at its own salvation. They have already reached that! There is no self-maintenance there. This group is directed to those who are still *of* and *in* the nature of death. It sends to them messengers and prophets and enlightened ones to call them. When those who are called turn, through their experience, to the Johannine path, they need only link their fellowship with the universal fellowship as a new link to a chain.

Thus the universal fellowship of the Thirteenth Aeon becomes ever more radiant and glorious, ever more powerful and magnificent, and the ascent of the sanctified is made ever easier. This is why the *Pistis Sophia* can say:

"And if they invoke the mysteries of the magic of those who are in the thirteenth aeon, they will accomplish them well and surely, because I have not taken away power from that region. ..."

May you comprehend the idea of this process of salvation as highly reasonable and walk this joyful way with us.

And it came to pass, when Jesus had finished saying these words, that Mary continued again and said: "My Lord, will not then the horoscope-casters and consulters from now on declare unto men what will come to pass for them?"

And Jesus answered and said unto Mary: "If the horoscope-casters find the Fate and the sphere turned towards the left, according to their first extension, their words will come to pass, and they will say what is to take place. But if they chance on the Fate or the sphere turned to the right, they are bound to say nothing true, for I have changed their influences and their squares and their triangles and their octagons; seeing that their influences from the beginning onwards were continuously turned to the left and their squares and their triangles and their octagons. But now I have made them spend six months turned to the left and six months turned to the right. He who then shall find their reckoning from the time when I changed them, setting them so as to spend six months facing towards their left and six months facing their right paths,—he who then shall observe them in this wise, will know their influences surely and will declare all things which they will do. In like manner also the consulters, if they invoke the names of the rulers and chance on them facing the left, will tell [men] with accuracy all things concerning which they shall ask their decans. On the contrary, if the consulters invoke their names when they face to the right, they will not give ear unto them, because they are facing in another form compared with their former position in which Iaô

had established them; seeing that other are their names when they are turned to the left and other their names when they are turned to the right. And if they invoke them when they are turned to the right, they will not tell them the truth, but they will confound them with confusion and threaten them with threatening. Those then who do not know their path, when they are turned to the right, and their triangles and their squares and all their figures, will find nothing true, but will be confounded in great confusion and will find themselves in great delusion, because I have now changed the works which they effected aforetime in their squares, when turned to the left, and in their triangles and in their octagons, in which they were busied continuously turned to the left; and I have made them spend six months forming all their configurations turned to the right, in order that they may be confounded in confusion in their whole range. And moreover I have made them spend six months turned to the left and accomplishing the works of their influences and all their configurations, in order that the rulers who are in the aeons and in their spheres and in their heavens and in all their regions, may be confounded in confusion and deluded in delusion, so that they may not understand their own paths."

Pistis Sophia, chapter 21

The end of horoscopes

Humanity is the creator of the archons and aeons, and it also continuously maintains them. As a result the archons and aeons achieve such monstrous proportions and increase in might to such an extent that the ordinary natural dialectical electromagnetic relationships in the universe are disturbed.

When this disturbance reaches a crisis point, the tensions are broken at the point where the heat is the fiercest. We could say that the magnetic network short-circuits at the most vital point, the point where the human being is connected with his archons and aeons. The magnetic system in the brain is torn loose, as it were, from all the rest.

This place corresponds to the pineal fire-circle, which, as you know, could be called the crown of the consciousness. As a result the human being is immediately disconnected from the cultural achievements that have been built up individually and collectively and that have been vivified in and by the archons and aeons. Systematically a degenerative process will commence that will lead to a nadir. This process is the most typical of all dialectical phenomena: rising, shining, and fading.

You know that the *Pistis Sophia* outlines for us the beginning of this breaking-up, and so we can understand the question that is asked of Jesus in the twenty-first chapter:

“My Lord, will not then the horoscope-casters and consulters from now on declare unto men what will come to pass for them?”

Jesus' answer is:

"If the horoscope-casters find the Fate and the sphere turned towards the left, according to their first extension, their words will come to pass, and they will say what is to take place. But if they chance on the Fate or the sphere turned to the right, they are bound to say nothing true, for I have changed their influences and their squares and their triangles and their octagons; seeing that their influences from the beginning onwards were continuously turned to the left and their squares and their triangles and their octagons. But now I have made them spend six months turned to the left and six months turned to the right."

Try to imagine the situation. In the normal dialectical state, the intercosmic archons and aeons, which primarily emanate from the twenty-four invisibles, are firstly connected to the cosmos, secondly to the auric being of the microcosm, and thirdly to the magnetic system in the brain.

But now the disconnection starts as soon as a person begins to walk the liberating path and the archons and aeons are deprived of a third of their power. Their influence is no longer compelling as far as the personality is concerned. The pupil is disconnected, the ties with his creations are broken, and consequently he has entered a highly remarkable situation. As long as they retain any vitality, the archontal influences are still circulating in the cosmos and in the auric being, but they can no longer sweep him along, if this is absolutely against his wishes. He has entered a state of neutrality. It is no longer possible to forecast what will happen, and whatever he decides is now entirely his own choice.

Obviously this has enormous advantages for every human being, for this shows how great a possibility for salvation is situated in this revolution for the whole of mankind. The only question remaining for everyone is: 'Where will I turn my gaze: to the left or the right?'

This state of neutrality will therefore create a certain amount of

freedom of action for every human being. For those who have already made the first steps on the path of liberation and who are connected to the Thirteenth Aeon, this will mean that far less resistance needs to be overcome, and so much faster progress can be made on the path. For the seeker this will mean the possibility for clearer insight and quicker and more positive contact with the helpers. However, for those who are already unbalanced rationally, morally and socially, all normal restraints will have been removed, and they will lapse into bestiality more dynamically and on a greater scale than ever before. Hence in that time, of which our time is just a foretaste, the shadows will be very deep; light and dark will be contrasting very sharply.

As you perhaps know, the constellation of the magnetic system in the brain can be photographed, as it were; it can be calculated. The ordinary forces of nature and the influences of the aeons and archons come to us by means of ordinary magnetic lines of force. And so when we calculate the state of being of the brain-system, we can actually determine the present relationships of the lines of force and their angles of incidence. We can see and determine the squares, the triangles, the octagons, and other aspects, and from these we can draw our conclusions. As stargazer and soothsayer we can more or less read into the future.

However, when the connection between the magnetic system in the brain and the rest is broken, the ordinary horoscope becomes negative. It is no longer determinable. Should we come across someone who is facing left, this means that without compulsion he is co-operating with the ordinary influences, and everything can be foreseen at the phase where co-operation occurs. However if this person is facing right, i.e. to the liberating life, this is the end of every type of compulsive or impelling horoscopic influence.

However there is still another possibility, which makes the situation somewhat more complicated. When the magnetic system in the brain is disconnected from the archons and aeons, this does not mean that this magnetic system has disappeared. On the con-

trary it still exists and must do so, because its disappearance or its withering away would cause physical death. However it exists only in so far as is strictly necessary for the ordinary requirements of life. On this basis weak suggestions can still enter of course, and we can react to the left or the right, or reject them, as said previously.

We need to take note of the presence of another activity. The changes in the brain to which we referred, i.e. the changes in the pineal fire-circle, cause a structural change in the magnetic system in the brain. This change or reversal, however, is not static but alters periodically. We could compare it to the periodic switching on and off of a light.

By this we mean that in this new situation of the pineal fire-circle, there is a period of susceptibility to archontal influences in the ordinary way as before, albeit negatively. During this time the person concerned will have complete autonomy. There will also be a period of complete reversal of the magnetic system in which ascendant becomes descendant and bottom becomes top. This is why the *Pistis Sophia* says:

"He who then shall find their reckoning from the time when I changed them, setting them so as to spend six months facing towards their left and six months facing their right paths,—he who then shall observe them in this wise, will know their influences surely and will declare all things which they will do."

You will understand that these reversals in the brain must be caused by extremely strange periodic magnetic events in the cosmos and the macrocosm. This in turn will be the cause of even stranger events, which will, more than anything else, speak a very clear language to public opinion. To understand this we draw your attention to the following:

"In like manner also the consulters, if they invoke the names of the rulers and chance on them facing the left, will tell [men] with

accuracy all things concerning which they shall ask their decans. On the contrary, if the consulters invoke their names when they face to the right, they will not give ear unto them, because they are facing in another form compared with their former position in which Iaô had established them; seeing that other are their names when they are turned to the left and other their names when they are turned to the right. And if they invoke them when they are turned to the right, they will not tell them the truth, but will confound them with confusion and threaten them with threatening ... And moreover I have made them spend six months turned to the left ..., in order that the rulers who are in the aeons and in their spheres and in their heavens and in all their regions, may be confounded in confusion and deluded in delusion, so that they may not understand their own paths."

But the group connected to the Thirteenth Aeon will continue its peaceful way, and their numbers will grow rapidly, because many seekers, freed from their resistances, will find the one path and close ranks with God's people on earth.

It came to pass then, when Jesus had finished saying these words, while Philip sat and wrote all the words that Jesus spake,—thereafter then it came to pass that Philip came forward, fell down and adored the feet of Jesus, saying “My Lord and Saviour, grant me authority to discourse before thee and to question thee on this word, before thou discourses with us concerning the regions whither thou didst go because of thy ministry.”

And the compassionate Saviour answered and said unto Philip: “Authority is given thee to bring forward the word which thou willest.”

And Philip answered and said unto Jesus: “My Lord, on account of what mystery hast thou changed the binding of the rulers and their aeons and their Fate and their sphere and all their regions, and made them confounded in confusion on their path and deluded in their course? Hast thou then done this unto them for the salvation of the world or hast thou not?”

And Jesus answered and said unto Philip and to all the disciples together: “I have changed their path for the salvation of all souls. Amen, amen, I say unto you: If I had not changed their path, a host of souls would have been destroyed, and they would have spent a long time, if the rulers of the aeons and the rulers of the Fate and of the sphere and of all their regions and all their heavens and all their aeons had not been brought to naught; and the souls

would have continued a long time here outside, and the completion of the number of perfect souls would have been delayed, which [souls] shall be counted in the Inheritance of the Height through the mysteries and shall be in the Treasury of the Light. For this cause then I have changed their path, that they might be deluded and fall into agitation and yield up the power which is in the matter of their world and which they fashion into souls, in order that those who shall be saved, might be quickly purified and raised on high, they and the whole power, and that those who shall not be saved, might be quickly destroyed."

Pistis Sophia, chapters 22-23

Ensoulment for death — ensoulment for life

Beginning with the twenty-second chapter, the *Pistis Sophia* gives students of the Universal Teachings a highly important and interesting explanation about the true nature of dialectics. Although its aspects are abundantly dealt with in the literature of the School of the Golden Rosycross, the explanation of the *Pistis Sophia* about this subject is so instructive that we have no intention of leaving out this section in our discussion. In addition our attention is drawn to many characteristics of dialectics that fully deserve clear illumination. One of the disciples asks in chapter 22:

"My Lord, on account of what mystery hast thou changed the binding of the rulers and their aeons and their Fate and their sphere and all their regions, and made them confounded in confusion on their path and deluded them in their course? Hast thou then done this unto them for the salvation of the world or hast thou not?"

And the answer is (chapter 23):

"I have changed their path for the salvation of all souls. Amen, amen, I say unto you: If I had not changed their path, a host of souls would have been destroyed, and they would have spent a long time, if the rulers of the aeons and the rulers of the Fate and of the sphere and of all their regions and all their heavens and all their aeons had not been brought to naught; and the souls would

have continued a long time here outside, and the completion of the number of perfect souls would have been delayed, which [souls] shall be counted in the Inheritance of the Height through the mysteries and shall be in the Treasury of the Light. For this cause then I have changed their path, that they might be deluded and fall into agitation and yield up the power which is in the matter of their world and which they fashion into souls, in order that those who shall be saved, might be quickly purified and raised on high, they and the whole power, and that those who shall not be saved, might be quickly destroyed."

You know that the magnetic fields of the archons and their aeons are formed by the thoughts of mankind and that once they are charged up by the fulness of radiations, they will compel humanity to lead a certain mode of life. At a given moment they will come into fundamental conflict with the intercosmic electromagnetic radiations of the dialectical order.

This conflict causes a disturbance of the archons and the aeons. Their paths are reversed, and humanity is wrested from their grip. Numerous events occur, which during the past years we have considered under the expression 'the cosmic and atmospheric revolution.'

Highly interesting and instructive problems come to the fore when we view the development of these phenomena in the order of the nature of death. For example we discover that the nature of death is in essence dialectical and therefore encloses within itself a circular course of all aspects of life, but that humanity, by virtue of its origin, instinctively and fundamentally puts up resistance against this course of events and tries to nullify dialectics by means of culture and to convert it into eternity.

As we know, the archons and aeons are the cultural and the mental creations of humanity. These creations are therefore immediately in conflict with the inherent magnetic fields of dialectics and totally different from them.

We should take careful note of the fact that the great majority

of human aeons are active in trying to bring eternity into time. A definite stop is put to all such striving.

We must realize why this is so. If we do realize this and choose this realization as the foundation of all our thinking and striving, we immediately face life in a totally different way than other people. To possess or not to possess this insight is what makes the great and radical difference between transfigurism and all other religious and magnetic systems.

Dialectical nature is a time-spatial order. This order contains and encompasses the microcosm, the cosmos, and the macrocosm. Everything in this order is fundamentally time-spatial, i.e. everything has a beginning and an end. Any eternal development, any 'infinite existence' is totally out of the question in this time-spatial order. The *Pistis Sophia* says that Iaô, the Good, has instituted this and keeps it so.

Why? The answer is obvious: 'This is not a punishment but a glorious blessing.'

Part of humanity is existentially submerged in a macrocosm, in a time-spatial order, that is not its home by virtue of humanity's true nature. If this part of humanity were able to convert its state into a timeless one, this would be an intense punishment, a hell, instead of a blessing. This is why Iaô, the Good, i.e. the natural law of the All-manifestation, prevents such striving from ever being successful.

It is easy to understand the cultural strivings of humanity, extending into the reflection sphere and to all the realms of the solar system, the zodiac, and the galaxies. Every mortal who has fallen into ignorance and has forgotten his origin tries to preserve himself and to overcome death.

But despite everything, this mortal human being is loved and given help, and so this striving is broken up and reversed at a certain time. This time-spatial order has only one purpose: keeping its temporary occupants time-spatial, so that ultimately they may regain the realization of their origin and return to their true Home in Timeless Eternity. And so we will readily understand

the *Pistis Sophia* saying in regard to the aeons: "*I have changed their path for the salvation of all souls.*"

Just imagine that the cultural striving of the aeons would continue indefinitely no matter how good and noble the intentions may be. It would mean the doom of the time-spatial order.

What would this doom be like? It would mean a continuously greater petrifaction and a continuously increasing crystallization of all living phenomena. The manifested fallen human entities would destroy absolutely their own possibilities of manifestation. The celestial bodies would be extinguished, the suns would become dark, and only a partial life would be possible temporarily in the reflection sphere. But at the extinguishing of the last glimmer of fire in the solar systems, the microcosms of humanity would no longer be able to maintain themselves in the reflection sphere, and would sink down into an order situated below the time-spatial one.

It is a natural law of our order that as soon as we try to make anything lasting in this order, crystallization and petrifaction will result. For this reason the mineral kingdom as we know it is not the beginning of life but a symptom of the end of life.

We can imagine what an unimaginably long period of time would be wasted and what a multitude of souls would be lost, if such a disaster of continued culture were to occur. What a delay would occur in the process of salvation of the Universal Brotherhood!

For is not every fallen entity a prodigal son who is called back? Is not everyone an heir to the True Life? And is not everyone who has fallen, but possesses the Kingdom within, an inhabitant of the Treasury of the Light?

Therefore it is glorious, it is more than blissful that the paths of the aeons are changed when the time comes! This reversal does not achieve the return but restores the free possibility of the return. It returns the lustre to the well-known words from the prologue of the Gospel of John: 'But to all who received him, ... he gave power to become children of God.'

He gives power. What power is that? It is the power mentioned in the part of the *Pistis Sophia* quoted below:

"For this cause then I have changed their path, that they might be deluded and fall into agitation and yield up the power which is in the matter of their world and which they fashion into souls. ..."

This is a remarkable fragment. It means to say that every fallen entity has a 'power,' a great magic faculty, a power of self-autonomy, a power of self-actualisation, a magic faculty that you can find in every phenomenon of life in the nature of death, a magic faculty that is granted to every fallen entity to give it the opportunity to return in purity to transfiguration.

Most people, however, no longer possess this magic faculty unconditionally and freely, because they have used it to create and maintain their archons and aeons. Once these magnetic fields have become active, they extract and draw out this faculty from man.

Humanity's magic power concentrated in these fields vivifies the culture of the aeons and all their striving. All possible means are utilized in the religious and occult areas in order to bring about and maintain this plunder of magic power.

Perhaps now we can understand the process of sanctification, the process of the return, and the power on which this return is based. As a normal human being of nature, we no longer have any free disposal over magic power. We are deprived of this power because of our cultural inventions. The Gospel of John says in fact: All who accept him he gives *back* the power to become children of God again.

Whoever wants to go the path and makes a final decision will be wrested from the aeons' magnetic grip on the brain. As a result Samson is given back his power in the sanctuary of the heart. Thus the candidate is saved so that he may go upwards quickly purified and with all his power.

Perhaps you would like to know how the Gnosis gives back

your power after you have been freed from the grip of the aeons.

To comprehend this we once again draw your attention to the nature of the Thirteenth Aeon.

Whoever has a share in building the Thirteenth Aeon and has dedicated himself with his entire being in desire for salvation and self-surrender to the Brotherhood of the Treasury of the Light has, as is self-evident, entrusted his magic potential, his magic faculty, to the Thirteenth Aeon. This aeon does not use this power to try to convert the time-spatial into the timeless, into the everlasting, by means of culture, but uses it to draw you up into the new field of life, to draw you up swiftly in a purified state *with* and *by means of* your power.

You possess this power. It is an inalienable possession. The magic interaction, the magic relationship that you have with the ordinary nature aeons is carried on with this power, and with *your* power they fashion your soul for death! If you use this same power to enter into relationship with the Thirteenth Aeon, then with your power your soul is fashioned for life. The fashioning of souls for *death* has completely degenerated and denatured your microcosm. The fashioning of your soul for *life* will completely transfigure your microcosm again. This is the great secret of liberation.

It is a case of two magic laws of which only one can be active at a time. What do you, as a microcosm, do with your power? If you entrust your power to the Gnosis, the law of liberation will become active on your behalf. There is no question of depending on a possible arbitrary choice on the part of the Brotherhood, but you will be totally and absolutely capable of self-actualisation.

It came to pass then, when Jesus had finished saying these words unto his disciples, that Mary, the fair in her discourse and the blessed one, came forward, fell at the feet of Jesus and said: "My Lord, suffer me that I speak before thee, and be not wroth with me, if oft I give thee trouble questioning thee."

The Saviour, full of compassion, answered and said unto Mary: "Speak the word which thou willest, and I will reveal it to thee in all openness."

Mary answered and said unto Jesus: "My Lord, in what way will the souls have delayed themselves here outside, and in what type will they be quickly purified?"

And Jesus answered and said unto Mary: "Well said, Mary; thou questionest finely with thy excellent question, and thou throwest light on all things with surety and precision. Now, therefore, from now on will I hide nothing from you, but I will reveal unto you all things with surety and openness. Hearken then, Mary, and give ear, all ye disciples: Before I made proclamation to all the rulers of the aeons and to all the rulers of the Fate and of the sphere, they were all bound in their bonds and in their spheres and in their seals, as Iaô, the Overseer of the Light, had bound them from the beginning; and every one of them remained in his order, and every one journeyed according to his course, as Iaô, the Overseer of the Light, had established them. And when the time of the number of Melchisedec, the

great Receiver of the Light, came, he was wont to come into the midst of the aeons and of all the rulers who are bound in the sphere and in the Fate, and he carried away the purification of the light from all the rulers of the aeons and from all the rulers of the Fate and from those of the sphere—for he carried away then that which brings them into agitation — and he set in motion the hastener who is over them, and made them turn their circles swiftly, and he [sc. the hastener] carried away their power which was in them and the breath of their mouth and the tears [*lit.* waters] of their eyes and the sweat of their bodies.

"And Melchisedec, the Receiver of the Light, purifieth those powers and carrieth their light into the Treasury of the Light, while the servitors of all the rulers gather together all matter from them all; and the servitors of all the rulers of the Fate and the servitors of the sphere which is below the aeons, take it and fashion it into souls of men and cattle and reptiles and wild-beasts and birds, and send them down into the world of mankind. And further the receivers of the sun and the receivers of the moon, if they look above and see the configurations of the paths of the aeons and the configurations of the Fate and those of the sphere, then they take from them the light-power; and the receivers of the sun get it ready and deposit it, until they hand it over to the receivers of Melchisedec, the Light-purifier. And their material refuse they bring to the sphere which is below the aeons, and fashion it into [souls of] men, and fashion it also into souls of reptiles and of cattle and of wild-beasts and of

birds, according to the circle of the rulers of that sphere and according to all the configurations of its revolution, and they cast them into this world of mankind, and they become souls in this region, as I have just said unto you.

"This then they accomplished continuously before their power was diminished in them and they waned and became exhausted, or powerless. It came to pass then, when they became powerless, that their power began to cease in them, so that they became exhausted in their power, and their light, which was in their region, ceased and their kingdom was destroyed, and the universe became quickly raised up.

"It came to pass then, when they had perceived this at the time, and when the number of the cipher of Melchisedec, the Receiver [of the Light], happened, then had he to come out again and enter into the midst of the rulers of all the aeons and into the midst of all the rulers of the Fate and of those of the sphere; and he threw them into agitation, and made them quickly abandon their circles. And forthwith they were constrained, and cast forth the power out of themselves, out of the breath of their mouth and the tears of their eyes and the sweat of their bodies.

"And Melchisedec, the Receiver of the Light, purifieth them, as he doth continually; he carrieth their light into the Treasury of the Light. And all the rulers of the aeons and the rulers of the Fate and

those of the sphere turn to the matter of their refuse; they devour it and do not let it go and become souls in the world. They devour then their matter, so that they may not become powerless and exhausted and their power cease in them and their kingdom become destroyed, but in order that they may delay and linger a long time until the completion of the number of the perfect souls who shall be in the Treasury of the Light.

"It came to pass then, when the rulers of the aeons and those of the Fate and those of the sphere continued to carry out this type,—turning on themselves, devouring the refuse of their matter, and not allowing souls to be born into the world of mankind, in order that they might delay in being rulers, and that the powers which are in their powers, that is the souls, might spend a long time here outside,—they then persisted doing this continually for two circles.

"It came to pass then, when I wished to ascend for the ministry for the sake of which I was called by command of the First Mystery, that I came up into the midst of the tyrants of the rulers of the twelve aeons, with my light-vesture about me, shining most exceedingly, and there was no measure for the light which was about me.

"It came to pass then, when those tyrants saw the great light which was about me, that the great Adamas, the Tyrant, and all the tyrants of the twelve aeons, all together began to fight against the light of my vesture, desiring to hold it fast among them, in order to delay in

their rulership. This then they did, not knowing against whom they fought.

"When then they mutinied and fought against the light, thereon by command of the First Mystery I changed the paths and the courses of their aeons and the paths of their Fate and of their sphere. I made them face six months towards the triangles on the left and towards the squares and towards those in their aspect and towards their octagons, just as they had formerly been. But their manner of turning, or facing, I changed. to another order, and made them other six months face towards the works of their influences in the squares on the right and in their triangles and in those in their aspect and in their octagons. And I made them to be confounded in great confusion and deluded in great delusion—the rulers of the aeons and all the rulers of the Fate and those of the sphere; and I set them in great agitation, and thence on they were no longer able to turn towards the refuse of their matter to devour it, in order that their regions may continue to delay and they [themselves] may spend a long time as rulers.

"But when I had taken away a third of their power, I changed their spheres, so that they spend a time facing to the left and another time facing to the right. I have changed their whole path and their whole course, and I have made the path of their course to hurry, so that they may be quickly purified and raised up quickly. And I have shortened their circles, and made their path more speedy, and it

will be exceedingly hurried. And they were thrown into confusion in their path, and from then on were no more able to devour the matter of the refuse of the purification of their light. And moreover I have shortened their times and their periods, so that the perfect number of souls who shall receive the mysteries and be in the Treasury of the Light, shall be quickly completed. For had I not changed their courses, and had I not shortened their periods, they would not have let any soul come into the world, because of the matter of their refuse I which they devoured, and they would have destroyed many souls. For this cause I said unto you aforetime: 'I have shortened the times because of my elect; otherwise no soul would have been able to be saved.' And I have shortened the times and the periods because of the perfect number of the souls who shall receive the mysteries, that is to say, the 'elect'; and had I not shortened their periods, no material soul would have been saved, but they would have perished in the fire which is in the flesh of the rulers. This then is the word on which thou dost question me with precision."

"It came to pass then, when Jesus had finished speaking these words unto his disciples, that they fell down all together, adored him and said to him: "Blessed are we before all men, for unto us thou hast revealed these great exploits."

And Jesus continued again in his discourse and said unto his disciples: "Hearken concerning the things which befell me among the rulers of the twelve aeons and all their rulers and their lords and their authorities and their angels and their archangels. When then they had seen the vesture of light which was about me, they and their unpaired, then every one of them saw the mystery of his name, that it was on my vesture of light, which was about me. They fell down all together, adored the vesture of light which was about me, and cried out all together, saying: 'How hath the lord of the universe passed through us without our knowing it?' And they all sang praises together to the interiors of the interiors. And all their triple-powers and their great forefathers and their ungenerated and their self-generated and their generated and their gods and their light-sparks and their light-bearers — in one word all their great ones—saw the tyrants of their region, that their power was diminished in them. And they were in weakness and themselves fell into great and immeasurable fear. And they gazed on the mystery of their name on my vesture, and they had set out to come and adore the mystery of their name which was on my vesture, and they could not because of the great light which was about me; but they adored a little removed from me, and they adored the light of my vesture and all cried out together, singing praises to the interiors of the interiors.

"It came to pass then, when this befell among the tyrants who are below these rulers, that they all lost power and fell down to the ground in their aeons and became as the dead world-dwellers with no breath in them, as they became in the hour when I took from them their power.

"It came to pass then thereafter, when I left those aeons, that every one of all those who were in the twelve aeons, was bound to their order all together, and they accomplished their works as I have established them, so that they spend six months turned to the left and accomplishing their works in their squares and their triangles and in those which are in their aspect, and that further they spend another six months facing to the right and towards their triangles and their squares and those which are in their aspect. Thus then will those who are in the Fate and in the sphere travel."

Pistis Sophia, chapters 24-28

A new sun and a new moon

The microcosm needs a soul, because a microcosm without a soul is a living-dead organism. A soul-less microcosm is like a plan that has not been carried out.

The microcosm that is familiar to us, and to which the human soul-state belongs, does not contain an immortal soul-state because the original soul-life principle belonging to the microcosmic organism cannot be vivified. This soul-life principle continually exists in a living-dead state. It is like a rosebud that stays hidden under its covering petals. There is as yet no life-giving sun that can make it develop. The life-giving sun is present, but for the rosebud it is hidden in darkness. The light shines in the darkness, but the darkness cannot see it.

The cause of this is a total disorganisation of the microcosm. It has become crystallized. It is like a nearly extinguished fire, and accordingly the original soul has died and disappeared. Only a rudiment has remained, like a seed, but this seed cannot be put in fertile soil to be able to germinate.

In accordance with this situation, a provisional measure has been instituted in the nature of death, namely the manifestation of a mortal soul-state. This manifestation does not in the least resemble the original one, because it arises completely from the materials of the nature of death. It also exists and is maintained in a quite different way than the original one, but this is nevertheless a wonderful mercy and a help to all fallen and disorganised microcosms.

We are referring to the earthly birth process of living souls. In

this way the microcosm is given a kind of ensoulment, albeit a mortal one, far removed from the original ensoulment.

The *Pistis Sophia* says that the mortal soul-state arises from the cosmic sphere of the aeons. You could visualize the cosmic sphere as a great and mighty sphere enclosing all life and movement known to us.

This sphere is divided into twelve aspects, twelve spheres of power, twelve rays. These twelve aeonic rays or waves are absorbed by the magnetic system of the auric being, which in turn projects them into the magnetic system in the brain. When this magnetic system has absorbed these influences, they are then absorbed by the system of the endocrine glands. This system is threefold: One part is organically linked to the serpent-fire, one part to the nervous system, and one part to the blood system.

You can now easily imagine how the aeonic electromagnetic rays are concentrated in the entire human system and how all hormones arise from aeonic rays.

These hormones and their forces also build human seed. Human seed is the basic principle of provisional life. It has to be distinguished clearly from the seed grain of Christ: the rose of the heart. Human seed contains aeonic soul-power that is attuned and conforms to the state of being of the microcosm concerned and its karmic burden. When male seed unites with the female, this is the union of a positively charged principle with a negatively charged one, resulting in a fiery process. The fiery principle thus generated develops from out of the serpent-fire, the nervous system, and the blood into a living soul.

A microcosm that has lost its ensoulment and harmonises the most with this product receives and embraces it, and so a mortal soul is born some time later. As you will understand, this process is prone to many complications, which do indeed occur frequently.

When the mortal soul has reached maturity and has been completely absorbed in the complicated convolutions of the nature of death, when it has experienced suffering and sorrow, and when it has tasted all the vicissitudes of dialectical life, impulses are given

to it by means of the original principle of life, the rose of the heart. These impulses do not come from the ordinary aeonic macrocosmic sphere but from the nature of life, which also sends out its radiations. If you think about the words, 'The light shines in the darkness,' you will understand this. You should see the rose as a sensitive point able to reflect the rays of the Gnosis to some extent.

When the mortal soul begins to react, it hears, 'O soul, cease your futile attempts to maintain yourself in the nature of death and turn to the one and only task for which you were created, namely to vivify and liberate the immortal soul to ensoul your microcosm. Begin with this Johannine work! Become the harbinger of the saviour of your microcosmic, sinful little world. If you, soul, will undertake this work, then your consciousness will merge and be absorbed into the new, immortal consciousness. Then for you also, if you understand this, there will be no more death.'

Whoever begins to undertake this great work of liberation, this work of rebirth, will immediately be linked to the macrocosmic sphere of the nature of life, while still also linked to the aeonic sphere. This is, of course, a highly undesirable situation. This is why the *Pistis Sophia* says in Chapter 25 that Melchizedek—the Paralemptor, the great Receiver of the Light*—will separate from dialectical nature all who are occupied with the great process of purification and hand them over to the great Treasury of the Light:

"...he [Melchisedec] carried away the purification of the light from all the rulers of the aeons and from all the rulers of the Fate and from those of the sphere—for he carried away then that which brings them into agitation—and he set in motion the hastener who is over them, and made them turn their circles swiftly, and he [sc. the hastener] carried away their power which was in them and the breath of their mouth and the tears of their eyes [*lit.* waters] and the sweat of their bodies."

* See the footnote at the beginning of chapter 12.

It is clear that alongside the ordinary dialectical process of preservation, there is a process of liberation, in and above the nature of death and that has nothing to do with the nature of death. This nature continues gathering its materials for the vivification of mortal souls. And when a mortal soul begins to listen to the Voice of the Liberators, it is lifted out.

The *Pistis Sophia* continues in Chapter 25:

"And further the receivers of the sun and the receivers of the moon, if they look above and see the configurations of the paths of the aeons and the configurations of the Fate and those of the sphere, then they take from them the light-power; and the receivers of the sun get it ready and deposit it, until they hand it over to the receivers of Melchisedek, the Light-purifier. And their material refuse they bring to the sphere which is below the aeons, and fashion it into the [souls of] men ... according to the circle of the rulers of that sphere. ..."

You may have discovered, and science has explained, that the sun and the moon are great, intense purifiers and vivifiers in the ordinary field of nature. The sun is the great principle of life in our field of nature. In many senses we would not be able to live and our microcosms would not be able to maintain themselves, if there were no solar power.

You know that the School of the Golden Rosycross often speaks about electromagnetic radiations. The radiations that are more electric by nature come from the sun, and they support and vivify the rest of the general magnetic radiations. The electric solar power radiations make the other radiations of the aeons palpable and active, and in this process the moon is in a certain sense a precision instrument.

The sun is the more fundamental force, and the moon is the regulating force, which gives the final result. There is not a single zodiacal or galactic influence that must not first be vivified by the moon to be able to be positively active. This dual activity of the sun and the moon, as the vivifier and manifester, explains why in

antiquity the sun was seen as male and the moon as female and why there was a sun god and a moon goddess.

As it is in the nature of death, so it is in the nature of life. As there are a sun and a moon in the nature of death totally active in all the processes of nature, so there are a sun and a moon in the nature of life, acting as two foci. Many holy scriptures, myths, and legends mention a sun behind the sun (Vulcanus) and a moon behind the moon. They speak of an invisible sun and moon, active in an unknown universe invisible to dialectical eyes.

As there is a Universal Brotherhood in the nature of death, a Brotherhood that cannot be explained from the nature of death, a Brotherhood that works to liberate fallen microcosms, so there is necessarily a sun behind the sun and a moon behind the moon at the service of this Brotherhood. And so there are active in our solar system a field of solar power and one of lunar power, which cannot be associated with the sun and moon known to us and of which the positions, phases, and activities cannot be calculated in the ordinary way. It is to these force fields that the *Pistis Sophia* is referring. As soon as the pupil begins the great and glorious work of rebirth, according to the methods and principles of the fivefold universal Gnosis, he comes into contact with the invisible field of solar power and that of lunar power. This sun becomes a vivifier to him, and this moon brings the new life gradually to manifestation.

When this sun rises for the candidate on the path, it will never set. And when this moon shines for him, he will be led through all resistances and limitations, because of the manifesting activities of this force.

In the nature of death, the human being is under the control of the sun and moon of this nature; this is a scientific fact. When the process of cornerstone freemasonry causes a new light-force to become manifest in the microcosm, the Paralemptors, the receivers of the sun and the moon of the mysteries, will attract this microcosm into their system. The light-force will then be taken away from the nature of death and transferred to the guardians of Mel-

chizedek. Thousands and thousands of years ago, these guardians were already called the Brothers of the Sun, and the Sons of Wisdom and of the Fiery Mist.

The eternal day has dawned for those for whom this new sun rises. They no longer need the sun and moon of dialectical nature, for eternity has revealed itself to them in time.

"It came to pass then thereafter that I ascended to the veils of the thirteenth aeon. It came to pass then, when I had arrived at their veils, that they drew apart of their own accord and opened themselves for me. I entered in into the thirteenth aeon and found Pistis Sophia below the thirteenth aeon all alone and no one of them with her. And she sat in that region grieving and mourning, because she had not been admitted into the thirteenth aeon, her higher region. And she was moreover grieving because of the torments which Self-willed, who is one of the three triple-powers, had inflicted on her. But this,—when I shall come to speak with you respecting their expansion, I will tell you the mystery, how this befell her.

"It came to pass then, when Pistis Sophia saw me shining most exceedingly and with no measure for the light which was about me, that she was in great agitation and gazed at the light of my vesture. She saw the mystery of her name on my vesture and the whole glory of its mystery, for formerly she was in the region of the height, in the thirteenth aeon,—but she was wont to sing praises to the higher light, which she had seen in the veil of the Treasury of the Light.

"It came to pass then, when she persisted in singing praises to the higher light, that all the rulers who are with the two great triple-powers, and her invisible who is paired with her, and the other two-and-twenty invisible emanations gazed [at the light],—in as much as Pistis Sophia and her pair, they and the other two-and-twenty emanations make up four-and-twenty emanations, which the great invisible Forefather and the two great triple-powers have emanated."

Pistis Sophia, chapter 29

The sadness of Pistis Sophia

In chapter 29 of the *Pistis Sophia* the story of Pistis Sophia herself begins. Pistis Sophia indicates the soul that thirsts for wisdom and liberation and that has discovered that the nature of death cannot possibly be the divine nature. It is the soul that has experienced that dialectics is an illusion without end and that rejects our nature-order with its twelve aeons. At the beginning of chapter 29, we find this pilgrim in a state of great sadness, behind the veils of the Thirteenth Aeon.

An aeon is a wondrous creation of cosmic proportions, created by mortal souls. Let us return to this briefly. Twelve great astral magnetic currents control the macrocosm. Each of these currents influences and controls a part of every microcosm and the mortal soul present in it. These twelve magnetic currents guide the processes of birth, life, and death, plus the subsequent processes of dissolution and construction of every mortal soul.

In addition these twelve magnetic currents are responsible for the creation of three triple forces in the mortal soul, namely the will, the mind, and the desires.

These three forces together determine the consciousness—the I. They each have three faculties: the ability to attract, to repel, and to neutralise. The cooperation of these three abilities makes possible a countless number of soul-activities, and the actions that arise from them cause the state of life of the individual human being in his ascents and descents through life. With these three faculties the mortal soul can perform tremendous creative acts, such as the creation of mental images.

In the soul's great struggle to live, to stay alive, and to survive the struggle for existence, in that breathtaking defence against immeasurable threats and seized by a thousand and one fears, the soul populates its biosphere with numerous mental images of all kinds.

All these innumerable mental images of all these innumerable human souls can be divided ultimately into twelve classes or groups. Some aspect in each of these mental fabrications corresponds primarily to *one* of the twelve great astral currents. Hence you can imagine that the general laws of vibration cause all human mental images to collect together to form twelve extremely powerful forces, created and maintained by humanity. They are fed on the one hand by the twelve macrocosmic currents and on the other by the uninterrupted flow of human mental activity.

This exchange between the twelve astral forces and mortal souls causes the formation of twelve anomalies, twelve gigantic monstrosities. These have been formed according to natural laws, and they increasingly pollute and delude the dialectical universe. These twelve monstrosities, with all their effects and side effects, eventually begin to rule the entire dialectical system and cause it to deviate from its course. For this reason a great cleansing is repeatedly necessary, followed by a new day of manifestation. The microcosms keep having to be freed from the grip of the twelve monstrosities, which the microcosms themselves have formed. If such a cleansing did not take place, the salvation of the microcosms would stagnate permanently and the whole macrocosm would congeal, as is rightly stated in Dante's *Inferno*.

In the *Pistis Sophia*, the twelve monstrosities are called the 'twelve aeons,' and the archons of the aeons draw attention to the many activities that emanate from them. All worship of gods and the whole range of religious and occult activities are connected with this. If you have participated or are still participating in this, then your god too is connected with this and you also are bound, with all the corresponding consequences and pains!

The Thirteenth Aeon is the result of the absolute 'no' that the

seeking and struggling soul says to this world. When the experience of life has broken you up, when you have beaten your head against a brick wall, and when you have been ground down by the incessant turning of the cycle of life, then your will, mind, and desires will send out magnetic impulses, and so you and others like you will create a neutral cosmic field that is not of this world, but nor is it of a new world. This field could be compared to a gate through which light is streaming and from which a powerful magnetic attraction is issuing. Behind this gate is the nature of life.

If you approach this gate, and the veils are pulled aside so you can see the light and experience the magnetic attraction, you are like Pistis Sophia at this stage:

“And she sat in that region grieving and mourning, because she had not been admitted into the thirteenth aeon, her higher region.”

She could not yet enter because of the suffering that Authades,* one of the three triple-powers, had caused her. The cause of her suffering and her stagnation was within herself.

Authades is the human will, the threefold will of the mortal soul. The will is the magical instrument of the soul, and hence the results, the consequences of the will, are always extremely binding. A person can desire things and think about them, but as soon as he uses his *will* to get them, his desires and thoughts become concrete physical phenomena that bind him to the world in which they are created.

Pistis Sophia, who has continued her pilgrimage up to the gates of the Thirteenth Aeon, experiences the binding force caused by Authades. For the three triple-powers are fed, by virtue of their birth, continuously by the magnetic systems of the auric being and the brain. Hence Pistis Sophia is sitting, grieving, and mourning by the gates of the Thirteenth Aeon, and no one is with her.

* Literally: the self-willed

But she is wrong. At a certain moment she sees the light-vesture of the hierophantic Brotherhood approaching her. The whole potential of liberating forces is coming to her. She gets up from her sad state and becomes agitated, for now that the Brotherhood is touching her in her magnetic brain system, she sees from within that although her development is blocked, she does belong to the Thirteenth Aeon.

She sees the mystery of her name and the whole glory of the name, for by virtue of the Other One in her, she once belonged to the Rose Garden. And by virtue of her being a pilgrim, she was wont to sing praises to the whole glory of that original light and to express her gratitude. And now that the blessing of the primary magnetic link is being poured out over her, she continues her songs of praise and is full of joy and ecstasy. Electromagnetically she is lifted up beyond the grasp of Authades. This has extremely remarkable consequences, for at a given moment not only Pistis Sophia and the invisible one who is paired with her, but also the other twenty-two invisible emanations gaze at the light of the Gnosis.

Our attention here is drawn to the twelve pairs of cranial nerves and the forces that flow through them and to the resulting expressions of life. The twelve aeons, the twelve monstrosities, manifest themselves in the twelve pairs of cranial nerves by means of the magnetic brain system. And the fact that all twenty-four invisible emanations are looking at the light pouring out of the gate of the mysteries shows that these disciples of the magnetic brain system are being torn from the grasp of the twelve monstrosities and, by a new magnetic influence, are being directed at a new fluid of life, the elixir of the new life.

Why is the *Pistis Sophia* speaking about the twenty-four creations of the twenty-four creative powers? The three triple faculties of mind, will, and desire make use of the nerve fluid to manifest themselves and exert their influence. Our nerve fluid is our magnetic fluid, our breath of life, our life-spirit. Just as our blood builds

and maintains the form, so the nerve fluid gives the form content, meaning, and purpose.

If our life has become bogged down in the form, the blood must be attacked first so that the crystallisation can be broken up and the liberated life given new content.

The Spiritual School of the Golden Rosycross goes a path with its pupils that attacks the blood and renews their lives so that every candidate will one day possess twenty-four new creations.

It came to pass then, when Jesus had said this unto his disciples, that Mary came forward and said: "My Lord, I have heard thee say aforetime: 'Pistis Sophia is herself one of the four-and-twenty emanations,—how then is she not in their region? But thou hast said: 'I found her below the thirteenth aeon.' "

The story of Pistis Sophia

And Jesus answered and said unto his disciples: "It came to pass, when Pistis Sophia was in the thirteenth aeon, in the region of all her brethren the invisibles, that is the four-and-twenty emanations of the great Invisible,—it came to pass then by command of the First Mystery that Pistis Sophia gazed into the height. She saw the light of the veil of the Treasury of the Light, and she longed to reach to that region, and she could not reach to that region. But she ceased to perform the mystery of the thirteenth aeon, and sang praises to the light of the height, which she had seen in the light of the veil of the Treasury of the Light.

"It came to pass then, when she sang praises to the region of the height, that all the rulers in the twelve aeons, who are below, hated her, because she had ceased from their mysteries, and because she had desired to go into the height and be above them all. For this cause then they were enraged against her and hated her, [as did] the great triple-powered Self-willed, that is the third triple-power, who is in the thirteenth aeon, he who had become disobedient, in as much as he had not emanated the whole purification of his

power in him, and had not given the purification of his light at the time when the rulers gave their purification, in that he desired to rule over the whole thirteenth aeon and those who are below it.

"It came to pass then, when the rulers of the twelve aeons were enraged against Pistis Sophia, who is above them, and hated her exceedingly that the great triple-powered Self-willed, of whom I have just now told you, joined himself to the rulers of the twelve aeons, and also was enraged against Pistis Sophia and hated her exceedingly, because she had thought to go to the light which is higher than her. And he emanated out of himself a great lion-faced power, and out of his matter in him he emanated a host of other very violent material emanations, and sent them into the regions below, to the parts of the chaos, in order that they might there lie in wait for Pistis Sophia and take away her power out of her, because she thought to go to the height which is above them all, and moreover she had ceased to perform their mystery and lamented continuously and sought after the light which she had seen. And the rulers who abide, or persist, in performing the mystery, hated her, and all the guards who are at the gates of the aeons, hated her also.

"It came to pass then thereafter by command of the First Commandment that the great triple-powered Self-willed, who is one of the three triple-powers, pursued Sophia in the thirteenth aeon, in order that she should look towards the parts below, so that she might see in that region his lion-faced light-power and long after it and go to that region, so that her light might be taken from her.

"It came to pass then thereafter that she looked below and saw his light-power in the parts below; and she knew not that it is that of the triple-powered Self-willed, but she thought that it came out of the light which she had seen from the beginning in the height, which came out of the veil of the Treasury of the Light. And she thought to herself: I will go into that region without my pair and take the light and thereout fashion for myself light-aeons, so that I may go to the Light of lights, which is in the Height of heights.

"This then thinking, she went forth from her own region, the thirteenth aeon, and went down to the twelve aeons. The rulers of the aeons pursued her and were enraged against her, because she had thought of grandeur. And she went forth also from the twelve aeons, and came into the regions of the chaos and drew nigh to that lion-faced light-power to devour it. But all the material emanations of Self-willed surrounded her, and the great lion-faced light-power devoured all the light-powers in Sophia and cleaned out her light and devoured it, and her matter was thrust into the chaos; it became a lion-faced ruler in the chaos, of which one half is fire and

the other darkness,—that is Yaldabaoth, of whom I have spoken unto you many times. When then this befell, Sophia became very greatly exhausted, and that lion-faced light-power set to work to take away from Sophia all her light-powers, and all the material powers of Self-willed surrounded Sophia at the same time and pressed her sore.

Pistis Sophia, chapters 30-31

The influence of Authades

Pistis Sophia is the person, the candidate, the pupil, who is striving for the new, liberating life. We see Pistis Sophia facing the gates of the Thirteenth Aeon. She has already passed through the veils of this gate and so is already connected with the new stream of life.

"I entered in into the thirteenth aeon and found Pistis Sophia below the thirteenth aeon all alone and no one of them with her. And she sat in that region grieving and mourning, because she had not been admitted into the thirteenth aeon, her higher region. And she was moreover grieving because of the torments which Self-willed, who is one of the three triple-powers, had inflicted on her. But this,—when I shall come to speak with you respecting their expansion, I will tell you the mystery, how this befell her."

We have shown you that Authades is the dialectical human will. It is the threefold, highly magical will of the mortal soul. Now one could ask a question like: 'How is it possible that someone who has entered the Thirteenth Aeon and who has therefore been taken up into the field of renewal is nevertheless left all alone and has no access to her higher region?' The author of these scriptures has foreseen this question, for he lets Mary express these thoughts:

"My Lord, I have heard thee say aforetime: 'Pistis Sophia is herself one of the four-and-twenty emanations,'—how then is she not in their region? But thou hast said: 'I found her below the thirteenth aeon'."

We will try to clarify the answer to this question in our commentaries on chapters 30 and 31 of the *Pistis Sophia*.

First you should identify yourself completely with Pistis Sophia. In addition you should realise that the whole plan of liberation of the Gnosis relies on a new magnetic link that is made with the candidate on the path. In your natural state you need the twelve astral forces of the nature of death. You live out of them; your form was existentially moulded out of them.

Obviously if you wish to be liberated from this, you cannot use any means of the nature of death to try to achieve this. If you wish to be liberated from dialectical force, you cannot apply a dialectical force to get rid of this dialectical force.

Hence as soon as a person makes the decision to go the path of liberation, the saving, liberating power has to be there so that he can utilize this for himself immediately. This saving power, this most holy healing, helping force, is indeed present in its full capacity for his benefit. We call this force 'the Holy Spirit,' or 'the power of the Brotherhood,' 'the power of the Gnosis,' or in short, 'the Gnosis.'

This force is currently available to you right at this moment. However, it is clear that in order to be able to utilise this force, you will have to behave in accordance with the natural laws of this force. You cannot touch high-tension electric wires with your bare hands. There are certain conditions that have to be fulfilled.

The School of the Golden Rosycross is a magnetic instrument, built up over many years, by means of which the Holy Spirit, the force of the Gnosis, manifests itself in many ways. You could compare it to a transformer.

Firstly the School of the Rosycross is a force field. This means that gnostic influence is exerted on the pupil externally. The aim is that the teachings are put into practice with the help of this force. If the pupil does not react to this force, the teachings are of no use whatever.

The third manifestation of the Living Body of the School of the Rosycross is the profession of the pupilship when the pupil reacts to the force concerned as required. Hence the School instructs,

radiates light-force, and links its pupils magically with light-force. This process is one of self-freemasonry in which every pupil can participate in self-authority, provided he or she keeps to the high order of the School.

If the candidate were to react in the right way to the gnostic force and also keep to the high order of the mysteries, he would be taken up into the midst of the brothers and sisters of the Thirteenth Aeon. Then he would not only be connected with it, but he would be admitted into it.

If the candidate works on this threefold basis of the School, then *this* is his working basis and *these* are the gifts of grace given to him. Admitted into the freemason's workshop, he can do his work and go his path with a power that is not of this world. Hence the thirtieth chapter of the *Pistis Sophia* is not talking about a human being who is immeasurably far above you, but it is talking about *you*.

What should the candidate do in the freemason's workshop? The *Pistis Sophia* says:

"It came to pass, when Pistis Sophia was in the thirteenth aeon, in the region of all her brethren the invisibles, that is the four-and-twenty emanations of the great Invisible,—it came to pass then by command of the First Mystery that Pistis Sophia gazed into the height. She saw the light of the veil of the Treasury of the Light. ..."

You have been admitted into this magical workshop in order to turn to the original life at the call of the Gnosis, to aim at the original treasure of light.

Pistis Sophia also desired to reach this realm wholly according to plan, method, and order. But we should understand clearly that 'she' could not reach this area! For who was 'she'?

She was a dialectical being, a mortal soul, born and bred in the nature of death.

And so she had to accomplish the mystery of the Thirteenth Aeon, the fivefold Universal Gnosis: insight, desire for liberation,

self-surrender, new mode of life, and ascent into renewal. This is what she had to accomplish.

But she stopped trying to achieve the mystery of the Thirteenth Aeon, and she stopped at merely praising the light of heaven, which she had seen in the light of the veil of the Treasury of the Light.

This is what often happens to a candidate. He stops doing the work for which he was admitted into the workshop. What sort of an attitude does he adopt? The attitude of simply watching. He loves the teaching of the School and the services, but he stays the same person he has always been. He retains the same unmitigated egocentricity and the same driving force behind his egocentric efforts.

However, his presence in the workshop requires from the candidate that he become a doer of the word and not remain a listener to the word. The Brotherhood does not leave such people alone. The Thirteenth Aeon cannot tolerate this situation for two reasons. The Order of the Thirteenth Aeon dictates that it should intervene, if possible at the same moment as the deviating intention takes form. The two reasons are:

firstly in the interests of the situation in the workshop,

and secondly, and above all, also in the interests of the candidate himself. Whoever stands positively in the process that is being achieved in the gnostic power will be sufficiently protected, strengthened, and impelled by the threefold force. But whoever praises this light in all melodies, but in essence does not serve this light in the least and does not accept the consequences in any respect, will head towards a very steep, slippery slope that leads to a catastrophe. This catastrophe is described in the *Pistis Sophia*. We will discuss this in the next chapter.

The magnetic conflict

The whole of the nature of death, including the human being, is kept in motion and is maintained by an intercosmic astral force. This force lies at the basis of the entire dialectical universe.

If there is to be liberation, real, positive, demonstrable transfiguration, and if the Christian revelation of salvation is not to remain a fairy tale, then clearly the first small step on the path of renewal must begin with a different astral force. If we want renewal, then obviously a renewing force has to be present.

The Bible calls this force of renewal the Holy Spirit. We have shown you that the Holy Spirit is present and active in the modern Spiritual School in three ways. What many religious groups teach, basing themselves on confusing texts, namely the means of grace of the Holy Spirit, which many in this world are seeking assiduously and passionately has been born and is a fact within the Spiritual School. Once again the ark, the celestial ship, is fully ready, soundly constructed by the hammers of the free builders. The three capacities of this construction consist of:

- a revelation of salvation
- a force-field revelation
- and a revelation of magic renewal.

By means of these three revelations, the School opens up a fivefold path, the path of the fivefold universal Gnosis.

The revelation of salvation is no outer text, no book or spoken word. The revelation of salvation opens up for the person when he has been beaten by the nature of death and begins to seek. Then

this person can be struck by a new astral radiation, which causes a new and totally different insight to ripen. The classical Rosicrucians called this first touch: 'kindled by the Spirit of God.'

Whoever has experienced this touch right down into the blood will then open up for the force-field revelation. This enables him to walk the way of desire for liberation and self-surrender, the way of 'dying in Jesus the Lord.'

This is obviously accompanied by an alteration of lifestyle, of the aim of life, of the approach to life, in other words, a total reformation of life. And whoever demonstrates this will enter promptly into the third revelation of the Gnosis: that of renewal—the procedure of the rebirth through the Holy Spirit.

This concerns a stream of three mighty electromagnetic waves that do not originate in the nature of death. We speak of the Thirteenth Aeon or Mystery School when a group of people exists who react to these three rays in an intelligent and organised way. Such a group sails on the three waves like a ship to a liberating destination. We can image that there are many ships that have sailed off at earlier times and so have come closer to their destination. But all these celestial ships form *one* chain, *one* living higher unit. They are all bound to *one* order; they are aimed at *one* goal, and from within they obey the *one* law. This is the glorious mystery of the Thirteenth Aeon.

Now there is a pupil, a Pistis Sophia, who has entrusted herself to the triple stream of the gnostic revelation. We find this pupil at the entrance behind the veils. The link has been made; the pilgrim has come aboard. Like all the others she is directed to the destination of the voyage, and as a member of the crew, she is obliged to behave accordingly and to help in the work. Pistis Sophia, as a participant in the Thirteenth Aeon, has to turn her gaze to the one goal so that she can see the veil of the treasure of light.

But now an incident develops. Pistis Sophia stopped accomplishing the mystery of the Thirteenth Aeon. She only praised the light and did nothing to actualise it. She aimed at other things and used the Thirteenth Aeon for her own purpose. She was there-

fore trying to change the direction of the ship.

You will understand that this is out of the question. A severance followed accordingly. The union of the three primary rays was broken. She was left alone and no one was with her. She sat there grieving sadly, because she had not been taken up into the higher region.

You should really understand this properly. In principle the new field of life is your higher region. With the Mystery School, the new ship of the Thirteenth Aeon, you can voyage across this new field, provided you are willing to keep to the ship's course, the work schedule, and the code of honour.

If you are not willing to do this, then this is your own business. Nobody will force you. But it would be totally unreasonable of you to force your fellow passengers to change the ship's course and leave the threefold gnostic stream. We repeat: In principle and by virtue of your innermost being, the new field of life is your higher region, as it is ours. However, if you wish to reach this field, this has to happen in *one* journey and *one* direction and with complete coordination of all the available possibilities. Some people do not want to do this, and we have no option but to judge this as very unintelligent.

Pistis Sophia was someone like that. She abandoned her obedience to the work, and so she was left behind. There was no other possibility.

The *Pistis Sophia* says: "*And she sat in that region grieving and mourning. ...*" It is important to understand the nature of this grief. It arises from the fact that she was obstructed in her negative striving. She was frustrated in carrying out her objectives, which were highly dangerous for the whole Mystery School. You will undoubtedly perceive that from a gnostic point of view, we can feel no respect whatever for this type of grieving. In such grieving there is absolutely no possibility of receiving help. Is it not logical that the Gnosis takes no notice whatever of such grief? How much grief have we not all suffered because our egocentric motives failed to deliver the desired results? Have you ever received the

help of the Brotherhood in such perfidious attempts?

What is grief? Grief in this situation is an emotion, a state of vibration of the blood and the nerve fluid, and a reaction to a disappointment. When a person is in this state, it is reinforced by the activity of the hormones. The person himself reinforces this by completely submitting himself in his thoughts to this disappointment and by remaining there and fighting the supposed cause.

We would be very happy if you could understand that in such situations the Spiritual School sticks very rigidly to its principles even though there might be every reason to feel pity. The loneliness into which Pistis Sophia is plunged is easy to explain. In that loneliness lies the only possibility for help. For at a certain moment, a different type of grief arises.

You know that Authades is the threefold magical will of the mortal soul. Authades is the cause of the bad situation Pistis Sophia has put herself in.

A seed contains three elements, three forces, three aspects. It has a life principle, a life purpose, and a life force that is subservient to and in accordance with this purpose. Think about a grain of wheat. It contains a life principle and also a purpose, namely germinating and growing into a stalk of wheat and bringing forth fruit according to its own kind. The life purpose of a grain of wheat can never be altered; a different kind of plant can never grow out of a grain of wheat. Serving that purpose is the life force, the dynamic means present in the grain to allow it to manifest itself.

All living phenomena contain these three elements. The mortal soul has a life principle, a life purpose, and a life force. The *principle* we call consciousness with all its ramifications, the *purpose* is expressed in the desires and their ramifications, and the *life force* is expressed in the will and its ramifications.

Just as a grain of wheat is subject to a law, so is the mortal soul. It will never be able to become immortal. Hence it is clear that the will is the great, creative, self-proving aspect of the human being. Whatever lives in the consciousness and is fostered by desire is

made manifest by the will. The human being is bound to the nature-aeons by virtue of his nature and in fact originates from there, and so it is self-evident that when Pistis Sophia enters the Thirteenth Aeon or Mystery School, a great fundamental difficulty arises, a difficulty that every pupil will experience, namely the great struggle with Authades, the pupil's own will.

Your will is composed according to the recipe of the nature of death. When you begin to surrender your will to the Gnosis in its threefold manifestation-radiations and hence take your place in a different triangle, a great conflict with the magnetic laws of the nature of death will arise.

Just as biologists are trying to modify the characteristics of certain plants with the intention of controlling life according to their wishes, so the Spiritual School is working in the same way. It is in fact a laboratory for biologists, a laboratory in which transfiguristic, biological magic is being practised.

But you will understand what transfiguristic biology is trying to achieve. There are two seed atoms in the microcosm: the seed atom of the mortal soul, which is repeatedly revivified, and the original atom, the rose. The Spiritual School tries to make the mortal soul atom negative and the immortal atom positive.

This work can succeed only when the mortal soul, in very unnatural conditions obviously entrusts itself to the three streams of the Holy Spirit. Then the mortal soul-atom undergoes the endura, the immortal atom emanates whereby the entire being is transfigured. This is the alchemy of the Spiritual School.

If you wish to enter into this alchemy, you will have no option but to accept the conflict with Authades, the threefold magic will of the nature of death. The will has to decline. As the prologue of the Gospel according to John makes clear: The will of the flesh, the will of man, the will of the thinking, mortal soul has to decline.

"It came to pass then, when she [Pistis Sophia] sang praises to the region of the height, that all the rulers in the twelve aeons, who are below, hated her, because she had ceased from their mysteries,

and because she had desired to go into the height and be above them all."

Her magnetic conflict begins, first as a situation outside of the soul, but soon it becomes an inner conflict. "*For this cause then they were enraged against her and hated her. ...*"

Try to see this clearly: The pupil enters the Spiritual School with his ordinary will. When the conflict begins to develop in the soul, this can avenge itself within the School. When the soul finds itself in conflict, it first tries to walk the road of least resistance, and so it tries to release the unholy soul-tensions, which are always dialectical, in the School, by virtue of natural, biological laws.

Consequently Authades allies himself to the aeons of the nature of death. The conflict approaches a climax. The will begins to get enraged against the gnostic impulse, which is also active in Pistis Sophia. The will begins to resist the code of honour of the Mystery School, and so it starts to create the great lion-faced power out of itself.

When the soul, driven into this inevitable conflict, begins to show the lion-faced power, the Spiritual School redoubles its caution. For it is out of this power that the resisting soul begins to motivate its resistance. It idealises it and gives it a high moral tenor. Then we hear things like: 'The School is wrong, and I am good. The School is going under, and I have the truth!' Surely you know the guise of death, the cloak of righteousness with which people so gladly cover themselves?

Pistis Sophia has to suffer and struggle through the consequence of all this to the end. The guardians at the gates do not let her enter until she has raised herself out of this perfidious delusion.

The lion-faced power

When a person becomes a pupil of the Spiritual School, nothing essential has changed in him. The seeking and striving element may be important, but such a situation simply proves that a person like this is in a state of distress and is looking for a solution. Hence when people enter the Spiritual School, they do so on the basis of their whole dialectical state of being.

The moment you enter the School, you will be confronted by the radiation field of the School, which is very much opposed to you. The three triple-powers within you will be attacked immediately in a very impersonal way. Your thinking, your desires, and your will are seized.

You know that your will is by far the most magical faculty in the human being. The will is a fire; the will is the power and the fortress of the I-consciousness. The will is the self-preserving high priest of the human I; it is the bodyguard of the I. This Authades wants to convert and bend towards its own aims the goal for which your soul is longing and which is set out for you in the Spiritual School.

And so conflict breaks out immediately. Two opposite forces face each other irreconcilably. Every person who finds his will thwarted, or cannot reach his goals by means of his will, will have a strong feeling of discouragement. But this feeling is just an egocentric protestation. And if the I is dominant, it will be impossible to convey the values of the soul and the possibilities of soul liberation.

However, whoever has experienced the light and recognized

the truth is a marked human being. He will become a lonely tragic figure as he begins to discover that he is living in a no-man's land. He finds no home in the world, notwithstanding the fact that this world is clinging to him by means of his own will. If you have truly sought the Spiritual School from within, then surely this seeking arose from a great distress, from the fact that you could no longer find anything for yourself in the world of dialectics? This situation in itself is already proof that you have entered into conflict with the magnetic radiation field of ordinary nature.

And so a totally new situation arises: The pupil experiences hostility from the direction of nature, and he experiences neutralisation from the direction of the magnetic force field of the School. In such a situation a person can do nothing other than turn to the light in deep humility and complete understanding of the situation and plead for help, just as Pistis Sophia began to sing her songs of repentance driven by intense desperation.

However, in most cases this is not what happens. The human being, especially one with a strong will, causes his own downfall by his powerful will. Your will can actually go out of control; that is to say: It can begin to dominate you. People can actually be possessed by their own will power. And the will, which has the entire power of the ego behind it, has a great degree of pride. In addition the will is very magical and creative.

Pistis Sophia has been rejected by the Thirteenth Aeon and is sitting there full of distress. In front of her she sees loneliness as a gaping chasm, and behind her there is hostility. And now Authades rises up with all his passion. He too is angry with Pistis Sophia, because she had wanted to rise up to a light that is higher than him. And from within himself he created a great lion-faced power, which means: the power of imitation.

By means of this magical power, you can imitate everything that leads to your liberation, everything that is of the spirit. This is why Pistis Sophia began to imitate the field of the spirit around her by means of false images. These phantoms of the imagination, vivified by the magical will, take form and take up residence in the

lower realms, the realms of Chaos, to attack her there and deprive her of her power. The soul, driven by the I, thus tries to restore balance and to console itself with the images of the will.

If you do not want to go the path and yet you mourn longingly for the path, although you fail to accomplish the mystery of the path—then, in this impossible situation, you will be thrown into the hard facts of reality, just like *Pistis Sophia*. This is nothing other than the primary law of necessity, which is being applied to her and which *Pistis Sophia* herself has invoked.

And the *Pistis Sophia* goes on to say:

"It came to pass then thereafter by command of the First Commandment that the great triple-powered Self-willed, who is one of the three triple-powers, pursued Sophia in the thirteenth aeon, in order that she should look towards the parts below, so that she might see in that region his lion-faced light-power and long after it and go to that region, so that her light might be taken from her."

Does this mean that in the situation into which *Pistis Sophia* had brought herself, there was anything left to deprive her of? What light-power is meant here?

Anybody who has had contact with the Gnosis and has been irradiated by the light of the Sun of the Spirit retains some of this. His blood and his being take some of this with him, even when he is rejected. And it is exactly this situation, this state and power that are alien to nature, that incites the aeons to animosity. And so there has to be a reconciliation either with the Gnosis, according to the law of the fivefold Universal Gnosis, or with the nature of death, in which case the last spark of gnostic light disappears from the human being and his blood is sealed.

The vacuum into which the Thirteenth Aeon brings *Pistis Sophia*, this loneliness, has the purpose in fact of giving her the insight that self-surrender is the only key to the path of liberation. Authades, with his powers and authorities, holds up the false light to her, so that she might surrender herself to them in hurt

pride. A person who is possessed by will power loses his faculty of discernment and of self-assessment. In this way Pistis Sophia is victimised by the lion-faced power.

In the world around us, we can see how innumerable seekers are victimised by this power, for this power manifests itself in numerous creations. These creations are organised and maintained by those who once upon a time failed before the gates of the Thirteenth Aeon because of self-maintenance.

Before we follow Pistis Sophia on her journey along this deviation to its nadir, we first want to read the remarkable words of chapter 31. Pistis Sophia looks down tempted by her will power. She sees there the false light-power and thinks it is the light of the Gnosis and that she has beheld the beginning of the Thirteenth Aeon. *Pistis Sophia* says:

“And she thought to herself: I will go into that region without my pair and take the light ...”

Who is her pair? Who is the companion linked to her? This companion in you is the rose of the heart, which is spreading its fragrance within you day-by-day and hour-by-hour. The Gnosis speaks to you by means of this rose, and in this way the Gnosis accompanies you on all your ways.

In your vacuum there is a companion with you, even after the Thirteenth Aeon has called a halt. In your loneliness and on your downward course, your companion is with you and stands above your downcast form, prepared at any moment to be of service to you. Pistis Sophia knows this companion, she knows him and she knows Authades. She has to choose between the two. And she chooses the descent into that region without her companion.

There are indeed regions where your pair cannot go with you. There are borders that your companion cannot cross. The rosebud shuts all its petals, and a great silence ensues.

Whoever has drunk from the grail, like Pistis Sophia, very con-

sciously turns his back on his companion if he goes the way described here. Let us hope and pray that you will not carry out this deliberate desertion.

The gnostic gospel of the *Pistis Sophia* has been given to us so that every seeker can learn from it. The way of Pistis Sophia is a natural course. But this course need not necessarily be a definite and certain course for you. You can at any moment turn to the true light and be given entrance, if you fulfill the conditions.

Unfortunately we have to observe here that the way described to us here by the *Pistis Sophia* corresponds to our everyday reality so completely that it almost seems as if this ancient manuscript were written today.

People come to the School of the Golden Rosycross full of ambition and true longing. And everything would be fine if the School would only adapt itself to their egocentric aims. But the human being needs to adapt himself to the holy law and fulfill it. If he does not do so, conflict breaks out, and the result is that he will wrap himself in the false light. These people are deprived of all the true light-power that was still in them, and their companion shrivels back to a rudiment. They have been broken by their own will power and their self-assured egocentricity.

If you recognise within you some of Pistis Sophia in her downward course, then realise this and throw off your pride. Throw off the robe of the false light and enter the sacred halls of the Holy Spirit in deep humility. Then the songs of victory will resound and there will be laughter full of gratitude for all who have vanquished themselves.

Yaldabaoth: fire and darkness

In chapter 31 of the *Pistis Sophia* we read:

"It came to pass then thereafter that she looked below and saw his light-power in the parts below; and she knew not that it is that of the triple-powered Self-willed, but she thought that it came out of the light which she had seen from the beginning in the height, which came out of the veil of the Treasury of the Light. And she thought to herself: I will go into that region without my pair and take the light and thereout fashion for myself light-aeons, so that I may go to the Light of lights, which is in the Height of heights.

"This then thinking, she went forth from her own region, the thirteenth aeon, and went down to the twelve aeons. The rulers of the aeons pursued her and were enraged against her, because she had thought of grandeur. And she went forth also from the twelve aeons, and came into the regions of the chaos and drew nigh to that lion-faced light-power to devour it. But all the material emanations of Self-willed surrounded her, and the great lion-faced light-power devoured all the light-powers in Sophia and cleaned out her light and devoured it, and her matter was thrust into the chaos; it became a lion-faced ruler in the chaos, of which one half is fire and the other darkness,—that is Yaldabaoth, of whom I have spoken unto you many times. When then this befell, Sophia became very greatly exhausted, and that lion-faced light-power set to work to take away from Sophia all her light-powers, and all the material powers of Self-willed surrounded Sophia at the same time and pressed her sore."

This chapter allows you to see the reflection of your whole state of life, and so it will allow you to purify or enlighten your state of consciousness. In the name *Pistis Sophia*, the word *Sophia* can stand for divine wisdom, and *Pistis* for intellect or human wisdom. The divine wisdom, the *Sophia*, is the pure, divine, and original star-force. This star-force or astral force must be distinguished clearly from the astral force of the dialectical universe, for the divine astral force is twofold: spiritual and material. The astral force of this universe is chaotic and material. In the universe of death everything is built up out of matter; everything manifests itself by means of root-substance unleashed in a chaotic way.

The material of the universe can be reduced to the smallest indivisible particles, and we call this root-substance. The universe is moved by chaos. In the root-substantial forces we see continuous movement, continuous change: a division of forces and a combination of forces, as a result of which forms arise, only to be destroyed again. Hence we can say that chaos is the cause of the dialectics of death.

These dialectics have their origin in the properties of root-substance, and the property of this root-substance is the duality of good and evil, of light and darkness. Hence, whatever comes forth from this substance can and will never be divine. In addition, everything that arises from the root-substance of death is always bound to limits and to time. For this reason the dialectical universe is a time-spatial universe in which everything rises and then, once again, dissipates, a universe in which things always revert to their opposites.

Death is a universal principle in a time-spatial universe. Whoever enters the time-spatial universe enters death. The time-spatial universe contains forces, and the first we would like to mention are the twelve aeons.

These twelve forces manifest themselves firstly as a trinity and secondly as a quarternity: three times four and four times three. This contains the number or principle of seven, and so consequently we can say that the forces that manifest themselves in the

time-spatial universe form a septenary, a union of seven forces. The leading principle of this septenary is called *Yaldabaoth* in the gnostic philosophy. This leading principle of the lower astral force is literally the son of darkness or the child of chaos.

The human head-sanctuary contains a seven-branched candlestick that is formed by the seven cranial cavities. These seven cranial cavities contain the flaming astral fire of the great sevenfold force of the dialectical universe. The central leading principle of the seven-armed candlestick in the human being is Yaldabaoth. This is the Yaldabaoth of which one half is fire and the other darkness. This is the dynamic magical principle that drives our being through the darkness.

Yaldabaoth is the focus of the fundamental principle of the human being; it is his 'I.' And this 'I' is an imitation of the original 'I.' Yaldabaoth is an imitation of Anthropos, the first human being. Anthropos came forth from the First Logos, Yaldabaoth from the Second Logos.

The creatures of the Second Logos, that is, present-day humanity, the representations of the original Anthropos, have to go the way of the Rosycross to take their whole system back to its origin, to the First Logos, so that Anthropos can rise up from the death of Yaldabaoth.

The human being has a mind, an intellect, and this intellect arises from and is maintained by the seven-armed candlestick in the human being whose central principle is Yaldabaoth. In other words the human being is not a Pistis Sophia, but a Yaldabaoth Sophia. His intellect and his intelligence arise from and are maintained by lower astral forces, the material force of the nature of death.

A Pistis Sophia is someone whose intellect and intelligence are illuminated by the divine wisdom, the original Logos. Such a change can take place by renewing one or more of the lights of the seven-armed candlestick. The central principle, Yaldabaoth, has to make way for a new central principle.

Hence a Pistis Sophia is a pupil in whom the holy work of salva-

tion has commenced. It is for this purpose that Pistis Sophia had come to the Thirteenth Aeon. This is why she was allowed to go behind the veil of the Great Mystery: the Pistis touched her on the basis of the rose.

But she also took Authades into the Thirteenth Aeon, Authades being her earthly will. There was no choice here, because she did not yet have a new will. Consequently she had to be left alone; she had to remain in loneliness, so that the passions of the old will could subside.

Such a process can take a long time, because the will is a great magical force. The human being conjures up and creates everything with the imagination of the will. Pistis Sophia—the human being who has seen the new light, has eaten the bread of the new life, and has drunk from the Grail—tries in such a situation to imagine the new life by means of the old will. Such a human being plays the role of one who has ‘arrived.’ He is not being hypocritical; he is just deluded, for Yaldabaoth is still playing along in the game of life by means of a number of aspects in the seven-armed candlestick.

That which Pistis Sophia wants to grasp with her old will, the Thirteenth Aeon is keeping out of reach, and so Authades begins to imagine the unattainable in a region where he belongs.

Hence it comes to pass that Pistis Sophia looks below in the region of Authades and does not look up into the Thirteenth Aeon. She has now become only Sophia; she has lost the Pistis. With the ordinary, purely intellectual reasoning, which is far removed from Pistis and led by Authades, she sees a plentiful supply of light-powers in her own region and so her delusion is: ‘I do not need the Thirteenth Aeon. That which is wrongfully withheld from me is given to me here in abundance. I have been treated wrongly. My grandeur is not being recognised here.’ She does not see through the play that Authades is performing for her:

... “she thought that it came out of the light which she had seen from

the beginning in the height, which came out of the veil of the Treasury of the Light."

And so she goes down into the region of delusion. This means that she leaves the Thirteenth Aeon. She leaves her pair, the rose of the heart, behind. She wishes to take the light that is being so freely offered to her. 'I will fashion light-aeons for myself and so enter the new field of life in my own triumphal chariot.'

This Sophia does not want to go back to the world. She aims at the Gnosis and wants to enter liberation, but she does not wish to give up her old will. Her self-surrender is culture of the personality. The lights of Authades surround her.

Thus Pistis Sophia leaves the field of grace and, as Sophia, descends into destruction. She returns into the ordinary field of life, which is obviously very hostile to her. She no longer belongs there either.

She then descends down even further into the forces of chaos. Authades beckons her to go ever lower until the psychological moment when Pistis has totally deviated and the gnostic field of grace has left her. She has returned to her own pathetic self: Sophia.

At this moment she is surrounded by the material emanations of Yaldabaoth, for the earthly magical will is capable of making only creatures of the nature of Yaldabaoth, and so all the light-power of liberation in her is devoured. All the light of renewal radiating in the seven-armed candlestick has left. And her matter has been thrust into the chaos. Nothing is left to her but Yaldabaoth, the son of darkness, the lower astral force, the child of the chaos. Anthropos is further removed from her than ever, and Sophia is very weak.

However, she does possess one certainty: Pistis has died, but also delusion. For the first time she has come to know well her own Authades. She has become as nothing. She is sitting on the ruins like Job. Nothing is left to her, but for the first time something glimmers: insight like an open gate.

Through this gate she sees the veils of the Thirteenth Aeon far in the distance, and she sees the descent, the fatal leap, she has made. At this moment a new phase of life begins in the story of Sophia, and this phase begins with that famous song of repentance: *"And Pistis Sophia cried out most exceedingly ...: 'Oh Light of Lights ...'"*

This remorse, this about-face on the basis of insight, immediately turns Sophia back into Pistis Sophia and her pair, her companion, rushes towards her.

The thirteenfold repentance

You may know that there are seven star-force systems and that the star-force system of ordinary nature is the seventh aspect of these. The personality of the human being has been formed and is maintained by the star-force system of dialectics. His intellect, his Sophia, as well as his will are completely in accordance with this. The nerve fluid, the serpent fire, the hormones, and the blood are also based on the same.

Every cell in the body contains the star-force principle of ordinary nature. This star-force comes to humanity in twelve currents. These are called the twelve aeons in the *Pistis Sophia*, and there are numerous subdivisions of the aeons. These are called archons. The twelve currents are introduced into the head-sanctuary via the magnetic brain system and are absorbed in the head by seven foci, the seven-armed candlestick. The leading force in this candlestick is Yaldabaoth. This seven-armed candlestick is the nucleus of the consciousness. It is the 'I,' the intelligence. Twelve pairs of cranial nerves emanate from this nucleus in the head-sanctuary. These control the entire system for the nucleus of the intelligence, Yaldabaoth.

If a person does not feel at home in this world, he will turn to a Spiritual School. He longs for the unknown purpose of human existence. A person who thinks along those lines catches in the heart something of the radiations of the Gnosis. These influences enter by means of the rose of the heart. They affect the blood and push this person gently into the direction of a Spiritual School. What he sees and experiences there corresponds to the suggestions that

wander through his blood. This makes him feel grateful, and he praises the light.

However, this does not change the fact that this person is exactly the same person as before, except for his link to the Spiritual School. The Pistis and the Sophia still belong completely to the world of dialectics. Therefore, if this new link is to become a success, both the Pistis and the Sophia in the human being will have to be replaced by the star-force of the Gnosis, which is equivalent to a new Pistis and a new Sophia.

In this way a new candlestick begins to burn, and a new nerve-fluid is produced by means of the twelve pairs of nerve channels. A totally new, fivefold soul power begins to flow, and the great change, the transfiguration, is only a question of time.

It is expected of a human being who enters a Spiritual School that he surrender to this necessary process of rebirth. However, the old nature is very strong and resists this. For this reason the beginner often encounters a time full of suffering and anguish, because he first tries to use his ordinary Sophia nature. He uses his Authades to achieve his goals, to assimilate the teachings, to do the work, and to react.

However, unification with the Gnosis is not possible in this way. The consequence is that there is alienation. Pistis Sophia is left alone by the Gnosis. However, the dialectical Sophia understands that a new light-force had been poured out over her. Now that she is being left alone, she tries to imitate this light-power. She tries to imagine what is present in the Thirteenth Aeon. The magical faculty of the will projects this imitation around her.

The human being not only knows the Gnosis and believes in the Gnosis; he is also an artist. He creates for himself what he desires, and so it becomes light around him. He does not understand that this is the false light of Authades. He fully indulges himself as an artist, a magician. He is a real sorcerer's apprentice. The light whirls around him. He has entered transfiguration, or so he thinks.

Pistis Sophia now looks below and no longer upwards, but she

does not yet know the way. The rose-heart has closed again, and without this companion the human being descends into disaster. This is the disaster of the imprisonment in whatever the human being has created for himself. He will remain a prisoner, until he realises that he has made a mistake. However, this realisation is accompanied by the discovery of being right in the middle of great trouble. This discovery gives the human being a new experience, but he is farther removed than ever from the House of the Father.

Every human being has to go this way of bitter experience, but the gnostic gospel of the *Pistis Sophia* wants to warn him. A human being could be at the beginning of such an experience or in the middle or right at the end, and only intense remorse remains to all those who know this experience and so realise they are far away from the Father's House. This means there is an absolute and real insight into what has really happened, so that on the basis of this insight, new liberating actions can arise. The great work of re-creation cannot be done on the basis of the dialectical Sophia, because a new foundation has to be laid after the purification and after the imperative grip of Authades, in other words, after the grip of illusion.

A tremendous process lies between the first and the second fundamental entry into the light of the Thirteenth Aeon. It is the process of making the pupil ready, and this process can be extremely dramatic. It can take place within the Spiritual School or outside of it, but always the key to the second entry is remorse.

Remorse is an action. It means working through sadness, doing something with it, carrying out something with it, creating something with it. This is the deep meaning of remorse. Remorse is an action arising out of a state of the blood. It is not an egocentric striving. Remorse is the inexorable self-discovery about an irrevocable fact. Sadness can paralyse a human being. Sadness can cause all the five soul fluids to lapse into a certain state. The human being stands eye to eye with an inexorable situation that confronts him. The naked truth stands before him and is within him, and now the human being will have to act on the basis of

this truth. He must gird himself with this truth. This is remorse.

Remorse is turning the whole being towards the Gnosis from out of the very depths of the blood; it means possessing the blood-certainty of self-knowledge. A process of thirteen stages develops on the basis of this remorse, as it is described to us in great detail in the *Pistis Sophia*.

For Pistis Sophia now begins to sing her thirteen songs of repentance. She sings six songs without any success, or at least this is how it appears to her consciousness. Only after the seventh song does she experience any inner enlightenment. The gospel says she is then brought to a more spacious region. The eighth song brings no change, but after the ninth song, her prayer is heard. The Gnosis responds to her remorse and sends Jesus to her, although she is still in the dialectical region. This new link is therefore not indestructible, not immune to the attacks of the nature archons.

But then after singing the thirteenth song, she is raised up into the Thirteenth Aeon. The second entry is celebrated. There is an aureole of light around her head. Her time is completed. The thirteen songs of remorse have completely transmuted the whole magnetic brain system, the whole seven-armed candlestick, and the twelve pairs of nerve streams.

For the first time the star-force of the Gnosis can enter the head-sanctuary directly. Now the human being has truly been born of God and has become a true Pistis Sophia.

The way that a pupil is following on the path of the Rosycross is the same as the one Pistis Sophia is following. May the way of the pupil soon show that the times are complete by means of the process of the thirteen phases of remorse.

"And Pistis Sophia cried out most exceedingly, she cried to the Light of lights which she had seen from the beginning, in which she had had faith, and uttered this repentance, saying thus:

"1. 'O Light of lights, in whom I have had faith from the beginning, hearken now then, O Light, unto my repentance. Save me, O Light, for evil thoughts have entered into me.'

"2. 'I gazed, O Light, into the lower parts and saw there a light, thinking: I will go to that region, in order that I may take that light. And I went and found myself in the darkness which is in the chaos below, and I could no more speed thence and go to my region, for I was sore pressed by all the emanations of Self-willed, and the lion-faced power took away my light in me.'

"3. 'And I cried for help, but my voice hath not reached out of the darkness. And I looked unto the height, that the Light, in which I had had faith, might help me.'

"4. 'And when I looked unto the height, I saw all the rulers of the aeons, how in their numbers they looked down on me and rejoiced over me, though I had done them no ill; but they hated me without a cause. And when the emanations of Self-willed saw the rulers of the aeons rejoicing over me, they knew that the rulers of the aeons would not come to my aid; and those emanations which sore pressed me with violence, took courage, and the light which I had

not taken from them, they have taken from me.

“5. ‘Now, therefore, O Light of Truth, thou knowest that I have done this in my innocence, thinking that the lion-faced light-power belonged to thee; and the sin which I have done is open before thee.

“6. ‘Suffer me no more to lack, O Lord, for I have had faith in thy light from the beginning; O Lord, O Light of the powers, suffer me no more to lack my light.

“7. ‘For because of thy inducement and for the sake of thy light am I fallen into this oppression, and shame hath covered me.

“8. ‘And because of the illusion of thy light, I am become a stranger to my brethren, the invisibles, and to the great emanations of Barbelo.

“9. ‘This hath befallen me, O Light, because I have been zealous for thy abode—and the wrath of Self-willed is come upon me—of him who had not hearkened unto thy command to emanate from the emanation of his power—because I was in his aeon without performing his mystery.

“10. ‘And all the rulers of the aeons mocked me.

"11. 'And I was in that region, mourning and seeking after the light which I had seen in the height.

"12. 'And the guards of the gates of the aeons searched for me, and all who remain in their mystery mocked me.

"13. 'But I looked up unto the height towards thee and had faith in thee. Now, therefore, O Light of lights, I am sore pressed in the darkness of chaos. If now thou wilt come to save me,—great is thy mercy—then hear me in truth and save me.

"14. 'Save me out of the matter of this darkness, that I may not be submerged therein, that I may be saved from the emanations of god Self-willed which press me sore, and from their evil doings.

"15. 'Let not this darkness submerge me, and let not this lion-faced power entirely devour the whole of my power, and let not this chaos shroud my power.

"16. 'Hear me, O Light, for thy grace is precious, and look down upon me according to the great mercy of thy Light.

"17. 'Turn not thy face from me, for I am exceedingly tormented.

"18. 'Haste thee, hearken unto me and save my power.

“19. ‘Save me because of the rulers who hate me, for thou knowest my sore oppression and my torment and the torment of my power which they have taken from me. They who have set me in all this evil are before thee; deal with them according to thy good pleasure.

“20. ‘My power looked forth from the midst of the chaos and from the midst of the darkness, and I waited for my pair, that he should come and fight for me, and he came not, and I looked that he should come and lend me power, and I found him not.

“21. ‘And when I sought the light, they gave me darkness; and when I sought my power, they gave me matter.

“22. ‘Now, therefore, O Light of lights, may the darkness and the matter which the emanations of Self-willed have brought upon me, be unto them for a snare, and may they be ensnared therein, and recompense them and may they be made to stumble and not come into the region of their Self-willed.

“23. ‘May they remain in the darkness and not behold the light; may they behold the chaos for ever, and let them not look unto the height.

“24. ‘Bring upon them their revenge, and may thy judgment lay hold upon them.

"25. 'Let them not henceforth come into their region to their god Self-willed, and let not his emanations henceforth come into their regions; for their god is impious and self-willed, and he thought that he had done this evil of himself, not knowing that, had I not been brought low according to thy command, he would not have had any authority over me.

"26. 'But when thou hadst by thy command brought me low, they pursued me the more, and their emanations added pain to my humiliation.

"27. 'And they have taken light-power from me and fallen again to pressing me sore, in order to take away all the light in me. Because of this in which they have set me, let them not ascend to the thirteenth aeon, the region of Righteousness.

"28. 'But let them not be reckoned in the lot of those who purify themselves and the light, and let them not be reckoned with those who will quickly repent, that they may quickly receive mysteries in the Light.

"29. 'For they have taken my light from me, and my power hath begun to cease in me and I am destitute of my light.

"30. 'Now therefore, O Light, which is in thee and is with me, I sing praises to thy name, O Light, in glory.

“31. ‘May my song of praise please thee, O Light, as an excellent mystery, which leadeth to the gates of the Light, which they who shall repent will utter, and the light of which will purify them.

“32. ‘Now, therefore, let all matters rejoice; seek ye all the Light, that the power of the stars which is in you, may live.

“33. ‘For the Light hath heard the matters, nor will it leave any without having purified them.

“34. ‘Let the souls and the matters praise the Lord of all aeons, and [let] the matters and all that is in them [praise him].

“35. ‘For God shall save their soul from all matters, and a city shall be prepared in the Light, and all the souls who are saved, will dwell in that city and will inherit it.

“36. ‘And the soul of them who shall receive mysteries will abide in that region, and they who have received mysteries in its name will abide therein.’”

It came to pass then, when Jesus had spoken these words unto his disciples, that he said unto them: “This is the song of praise which Pistis Sophia uttered in her first repentance, repenting of her sin, and reciting all which had befallen her. Now, therefore: ‘Who hath ears to hear, let him hear.’”

Mary again came forward and said: "My Lord, my indweller of light hath ears, and I hear with my light-power, and thy spirit which is with me, hath soothed me. Hearken then that I may speak concerning the repentance which Pistis Sophia hath uttered, speaking of her sin and all that befell her. Thy light-power hath prophesied thereof aforetime through the prophet David in the sixty-eighth Psalm:

"1. 'Save me, O God, for the waters are come in even unto my soul.

"2. 'I sank, or am submerged, in the slime of the abyss, and power was not. I have gone down into the depths of the sea; a tempest hath submerged me.

"3. 'I have kept on crying; my throat is gone, my eyes faded, waiting patiently for God.

"4. 'They who hate me without a cause are more than the hairs of my head; mighty are my foes, who violently pursued me. They required of me that which I took not from them.

"5. 'God, thou hast known my foolishness, and my faults are not hid from thee.

"6. 'Let not them that wait on thee, O Lord, Lord of powers, be ashamed for my sake; let not those who seek thee be ashamed for my sake, O Lord, God of Israel, God of powers.

“7. ‘For for thy sake have I endured shame; shame hath covered my face.

“8. ‘I am become a stranger to my brethren, a stranger unto the sons of my mother.

“9. ‘For the zeal of thy house hath consumed me; the revilings of them that revile thee have fallen upon me.

“10. ‘I bowed my soul with fasting, and it was turned to my reproach.

“11. ‘I put on sackcloth; I became unto them a bye-word.

“12. ‘They who sit at the gates, chattered at me; and they who drink wine, harped about me.

“13. ‘But I prayed with my soul unto thee, O Lord; the time of thy well-loving is [now], O God. In the fulness of thy grace give ear unto my salvation in truth.

“14. ‘Save me out of this slime, that I sink not therein; let me be saved from them that hate me, and from the deep of waters.

“15. ‘Let not a water-flood submerge me, let not the deep swallow me, let not a well close its mouth above me.

"16. 'Hear me, O Lord, for thy grace is good; according to the fulness of thy compassion look down upon me.

"17. 'Turn not thy face away from thy servant, for I am oppressed.

"18. 'Hear me quickly, give heed to my soul and deliver it.

"19. 'Save me because of my foes, for thou knowest my disgrace, my shame and my dishonour; all my oppressors are before thee.

"20. 'My heart awaiteth disgrace and misery; I waited for him who should sorrow with me, but I could not come at him, and for him who should comfort me, and I found him not.

"21. 'They gave me gall for my meat; and in my thirst they gave me vinegar to drink.

"22. 'Let their table be unto them for a trap and for a snare and for a retribution and for a stumbling-block.

"23. 'Mayest thou bend their backs at all time.

"24. 'Pour out thy anger upon them, and let the wrath of thy anger lay hold upon them.

"25. 'Let their encampment be desolate, let there be no dweller in their habitations.

"26. 'For they persecuted him whom thou hast smitten, and added to the smart of their woundings.

"27. 'They added iniquity to their iniquities; let them not come into thy righteousness.

"28. 'Let them be wiped out of the book of the living, and let them not be written in among the righteous.

"29. 'I am a poor wretch who is heart-broken too; it is the salvation of thy face which hath taken me unto itself.

"30. 'I will praise the name of God in the ode, and exalt it in the song of thanksgiving.

"31. 'This shall please God better than a young bull which putteth forth horns and hoofs.

"32. 'May the wretched see and make merry; seek ye God, that your souls may live.

"33. 'For God hath heard the wretched and despiseth not the prisoners.

"34. 'Let heaven and earth praise the Lord, the sea and all that is therein.

"35. 'For God will save Zion, and the cities of Judaea will be built up, and they will dwell there and inherit it.

"36. 'The seed of his servants shall possess it, and they who love his name shall dwell therein.' "

It came to pass then, when Mary had finished speaking these words unto Jesus in the midst of the disciples, that she said unto him: "My Lord, this is the solution of the mystery of the repentance of Pistis Sophia."

It came to pass then, when Jesus had heard Mary speak these words, that he said unto her: "Well said, Mary, blessed one, the fulness, or all-blessed fulness, thou who shalt be sung of as blessed in all generations."

Pistis Sophia, chapters 32-34

First repentance: the Song of Humanity

In our discussions we have followed the way of Pistis Sophia up to the moment when she begins singing her thirteen repents. Although she had been taken up into the Thirteenth Aeon, she left it because she did not want to give up her egocentricity and tried to capture her place by using the astral force of the nature of death, which maintained her natural life.

We have discussed her dramatic fall from various angles. The suffering, which she herself has caused, wounds her soul deeply, and so eventually she discovers the causes and gains real insight into her situation enabling her to reach a state of intense remorse.

Remorse in the gnostic sense is a fivefold inner activity of the soul. Remorse in this sense is a reversal of the soul's entire being, and this is accompanied by deep self-knowledge. The thirteenfold process develops from this deep self-knowledge. And this process is described to us in great detail.

We have seen that this self-knowledge has to be complete and must arise from experience. This experience has to prove itself in a certain state of the personality, so that the thirteen repents find a really fertile soil in the psyche of Pistis Sophia. This is not a series of thirteen prayers in the sense of: 'Oh Lord, help me. I'm in big trouble', but the candidate completely understands his distress and his suffering by means of his self-knowledge.

On this basis he sees his impotence, and he understands that everything is the result of erroneous actions. He sees this in the complete perspective of reality, both as to the causes as well as the logical consequences. Humbly and in complete self-surrender,

he places himself as one who is naked before the Gnosis, and in this state a thirteenfold process develops.

The *Pistis Sophia* first of all examines this process of total reversal due to self-knowledge, from the psychological point of view. It explains how the pupil comes to a solution psychologically and returns to the liberated life in the Thirteenth Aeon. Only after this does it describe the experience structurally and transfiguristically by and through this rebirth of the soul.

We will follow the same method, and so we place you first of all before the first repentance, the Song of Humanity. The *Pistis Sophia* compares this repentance to Psalm 69. When we look at the beginning of this psalm, we see that it is sung upon *Shoshannim*, which means: 'in the focus of the violet Brotherhood', that is, a temple into which the seventh ray shines.

In the first repentance the candidate realises that a crisis has developed in him, and this crisis has brought him to a state in which he is balancing on the edge of a complete collapse. Furthermore he realises that his present state is hopeless, does not give him a single chance of life, and is, in short, untenable. He has made all sorts of efforts on the horizontal plane to raise himself up from his fallen state, but they have proved to be pointless.

A deadly fatigue has taken over the candidate. He experiences himself being surrounded by an immeasurable hatred, and he is not capable of knowing the cause of this. His personified haters attack him and deprive him of his values. He does not know these values; he does not even know that he possesses them. He can only infer the possible possession of values from the attacks themselves, because somebody who hates must have a reason for this. Similarly, someone who attacks must have a reason. When somebody who is at the end of his tether, who has lost everything, and who is sinking down into a morass is attacked, then the question must be asked: 'Why?'

And then the realisation dawns on the candidate, as an answer to this question, that he has committed immeasurable follies and is very guilt-laden. One might expect that having earned this self-

knowledge, he would begin to cry negatively for help in the blind urge for self-maintenance. But there is no question of that! His worries and fears are in the first place for others, for those who have taken him as an example. Having first entered the Thirteenth Aeon, only then to be thrown down into the bottomless mire and being tempted and attacked by the archons, this is truly not a cheerful picture of Pistis Sophia. And so it is understandable that others, seeing her state, are drawn away from continuing the path.

Hence shame and a fear for others are present. However, shame and fear are dangerous because of their negative effects. They cause paralysis of any kind of self-activity. Therefore the candidate has to look more deeply. He thinks: 'I am in a hopeless situation; I have made a mess of everything, and my example is one of revulsion. Because I have reacted totally wrongly to the radiations in the Thirteenth Aeon, I have fallen. This fall and everything that came after this fall has a purpose. I am experiencing a course of death because of the path, because of the Gnosis. The shame that I experience and spread around me exists because of my pupilship. And so, what needs to be etched deeply into me is my realisation of isolation. All my brothers and sisters have left me. I am in total isolation. For whoever wants to maintain the I on the Path will submerge into the total loneliness of isolation.'

What conclusion can we draw from this? The conclusion must be that this course of experience is meant by the Gnosis to kill the I of nature, to kill egocentricity. And in addition—how marvellous—all these haters of lower nature, who attack the candidate in blind rage, are actually achieving the same task. Hence the last remnant of self-maintenance is being attacked from two sides: from the side of the Gnosis by denial and from the side of the nature of death by blind rage.

This ego-soul, which is totally isolated, bogged down, and attacked, first of all sinks into a deep sadness. This is psychologically completely correct, because there is absolutely no reason for joy. The candidate speaks of his sadness; he testifies of it; he sings of it; he acts out of it. He becomes known as a pessimist, as a great

sufferer, as a melancholic person. People begin to discuss him. They suspect that he has committed great sins. And this makes his self-isolation even deeper, and the I does not even find any consolation in the exploitation of his sadness.

And so from this void of self-isolation and after the discovery that this so-called repentance in sadness is just another form of self-exploitation and hence self-maintenance, the candidate begins to call on the Gnosis in a totally new way. He does not invoke any right. He does not ask for anything based on any state or value, but he invokes the gnostic goodwill towards the saving of fallen microcosms.

He does so in the complete self-confession: 'I am being totally submerged in the bottomless mire. I am the victim of my haters. The matter of the nature of death has imprisoned me completely.' And because the candidate knows that he is an image-bearer called to fulfil a mission, he asks for help to save him from his course of death.

He places himself before the universal divine love and asks: 'Look at me, Lord; do not hide your countenance from me, because I am very afraid.' The I is uttering its cry of death: 'I am afraid.'

When this cry of death has faded away, a silence ensues. The silence of resignation takes hold of the candidate. He accepts his situation in the sense of: 'Not my will but your will be done.' His life now becomes one great prayer for liberation in the silence of his soul-state.

However, the soul is still occupied with itself. It places itself before the Gnosis, alternating shame with indignity, and makes its confession. The soul has become mortally weak. It has waited for sympathy and this did not come. It sought consolation, but this did not come. And it complains about the great number of bitter experiences that it has gone through.

However, while in this state of deep misery, it begins to forget itself: 'What is the misery of one's own self compared to the im-

measurable forces of dialectics, which are crushing innumerable multitudes?

And so the soul now begins to place itself in seven aspects against the nature of death. Not as one complaining and suffering and perishing, no longer as one who is being attacked, but as one who is fighting. The soul takes its place in the forecourt of the fighting church and places its shoulders under the great work of the Brotherhood on earth.

And so the soul discovers that in the complete surrender to the service for others, it not only forgets itself, but also becomes extremely grateful. In fact, the soul begins to glow with a great joy because of the fact that it is achieving something; it is being useful in its fallen state. Whoever realises this and whoever experiences that something can be done in the service of God and humanity with nothing, and precisely with this, will receive a new breath of life so as to be able to persevere. And the pure longing purifies the heart.

And so the soul discovers once again that it is standing in the process because of self-freemasonry. It discovers that it is a factor in the divine manifestation. And so, for the first time, it really knows something about the path. It fully realises how from the bottom up, from the void of self-emptying, the way leads upwards to liberation.

And so finally there is the unshakable certainty in this deeply tried soul, which it expresses in rejoicing and the song of praise: 'We will come home! We and the other souls! We have received the inheritance!'

So ends the first repentance of Pistis Sophia.

Jesus continued again in the discourse and said: "Pistis Sophia again continued and still sang praises in a second repentance, saying thus:

"1. 'Light of lights, in whom I have had faith, leave me not in the darkness until the end of my time.

"2. 'Help me and save me through thy mysteries; incline thine ear unto me and save me.

"3. 'May the power of thy light save me and carry me to the higher aeons; for thou wilt save me and lead me into the height of thy aeons.

"4. 'Save me, O Light, from the hand of this lion-faced power and from the hands of the emanations of god Self-willed.

"5. 'For it is thou, O Light, in whose light I have had faith and in whose light I have trusted from the beginning.

"6. 'And I have had faith in it from the time when it emanated me, and thou thyself didst make me to emanate; and I have had faith in thy light from the beginning.

"7. 'And when I had faith in thee, the rulers of the aeons mocked at me, saying: She hath ceased in her mystery. Thou art my saviour and thou art my deliverer and thou art my mystery, O Light.'

"8. 'My mouth was filled with glorifying, that I may tell of the mystery of thy grandeur at all times.'

"9. 'Now, therefore, O Light, leave me not in the chaos for the completion of my whole time; forsake me not, O Light.'

"10. 'For all the emanations of Self-willed have taken from me my whole light-power and have surrounded me. They desired to take away my whole light from me utterly and have set a watch on my power,'

"11. 'Saying one to another together: The Light hath forsaken her, let us seize her and take away the whole light in her.'

"12. 'Therefore then, O Light, cease not from me; turn thee, O Light, and save me from the hands of the merciless.'

"13. 'May they who would take away my power, fall down and become powerless. May they who would take away my light-power from me, be enwrapped in darkness and sink into powerlessness.'

"This then is the second repentance which Pistis Sophia hath uttered, singing praises to the Light."

It came to pass then, when Jesus had finished speaking these words unto his disciples, that he said unto them: "Do ye understand in what manner I discourse with you?"

And Peter started forward and said unto Jesus: "My Lord, we will not endure this woman, for she taketh the opportunity from us and hath let none of us speak, but she discoureth many times."

And Jesus answered and said unto his disciples: "Let him in whom the power of his spirit shall seethe, so that he understandeth what I say, come forward and speak. But now, Peter, I see thy power in thee, that it understandeth the solution of the mystery of the repentance which Pistis Sophia hath uttered. Now, therefore, Peter, speak the thought of her repentance in the midst of thy brethren."

And Peter answered and said unto Jesus: "'O Lord, give ear that I may speak the thought of her repentance, of which aforetime thy power prophesied through the prophet David, uttering her repentance in the seventieth Psalm:

"1. 'O God, my God, I have trusted in thee, let me no more be put to shame for ever.

“2. ‘Save me in thy righteousness and set me free; incline thine ear unto me and save me.

“3. ‘Be unto me a strong God and a firm place to save me; for thou art my strength and my refuge.

“4. ‘My God, save me from the hand of the sinner and from the hand of the transgressor and from the impious [one].

“5. ‘For thou art my endurance, O Lord, thou art my hope from my youth up.

“6. ‘I have trusted myself to thee from my mother’s womb; thou hast brought me out of my mother’s womb. My remembrance is ever in thee.

“7. ‘I have become as the crazy for many; thou art my help and my strength, thou art my deliverer, O Lord.

“8. ‘My mouth was filled with glorifying, that I may praise the glory of thy splendour the whole day long.

“9. ‘Cast me not away in the time of age; if my soul fades, forsake me not.

"10. 'For mine enemies have spoken evil against me and they who lay in wait for my soul, have taken counsel against my soul,

"11. 'Saying together: God hath forsaken him; pursue and seize him, for there is no saviour.

"12. 'God, give heed to my help.

"13. 'Let them be ashamed and destroyed who calumniate my soul. Let them be enwrapped in shame and disgrace who seek evil against me.'

"This then is the solution of the second repentance which Pistis Sophia hath uttered."

Pistis Sophia, chapters 35-36

Second repentance: the Song of Consciousness

We have observed that the thirteen repents, which Pistis Sophia sings before the Thirteenth Aeon, refer to the thirteen initiations of the soul, the thirteen changes of the ordinary soul-state, before the image bearer can be considered suitable for commencing the great work of re-creation.

No matter how much you may long, no matter how dedicated you are to the great goal, you are fundamentally unsuitable to commence the great work of change, because the entire state of your consciousness is attuned in its function to dialectical life.

Your soul therefore has to be made suitable not only for reacting to different magnetic radiations, but at the same time for deflecting the dialectical radiations, for making itself unsusceptible to them, and for shielding itself from them in an organic sense. This preparatory process has thirteen aspects, and these aspects are both dramatic and joyful. In order to achieve a glorious ascent, the soul must first struggle through a very deep passage. No candidate can be spared this thirteenfold process. Everything that we have discussed in the life of Pistis Sophia is an aspect in the life of every candidate on the path of transfiguration.

Briefly this process was as follows: a person feels attracted to the Rosycross for some serious reason. There is an inner longing to go the path. He makes a link with the Rosycross and enters into the magnetic field of the Lectorium Rosicrucianum. His soul will have to adapt itself to this new magnetic field, and so this human being will have to lay down his old nature, functionally organically, and electromagnetically.

He is not suitable in his ordinary state of being for commencing the great work, and therefore he is left alone to carry out the preparatory work. During his whole life, this person has allowed himself to be led by his dialectical consciousness, his dialectical will and mind, and by the astral fluid of the nature of death.

Inside the new magnetic field, this control by Authades is attacked in its fundamental state, and therefore the candidate enters into opposition. He resists the coming changes. Two magnetic fields are colliding. The new one cannot yet enter; it cannot yet have any effect, and the old field, meeting resistance, works with redoubled energy.

The highly magical will of the old nature tries to give the candidate what he longs for: gnostic fulfilment and touch. And so this person enters the experience of delusion and he experiences all the consequences. He has to discover that all the buildings put up by Authades are houses of cards that tumble down completely. When a person has used his will power very forcefully and with the magic of his will has built dream castles, then he has to undergo a deep disappointment when these castles vanish into thin air. And so, in this way, the candidate experiences that he can attain absolutely nothing in the gnostic sense with his dialectical will.

This gives him the experience of a very strong psychological reaction. Philosophical comprehension alone is not enough; there has to be a deep inner knowledge to enable the process to be achieved. And so the candidate, who has experienced the disappointment of the impotence of his will, slumps down in his disillusionment. He deeply experiences his own erroneous behaviour. And because he is serious in his striving, he begins to carry out the one and only correct action: he shows remorse. He does not harden his heart, and he does not hang on to his pride with determination. He has discovered that he has absolutely no ability and no talent to go the path, although a great longing lives within him.

This is a very disillusioning discovery, especially for people with a strong personality, people who have attained everything

in ordinary life by applying their will and their energy or by applying certain tactics. It is very painful for such a person to experience: 'Here I am; I am nothing. I am just an impotent, pitiful wretch. All I have is a pure longing for the new life.'

However, it is this state that is the psychological basis for the thirteen repents. This person feels remorse, not because he has done anything wrong, because he can do nothing else, but he is remorseful about his fundamental unsuitability. He perceives his state completely. He is therefore not feeling remorse for a wrongful act, but he is experiencing the remorse of self-discovery.

It is however possible for such remorse to be negative. It is possible to crystallise in this remorse, with lowered head and glance turned to the earth: a downcast person who thought he could take heaven by storm.

But after such a negative period, the longing can surface once again, and then this person can begin to invoke the light, but in a totally different way than before. He begins to sing his first repentance, a song consisting of thirty-six verses. He sings the Song of Humanity.

First he describes his own situation, his distress, his deep fall. He describes his enemies, those who attack and surround him on all sides. He is ashamed of the example he gives. He tells of his own impotence and his isolation. He is engaged strongly with his own fate and its consequences. But, as this first repentance is the Song of Humanity, he looks around in his self-complaint and for the first time he sees everyone's immeasurable woe; he sees the world writhing in agony. He sees how everyone is submerged in ignorance and rushing towards death at full speed. And now he discovers that in this race he has one advantage over the rest of humanity. He knows his own state; he is experiencing the realisation of impotence; his belief in the supremacy of the will has run its course.

Everyone else is still wandering along the journey of destruction, but he has come to a psychological standstill. He now knows that he can do something for others. And so the first repentance

ends in gladness. Humanity is served by his experience and by the belief that behind all this there is a deep meaning. And so the words: 'Let all praise Him, for the Gnosis will save everyone.' And so ends the Song of Humanity, the first repentance.

A remarkable change has occurred in the candidate, as you will understand. Never again, under any circumstances, will he force his will. Self-aggrandisement has become alien to him. He knows too much about himself and his possibilities. He has been broken open for the suffering of the world.

In this state he commences the second repentance. This song consists of thirteen verses. It is the Song of Consciousness, which is interpreted in the *Pistis Sophia* by Peter, just as Mary interpreted the Song of Humanity. In the Song of Consciousness, the candidate experiences the following.

1. His consciousness begins to testify of an unshakable faith in God.
2. His consciousness gives evidence that there is gnostic justice to which every candidate can ascend.
3. His consciousness knows that there is a gnostic force that can touch him in his natural state and that he can live, work, and act from and by this force in the nature of death. His consciousness is experiencing this force and stands in the certainty of it.
4. His consciousness knows that it is this force that can liberate him from the nature of death.
5. The candidate makes the wonderful discovery that this glorious faculty has lived in him from the beginning of his youth, but that it has been suppressed by the ordinary natural state.
6. This liberating element was present even before he was born. Is it not existentially connected to the nucleus principle of his microcosm, the rose of the heart?
7. Therefore you, oh heart of the rose, are my refuge.
8. Let my mouth be filled daily with your praise. Let me

- become more and more conscious of your glory.
- 9. The humble prayer follows: I know that although I am an image bearer, I am a finite being, a mortal creature whose vitality perishes and who will diminish in his usefulness to you. Do not reject me when my abilities diminish.
 - 10. I am clearly conscious of having to use every second, because all the powers of dialectics are doing everything they can to keep me imprisoned by virtue of my nature and my birth. They conspire constantly about the method they can use to reinforce my shackles.
 - 11. Whoever does not have God, does not possess God, does not know God. The person who possesses the Gnosis is constantly judged and addressed from such a state of ignorance. And so the ignorant say: 'He is amongst us. He is a man born of blood. He eats and drinks and sleeps as we do. He just acts differently. He speaks of a New Life. He testifies of a Gnosis that is not ours and that we do not know. Nor does he know God. This God does not exist; his state of life is a figment of his imagination. And even if this Gnosis did exist, then it has obviously abandoned its servant. Persecute him! Seize him! There is no saviour, and he is causing unrest.'
 - 12. And so the Song of Consciousness ends in a culminating longing: Oh Gnosis, wondrous grace, stay near me!
 - 13. Bring them to shame! Save me, for your name's sake!

This is not a cry of fear, as in the first song, but a testimony of the hope of life. This Song of Consciousness proves that the candidate who can sing this song, from within, has delivered to the Gnosis his whole twelvefold nervous system, which has its source in the consciousness.

May we all soon gratefully sing this Song of Consciousness, the song of the breakthrough, this second repentance.

The Saviour answered and said unto Peter: "Finely, Peter; this is the solution of her repentance. Blessed are ye before all men on the earth, because I have revealed unto you these mysteries. Amen, amen, I say unto you: I will perfect you in all fulness from the mysteries of the interior to the mysteries of the exterior and fill you with the spirit, so that ye shall be called 'spiritual, perfected in all fulness.' And, amen, amen, I say unto you: I will give unto you all the mysteries of all the regions of my Father and of all the regions of the First Mystery, so that he whom ye shall admit on earth, shall be admitted into the Light of the height; and he whom ye shall expel on earth, shall be expelled from the kingdom of my Father in the heaven. But hearken, therefore, and give ear attentively to all the repents which Pistis Sophia hath uttered. She continued again and uttered the third repentance, saying:

"1. 'O Light of powers, give heed and save me.

"2. 'May they who would take away my light, lack and be in the darkness. May they who would take away my power, turn into chaos and be put to shame.

"3. 'May they turn quickly to darkness, who press me sore and say: We have become lords over her.

"4. 'May rather all those who seek the Light, rejoice and exult, and they who desire thy mystery, say ever: May the mystery be exalted.

"5. 'Save me then now, O Light, for I lacked my light, which they have taken away, and I needed my power, which they have taken from me. Thou then, O Light, thou art my saviour, and thou art my deliverer, O Light. Save me quickly out of this chaos.' "

And it came to pass, when Jesus had finished speaking these words unto his disciples, saying: "This is the third repentance of Pistis Sophia," that he said unto them: "Let him in whom a sensitive spirit hath arisen, come forward and speak the thought of the repentance which Pistis Sophia hath uttered."

It came to pass then, before Jesus had finished speaking, that Martha came forward, fell down at his feet, kissed them, cried aloud and wept with lamentation and in humbleness, saying: "My Lord, have mercy upon me and have compassion with me, and let me speak the solution of the repentance which Pistis Sophia hath uttered."

And Jesus gave his hand unto Martha and said unto her: "Blessed is every one who humbleth himself, for on him they shall have mercy. Now, therefore, Martha, art thou blessed. But proclaim then the solution of the thought of the repentance of Pistis Sophia."

And Martha answered and said unto Jesus in the midst of the disciples: "Concerning the repentance which Pistis Sophia hath uttered, O my Lord Jesus, of it thy light-power in David prophesied afore-time in the sixty-ninth Psalm, saying:

"1. 'O Lord God, give heed to my help.'

"2. 'Let them be put to shame and confounded who seek after my soul.'

"3. 'May they turn straightway and be put to shame, who say unto me: Ha, ha.'

"4. 'May all who seek thee, be joyful and exult because of thee, and they who love thy salvation, say ever: May God be exalted.'

"5. 'But I am wretched, I am poor; O Lord, help me. Thou art my helper and defence; O Lord, delay not.'

"This then is the solution of the third repentance which Pistis Sophia hath uttered, singing praises to the height."

Pistis Sophia, chapters 37 and 38

Third repentance: the Song of Humility

We called Pistis Sophia's first repentance the Song of Humanity and the second one the Song of Consciousness.

In the Song of Humanity, Pistis Sophia, as a seeking being, realises the true situation of the whole of dialectical humanity. She beholds the good and evil of the world and humanity. In the beginning, she gives herself a central position in this, and she is ashamed of her behaviour, but in the end, love of humanity and the salvation of the world win, and she asks for help for suffering humanity, and in self-forgetfulness she accepts her own task in the service of humanity. And finally she feels gratitude and joy, because, despite her own anguish, she can become a servant.

In this way the soul has commenced its pilgrimage from the bottom up and has taken the first step on the path. This first step means being of service to others, forgetting about oneself completely and being totally aware of the suffering of the world and humanity.

The second repentance, the Song of Consciousness, joins seamlessly onto this phase, because it is the song of the breakthrough. This breakthrough seizes the soul from within, so that it can enter the rose garden.

Pistis Sophia makes the wonderful discovery that the rose of the heart has been present in her microcosm for the whole of her life, yes, it was present even before her birth. Hence she wants to testify of this daily and carry the Rosycross as a servant. However, this is accompanied by another reality, namely the fact that this service is accompanied by great dangers, because of the very

finite and fragile dialectical human vitality, the short life span, and the constant series of hostilities and attacks, geared to turn everything against the Gnosis.

This is why Pistis Sophia utters this one all-embracing prayer: 'Oh Gnosis, wondrous grace, be not far from me. Shame those who threaten me. Save me for your name's sake.'

The awareness of self-knowledge vibrates through the candidate, and so he places the entire seven-armed candlestick of his consciousness into the merciful field of the Gnosis. There is forgetfulness of self and surrender to the rose of the heart; there is the giving of service, and at the same time there is the just suspicion that the task that has been accepted will not be fully accomplished because of opposition. Hence there is a great realisation of impotence.

We might think that the nadir of the soul pilgrimage has now been reached, but this is far from the truth. The process of soul purification has hardly begun.

And so Pistis Sophia sings her third repentance, the *Song of Humility*. Humility refers to a state of wisdom, to a certain state of the cerebrospinal nervous system, in particular the mental state and its organ.

When a person is humble, he can also be long-suffering and mild. In the second repentance there was a breakthrough of the consciousness, and so after that, the positive centre of the consciousness is attacked by the Gnosis. This centre of consciousness is connected with the cerebrospinal nervous system, which can be totally governed by the mentality and the will.

The first evidence of such a breakthrough is always humility. To be able to penetrate to the significance of this state, we need to turn our attention to the activity of the magnetic brain system by means of which the human being is under the control of the twelve aeons of the ordinary state of nature. For it is in this magnetic brain system, that we find the main organs of the cerebrospinal nervous system, the abode of the will and the mind. It is here that Authades is seated on his throne.

It is possible for the candidate to be gnostically sensitive with

the rest of his soul organs, and he may be very interested in the things of the Spiritual School and, on this basis, enter a gnostic Spiritual School; but no matter how important this basis is, if the breakthrough of the consciousness has not been achieved, the candidate is in an extremely painful state of dividedness.

He is serving two masters, God and Mammon, not in the sense of hypocrisy, because this is not what the Sermon on the Mount is referring to, but because of the fact that the greatest part and the most important part of the consciousness belongs entirely to dialectical nature and is ruled by it.

For this reason, the candidate, having been linked to the Gnosis via the rose of the heart and hence via the magnetic system of the heart, needs to force himself to go the path. He has no alternative but to place his 'I' behind this. However, in order not to lapse into personality culture, the candidate must sing his Song of Humanity in such a way that he can forget his own suffering and his own state in the service of humanity. Only in the service of humanity can the candidate forget his own suffering.

In the powerfield of a gnostic Spiritual School, the candidate is placed entirely before his own responsibility, and he must observe his own inner desperation and experience it like a consuming fire. The first medicine for this state of being is service to humanity in complete self-sacrifice.

Whoever can achieve this self-sacrifice with complete self-forgetfulness will come to the consciousness breakthrough. Then for the first time, the gnostic radiation enters the magnetic brain system and the cerebrospinal nervous system is attacked. For the first time, the gnostic fire can touch the positive pole of the nervous system. The consciousness breakthrough has been achieved. The Gnosis attacks the mentality and the will in their deepest essence, and for the first time in his life, the candidate sees his own inner state and everything connected to it in an entirely different way. He has been enabled to do this by the gnostic light that has penetrated the cerebrospinal nervous system. Only then has the second repentance been sung.

We could now expect the candidate to experience dawn after such a dark night. But what happens? With his night consciousness the candidate has experienced the reality of the nature of death, and with his day consciousness in the light of the new dawn, he beholds the upheaval that has been wreaked by the storms of life. Such an experience does not cause joy.

The entire intellectual faculty is confronted for the first time by the most intense, cutting reality, which stands cruelly and inexorably before the candidate. It is here that the third repentance begins. The entire sensory perception is changed by the gnostic touch.

It would be quite understandable if the candidate were to be attacked by a great fear, because seeing this truth is like seeing a watcher on the threshold, an avenging justice, one of the Gorgons. We could imagine such a candidate contemplating flight. However, this reaction would be very negative, and then the third repentance could not be sung.

But Pistis Sophia does sing the third repentance and this has taken courage, a courage based on wisdom: humility. The humble person confronted with this harsh reality is without fear. To the contrary, in humility he places himself without conceit, without pride, without self-preservation and the struggle to survive, before the gnostic light that brought him self-discovery.

Hence such a person is not only humble but at the same time mild and long-suffering. He has an immeasurable patience and does not tear his fellow human beings apart by cutting criticism. He is a servant who serves with compassionate love, and in this way he or she sings the third repentance, the Song of Humility. This song has five verses.

First of all the candidate vibrates with a prayer for liberation from such a bitter reality;

in the second aspect he discovers the cause and the intention of the hostility towards God;

in the third aspect there is the awareness that all the evil of the aeons must be neutralised;

in the fourth aspect the prayer rises up for all who suffer and seek liberation;

and in the fifth aspect the candidate confesses his own state of being: I am wretched and spiritually destitute; come to me quickly. Only you are my saviour and my deliverer.

And so, on the basis of a hitherto never-beheld reality, the humbled pilgrim confesses his faith in God. He sees the reality in all its horror, but above all there is the courage to continue.

We hope that this tribulation will soon come to you, so that humility will be yours.

It came to pass then, when Jesus had heard Martha speak these words, that he said unto her: "Well said, Martha, and finely."

And Jesus continued again in the discourse and said unto his disciples: "Pistis Sophia again continued in the fourth repentance, reciting it before she was oppressed a second time, in order that the lion-faced power and all the material emanations with it, which Self-willed had sent into the chaos, might not take away her total light in her. She uttered then this repentance as follows:

"1. 'O Light, in whom I have trusted, give ear to my repentance, and let my voice reach unto thy dwelling-place.

"2. 'Turn not away thy light-image from me, but have heed unto me, if they oppress me; and save me quickly at the time when I shall cry unto thee.

"3. 'For my time is vanished like a breath and I am become matter.

"4. 'They have taken my light from me, and my power is dried up. I have forgotten my mystery which heretofore I was wont to accomplish.

"5. 'Because of the voice of the fear and the power of Self-willed my power is vanished.

“6. ‘I am become as a demon apart, who dwelleth in matter and light is not in him, and I am become as a counterfeiting spirit, which is in a material body and light-power is not in it.

“7. ‘And I am become as a decan who is alone in the air.

“8. ‘The emanations of Self-willed have sore oppressed me, and my pair hath said unto himself:

“9. ‘Instead of with light which was in her, they have filled her with chaos. I have devoured the sweat of my own matter and the anguish of the tears from the matter of my eyes, so that they who oppress me may not take the rest.

“10. ‘All this hath befallen me, O Light, by thy commandment and thy command, and it is thy commandment that I am here.

“11. ‘Thy commandment hath brought me down, and I am descended as a power of the chaos, and my power is numbed in me.

“12. ‘But thou, O Lord, art Light eternal, and dost visit them who are for ever oppressed.

"13. 'Now, therefore, O Light, arise and seek my power and the soul in me. Thy commandment is accomplished, which thou didst decree for me in my afflictions. My time is come, that thou shouldst seek my power and my soul, and this is the time which thou didst decree to seek me.

"14. 'For thy saviours have sought the power which is in my soul, because the number is completed, and in order that also its matter may be saved.

"15. 'And then at that time shall all the rulers of the material aeons be in fear of thy light, and all the emanations of the thirteenth material aeon shall be in fear of the mystery of thy light, so that the others may put on the purification of their light.

"16. 'For the Lord will seek the power of your soul. He hath revealed his mystery

"17. 'So that he may regard the repentance of them who are in the regions below; and he hath not disregarded their repentance.

"18. 'This is then that mystery which is become the type in respect of the race which shall be born; and the race which shall be born will sing praises to the height.

"19. 'For the Light hath looked down from the height of its light. It will look down on the total matter,—

"20. 'To hear the sighing of those in chains, to loose the power of the souls whose power is bound.

"21. 'So that it may lay its name in the soul and its mystery in the power.' "

It came to pass while Jesus spake these words unto his disciples, saying unto them: "This is the fourth repentance which Pistis Sophia hath uttered; now therefore, let him who understandeth, understand," — it came to pass then, when Jesus had spoken these words, that John came forward, adored the breast of Jesus and said unto him: "My Lord, give commandment to me also, and grant me to speak the solution of the fourth repentance which Pistis Sophia hath uttered."

Jesus said unto John: "I give thee commandment, and I grant thee to speak the solution of the repentance which Pistis Sophia hath uttered."

John answered and said: "My Lord and Saviour, concerning this repentance which Pistis Sophia hath uttered, thy light-power which was in David, hath prophesied aforetime in the one hundred-and-first Psalm:

"1. 'Lord, give ear unto my supplication, and let my voice reach unto thee.

"2. 'Turn not away thy face from me; incline thine ear unto me in the day when I am oppressed; quickly give ear to me on the day when I shall cry unto thee.

"3. 'For my days are vanished as smoke, and my bones are parched as stone.

"4. 'I am scorched as the grass, and my heart is dried up; for I have forgotten to eat my bread.

"5. 'From the voice of my groaning my bones cleaved to my flesh.

"6. 'I am become as a pelican in the desert; I am become as a screech-owl in the house.

"7. 'I have passed the night watching; I am become as a sparrow alone on the roof.

"8. 'My enemies have reviled me all the day long, and they who honour me, have injured me.

"9. 'For I have eaten ashes instead of my bread and mixed my drink with tears,

"10. 'Because of thy wrath and thy rage; for thou hast lifted me up and cast me down.

"11. 'My days have declined as a shadow, and I am dried up as the grass.

"12. 'But thou, O Lord, thou endurest for ever, and thy remembrance unto the generation of generation[s].

"13. 'Arise and have mercy upon Zion, for the time is come to have mercy upon her; the proper time is come.

"14. 'Thy servants have longed for her stones, and will take pity on her land.

"15. 'And the nations will have fear of the name of the Lord, and the kings of the earth have fear of thy sovereignty.

"16. 'For the Lord will build up Zion and reveal himself in his sovereignty.

"17. 'He hath regarded the prayer of the humble and hath not despised their supplication.

"18. 'This shall be recorded for another generation, and the people who shall be created will praise the Lord.

"19. 'Because he hath looked down on his holy height; the Lord hath looked down from the heaven on the earth,

"20. 'To hear the sighing of those in chains, to loose the sons of those who are slain,

"21. 'To proclaim the name of the Lord in Zion and his praise in Jerusalem.'

"This, my Lord, is the solution of the mystery of the repentance which Pistis Sophia hath uttered."

Pistis Sophia, chapters 39 and 40

Fourth repentance: the Song of Demolition

Pistis Sophia is ready to sing her fourth repentance. Firstly we heard the Song of Humanity, secondly the Song of Consciousness, and thirdly the Song of Humility. Now we hear the Song of Demolition.

It is very painful for the candidate to have to listen to this song, but it is necessary on the path. It relates to a division of the soul that arises because two voices speak in the soul-consciousness. Two forces are acting: the Gnosis and nature. It is a psychological situation, and every serious candidate knows this situation.

The candidate is going the path, and he is prepared to serve humanity. He demonstrates this by the sacrifice of himself, in which he begins to forget his own self and his own unhappiness. In this wonderful servitude he forgets his own difficulties. But these nevertheless remain, and their presence is evidence of the fact that the eons of nature are still ruling the soul, and from time to time Authades sings the highest note. Every candidate therefore knows periods of relapse.

However, the Gnosis also speaks in the soul, and from time to time it too makes its power felt. In the same way the soul of Christian Rosycross at the beginning of the path lives between hope and fear. He walks amongst depressions of the soul as on a journey along the feet of high mountains, periodically allowing him breath-taking views.

The soul perseveres in humility but if the candidate is in such need of humility, there must be something not quite in order with the state of his psyche. He is making progress, but the fact that he

has to have such courage to travel through this darkness of the soul is evidence that Authades still represents a great power in the centre of his soul. This is why there are such tremendous ups and downs, such alternations between optimism and pessimism, such a sequence of opposite emotions, which are not caused by negative influences, but because of self-knowledge and experience.

However, if the soul wishes to break through to the light-birth, to the total fulfilment by the Gnosis, and if the soul wishes to become one with the Christ-radiation, then the total demolition of the soul-state of nature with all its well-known and unknown behaviour is strictly necessary. It is this state of demolition, this nadir of the soul, that is described to us in the fourth repentance. The soul must be led to the complete non-being of nature, and it must demonstrate this non-being, not in theory, but in practice, just as this gnostic gospel is about to show us.

The soul needs to lose everything in order to gain everything. The important thing is: where does the candidate lay his emphasis, what is he prepared to lose, and what does he wish to gain?

In the first three repenties the soul is struggling with its cleavage, and two opposing forces are motivating it. Now Pistis Sophia is trying to allow the Gnosis to become the leading factor in this state. And so she aims constantly at the path with leads to victory. This victory surpasses the stage of grim-faced determination. Nevertheless the situation is not ideal.

Of course the fact that a victory has been attained is in itself very good, but obviously the fact that there is something within the self that has to be defeated is, in itself, very significant. This victory shows the cleavage of the soul, and so we can say that those who laugh the loudest and thus try to hide their difficulties are those who are most seized by grief and are trying hopelessly to fight this with the weapons of laughter. What is necessary to finish this alternation of success and relapse is the total demolition of the soul-force of nature. The soul of nature must be brought to its total non-being, and this state must be clearly demonstrated.

In the fourth repentance Pistis Sophia shows that she has made

a great self-discovery. She sees that whoever lives in this fight of the cleavage of the self has only empty victories. Pistis Sophia is able to forget herself in service to others. She loves humanity, and the Gnosis has been able to create a breakthrough in her. This mode of life is the gain she has made after singing the first three repentances. She lives totally in humility, which means to say that she perseveres without any egocentricity.

But now she observes that whoever is fighting this battle has lost from the start and so cannot enter the liberating life. You know the words, 'Whoever fights with the sword, shall die by the sword.' Whoever tries to repress the raging forces that prevail in the depth of the soul and initially succeeds in this, will ultimately find that everything repressed will come back with redoubled force. The long-repressed forces will increase in strength and will come back with such power that they seem to be irresistible. The more fiercely we oppose the irresistible force within, the more fiercely we will be attacked in return. Any kind of fighting against our own self is in deepest essence totally pointless.

The pupil on the path is fighting against his own natural state. In this struggle he becomes weaker and weaker, because he is working with dialectical means. After all, fighting is a dialectical method. By means of combat he is trying to deny the reality of his nature-birth and hence reality itself.

This can be done for a certain length of time, but there is a limit. All the laws of nature prove that nature will always reassert itself. What appeared to be valuable in the first three songs of repentance and initially brought success now turns out to be useless, because nature, which had been so long resisted, now reasserts itself. The humility that Pistis Sophia now possesses enables her to accept the truth and the reality, the reality of the words of Christ: 'Whoever fights with the sword, shall die by the sword.' At a certain moment Pistis Sophia leaves the arena of combat and stops resisting the rights of nature.

It is important that you understand this psychological situation very well. It is certainly not the case that Pistis Sophia wel-

comes nature with joy and enthusiasm and makes herself subservient to it. This would be impossible. As a seeker for divine wisdom and detachment, Pistis Sophia has a divided soul. There are two souls in her centre: one living from the fundamental divine radiation and the other living from the dialectical magnetic field.

The soul that lives out of the fundamental radiation ceases its fight against its companion of nature, but this companion still goes on existing. Discovering that fighting just makes the nature-soul stronger, the soul ceases its fight and even turns the other cheek when it is struck on one cheek. And so, psychologically and consciously, the soul enters the state of eminent impotence. In this way the soul terminates the opposites and wins without a fight.

It works amongst people as well. If one person wishes to start a fight with another, but the latter does not wish to enter into it, then such a psychological fortress can never be captured. The combatant is disarmed, and the differences are resolved. All that remains is the mutually unassailable psychological values. When the soul applies the mode of life of the Sermon on the Mount, it becomes unassailable. If the soul fights, it loses, because this is a dialectical way of doing things.

How can the soul surmount the state of nature and awaken in the Light of Lights? How can the nature-state perish without a fight? Will the heart of the rose not be mutilated, and will the soul fluids not be damaged and sullied, and does the soul have to accept all these troubles?

The great secret lies in the termination of the opposites. Nature strikes the soul because it fights against nature. If the candidate can apply the principle of non-action completely spontaneously from within, without trying to make a point to others, and dissociate himself mentally, he will terminate the contrast between nature and the longing of the soul. Immediately rest and peace come, and the candidate on the path becomes unassailable. If the candidate will not allow himself to be tempted into combat and so con-

sciously terminates the opposites, he will immediately become free from dialectics, because dialectics is always motivated by opposites.

The only thing left then is the casting-off of appearances. Through the intense conflict between the two soul values the candidate has conquered apparent values, and in the beginning he indulges these apparent successes, just as a child talks to its dolls and vivifies them in its fantasies. And just as a child outgrows these fantasies and exchanges them for reality, the candidate needs to outgrow his fantasies. He needs to demolish the opposites and the false values and to sing the Song of Demolition with a loud, clear voice. Whoever cannot understand this way and keeps to the old, well-known methods will see his days go up like smoke, and his bones will roar like a fire. Such a person will fall from one tribulation of nature into the other, and the gnostic touch will keep away.

But whoever can release the reality of the true candidature in the way described above will acknowledge that the candidate on the path is a prisoner, who can face the window in his prison by terminating the opposites for the first time in his life; and through this window he will be able to send the first pure longing of the soul to the Light of Lights.

We hope that you will be able to understand the Song of Demolition and that you will be able to sing it, because then you will become ripe to participate in the new magnetic field, the new life-field in its Seven-power. By this we mean that the fundamental radiation that is formed and fed in the soul through pupilship will begin to split into the reforming, transfiguring Seven-power.

Combat is the essence of dialectics. In the dialectical field of life, you will always hear of wars and rumours of wars, great and small. The candidate within you, the soul element, must free itself from combat, both inwardly and outwardly. Then the candidate, the soul element, will grow, because it has overcome the grip of opposites by the heat of the fire and of the Holy Spirit, and it will break forth into the Seven-power with tremendous consequences.

It came to pass then, when John had finished speaking these words to Jesus in the midst of his disciples, that he said unto him: "Well said, John, the Virgin, who shalt rule in the kingdom of the Light."

And Jesus continued again in the discourse and said unto his disciples: "It came to pass again thus: The emanations of Self-willed again oppressed Pistis Sophia in the chaos and desired to take from her her whole light; and not yet was her commandment accomplished, to lead her out of the chaos, and not yet had the command reached me through the First Mystery, to save her out of the chaos. It came to pass then, when all the material emanations of Self-willed oppressed her, that she cried out and uttered the fifth repentance, saying:

"1. 'Light of my salvation, I sing praise unto thee in the region of the height and again in the chaos.

"2. 'I sing praise unto thee in my hymn with which I sang praise in the height and with which I sang praise unto thee when I was in the chaos. Let it come into thy presence, and give heed, O Light, to my repentance.

"3. 'For my power is filled up with darkness, and my light hath gone down into the chaos.

“4. ‘I am myself become as the rulers of the chaos, who are gone into the darknesses below; I am become as a material body, which hath no one in the height who will save it.

“5. ‘I am become also as matters from which their power hath been taken, when they are cast down into the chaos,—[matters] which thou hast not saved, and they are condemned utterly by thy commandment.

“6. ‘Now, therefore, have they put me into the darkness below,—in darknesses and matters which are dead and in them [is] no power.

“7. ‘Thou hast brought thy commandment upon me and all things which thou hast decreed.

“8. ‘And thy spirit hath withdrawn and abandoned me. And moreover by thy commandment the emanations of my aeon have not helped me and have hated me and separated themselves from me, and yet am I not utterly destroyed.

“9. ‘And my light is diminished in me, and I have cried up to the light with all the light in me, and I have stretched forth my hands unto thee.

"10. 'Now, therefore, O Light, wilt thou not accomplish thy commandment in the chaos, and will not the deliverers, who come according to thy commandment, arise in the darkness and come and be disciples for thee?

"11. 'Will they not utter the mystery of thy name in the chaos?

"12. 'Or will they not rather utter thy name in a matter of the chaos, in which thou wilt not [thyself] purify?

"13. 'But I have sung praises unto thee, O Light, and my repentance will reach unto thee in the height.

"14. 'Let thy light come upon me,

"15. 'For they have taken my light, and I am in pain on account of the Light from the time when I was emanated. And when I had looked into the height to the Light, then I looked down below at the light-power in the chaos; I rose up and went down.

"16. 'Thy commandment came upon me, and the terrors, which thou didst decree for me, have brought me into delusion.

"17. 'And they have surrounded me, in numbers as water, they have laid hold on me together all my time.

"18. 'And by thy commandment thou hast not suffered my fellow-emanations to help me, nor hast thou suffered my pair to save me out of my afflictions.'

"This then is the fifth repentance which Pistis Sophia hath uttered in the chaos, when all the material emanations of Self-willed had continued and oppressed her."

When then Jesus had spoken these words unto his disciples, he said unto them: "Who hath ears to hear, let him hear; and let him whose spirit seetheth up in him, come forward and speak the solution of the thought of the fifth repentance of Pistis Sophia."

And when Jesus had finished saying these words, Philip started forward, held up and laid down the book in his hand,—for he is the scribe of all the discourses which Jesus spake, and of all of that which he did,—Philip then came forward and said unto him: "My Lord, surely then it is not on me alone that thou hast enjoined to take care for the world and write down all the discourses which we shall speak and [all we shall] do? And thou hast not suffered me to come forward to speak the solution of the mysteries of the repentance of Pistis Sophia. For my spirit hath oftentimes seethed in me and been unloosed and constrained me to come forward and speak the solution of the repentance of Pistis Sophia; and I could not come forward because I am the scribe of all the discourses."

It came to pass then, when Jesus had heard Philip, that he said unto him: "Hearken, Philip, blessed one, that I may discourse with thee; for it is thou and Thomas and Matthew on whom it is enjoined by the First Mystery to write all the discourses which I shall speak and [all which I shall] do, and all things which ye shall see. But as for thee, the number of the discourses which thou hast to write, is so far not yet completed. When it is then completed, thou art to come forward and proclaim what pleaseth thee. Now, therefore, ye three have to write down all the discourses which I shall speak and [all things which I shall] do and which ye shall see, in order that ye may bear witness to all things of the kingdom of heaven."

Pistis Sophia, chapters 41 and 42

Fifth repentance: the Song of Resignation

The fourth repentance, the Song of Demolition, refers to the cessation of all conflict and the ending of the pupil's own antitheses.

In regard to this repentance, the *Pistis Sophia* refers to Psalm 102 in which the atmosphere of the Song of Demolition is expressed very lucidly. The fundamental and direct cessation of all conflict is very radical, and it can take a long time within this process before the pupil can sing this repentance. Nevertheless, in this fourth repentance the only solution lies in truly transcending the I-consciousness and subsequently entering into the soul-consciousness.

If the state or vibration of the soul that is the pupil within you fights against the dialectical soul-state within you, then it will always lose, because this is entering into the great conflict of dialectics, into the continuous process of the interchange of opposites. This strengthens the ordinary I-consciousness because this grows through conflict, and so if the developing soul-state in the pupil allows itself to be dragged into this conflict, it will lose.

If a person wants to go the way of the Gnosis, the growing new principle of life within has to enter the absolute state of peace despite its alienation in a hostile land. As long as it maintains the state of peace, no harm can come to it.

When Pistis Sophia sings the fourth repentance, we could suppose that she is immediately lifted into the light, but this is by no means so. For Jesus says, '*... not yet had the command reached me through the First Mystery, to save her out of the chaos.*'

Why not? Because in the first instance there has to be: reality.

The facts have to speak for themselves. There must be a question of *possession*. The situation that emanates from the Song of Demolition has to be proven. And so a fifth repentance must follow the fourth.

We would like to call the fifth repentance the Song of Resignation. This period of the fifth repentance has to be properly recognised psychologically by the pupil, because all sorts of unforeseen situations will occur.

The help of the gnostic light-radiations, which are there to touch the pupil in order to fulfil him and to impel him, are always close at hand, as is the help of the serving Brotherhood which comes to explain the path to him, in addition to the School, which admits the pupil into a magnetic field in which he can live and grow.

However, a person can also imitate the Song of Demolition with his I-consciousness; it is possible to act out the role of the demolished human being in the gnostic sense.

This does not mean that such a person is living a lie, because the longing I, that is the person longing for rest and balance, practises all kinds of tactics. When the pupil hears that he must cease all conflict in the development of the process, then the I, against its own nature, will begin to act out non-conflict and self-surrender, self-sacrifice. Then non-violence becomes the military tactics of nature. Some people have become very advanced in these military tactics. The I then dresses itself in the white veils of peace and imitates pupilship. The stage of life shows this in innumerable scenes, and the dramatic arts help to show this. The I can imitate anything. The self-conscious, thinking, intelligent human being can try to obtain and to experience a reality by an attitude of culture, but this is absolutely impossible.

And so when a human being sings the gnostic Song of Demolition, it has to be shown whether this is an experience in the gnostic sense, or whether this is an imitation. The hallmark of genuineness can be achieved only in the heat of everyday life, in other words, through experience. When a human being is faced with a crisis in life, in actual danger, when things directly threaten the I,

then all theatricality and the whole surface layer of culture will collapse, although even then there are individuals who can still hang on to their role. Such people end up being swallowed by death.

Pistis Sophia enters a crisis during the fifth song of repentance: her state of being has to be proven. This is why the Song of Demolition has to be followed by the Song of Resignation. This is not a song of heroism, because heroism, when driven into a corner, is a state of being possessed. It is a state of unreality; it is an untrue state. No, Pistis Sophia is resigned to her fate. Afflicted by her suffering, she does not say, 'I feel no pain,' like a heroine in a novel. She is the pure figure of resignation in total reality.

"The emanations of Self-willed [Authades] again oppressed Pistis Sophia in the chaos and desired to take from her her whole light; and not yet was her commandment accomplished, to lead her out of the chaos, and not yet had the command reached me through the First Mystery, to save her out of the chaos. It came to pass then, when all the material emanations of Self-willed [Authades] oppressed her, that she cried out and uttered the fifth repentance. ..."

This song comes out like the scream of a battered person. What does she scream about? Her suffering and sorrow. What does she profess? In the flood of bitter experience that washes over her, and marked by the stigma of anguish that she has not tried to deny, she gives testimony of her resignation with the overwhelmingly beautiful words:

" 'Light of my salvation, I sing praise unto thee in the region of the height and again in the chaos.'

Tremendously sublime and beautiful, *this* is resignation. This is soul-consciousness and soul-greatness.

It is on this sign, on this proven reality, that the fifth repentance rests. While the creatures of Authades continue to oppress her, she keeps singing this fifth repentance.

But now the *Pistis Sophia*, before continuing the description of the repents, interrupts with an interlude in chapter 42. It describes a so-called disagreement in the circle of disciples.

Jesus had said: "Who hath ears to hear, let him hear; and let him whose spirit seetheth up in him, come forward and speak the solution of the thought of the fifth repentance of *Pistis Sophia*."

Philip is indignant about this and says that he cannot write and speak at the same time, for he had been instructed to record all that was said, and so he had no opportunity to speak. Jesus' answer is:

"...it is thou and Thomas and Matthew on whom it is enjoined by the First Mystery to write all the discourses which I shall speak and [all which I shall] do, and all things which ye shall see. But as for thee, the number of the discourses which thou hast to write, is so far not yet completed. When it is then completed, thou art to come forward and proclaim what pleaseth thee. Now, therefore, ye three have to write down all the discourses which I shall speak and [all things which I shall] do and which ye shall see, in order that ye may bear witness to all things of the kingdom of heaven."

This apparently strange interlude has a very deep meaning. The three disciples together personify the Seven-Force of the magnetic field of a fully-grown transfiguristic Spiritual School:

Philip symbolizes the sidereal radiation,
Matthew the fundamental radiation,
and Thomas the four etheric radiations.

There are three witnesses in heaven and three witnesses on earth: the Spirit, the water, and the blood—the touch, the fulfilment, and the realisation: 'I shall write my *spirit* in your hearts.' The *water* of life must be poured out and will form a river on which you must travel. The *blood* is the lifeblood of renewal. Whoever allows these processes to carry out their work in the complete resignation of the fifth repentance will wake up to life out of all danger.

You will therefore understand that after the Song of Resignation, a totally different development begins to appear before

Pistis Sophia. For in this state she has given proof that, after the fourth repentance, her I is not rising up once again in order to maintain herself in some form. Although full of suffering, she remains loyal to the path and its laws.

When then Jesus had said this, he said unto his disciples: "Who hath ears to hear, let him hear."

Mary started forward again, stepped into the midst, placed herself by Philip and said unto Jesus: "My Lord, my in-dweller of light hath ears, and I am ready to hear with my power, and I have understood the word which thou hast spoken. Now, therefore, my Lord, hearken that I may discourse in openness, thou who hast said unto us: 'Who bath ears to hear, let him hear.'

"Concerning the word which thou hast spoken unto Philip: 'It is thou and Thomas and Matthew on whom it hath been enjoined—to you three by the First Mystery, to write all the discourses of the kingdom of the Light and thereto to bear witness'; hearken, therefore, that I may proclaim the solution of this word. This is what thy light-power prophesied aforetime through Moses: 'By two or three witnesses shall every matter be established.' The three witnesses are Philip and Thomas and Matthew."

It came to pass then, when Jesus had heard this word, that he said: "Well said, Mary, this is the solution of the word. Now, therefore, do thou, Philip, come forward and proclaim the solution of the fifth repentance of Pistis Sophia, and thereafter take thy seat and write all the discourses which I shall speak, until the number of thy portion which thou hast to write of the words of the kingdom of the Light is completed. Then shalt thou come forward and speak

what thy spirit shall understand. But do thou then now proclaim the solution of the fifth repentance of Pistis Sophia."

And Philip answered and said unto Jesus: "My Lord, hearken that I may speak the solution of her repentance. For thy power hath prophesied aforetime concerning it through David in the eighty-seventh Psalm,* saying:

"1. 'Lord, God of my salvation, by day and by night have I cried unto thee.

"2. 'Let my weeping come before thee; incline thine ear to my supplication, O Lord.

"3. 'For my soul is full of evil, my life hath drawn nigh to the world below.

"4. 'I am counted among them who have gone down into the pit; I am become as a man who bath no helper.

"5. 'The free among the dead are as the slain who are thrown away and sleep in tombs, whom thou no more rememberest, and they are destroyed through thy hands.

* The text that follows is actually from Psalm 88.

"6. 'They have set me in a pit below, in darkness and shadow of death.

"7. 'Thy wrath hath settled down upon me and all thy cares have come upon me. (Selah.)

"8. 'Thou hast put away mine acquaintances far from me; they have made me an abomination for them. They have abandoned me, and I cannot go forth.

"9. 'My eye hath become dim in my misery; I have cried unto thee, O Lord, the whole day and have stretched forth my hands unto thee.

"10. 'Wilt thou not surely work thy wonders on the dead? Will not surely the physicians arise and confess thee?

"11. 'Will they not surely proclaim thy name in the tombs,

"12. 'And thy righteousness in a land which thou hast forgotten?

"13. 'But I have cried unto thee, O Lord, and my prayer shall reach thee early in the morning.

"14. 'Turn not thy face away from me.

"15. 'For I am miserable, I am in sorrow from my youth up. And when I had exalted myself, I humbled myself and arose.

"16. 'Thy angers are come upon me and thy terrors have brought me into delusion.

"17. 'They have surrounded me as water; they have seized upon me the whole day long.

"18. 'My fellows hast thou kept far from me and my acquaintances from my misery.'

"This is then the solution of the mystery of the fifth repentance which Pistis Sophia hath uttered, when she was oppressed in the chaos."

Pistis Sophia, chapter 43

The mystery of the fifth repentance

We would like to draw your attention to the 43rd chapter of the *Pistis Sophia*, which, after the seemingly strange story about the three witnesses, contains a commentary on the fifth repentance, which we have called the Song of Resignation.

When a pupil is able to sing the fifth repentance, this is the consequence of the feelings that Philip expresses. The three characters of Matthew, Philip, and Thomas refer to the magnetic field of a fully-fledged transfiguristic spiritual school.

Matthew symbolises the fundamental radiation, Philip the sidereal radiation, and Thomas the four ether radiations. They are the three witnesses who are one and who represent and radiate the Sevenspirit of the Gnosis with their whole personality. This symbolism may be difficult to understand, but the gnostic way of thinking does not see the three disciples in their historical significance, but as a reference to the aspects of the gnostic intervention.

To gnostics, the twelve disciples symbolise the twelve aspects of the gnostic intervention, and these aspects can be functionally and scientifically determined. The names of the disciples have not been chosen at random, but through the derivation of their meanings, they can be linked to the functions they represent. The ambience in which these names occur in the Bible is also related to these meanings.

In this context Matthew represents 'the beginning'; Philip 'the continuation' that encompasses everything and therefore writes it down, as it were; and Thomas represents 'the actualisation';—he wants to make things concrete. Hence:

Matthew is the fundamental radiation—the beginning,
Philip is the astral radiation—the fulfilment of the soul,
Thomas is the holy foods—the actualising forces.

At the end of the 42nd chapter, Philip is protesting against the fact that, because of his function, he is never given the opportunity of giving an ‘explanation’ of the meaning of the repenties of Pistis Sophia.

How are we to understand this? We usually understand an ‘explanation’ to mean an illumination of something that is dark to us; an explanation serves to help us understand. However, an explanation in the gnostic sense can be an illumination, a clarification in the literal sense.

This is why many people have been attracted to this gnostic gospel, because they experience its effect as clarifying, as illuminating, as illustrating, within their own being. By delving into this gnostic gospel—in the right way—we can release forces that are full of grace and can act in a supporting and helping fashion. We should therefore understand the words of Philip to mean that he wants to help the pilgrim and wants to fill him with his light.

Pistis Sophia is linked to the light. The sidereal light lives in her soul, and because of the principle of non-conflict of the fourth repentance, the sidereal soul principle of the Gnosis cannot act in a substituting capacity; it cannot help by substituting.

And so we can observe how Pistis Sophia’s being sinks down in impotence and is victimised by her earthly soul force, while this same human being in fact has access to a new liberating soul potential, which unfortunately cannot intervene in a liberating capacity. It must stand and watch this suffering continue. This is why Philip wants to intervene; he wants to help in order to raise the soul into the light.

So here is indeed a psychological conflict, a psychological problem: theoretically and potentially there is the ability to lift oneself up into the new field of life, while at the same time, the time for this has not yet arrived because the candidate has not

fully completed the struggle on his earthly path. Premature raising up would irrevocably avenge itself later. On the other hand it is not good to stem the urge for life renewal, which lives exuberantly in the soul. This is why the *Pistis Sophia* says:

"Now, therefore, do thou, Philip, come forward and proclaim the solution of the fifth repentance of Pistis Sophia, and thereafter take thy seat and write all the discourses which I shall speak, until the number of thy portion which thou hast to write of the words of the kingdom of the Light is completed. Then shalt thou come forward and speak what thy spirit shall understand."

The sidereal light is permitted to give one impetus to Pistis Sophia. One illumination is allowed, and this is what brings resignation, as you will understand.

We have noticed that after every repentance there was an explanation, there was an illumination, especially for the candidate who was ready for it. And so we see that Pistis Sophia is never left alone, even in her sunken state. Every phase is followed by an adaptive reaction, and this whole pilgrimage fits completely in the process that the pupil must go. The links are forged onto the chain until the required number is complete.

When we read Philip's explanation carefully, the first question that arises is: on what ground does the resignation of Pistis Sophia in the fifth repentance rest?

This ground is the complete insight into her own state. This is not simply in regard to her sunken state but also insight connected with the causes of this, as well as insight into her relationship to the Gnosis at that moment.

It is also possible for a human being to have a kind of resignation based on fatalism or defeatism. However that is not meant here. And so the fifth repentance is compared to Psalm 87. Pistis Sophia knows that she is once again linked to the light of liberation, and she now commences her fifth repentance:

“For my soul is full of evil, my life hath drawn nigh to the world below.”

She is overwhelmed, as it were, by the forces of the world of the dead; she is totally defeated; she is like a person without any strength. Her egocentricity has drawn its last breath, so to speak, and her earthly remains have been lowered into the deepest grave.

When the new sidereal force begins to grow in a human soul, there is no alternative but for the dialectical sidereal force to decrease in the same measure. And so the dying spasms of nature are the evidence of the coming of a new state of life. One decreases and the other increases.

The dramatic side of this situation is that the aspect that is decreasing rules the entire personality, because the personality is nature-born and allows itself to be ruled to the last second by ordinary nature. This is why the *Pistis Sophia* describes this sensation as of being in a grave, while the new life force is becoming stronger and coming closer than ever before.

The wall has become thinner, and even this thin wall has to collapse. Everything that stands between the pupil and the universal light has to be demolished. And this can be accomplished only by complete isolation, by total loneliness. And this is why Psalm 88 says:

“Thou hast put away mine acquaintances far from me; they have made me an abomination for them. They have abandoned me, and I cannot go forth. My eye hath become dim in my misery.”

Perhaps you have already experienced something of this state of isolation of the personality. When someone against better knowledge clamps onto remnants of his I-being, then the self-maintenance becomes much more complicated, much more offensive, much more unbearable. When somebody who is known to be a serious candidate commits deeds of great self-maintenance, like any common type of earthbound human being, then this is very

hurtful and repulsive to everyone. This causes his isolation, and all his acquaintances withdraw from his presence.

The facts prove that it is very difficult for the candidate at this stage of the path to achieve insight, and the Philip-intervention provides this insight, because the new astral activity illuminates the state of the imprisoned earthly soul in the pupil.

The fifth repentance teaches that, on the basis of insight, the candidate has to achieve resignation, because resignation can later on be followed by the sixth repentance, the Song of Trust. As long as the insight into his own state is lacking in a person, there can be no resignation, and his conduct will show this totally.

For example Pistis Sophia could think that, as she is longing so fervently for the light and is totally directed to this, she is no longer capable of making errors in the greater guidelines. For this reason she is seeking a totally erroneous explanation for her fall. She could think for example that it is the intention of the light to establish the kingdom in hell:

“Wilt thou not surely work thy wonders on the dead? Will not surely the [shades] arise and [praise] thee? Will they not surely proclaim thy name in the tombs, And thy righteousness in a land which thou hast forgotten?”

She is asking this in a presuming manner, and she adds:

“Turn not thy face away from me.

...For I am miserable, I am in sorrow from my youth up.

“My fellows hast thou kept far from me and my acquaintances from my mystery.”

Here Philip has sketched the delusion to the last detail. Whoever can break through this delusion and can see that it is exactly this last remnant of self-maintenance, this last trace of selfishness, which most hinders and isolates the pupil, has come to his nadir. He can sing the Song of Resignation.

The new astral activity, Philip in the pupil, must make this clear to him. Then morning is near, at the moment when the night is darkest.

This is the meaning of the fifth repentance, which Pistis Sophia sang when she was oppressed in Chaos.

It came to pass then, when Jesus had heard Philip speak these words, that he said: "Well said, Philip, well-beloved. Now, therefore, come, take thy seat and write thy portion of all the discourses which I shall speak, and [of all things which I shall] do, and of all that thou shalt see." And forthwith Philip sat down and wrote.

It came to pass thereafter that Jesus continued again in the discourse and said unto his disciples: "Then did Pistis Sophia cry to the Light. It forgave her sin, in that she had left her region and gone down into the darkness. She uttered the sixth repentance, saying thus:

- "1. 'I have sung praises unto thee, O Light, in the darkness below.'
- "2. 'Hearken unto my repentance, and may thy light give heed to the voice of my supplication.'
- "3. 'O Light, if thou thinkest on my sin, I shall not be able to stand before thee, and thou wilt abandon me.'
- "4. 'For thou, O Light, art my saviour; because of the light of thy name I have had faith in thee, O Light.'
- "5. 'And my power hath had faith in thy mystery; and moreover my power hath trusted in the Light when it was among those of the height; and it hath trusted in it when it was in the chaos below.'

"6. 'Let all the powers in me trust in the Light when I am in the darkness below, and may they again trust in the Light if they come into the region of the height.

"7. 'For it is [the Light] which hath compassion on us and delivereth us; and a great saving mystery is in it.

"8. 'And it will save all powers out of the chaos because of my transgression. For I have left my region and am come down into the chaos.'

"Now, therefore, whose mind is exalted, let him understand."

It came to pass then, when Jesus had finished speaking these words unto his disciples, that he said unto them: "Understand ye in what manner I discourse with you?"

Andrew came forward and said: "My Lord, concerning the solution of the sixth repentance of Pistis Sophia, thy light-power prophesied aforetime through David in the one-hundred-and-twenty-ninth Psalm, saying:

"1. 'Out of the depths I have cried unto thee, O Lord.

"2. 'Hearken unto my voice; let thine ears give heed to the voice of my supplication.

"3. 'O Lord, if thou heedest my iniquities, who will be able to pass [the test]?

"4. 'For pardon is in thy hands; for the sake of thy name have I waited for thee, O Lord.

"5. 'My soul hath waited for thy word.

"6. 'My soul hath hoped in the Lord from the morning until the evening. Let Israel hope in the Lord from the morning until the evening.

"7. 'For grace standeth by the Lord and with him is great redemption.

"8. 'And he will deliver Israel from all his iniquities.'"

Jesus said unto him: "Well said, Andrew, blessed one. This is the solution of her repentance. Amen, amen, I say unto you: I will perfect you in all mysteries of the Light and all gnoses from the interiors of the interiors to the exteriors of the exteriors, from the Ineffable down to the darkness of darknesses, from the Light of lights down to the ... of matter, from all the gods down to the demons, from all the lords down to the decans, from all the authorities down to the servitors, from the creation of men down to [that] of the wild-beasts, of the cattle and of the reptiles, in order that ye may be called perfect, perfected in all fulness. Amen, Amen, I say unto you: In the

region where I shall be in the kingdom of my Father, ye will also be with me. And when the perfect number is completed, so that the Mixture shall be dissolved, I will give commandment that they bring all tyrant gods, who have not given up the purification of their light, and will give commandment to the wise fire, over which the perfect pass, to eat into those tyrants, until they give up the last purification of their light."

It came to pass then, when Jesus had finished speaking these words unto his disciples, that he said unto them: "Understand ye in what manner I speak with you?"

Mary said: "Yea, Lord, I have understood the word which thou hast spoken. Concerning then the word which thou hast said: At the dissolution of the whole Mixture thou shalt take thy seat on a light-power and thy disciples, that is ourselves, shall sit on the right of thee, and thou shalt judge the tyrant gods, who have not given up the purification of their light, and the wise fire will bite into them, until they give up the last light in them,—concerning this word then thy light-power prophesied aforetime through David, in the eighty-first Psalm, saying:

"God shall sit in the assembly of the gods and try the gods.' "

Jesus said unto her: "Well said, Mary."

Pistis Sophia, chapters 44 and 45

The sixth repentance: the Song of Trust

Pistis Sophia has sung her fifth repentance, the Song of Resignation, and we learned that the candidate, represented by Pistis Sophia, in the described psychological state in which she is living, wants to expel from her being the last remnant of self-maintenance and egocentricity, as a result of which she resigns herself to her state and for the first time enters a state of truly tranquil, balanced, and joyful trust.

For this reason she sings the sixth repentance, the Song of Trust, after the Song of Resignation. She has mounted six steps, and she is standing on the sixth step as someone who trusts the saving light completely.

Let us cast our minds back to the aspects already discussed. Who is Pistis Sophia? You, candidate on the path of soul liberation, are she, or at least you could be.

But let us have a close look at the process on the path. It began with a storm of enthusiasm. As a seeker, after much experience, the person had found the Rosycross. He had recognised the liberating teachings, and with a giant leap he ran towards the Thirteenth Aeon of the mysteries of salvation. He hid behind the veils of the forecourt and begged to be let in. However the Thirteenth Aeon ignored him completely and left him alone.

In this state of isolation in a totally alien environment, Authades, Self-willed, came to the candidate. Authades can be seen as the sum total of all the forces of the I-being, and it is self-evident that this concentration of forces directs itself to the candidate as the I, in an extravagance of enthusiasm, first aims at the Gnosis.

The Gnosis does not answer, so the ordinary I begins to act and speak again. The candidate is a striving human being; he is a true seeker for the light. And not receiving the light of the Gnosis, he has to be satisfied with his own light, with the light of Authades, which is false compared to the Gnosis. A reaction has been caused: first the rapid run towards the Thirteenth Aeon of the gnostic mysteries and then a fall back into the old situation. The candidate is thrown back into his old state of being. This is a most just situation.

The Gnosis has not ignored him, but the Gnosis could not yet reveal itself because the candidate was not yet open for this, was not yet eligible.

None of us may suppose that we could conquer the gnostic life by means of some tactic or other. Dialectical people try this, because we are used to this in the struggle for existence, and we have been successful in the past with tactics. Of course these successes have been temporary, but this is a part of dialectical nature that is bound to the rotation of time.

It is clear that Pistis Sophia, having been cast back to reality after that first jump, does not feel happy at all. Instead of the gnostic light, she finds the false glitter of the ordinary world and her own self.

And so the songs of repentance begin. These are lamentations because the candidate understands completely how and why she has arrived in the situation and she is aware of her own deficiency. This is not always the case in candidates who begin the path of the Rosycross. Their songs will often contain protests and criticism, a sense of injury and resentment.

But let us suppose that a candidate has surmounted the first difficulties and is beginning to sing his repents. Then he enters a process in which he is made ready for the eventual entrance behind the veils of the Sanctum Sanctorum. This process will lead first of all to a zero point, to a state of non-being, so that a new being can be built up on that basis.

This process commences with songs of repentance, with loud lamentations, and continues through to resignation and trust, after which the process soon begins to turn into songs of praise,

as you will discover when we continue our discussion.

When the candidate begins to understand that, first of all, the feelings of criticism and all lower emotions have to be washed out of his blood, then this is a step in the right direction. Only after this realisation can the journey towards the zero point begin. And for most candidates this means an even deeper fall. If there is no real light, the candidate tries to console himself with false light, with the false show of nature. This travesty has to be erased completely. The candidate has to divest himself of this until he reaches the zero point. This is the preparation for building. If we want to build a tall house, rising up into the clouds, we first have to descend deep into the earth, to dig until we find a solid basis. The candidate realises this and begins the journey to the zero point. You must try to understand the problems connected with this. There is a problem that has appeared in all the five repenties and which also appears in the sixth repentence. Pistis Sophia talks about the forces of Authades and of Chaos, which constantly attack her, but she also speaks about other forces that are within herself. For example, in the fifth and the sixth verse of the sixth repentence, she says:

“‘And my power hath had faith in thy mystery; and moreover my power hath trusted in the Light when it was among those of the height; and it hath trusted in it when it was in the chaos below.

“‘Let all the powers in me trust in the Light when I am in the darkness below...

It is clear that there are two groups of forces: the group of Authades, the forces of the I; and a group of other forces that are also within her but that are being overruled, restricted, and fettered by the forces of Authades and the Chaos.

Where does this mysterious group of forces come from? And to what do they relate? It is necessary for the candidate to know this, for when he begins to recognise these forces within himself he will be able to sing the liberating sixth repentence in the progress of his own inner process.

There are two extremely important points of contact within your own being: the heart sanctuary, in which the rose of the heart resides; and the head sanctuary with its window, the seat of the golden wonder-flower. It is through this window that the gnostic light has to enter, and through this same window, the light of the soul has to emanate. It is through this window that the definitive initiating link arises between the candidate and the Thirteenth Aeon. It is through that window that the truly liberating light-force enters and the transfigured soul being steps out into the world.

However, in the beginning there is no question of the golden light-force of liberation being present in the Pistis Sophia. The window is still shut, and she herself needs to open this from the inside. To achieve this she has to silence all the raging within the head-sanctuary that is ruled by the I. She will be able and she must be able to do this with the rose-force of the primordial atom in the heart.

The journey to the zero point of the I-nature, the endura, is therefore the total self-surrender of a ruling group of forces and characteristics in the personality by means of the application of a totally different group of forces. This is the crucifixion within the self.

Awakening from the heart of birth, these forces have to be mobilised. They have to travel throughout your entire being, throughout your whole state of life, preaching the gospel of renewal everywhere, healing sick organs until the place of the skull, Golgotha, is reached. There the healing force has to draw its last breath amidst the dying murderers within your entire being.

Whoever goes this way of the Rosycross until the last sob and is prepared to sacrifice the last remnants of his egocentricity, whoever walks this *via dolorosa* and thus colours the white rose with the red blood of his self-borne cross, opens the window of the soul, rises again from the grave, and the Song of the Resurrection, the Song of the Golden Flower, is sung as a song of joy.

Whoever commences this journey in the power of the rose of the heart—a force that is released through the fundamental radiation and the light of the sidereal birth—will feel this force con-

stantly being increased in strength within himself and, therefore, will be able to arrive at resignation and complete trust through this certainty, and with full conviction will be able to sing:

“ ‘My soul hath waited for thy word.

“ ‘My soul hath hoped in the Lord from the morning until the evening. ...

“ ‘For grace standeth by the Lord and with him is great redemption.

If you want to understand these things properly, you must realise that the human being is a mixture of light and darkness. The light-force within you enables you to understand and realise many things of the Gnosis, and it generates in you a longing for liberation. By means of this light-force, you have attracted many things around you, and you have built things that are dear to you and by means of which you maintain yourself in this world.

But in this way you will not make any progress whatsoever on the way of liberation. At most you will have the cherishing of your light-force, and with this you will build up a gnostic delusion. From time to time this delusion will be shattered, and you will be thrown with great force into the reality of the darkness.

How can we say this with such certainty? Because the darkness within you is one with the personality. This personality, its structure and its consciousness, is built entirely from the darkness and is to be explained therefrom. The light-force has no dwelling place within you; it has no basis, no organ. It has no form. In your state of being, it is just a substance, a latent faculty.

This is why you must go the way of the cross with this light-force, with this light faculty, in this light substance. Then all the darkness within you will be absorbed and Authades will perish. Then you yourself will perish, to become the Other One.

May all of us go this way of the cross down to the nadir of the repentances, in order that we will rise again from this nadir in the hour of decision.

The mystery of the three light-powers

As we have discussed previously there are two points of contact in the personality: the seat of the white rose or the primordial atom in the heart sanctuary; and the frontal cavity in the head, the empty space where one day the golden rose should bloom. In her repents Pistis Sophia constantly refers to her 'light-power', and in the sixth repentance she says:

"'And my power hath had faith in thy mystery; and moreover my power hath trusted in the Light when it was among those of the height; and it hath trusted in it when it was in the chaos below.'

Where does such light-power come from? Is it a remnant of better days gone by?

In ignorance one could assume that a person having light-power in the sense of the Gnosis could not possibly be the victim of the false light of Authades and Chaos. Then this gnostic gospel would confuse you, because of course we take account of two light-forces, and we see these as being opposed to each other. But, apparently, the *Pistis Sophia* testifies of three light-powers:

the light of the Gnosis,

her own light,

and the light of Authades, the servant of the nature aeons.

The commentary that Pistis Sophia gives on the sixth repentance makes us seek the complete solution to the problem of the various light-powers. For Jesus the Lord says in his commentary on the sixth repentance:

"And when the perfect number is completed, so that the Mixture shall be dissolved, I will give commandment that they bring all tyrant gods, who have not given up the purification of their light, and will give commandment to the wise fire, over which the perfect pass, to eat into those tyrants, until they give up the last purification of their light."

In other words, as Psalm 82 says, it will happen thus: 'God has taken his place in the divine council; in the midst of the gods he holds judgement.'

And so it appears that even the tyrant gods, the nature aeons, have access to light-powers that are so good and pure and so excellent that they are taken away to strengthen the true kingdom of light. The ancient gnostics divided humanity into three types:

pneumatics,
psychics,
hylics.

Pneumatics are those who, from inner conscious recognition, rush straight towards the Christ-light as soon as it appears to their consciousness, and they embrace it immediately. This is the type of person in whom the golden rose is blossoming or at least is in the process of doing so. This is the type of person with the open window through which the gnostic fulness can fill the vacant space.

Psychics are people of whom it can be said that they can only have faith in the light. Just like all the faithful we know so well from the Bible, they see the light of liberation only in the distance. The soul window in these people is still tightly shut, and hence the manifestation of the light and its activity has to be constantly explained to them. The language of the heavens has to be translated for them so that it becomes somewhat comprehensible. And then they believe in it from within.

They can do so because the rose of the heart is active in them. By means of this active white rose, the gnostic rays can touch these people and actualise a state in which faith,—real pure faith in the Gnosis,—becomes possible.

Hylics are people who are totally unsusceptible. They are real nature-people, totally attuned to dialectical nature. They do not live out of the light but out of the power that is released by the chain reaction of the processes of life. If these people do possess a rose-heart, then it is not active in them. The Gnosis never appears to such people, and so we can leave them out of our discussion. They are excluded from any kind of gnostic intervention, and in any case, they would not want such intervention.

All those people who feel attracted to the path of transfiguration belong to the psychic type. These people have a rose heart from the time of their birth. The cause of this situation is hidden in the mists of the past, in the microcosm, i.e. the auric being in which all the fortunes of successive personalities in the microcosm are recorded.

This includes predisposition to the gnostic light. This particular aspect of the past flows in through the blood of birth via the plexus sacralis and affects the heart via the medulla oblongata. The right heart ventricle especially is affected, and this influence makes the primordial atom sensitive to the gnostic rays.

The person concerned is not conscious of this however. He is only aware of certain proclivities, and he is a certain type of person. This person has all kinds of religious and occult interests, or his interests are humanitarian. This person has within him an interest in humanity and its problems.

This interest is reinforced by the person's own experiences and development. This person really wants to help and to fight. He wants to join the battle of life for world and humanity. There is a certain amount of love for humanity, and this is expressed according to the state of inner development of the person concerned.

In this way the epic of service for humanity is written by mil-

lions of people, and the love and sacrifice for humanity continue to this hour. There are many people of this type who aim towards the Gnosis, and their willingness to sacrifice and their love in this respect are great.

But in all this goodness and beauty the dialectical nature-I remains at the centre. The love is from God, from the Gnosis, but it arouses and charges the ordinary dialectical human being. The love of God, the touch from the divine order, breaks into this person, seizes him, and impels him; in order words, it thrusts the dialectical person into a multiplicity of experiences.

However the Kingdom of God cannot be realised within the realm of nature, and so the love, when it is realised in the material plane, undergoes a certain change. People do see this, but the longing of the primordial atom drives people to perform acts on the basis of this love, since they are sensitive to these radiations.

And so at a certain moment this type of human being is confronted by an enormous conflict. On the one hand there is the flow of love of humanity and its practical application. On the other there is hard-boiled egocentricity.

God is love; God touches the human being in the heart and God is light. This light is received and applied by the I through the nature-state and in the nature-state.

This light is absorbed not only by humanity but also by the nature aeons, by the nature forces and by the cosmic formations of nature. The nature aeons adorn themselves with it just as the human being does. The aeons of nature deprive humanity of this light-power as they do Pistis Sophia.

All of them, in both spheres of dialectical life, wear their light-vesture. Just like humanity, the whole universe is filled with the polar light-powers of the Gnosis.

This continues until the highest heat-sphere vomits what can no longer be digested. The nature aeons give back what they cannot absorb. All the light-powers that a person has received from the time of his birth and has tried to apply are stolen from him by the nature aeons. And by means of their own radiations,

they radiate this power back to humanity. And so great confusion arises. People lose track and regard the light as their enemy, and their enemy as the light.

It is inevitable that the tension mounts so much that an explosion must follow. The stolen light is then taken back, a purification occurs and the naked reality remains in the dialectical cosmos. And the afflicted person has gone through a hard experience and received a scar in the soul. The situation in fact is this:

The polar light-touch has made a complete rotation: it has descended into time and is then taken back into eternity and returned to its own kingdom without reaching many people.

For the sake of the sensitive rose-heart in many people, God's offer comes again, and the wheel resumes its turning. The result depends on humanity and whether it again demonstrates love behind which lurks a hard-boiled egocentricity. Much of the light that is collected in this manner is stolen again. Authades and his cohorts steal the light-power from people by day and by night.

We hope you can now understand why there are light-powers of gnostic origin both in the psychic human being and in the cosmos. It is the gnostic world soul, which incessantly sacrifices itself and which is incessantly crucified.

The important question is: what does the candidate on this path do with this light-power? He has an active rose-heart and is therefore touched by the Gnosis just like many millions of other people. And the heart of the candidate is filled with love for humanity.

But this in itself is not a solution because the natural state cannot put on the spiritual state, or at least only temporarily, in an illusion. In reality the candidate has to do nothing other than follow the Christ. He must take his Rosycross up to Golgotha, to the opening of the soul window, so that on Easter morning the golden rose will dwell within him, alive. He goes the path of transfiguration and fulfils the goal for which the light has offered itself to him.

In this way the candidate, together with the others, completes the number, the number of the saved. As soon as this number has been completed and the new gnostic kingdom has become strong

enough, all the stolen light is given back to those who are saved, and so the new kingdom, as a giant of light, will shoot up like a flame of fire.

Truly God stands in the divine council. In the midst of the gods, he holds judgement.

Jesus continued again in the discourse and said unto his disciples: "It came to pass, when Pistis Sophia had finished uttering the sixth repentance for the forgiveness of her transgression, that she turned again to the height, to see if her sins were forgiven her, and to see whether they would lead her up out of the chaos. But by commandment of the First Mystery not yet was she hearkened to, so that her sin should be forgiven and she should be led up out of the chaos. When then she had turned to the height to see whether her repentance were accepted from her, she saw all the rulers of the twelve aeons mocking at her and rejoicing over her because her repentance was not accepted from her. When then she saw that they mocked at her, she grieved exceedingly and lifted up her voice to the height in her seventh repentance, saying:

"1. 'O Light, I have lifted up my power unto thee, my Light.

"2. 'On thee have I had faith. Let me not be scorned; let not the rulers of the twelve aeons, who hate me, rejoice over me.

"3. 'For all who have faith in thee shall not be put to shame. Let them who have taken away my power, remain in darkness; and let them not get from it any profit, but let it be taken away from them.

"4. 'O Light, show me thy ways, and I shall be saved in them; and show me thy paths, whereby I shall be saved out of the chaos.

"5. 'And guide me in thy light, and let me know, O Light, that thou art my saviour. On thee will I trust the whole of my time.

"6. 'Give heed that thou save me, O Light, for thy mercy endureth for ever.

"7. 'As to my transgression, which I have committed from the beginning in my ignorance, put it not to my account, O Light, but rather save me through thy great mystery of the forgiveness of sins because of thy goodness, O Light.

"8. 'For good and sincere is the Light. For this cause will it grant me my way, to be saved out of my transgression;

"9. 'And for my powers, which are diminished through the fear of the material emanations of Self-willed, will it draw near after its commandment, and will teach my powers, which are diminished because of the merciless, its gnosis.

"10. 'For all gnoses of the Light are saving means and are mysteries for all who seek the regions of its Inheritance and its mysteries.

"11. 'For the sake of the mystery of thy name, O Light, forgive my transgression, for it is great.

"12. 'To every one who trusteth in the Light it will give the mystery which suiteth him;

"13. 'And his soul will abide in the regions of the Light and his power will inherit the Treasury of the Light.

"14. 'The Light giveth power to them who have faith in it; and the name of its mystery belongeth to those who trust in it. And it will show them the region of the Inheritance, which is in the Treasury of the Light.

"15. 'But I have ever had faith in the Light, for it will save my feet from the bonds of the darkness.

"16. 'Give heed unto me, O Light, and save me, for they have taken away my name from me in the chaos.

"17. 'Because of all the emanations my afflictions and my oppression have become exceedingly manifold. Save me out of my transgression and this darkness.

"18. 'And look upon the grief of my oppression and forgive my transgression.

"19. 'Give heed to the rulers of the twelve aeons, who have hated me through jealousy.

"20. 'Watch over my power and save me, and let me not remain in this darkness, for I have had faith in thee.

"21. 'And they have made of me a great fool for having had faith in thee, O Light.

"22. 'Now, therefore, O Light, save my powers from the emanations of Self-willed, by whom I am oppressed.'

"Now, therefore, who is sober, let him be sober."

When then Jesus had spoken this unto his disciples, Thomas came forward and said: "My Lord, I am sober, I am plentifully sober, and my spirit is ready in me, and I rejoice exceedingly that thou hast revealed these words unto us. But indeed I have borne with my brethren until now, so that I should not anger them; nay rather I have borne with every one that he should come before thee and speak the solution of the repentance of Pistis Sophia. Now, therefore, my Lord, concerning the solution of the seventh repentance of Pistis Sophia thy light-power hath prophesied through the prophet David in the twenty-fourth Psalm, thus:

"1. 'O Lord, unto thee have I lifted up my soul, O my God.

"2. 'I have abandoned myself unto thee; let me not be put to shame and let not mine enemies mock at me.

"3. 'For all who wait upon thee shall not be put to shame; let them be put to shame who do iniquity without a cause.

"4. 'O Lord, show me thy ways and teach me thy paths.

"5. 'Lead me in the way of thy truth and teach me, for thou art my God and my saviour; on thee will I wait all the day long.

"6. 'Call to remembrance thy mercies, O Lord, and the favours of thy grace, for they are from eternity.

"7. 'Remember not the sins of my youth and those of my ignorance. Remember me according to the fulness of thy mercy because of thy goodness, O Lord.

"8. 'The Lord is gracious and sincere; therefore will he instruct sinners in the way.

"9. 'He will guide the tender-hearted in the judgment and will teach the tender-hearted his ways.

"10. 'All the ways of the Lord are grace and truth for them who seek his righteousness and his testimonies.

"11. 'For thy name's sake, O Lord, forgive me my sin, [for] it is exceedingly great.

"12. 'Who is the man who feareth the Lord? For him will he establish laws in the way which he hath chosen.

"13. 'His soul will abide in good things and his seed will inherit the land.

"14. 'The Lord is the strength of them who fear him; and the name of the Lord belongeth to them who fear him, to make known unto them his covenant.

"15. 'Mine eyes are raised ever unto the Lord, for he will draw my feet out of the snare.

"16. 'Look down upon me and be gracious unto me, for I am an only-begotten; I am wretched.

"17. 'The afflictions of my heart have increased; bring me out of my necessities.

"18. 'Look upon my abasement and my woe, and forgive me all my sins.

"19. 'Look upon mine enemies, how they have increased themselves and hated me with unjust hatred.

"20. 'Preserve my soul and save me; let me not be put to shame, for I have hoped on thee.

"21. 'The simple and sincere have joined themselves to me, for I have waited on thee, O Lord.

"22. 'O God, deliver Israel from all his afflictions.' "

And when Jesus had heard the words of Thomas, he said unto him: "Well said, Thomas, and finely. This is the solution of the seventh repentance of Pistis Sophia. Amen, amen, I say unto you: All generations of the world shall bless you on earth, because I have revealed this unto you and ye have received of my spirit and have become understanding and spiritual, understanding what I say. And hereafter will I fill you full with the whole light and the whole power of the spirit, so that ye may understand from now on all which shall be said unto you and which ye shall see. Yet a little while and I will speak with you concerning the height without within and within without."

Pistis Sophia, chapter 46

Seventh repentance: the Song of Decision

We have now arrived at the seventh repentance, the Song of Decision.

To be able to understand the Gospel of the *Pistis Sophia*, we will have to comprehend the nature of this decision completely. The person who walks the path of transfiguration is a mixture of gnostic light-force and darkness. The personality is a union of atoms that are being held together by atomic power; and to be able to apply and possess this power, the atoms have to be split. The personality therefore is an extremely complicated union of collaborating processes.

There is in the human being a principle of atomic fission. This is a great fire with intense heat that splits the atoms. The forces released in this way attract masses of other atoms, or other atoms are obtained by fission, with the purpose of creating and maintaining a personality and preserving a microcosm, by means of the idea that drives this system of processes.

The idea, the forces, and the processes that enable all of this we call dialectics and darkness. They are the forces and developments originating from and manifesting themselves in the seventh cosmic domain. The human state of being, the human consciousness, the forces, and the forms are all completely connected to this dark nature, the nature of death. The human being, as a creation and end product of dark nature, suffers great pain and anguish in this nature.

This is why the human being utters intense lamentations and expresses a mighty longing for liberation, because there is not a

moment of certainty in his state of being. As soon as a human being is born, his death is being prepared. And after his death, what remains of the personality dissipates after a certain time and disappears into absolute nothingness. The dark existence in this nature leads to nothing. The human being utters lamentations, because anguish is identical with this nature.

In this situation the human being is seized by the first emanation flowing from the Pleroma: the emanation of Pistis. It is directed at your thoughts, at your intelligence, and at your consciousness. It says to you: 'You are suffering in anguish; you are darkness; you are born for nothing. Why are you here, and what is the purpose of your life?'

The result is that human suffering increases, for when our attention is drawn to the hopelessness of a situation we are in, we experience this suffering more intensely than ever.

Then our dark nature looks for help and healing for our intense suffering, or at least some relief from it, and after a lot of experimentation and trials, the human being comes to the path of liberation that offers the prospect of a new state of life.

What does this person do? Equipped with various powers and faculties, he becomes a pupil of a spiritual school. Even the idea of liberation alone already provides consolation, but in actual fact it is a false consolation, because it is delusion. The entire nature of darkness perishes within itself and because of itself. The self is part of this dark nature and originates there completely.

There are two aspects in this dark nature: good and evil. Because the human being as yet possesses nothing else, he applies his potential for goodness, which originates in the dark nature. Out of this goodness he offers his time and his capacities and his possessions.

Such sacrifice does give some consolation and joy, but it does not eliminate the essential anguish. It does not bring the human being any closer to true liberation.

Why is this? Because everything that originates in the nature of death and is raised from the nature of death one day returns to the

nature of death. This drives many people to desperation. They think and say: 'I have given everything I have; what else can I do?' Their offerings, however, are not accepted by the Gnosis. Heaven remains inaccessible, and the human being is continually brought back to a state of suffering.

Is this application of goodness not good enough? To the contrary it could not be better. But the Thirteenth Aeon constantly casts the human being back into his dark reality. 'Tell me if I have done something wrong!' screams Pistis Sophia. But no one bothers to answer.

She can hear only the high-pitched, derisive laughter of the nature aeons who are making merry at her expense. She has believed, thanked, and praised the Lord; she has served him day and night. She has placed her life, her health, and her possessions in his service, and yet none of these offerings are accepted. Heaven remains silent.

Repentance after repentance rises up, but what is there to repent for? In fact Pistis Sophia is not to blame, although she is prepared to accept blame. With admirable integrity she has expressed the entire potential of her goodness, and there is nothing else she can be or do according to her nature.

Everything she tries above and beyond this is delusion and returns to its origins. And these origins are dialectics, darkness, and anguish.

Pistis Sophia also speaks of her light-power, but this is her big mistake, because this light-power is present but does not belong to her. It is just made available to her.

If there is light-power in a human being, then he needs to realise this very thoroughly. This light-power is the submerged primordial atom in the centre of the microcosm, corresponding with and affecting the human heart.

The well-known influence of the original gnostic light-power arises through induction. This influence generates faith in the teachings of liberation. And it is from this faith and this insight that the human being speaks and works and sacrifices. But this

speaking, working, and sacrificing are not manifestations of light-power. He has never worked with this light-power, and he has never walked the path towards this possibility.

The induction at most activates the potential for goodness. This is a good path of experience. Like Pistis Sophia, the human being uses the light-power present to believe, thank, praise, and work. The human being has certainly borne a cross, but it is the cross of nature and not yet the cross of liberation, and he has not yet gone the way of the Rosycross. And yet this is what matters.

There is a secret connected to this. This is the primary secret of initiation of the Rosycross. The formula of this secret is: 'Even if you gave everything and not your life, then know that you have given nothing.' It is not your potential for goodness that is required, but your life, your I-soul.

This non-being must come forth from a mode of life that is in accordance with this. Then Christ is born in you. Then the light no longer acts inductively but it enters personally. Then the new soul-state is born. And it is only this new reborn soul that can say:

'Now, therefore, Oh Light, save my powers from the emanations of Self-willed [Authades], by whom I am oppressed.'

Then the candidate has passed through the decision, and he can begin a new cycle of genesis:

fleeing from the darkness,
destroying the darkness,
being reborn in the light, winning eternal life.

Many people approach the gnostic light with their potential for goodness, and because this goodness is mixed and united with evil, we achieve that very exhausting situation of wanting to do good and carrying out evil.

In ordinary life this mixed situation always crops up. Whoever realises the uselessness of approaching the Gnosis with the I-state and the dual force of good and evil connected to this, and notices

that the light-power of goodness is constantly being absorbed by evil, and who realises that the gnostic light means something totally different and has expressed his repentances for this, will come to a nadir in which there is nothing else to do but to practise self-surrender to the Gnosis.

This is a mode of life according to the formula of the Gnosis. This is a state of being that is non-being. This is the mode of life of the retrograde movement.*

'Whoever wants to keep his life shall lose it.' But whoever is willing to lose his life in self-surrender to the Gnosis and the light of the three mysteries will overcome death—and will live. 'Whoever is willing to lose his life for my sake shall keep it.' And so, whoever passes through the gate of the gnostic mysteries with the non-self can for the first time truly be called a candidate.

It is up to the human being to make the decision.

* See J. van Rijckenborgh, *The Egyptian Arch-Gnosis, Part III*, chapter 19.

Jesus continued again in the discourse and said unto his disciples: "It came to pass then, when Pistis Sophia had uttered the seventh repentance in the chaos, that the commandment through the First Mystery had not come to me to save her and lead her up out of the chaos. Nevertheless of myself out of compassion without commandment I led her into a somewhat spacious region in the chaos. And when the material emanations of Self-willed had noticed that she had been led into a somewhat spacious region in the chaos, they ceased a little to oppress her, for they thought that she would be led up out of the chaos altogether. When this then took place, Pistis Sophia did not know that I was her helper; nor did she know me at all, but she continued and persisted withal singing praises to the Light of .the Treasury, which she had seen aforetime and on which she had had faith, and she thought that it [*sc.* the Light] also was her helper and it was the same to which she had sung praises, thinking it was the Light in truth. But as indeed she had had faith in the Light which belongeth to the Treasury in truth, therefore will she be led up out of the chaos and her repentance will be accepted from her. But the commandment of the First Mystery was not yet accomplished to accept her repentance from her. But hearken now in order that I may tell you all things which befell Pistis Sophia.

"It came to pass, when I had led her unto a somewhat spacious region in the chaos, that the emanations of Self-willed ceased entirely to oppress her, thinking that she would be led up out of the chaos altogether. It came to pass then, when the emanations of

Self-willed had noticed that Pistis Sophia had not been led up out of the chaos, that they turned about again all together, oppressing her vehemently. Because of this then she uttered the eighth repentance, because they had not ceased to oppress her, and had turned about to oppress her to the utmost. She uttered this repentance, saying thus:

"1. 'On thee, O Light, have I hoped ... Leave me not in the chaos; deliver me and save me according to thy gnosis.'

"2. 'Give heed unto me and save me. Be unto me a saviour, O Light, and save me and lead me unto thy light.'

"3. 'For thou art my saviour and wilt lead me unto thee. And because of the mystery of thy name lead me and give me thy mystery.'

"4. 'And thou wilt save me from this lion-faced power, which they have laid as a snare for me, for thou art my saviour.'

"5. 'And in thy hands will I lay the purification of my light; thou hast saved me, O Light, according to thy gnosis.'

"6. 'Thou art become wroth with them who keep watch over me and will not be able to lay hold of me utterly. But I have had faith in the Light.'

"7. 'I will rejoice and will sing praises that thou hast had mercy upon me and hast heeded and saved me from the oppression in which I was. And thou wilt set free my power out of the chaos.'

"8. 'And thou hast not left me in the hand of the lion-faced power; but thou hast led me into a region which is not oppressed.'"

When then Jesus had said this unto his disciples, he answered again and said unto them: "It came to pass then, when the lion-faced power had noticed that Pistis Sophia had not been led up altogether out of the chaos, that it came again with all the other material emanations of Self-willed, and they oppressed Pistis Sophia again. It came to pass then, when they oppressed her, that she cried out in the same repentance, saying:

"9. 'Have mercy upon me, O Light, for they have oppressed me again. Because of thy commandment, the light in me is distracted and my power and my understanding.'

"10. 'My power hath begun to wane whiles I am in these afflictions, and the number of my time whiles I am in the chaos. My light is diminished, for they have taken away my power from me, and all the powers in me are tossed about.'

"11. 'I am become powerless in the presence of all the rulers of the aeons, who hate me, and in the presence of the four-and-twenty emanations, in whose region I was. And my brother, my pair, was afraid to help me, because of that in which they have set me.

"12. 'And all the rulers of the height have counted me as matter in which is no light. I am become as a material power which hath fallen out of the rulers,

"13. 'And all who are in the aeons said: She hath become chaos. And thereafter all the pitiless powers encompassed me together and proposed to take away the whole light in me.

"14. 'But I have trusted in thee, O Light, and said: Thou art my saviour.

"15. 'And my commandment, which thou hast decreed for me, is in thy hands. Save me out of the hands of the emanations of Self-willed, which oppress me and persecute me.

"16. 'Send thy light over me, for I am as naught before thee, and save me according to thy compassion.

"17. 'Let me not be despised, for I have sung praises unto thee, O Light. Let chaos cover the emanations of Self-willed, let them be led down into the darkness.

"18. 'Let the mouth of them be shut up, who would devour me with guile, who say: Let us take the whole light in her,—although I have done them no ill.' "

And when Jesus had spoken this, Matthew came forward and said: "My Lord, thy spirit hath stirred me and thy light hath made me sober to proclaim this eighth repentance of Pistis Sophia. For thy power hath prophesied thereof afore time through David in the thirtieth Psalm, saying:

"1. 'On thee, O Lord, have I hoped. Let me never be put to shame; save me according to thy righteousness.'

"2. 'Incline thine ear unto me, save me quickly. Be thou unto me a protecting God and a house of refuge to save me.'

"3. 'For thou art my support and my refuge; for thy name's sake thou wilt guide me and feed me.'

"4. 'And thou wilt draw me out of this snare, which they have laid privily for me; for thou art my protection.'

"5. 'Into thy hands I will render my spirit; thou hast redeemed me, O Lord, God of Truth.'

"6. 'Thou hast hated them who hold to vain emptiness; but I have trusted.

"7. 'And I shall rejoice because of my Lord and make merry over thy grace. For thou hast looked down upon my humbleness and saved my soul out of my necessities.

"8. 'And thou hast not shut me up in the hands of my foes; thou hast set my feet on a broad space.

"9. 'Be gracious unto me, O Lord, for I am afflicted; my eye is distracted in the wrath and my soul and my body.

"10. 'For my years have wasted away in sadness and my life is wasted in sighing. My power is enfeebled in misery and my bones are distracted.

"11. 'I am become a mockery for all my foes and my neighbours. I am become a fright for my acquaintances, and they who saw me, are fled away from me.

"12. 'I am forgotten in their heart as a corpse, and I have become as a ruined vessel.

“13. ‘For I have heard the scorn of many who encompass me round about. Massing themselves together against me, they took counsel to take away my soul from me.

“14. ‘But I have trusted in thee, O Lord. I said: Thou art my God.

“15. ‘My lots are in thy hands. Save me from the hand of my foes and free me from my persecutors.

“16. ‘Reveal thy face over thy slave, and free me according to thy grace, O Lord.

“17. ‘Let me not be put to shame, for I have cried unto thee. Let the impious be put to shame and turn towards hell.

“18. ‘Let the crafty lips be struck dumb, which allege iniquity against the righteous in pride and scorn.’ ”

Pistis Sophia, chapters 47-49

Eighth repentance: the Song of Oppression

We have given you a description of Pistis Sophia during the singing of her seventh repentance, the Song of Decision.

During the lamentation of this repentance, the nadir of her dialectical state develops, in which she discovers that her goodness, her dialectical light-power, is a field of vibration that belongs completely to the nature of death and therefore does not contain any element of liberation whatsoever. There will always be an interaction, a balance, between the human being and the nature aeons, in which the human being tries to reach liberation through the application of his potential for good.

However, Pistis Sophia also experiences the light-force of the Gnosis, the light of the rose; but this light and this rose do not belong to the dialectical system of life, and hence the gnostic light will always withdraw whenever a person wants to grasp this light and apply it with the state of the ego of ordinary nature. No matter what heroic attempts the pupil on the path might make in this respect, he will not succeed in retaining gnostic power with a dialectical faculty.

Whoever discovers and experiences this and feels the pain of it will ultimately enter into self-surrender in the hour of decision if he truly longs for gnostic pupilship. Then such a person will be able to put non-being into practice and will be able to open himself to the gnostic light process.

To the positive and dynamic type of person, it is a moment of desperation when he has to go through the gate of non-being. The positive, self-conscious human being is always engaged in activity in

taking control, in leading the process. He wants to determine for himself the phases and the tempo. If this sort of person goes the path, he is always engaged in experimenting with his own light-power.

Having to admit that he possesses nothing with which he can grasp the Gnosis and direct it in order to allow him into the Thirteenth Aeon goes against the grain of this person. It attacks his dignity, his human delusion. Hence the hour of decision is a time of humiliation for the ego, because the ego is completely powerless in the nature of liberation in all respects.

And therefore many who have seriously started the path turn back here. They start to deny the Gnosis and the possibility of transfiguration, or they choose the occult path. They try to attain what is possible within the framework of ordinary nature, and so they become servants of the nature aeons.

Pistis Sophia however does enter the gates of non-being. She gives up all self-maintenance, right into the farthest corners of her goodness. She surrenders herself and enters the period of humility. She has the courage to accept not-doing with the prayer: 'Remember me according to the fulness of thy mercy because of thy goodness, oh Lord.' In this way she has in her nature-state carried out the greatest deed that she can possibly bring to the Gnosis.

She is now standing in the borderland between two worlds, between the seventh and the sixth cosmic planes. And there the candidate stands, with his arms reaching out, and says: 'May piety and sincerity protect me, for I wait on thee, O Lord.'

Piety is the directedness of the nature-born being towards the Gnosis in complete non-being and not-doing. In addition, the piety of Pistis Sophia is sincere. No tactics or false piety are present. This piety is born out of matured, fully perceived, and completely understood experience. She is completely sincere in this.

Whoever approaches the Gnosis in this way can be sure that the process of salvation commences immediately. This is why the *Pistis Sophia* says:

"It came to pass then, when Pistis Sophia had uttered the seventh repentance in the chaos, that the commandment through the First

Mystery had not come to me to save her and lead her up out of the chaos. Nevertheless of myself out of compassion without commandment I led her into a somewhat spacious region in the chaos. And when the material emanations of Self-willed [Authades] had noticed that she had been led into a somewhat spacious region in the chaos, they ceased a little to oppress her, for they thought that she would be led up out of the chaos altogether. When this then took place, Pistis Sophia did not know that I was her helper; nor did she know me at all, but she continued and persisted withal singing praises to the Light of the Treasury, which she had seen aforetime and on which she had had faith, and she thought that it [*sc.* the Light] also was her helper and it was the same to which she had sung praises, thinking it was the Light in truth. But as indeed she had had faith in the Light which belongeth to the Treasury in truth, therefore will she be led up out of the chaos and her repentance will be accepted from her."

It is clear that a pupil who has opened himself up to the touch of the process of salvation of the Gnosis, by means of his non-being, will experience that this process has indeed started. But he also has to realise that this is only the beginning of the new path. Before his salvation can be permanent, a whole number of things has to happen and many dangers still have to be overcome. Before these dangers become critical and present themselves, every candidate has in the beginning a sense of relief, because he was brought into a somewhat more spacious region.

Because the gnostic radiations now begin to vibrate right through his being, the pupil can understand the teachings better than ever before, and everything that he thought he understood begins to show now a totally new aspect. Everything now looks different and is given new clothes, as it were. However a new consciousness, a new cognitive faculty in the gnostic sense, is not yet present for his consciousness and his cognitive faculty are still of the old nature. This is why the *Pistis Sophia* says: "... *nor did she know me at all...*"

At most it can be said that she saw something of the true treasure of light with her dialectical sensory faculties, as in a flash, and so she can do nothing else than praise the Light of Heaven with her non-consciousness. You can see how correctly the situation of the candidate at this stage of the path is described in the *Pistis Sophia*.

And so it is easy to determine what happens next. The candidate is in a state of non-being and has entered fully into the process, but he does not yet know his helper, because he does not yet have a new consciousness. The old nature still has him in its grasp, and so the inevitable moment comes when the nature aeons resume their persecution.

In the beginning of the new phase, the emanations of Authades stop their persecution of Pistis Sophia for a little while, and this explains the situation of relief that she feels. But this freedom and rest are very temporary because:

“It came to pass then, when the emanations of Self-willed [Authades] had noticed that Pistis Sophia had not been led up out of the chaos, that they turned about again all together, oppressing her vehemently.”

The oppression is resumed. And so in the eighth repentance of Pistis Sophia, we hear the *Song of Oppression*. Difficulties, problems, and afflictions develop as a result of which Pistis Sophia experiences moments in which she thinks she is further than ever from the process of salvation.

However, the candidate should remember during this process that it is better to be oppressed than to be held back, even if this oppression is not without serious dangers. It is important to understand properly the structure and the aspects of this oppression, because the lion-faced power comes into play here again.

Imagine a pupil entering the nadir of the seventh repentance, that important decision, and truly entering self-surrender in the sense of the Gnosis. He experiences that time of relief in a more spacious region in which everything appears to be very beautiful,

and he becomes enthusiastic, but he does not yet know his helper and he does not yet have the new faculties, and so he is really still very awkward. In this state of gnostic awkwardness, in which the seed has been sown but has not yet matured, the lion-faced power comes to the pupil.

The lion is the symbol of the Christ, of the gnostic redeemer, but the pupil does not yet know this Helper. Hence it is natural that the great imitator, who imitates the Gnosis in dialectics as a grotesque shadow of the light, once again turns to the pupil. The emanations of Authades attack him, and then the great imitator speaks.

The Rosycross brings the message of great joy to the pupil and links him to the wisdom teachings of Christ and lifts him up into the Living Body for his redemption. When the pupil is so fully immersed in difficulties and his troubles are innumerable, he may perhaps remember this with some bitterness.

The lion-faced power immediately takes hold of this first thought of the pupil and tries to disquiet him and to point out the deception that the Gnosis is supposed to have perpetrated. 'You have been promised joy, but you meet nothing but trouble. Turn back to your old safe field of life,' says the lion-faced power. He latches on to every type of human being, to everyone's past, to everyone's weaknesses, and he tries to drag the person back into his old life. First the emanations of Authades attack the pupil, and then the lion-faced power speaks its sweet, well-chosen words.

This is the oppression that the Bible mentions so many times. Take for example the people of Israel who fled from Egypt, the land of darkness, and were persecuted by the armies of the Pharaoh. And think of Jesus and the temptations in the desert.

Many a pupil is victimised at this stage. The pupil constantly starts this process again, and each time he is dragged back into the old land. In this way the pupil becomes exhausted, and he may become so weak that it becomes ever more difficult to cross the threshold permanently.

And so, may every pupil heed this warning and recognise the lion-faced power who will oppress everyone in this phase.

And when Jesus had heard these words, he said: "Finely [said], Matthew. Now, therefore, amen, I say unto you: When the perfect number is completed and the universe is raised hence, I will take my seat in the Treasury of the Light, and ye yourselves will sit on twelve light-powers, until we have restored all the orders of the twelve saviours to the region of the inheritances of every one of them."

And when he had said this, he said: "Understand ye what I say?"

Mary came forward and said: "O Lord, concerning this matter thou hast said to us aforetime in similitude: 'Ye have awaited with me in the trials, and I will bequeath unto you a kingdom, as my Father hath bequeathed it unto me, that ye may eat and drink at my table in my kingdom; and ye shall sit on twelve thrones and judge the twelve tribes of Israel.' "

He said unto her: "Well said, Mary."

Jesus continued again and said unto his disciples: "It came to pass then thereafter, when the emanations of Self-willed oppressed Pistis Sophia in the chaos, that she uttered the ninth repentance, saying:

"1. 'O Light, smite down them who have taken away my power from me, and take away the power from them who have taken away mine from me.

"2. 'For I am thy power and thy light. Come and save me.

"3. 'Let great darkness cover my oppressors. Say unto my power: I am he who will save thee.

"4. 'Let all those who would take away my light from me utterly lack their power. Let them face about unto the chaos and become powerless, who would take away my light from me utterly.

"5. 'Let their power be as dust, and let Iaô, thy angel, smite them.

"6. 'And if they would go into the height, let darkness seize upon them and let them slip down and turn to the chaos. And let thy angel Iaô pursue them and cast them down into the darkness below.

"7. 'For they have set a lion-faced power as a trap for me, although I have done them no ill, from which its light will be taken; and they have oppressed the power in me, which they will not be able to take away.

"8. 'Now, therefore, O Light, take away the purification from the lion-faced power without its knowing it,—the thought which Self-willed hath thought, to take away my light; take away his own and let the light be taken away from the lion-faced power, which set the trap for me.

"9. 'But my power will exult in the Light and rejoice that he will save it.

"10. 'And all the portions of my power shall say: There is no saviour but thee. For thou wilt save me out of the hand of the lion-faced power, which hath taken away my power from me, and thou savest me out of the hands of them who have taken away my power and my light from me.

"11. 'For they have risen up against me, lying against me and saying that I know the mystery of the Light which is in the height, [the Light] in which I have had faith. And they have constrained me, [saying:] Tell unto us the mystery of the Light in the height,—that which I know not.

"12. 'And they have requited me with all this ill because I have had faith in the Light of the height; and they have made my power lightless.

"13. 'But when they constrained me, I sat in the darkness, my soul bowed down in mourning.

"14. 'And do thou, O Light—for that reason sing I praise to thee—save me. I know that thou wilt save me because I fulfilled thy will ever since I was in my aeon. I fulfilled thy will, as the invisibles who are in my region, and as my pair. And I mourned, looking unceasingly and searching for the Light.

"15. 'Now, therefore, have all the emanations of Self-willed surrounded me and rejoiced over me and sore oppressed me without my knowing [them]. And they have fled away and ceased from me but have had no pity upon me.

"16. 'They have returned again and made trial of me and they have oppressed me in great oppression and ground their teeth against me, desiring to take away my light from me utterly.

"17. 'How long, therefore, O Light, dost thou suffer them, that they oppress me? Save my power from their evil thoughts and save me from the hand of the lion-faced power; for I alone of the invisibles am in this region.

"18. 'I will sing praises unto thee, O Light, in the midst of all who are gathered together against me, and I will cry unto thee in the midst of all who oppress me.

“19. ‘Now, therefore, O Light, let not them who hate me and desire to take away my power from me, rejoice over me—who hate me and flash their eyes against me, though I have not done anything unto them.

“20. ‘For indeed they have fawned upon me with sweet words, asking me concerning the mysteries of the Light which I know not, and have craftily spoken against me and been enraged against me, because I have had faith in the Light in the height.

“21. ‘They have opened their chops against me and said: Well indeed, we will take from her her light.

“22. ‘Now, therefore, O Light, thou hast known their guile; suffer them not and let not thy help be far from me.

“23. ‘Quickly O Light, vindicate and avenge me,

“24. ‘And give judgment on me according to thy goodness. Now, therefore, O Light of lights, let them not take away my light from me,

“25. ‘And let them not say in their heart: Our power is glutted with her light. And let them not say: We have consumed her power.

"26. 'But rather let darkness come upon them, and let those who long to take away my light from me, become powerless, and let them be clothed with chaos and darkness, who say there: We will take away her light and her power.

"27. 'Now, therefore, save me that I may rejoice, for I long for the thirteenth aeon, the region of Righteousness, and I shall say evermore: May the light of thy angel Iaô shine more and more.

"28. 'And my tongue will sing praises to thee in thy gnosis my whole time in the thirteenth aeon.' "

Pistis Sophia, chapter 50

Ninth repentance: the Song of the Breakthrough

During the period of the seventh repentance, Pistis Sophia has arrived at the state of non-being, as a result of which the gnostic radiations can begin the process of sanctification in her. She has entered the way of the Rosycross. When a person has entered this process through non-being or selflessness, he feels a great enlightenment.

However this beginning does not signify the possession of the new soul-consciousness and its faculties. The beginning has been realized, but the king's chamber, the window of the soul, has not yet been opened. Without this new consciousness in the absolute sense of the word, the candidate is not yet able to perceive the helping forces and the new field of life, the cosmos of the sixth cosmic domain. He is still in the stage of faith and has had only experiences of faith.

The Bible says of this stage, 'Faith is the firm ground,' but then adds immediately, 'of things hoped for and the proof of things not seen.' Faith is the best possible basis for a link with the unseen, and this is not without dangers.

When the pupil has reached the stage of non-being and is in the stage of faith, the stage of the first gnostic touch, many dialectical forces can and will latch on to the pupil's awkward state because of his inability to see, and because of his lack of new consciousness. In this stage of faith, the pupil aims at a goal that he cannot yet perceive and that he can experience at best in his astral body as a link, as a firm ground, which means he is linked to the gnostic-astral streams of power.

When the pupil is in this state, the lion-faced power, the great

imitator, tries to lead the pupil away from the path. The result is a new series of painful experiences, a new series of internal and external resistances and sometimes even bodily problems, because the commencing gnostic processes have started changing the polarization of the atoms. This means that the repeated grip of the nature forces causes disturbances.

All this means a total oppression. This is why the *Pistis Sophia* says that when the forces of Authades discover that after the seventh repentance Pistis Sophia is not completely led out of the chaos, they begin to laugh at her and attack her once more. And the lion-faced power begins to interfere.

In this difficult stage many pupils of spiritual schools of all times have failed. Their faith is tested in the way described, and often they cannot withstand this test because they make the error of attributing their difficulties to the spiritual school, as suggested by the lion-faced power.

The astral stream of the Gnosis, active in the blood via the portal vein of the liver, meets the astral force of the lion-faced power, resulting in a strong fermentation. Heat is created and a flame shoots upwards from the top of the triangle.

At this moment a tremendous emotion rises up in the pupil. He feels a hot jealousy, a wave of criticism, a mental incapacity, and a dulling of sensory perception in regard to what faith has given him. The fire begins to roar fiercely and when it has burned itself out, the ex-pupil is usually totally exhausted. Sometimes it takes years before he can muster the strength to start again. Right into his bones he feels regret mixed with hatred and all sorts of subconscious feelings.

Every pupil has to pass through the gate of the seventh repentance and its dangers, and so it is a good idea to point this out to pupils. Everyone who goes this path can expect this oppression as described, and what counts is whether, and how, he or she can escape his or her oppressors. This is why the period of the seventh and eighth repents is one of the most important and significant parts of the Gospel of the *Pistis Sophia*.

Hence it is of extreme importance to determine how Pistis Sophia faces her oppressors, and it is very useful to follow the text of the eighth repentance in detail, for this can teach us a great deal.

The oppression begins: Pistis Sophia is persecuted to the maximum, and the forces of Authades break into the liver. She knows she is standing at the beginning of the gnostic process of purification, and she experiences this with her entire astral being. The process of purification and sanctification has commenced, and now comes the crisis of the oppression with all its incidents.

However the process of fermentation as described above does not develop in Pistis Sophia. This would have meant the danger of all her new light-force being destroyed again. During this trial she keeps her eyes firmly fixed on the one goal:

‘Give heed unto me and save me. Be unto me a saviour, O Light, and save me and lead me unto thy light ... And because of the mystery of thy name lead me and give me thy mystery.’

She expects the attack of the lion-faced power, but:

‘... thou wilt save me from this lion-faced power, which they have laid as a snare for me. ... And in thy hands will I lay the purification of my light; thou hast saved me, O Light, according to thy gnosis.’

She asks that the part within her that was purified by the Gnosis be saved, and we understand now that this purified part in Pistis Sophia is saved because of her unwavering focus on the Gnosis. She has unqualified faith while she is being oppressed.

‘And thou hast not left me in the hand of the lion-faced power; but thou hast led me into a region which is not oppressed.’

This is what gnostic magic is! With all her longing for liberation and with all her intelligence, Pistis Sophia projects her future liberation onto the screen of things to come. gnostic magic has stages of development, and the magic of faith is capable of bringing to certainty things that are unseen.

However, when a pupil applies gnostic magic in the stage of faith, he simultaneously invokes the forces of counter-nature, as he is essentially still too earthbound. For this reason the text of the eighth repentance is momentarily interrupted to fully draw attention to this. The lion-faced power and all the creatures of Authades attack Pistis Sophia. She has called them herself. And so she says:

'Have mercy upon me, O Light, for they have oppressed me again. Because of thy commandment, the light in me is distracted and my power and my understanding. My power hath begun to wane whiles I am in these afflictions. ... My light is diminished, for they have taken away my power from me. ... I am become powerless in the presence of all the rulers of the aeons, who hate me ...'

It is precisely by saying this to the Gnosis, in unwavering directedness, that she is made invincible. The magic result of continuous directedness is made fully evident here. She does not respond to hatred with hatred. She does not fight. She stands alone in the storm, with unceasing directedness and with the certainty of a high, new morality, expressed in the words:

[They] say: Let us take the whole light in her,—although I have done them no ill.' ... 'My lots are in thy hands, [O Lord].'

Thus Pistis Sophia proceeds through the dark gate of oppression. She withstands all trials, and so the kingdom can be opened up to her soon.

However, the tribulation of oppression is not ended here, because the Gnosis wants still more from her before all the trials of this stage can belong to the past. It is not only necessary to show an unceasing directedness. In addition the pupil needs to develop a continual self-activity. He not only needs to see the light and to keep his eyes fixed on it whatever happens, but he is also obliged to approach this light. There has to be movement; there has to be

continuous exertion, as if there were no resistances or tribulations.

Gnostic magic is not only the projection of the message of salvation beyond the veiled future whereby one can hold off attackers, remaining beyond their reach through continuous directedness to the plan of salvation. Gnostic magic must also lead to the victory, to liberation from the attacks. The pupil must be able to go on! He is not allowed to wait passively until one day the resistances might be gone. He must break through, and so self-activity is required. It is an activity of non-conflict, on the basis of the knowledge of faith and with the help of the power of faith and service.

Whoever does so, whoever dares to do this, will discover how all resistances will be forced to give way until finally there are no hindrances at all that are stronger than the power of the pupil.

When you reach this knowledge, which has arisen from experience, you will also understand the ninth repentance, the Song of the Breakthrough, and the glorious victory that ensues.

The wall of the twelve aeons

The ninth repentance shows that Pistis Sophia perseveres in the way as described previously but that the tribulations and attacks are increasing in strength and the darkness is intensifying around her. This is what happens to all who with yearning and with all their heart long for the morning light: the darkness becomes ever more oppressive.

However, because of the knowledge that the 'goddess of dawn' must appear, there is no question of a feeling of panic or collapsing into melancholia. This would be very foolish! Who would expect 'light' from dialectics? If a person has been beaten by life, he certainly will not do so, for if he is focused properly, he will expect the dawn *from* the Gnosis and *in* the realm of the Gnosis.

However this person cannot deny the darkness because he is experiencing it only too well. He lives completely in the hope that the dawn will reach him in time and that he won't perish in the darkness prematurely:

'The dawn has arrived.
 The dawn is there for me!
 The dawn is there for all who are building on the light.
 May I be strong enough to go the path!'

And so the theme of the ninth repentance is the hope that Pistis Sophia may have enough strength to break through the last shreds of darkness. While she is singing this song, the attacks increase, for the last draughts from the cup are the most bitter, but her focus on the path remains unshakable to the end.

O Light, in whom I have had faith from the beginning, for whose sake I have endured these great pains, help me!

This is the cry of anguish from the totally exhausted pupil who has walked his path of breakthrough to the last step. In that hour her repentance is accepted. And then the light is sent to her in a different way than before: 'When I [Jesus] came into the chaos to help her she saw me.'

At that moment the candidate can see. Day breaks on the horizon of life of Pistis Sophia: the breakthrough has been accomplished!

We would now first of all like to cast some light on the thirteen states, equivalent to the thirteen repents of Pistis Sophia, through which the nature-born human being has to struggle.

Just as a twelvefold zodiac surrounds our cosmos and represents itself in that cosmos, so does every microcosm have twelve aspects. There are twelve states, twelve aspects, twelve organic developments in the nature-born human being. Hence there are twelve obstacles, twelve fundamental psychic resistances to the liberating life and the field of resurrection. Clearly every pupil who wishes to enter the new-life state will have to destroy all these obstacles consecutively.

The twelve aspects of the total dialectical state form twelve forces with which every candidate has to reckon. In the *Pistis Sophia* they are called the twelve aeons. They are the twelve nature-forces that lie at the cause of man's natural state and that enable his existence and his life. These twelve forces naturally form a wall, a lipika-wall. The human being lives in an enclosed space; he lives between the walls of the twelve aeons.

People are all very individualised; they are very egocentric and locked up inside their I-being. They all live a very separate existence, and so it is clear that the twelvefold wall surrounding them is of the same kind.

Every aeonic wall has cohesion. It forms an entirety, and the

synthesis of that entirety and the principle on which that twelve-fold wall is built and on which it functions is called the thirteenth aspect, the Thirteenth Aeon. We can say that the Thirteenth Aeon is the key to the whole and the secret of the wall. Whoever can leave the veils of the Thirteenth Aeon behind has escaped from his prison walls, his own nature, and his own life-field.

In the first instance this concept seems nonsensical. This is like a fish out of water, a plant with its roots in the air, or like a house that floats in the air yet has weight. Nevertheless it is possible enter behind the veils of our own thirteenth aeon, and it is quite easy to understand how this is possible. Imagine a stone. This is a dead piece of mineral, but it has a property of absorption. When the sun shines on the stone for a while, the heat radiations of the sun will warm the stone up. They could even make the stone very hot, and later the stone will begin to radiate the heat that it has received from the sun earlier on.

Now imagine the human being imprisoned within the twelve-fold aeonic wall in the microcosm and compare this microcosm to a stone. The microcosm and everything in it also has the property of absorption. The microcosm absorbs not only the light-power of the cosmic and macrocosmic system to which it is related but also other light-powers. In principle this is all the light-radiations of the entire universe, innumerable in kind. People are not aware of this because they do not form a receptive field and so do not retain these light-powers. Hence these alien cosmic radiations pass through them. These radiations come and go without people being aware of them.

However there are also light-radiations that do not have dialectical origins but that are very deliberately and emphatically aimed at our nature. For example think of the radiations of the Gnosis and its Light-Realm of the sixth cosmic domain. These light-powers come into our nature, although they are not of this nature.

This explains a wondrous activity within the microcosm. Imagine a human being, born in nature and therefore imprisoned inside his enclosure, his twelvefold wall, which surrounds him as

a ring. Just like all his fellow human beings, this person has a hard lot. He is forced to be a self-preserved because he is living in an order of death, an order in which the struggle for existence is necessary and in which everything has two sides. In short, it is a world in which everything is dialectical.

Inevitably this person will become dissatisfied with his lot, even if it has been kind to him for a certain length of time, and he will begin to seek. He is looking for expansion, although he himself may not really know what he is seeking. Without wanting to, this person will initiate his natural faculty of absorption. He desires something his twelvefold aeonic wall cannot provide.

This person and his system form a perfect object for the light-power that is not of this world but that is aimed at this world. And now the same thing happens as to the stone: a new light shines on this person; a new sun radiates heat to him. Energy is given to this person, a heat that has not originated from his own nature. It is outside the scope of his will, his consciousness, his aeonic wall. Nevertheless this person, by virtue of his natural capacity of absorption, is charged with an alien light-power, gnostic light-power, just as the stone absorbs heat from the sun's rays.

The purpose of dialectics is to form an order in which human beings naturally begin to seek and try to come to expansion because of their imperfection and that of the world around them. Thus every human being is charged with alien light-power, and this explains how Pistis Sophia can speak of a light-power that she has received from God. This also explains why it is said that the aeons appear to possess the light-power of the true light.

Through his seeking, the human being attracts magnetic gnostic light-power into his microcosm, a light-power that does not originate from his nature-born state.

The fundamental cause of sickness and death

You can imagine how the continual threats from the lion-faced power confront Pistis Sophia with terrifying moments. You can understand the cause of the lion-faced power's existence. A dialectical microcosm that is charged with gnostic light-power will retain that power for a long time and, just like a hot stone, will radiate heat for quite a while. This heat has not originated from within the microcosm but from the Gnosis, which has temporarily concentrated some of its light in the microcosm. According to natural law the microcosm will lose all its gained energy and, unless a radical change takes place, will return to its previous state.

When a pupil of the Spiritual School regularly, from an inner personal need, stays in the foci of the Brotherhood, both his personality and his aeonic walls are clearly charged with gnostic light-power. Such a pupil possesses light-power, and his auric being possesses the lion-faced power. This light-power stays in this person because he keeps recharging, and so he can work and live out of this power and testify of it.

But this is no solution because just as a stone that is constantly being reheated remains the same stone, this person remains the nature-born human being who is of and in the nature of death, despite the fact that he stays in the gnostic light-power so often. Nothing has really changed in this person. His experiences are just the consequence of his natural capacity to absorb, activated by his feelings of dissatisfaction.

Because of the law governing the loss of energy, a person has to keep recharging. The fact that gnostic light-power keeps coming

into him and working in him proves that he is constantly being called by the gnostic light because of his seeking. The fact that the person constantly keeps cooling down again, just like the stone, and so continually has to be reheated proves that he is daily exploiting the Gnosis, and so is daily crucifying it, while it sacrifices itself to him daily.

There is another aspect that you should consider closely. The fact is that this natural capacity to absorb is subject to a process of wear. When a stone is heated up daily and cools down again, it loses mass and in the course of time begins to pulverise. The incessant differences in heat cause cracking and pulverisation until there is only dust. In the end the stone disappears; it dies. It is doomed.

And that is the fundamental cause of sickness and death. Already as a child the human being begins to seek, driven by the passion of the dialectical human race. Accordingly he is already called as a child by the divine light because of his natural capacity to absorb, and if he reacts like the stone, the processes of wear, destruction, and death begin immediately.

Yet the light of the Gnosis does not come to the human being to kill him or to make him revolve in the wheel of rising, shining, and fading. Although natural law ensures that the processes of absorption and radiation kill him, both in and outside of the Spiritual School, the Gnosis says that it comes to everyone to save him and to help him vanquish death.

We have explained how it is possible for a person to penetrate behind the veil of the Thirteenth Aeon, like Pistis Sophia. If the natural capacity to absorb is working, the whole magnetic field which is situated outside of the auric being will be forced to receive light-power of a different kind and to concentrate it in the microcosm. The human being has then broken through the basic principle of his twelvefold wall, and he begins to breathe a different light-power.

We saw that this new light-power is then like a call, a new task.

This task must be fulfilled, so it is not death but life that is achieved. This is why Pistis Sophia is sent back to fulfil her task, which has thirteen aspects. This necessitates thirteen repentances and involves thirteen fundamental changes. This whole process then leads to a resurrection or a fall.

The radiation of Christ

In previous chapters we discussed how a striving person can penetrate behind the veils of the Thirteenth Aeon. Through the activity of the natural human capacity to absorb, the microcosmic magnetic field is forced to attract a different kind of light-power and to concentrate this in the whole system. This light-power then tries to provide for the special requirements of this person. It works as a call to a new life, to a different life, namely the destiny and the fulfilment to which this new light-power is identical.

However, because the whole being of this person has been born and bred out of the light-power of ordinary nature and the cause of his existence lies in this, it is clear that if he wants to belong to and live in the new light-powerfield, his whole system will have to be attuned to this new light-power. Every part, every organ of his system will have to be changed. In the School of the Rosycross we call this change 'transfiguration.'

Hence Pistis Sophia, after experiencing the new light-power, is sent back to achieve the necessary process of transfiguration, the process in which the whole being is totally changed. This process has thirteen aspects, thirteen stages, which are essential for the renewal to become a fact.

If the pupil is completely conscious of the path and thirsts for the great liberation in the new light-field, he is just like Pistis Sophia and, after constantly experiencing the new light-power of Christ, he is referred back to his great task: to break through and destroy the surrounding magnetic chain of ordinary nature in order to celebrate the rebirth in the field of resurrection.

The author of the *Pistis Sophia*, after the custom of his day personified the various light-forces and nature-forces and gave them names and character. Even in our days many people still use language in this ancient way of representation. This may sound very romantic and mystical and satisfy many emotions, but at present this is dangerous because the two planes of our nature-order—the physical plane and the reflection sphere—are merging into one. The veils are very thin. If representations of the light-powers of the universe are made too vivid, they could easily connect people with disembodied entities of the reflection sphere. This is why representations have to be stripped more and more of personified mysticism. In the present state of the human being, all personifications are linked to the human I and so direct themselves to the I. In this way they maintain the I and hence the light-power of birth, and the human being is thereby entangled in all kinds of delusions. He thus builds a whole pantheon of shades and is inevitably victimised.

It is better to think along the lines of the elements of the universal light-power system, of the cosmic radiation laws, and to familiarise ourselves with the simple system of fundamental light-radiations out of which every creature lives. It is not the creatures and hence the personifications that come first but the light-powers. Eternal creatures have universal light-powers behind them too. Hence before all else the pupil must focus on the activities of the light and base himself upon these, for then he will be safe and will always live in accordance with his state of being. He will then naturally come into contact with groups of beings that correspond, to his own state of being.

The fight that has to be fought, the work that has to be done, is not against 'flesh and blood' but against radiations that are disharmonious to the path. This is why Paul says, 'We are not contending against flesh and blood, but against the ... wickedness in the heavenly places' (Eph. 6:12). This enemy is always radiation and hence formless, and definitely not personified. The evil lies in the nature of the radiation that is contrary to the radiation plan of re-

newal. It is evil not in the sense of wicked or perverted but in the sense of disturbing.

The pupil on the path who longs for a new state of life, like Pistis Sophia, will come into contact with a different field of radiation because of his natural capacity to absorb. From that moment on the old field of radiation will become disturbing in regard to the new field. This is what the person should keep in mind; this is where he should concentrate his activities. He must become non-violent towards flesh and blood, towards all manifestations of and in the old nature. This non-violence will be the best way to fight the disturbing radiations that lie at the basis of the old nature and emanate from it.

The Universal Teachings say there are seven great fundamental radiation fields, corresponding to the seven cosmic planes. These planes, or fields, interpenetrate and influence each other from the top downwards as follows: the seventh or lowest field influences itself but cannot exert any influence on the sixth; the sixth cannot influence the fifth but can influence the seventh; the fifth field can manifest itself in the sixth and seventh but not in the fourth, and so on. Hence absolute perfection must be obtained in and from the first cosmic plane, which is itself and in addition can manifest itself in the six other radiation fields.

The seventh cosmic plane is the most isolated field of all the seven planes as it is completely imprisoned within itself and bound to its laws. Yet it can live only out of the sixth field. Light powers from the sixth plane and from the other planes have to come into the seventh plane to enable humanity to exist and to enable all the light-powers of the seventh plane to live.

What is happening therefore? The aeons of the seventh plane, the nature-forces of the seventh plane, receive light-powers from the sixth plane to make life, creatures, possible in the seventh plane. If we represent this in a personified, romantic, and mythological way, we say that the light-powers of the seventh plane constantly steal light-power from the sixth plane. They have to do this to exist.

They do this by means of their creations and their creatures, by the creations of Authades and those of the lion-faced power. What is the cause? Because human beings do not feel at home in this existence, and many people feel a great longing, together they generate an enormous flow of light-powers from the sixth plane into ours, and the natural capacity for absorption ensures this flow. However, because the human being is in and of the seventh plane, because he is among the creatures of the seventh plane, the new light-power is transmuted to the vibration and nature of the seventh plane. It is made equal to the magnetic field of the seventh plane and so becomes the raw material of the seventh plane. The light-power of the sixth plane therefore does not come directly to the longing human being but is stolen from him because it is transformed. This is a natural and self-evident process.

The Son of the higher light-powers, mythologically personified as Jesus Christ, constantly lives and continuously sacrifices himself. He is continuously being crucified and so dies for us every second in order to provide the entire cosmic plane with life-force and radiation power. The whole of humanity is the Judas-aspect in this.

However, they who go the path of transfiguration must become familiar with a second aspect. For the incessantly self-sacrificing light-power of the sixth plane has the purpose not only of enabling humanity to exist in the seventh plane of existence but also of providing a liberating element, namely the lifting-up from the seventh plane into the sixth plane. If the human being, and the pupil in particular, succeeds in keeping the light-power that he receives from the sixth plane in a pure state and does not reduce it to his field of existence but, to the contrary makes the powers of his field of existence servants of this other light, he will inevitably begin to conform to the nature and vibration of the sixth plane.

The person who is able to do this can become a creature of the sixth plane. He is born again. He becomes twice-born. He is resurrected in a totally new field of life. Transfiguration is a logical consequence.

If a pupil retains the light-powers of Christ in a new way and does not apply them in a banal way, he is resurrected with Christ, just as the unconscious human being who lives in the old manner betrays, crucifies, and kills the Christ within himself, without any liberating aspect. Every human being receives the universal light-power and is thus kindled by the spirit of God; every human being dies in Jesus the Lord; but not every one will be reborn by the Holy Spirit through this death of Christ, although everyone in fact can do this.

What matters is that the human being becomes conscious that he possesses light-power and that, as a true Pistis Sophia, he must utilise this light-power in a new way. Everyone possesses this power. Everyone is enabled to become a child of God again, i.e. to enter the sixth cosmic plane as a new creature.

A totally new natural scientific activity is required from this type of person. He is required to use a power, which he has been receiving during his whole life, in a new manner and to let it serve new goals.

Surely you can do this? Well, do it then, candidates on the path!

It came to pass, when Jesus had finished saying these words unto his disciples, that he said unto them: "Who is sober among you, let him proclaim their solution."

James came forward, kissed the breast of Jesus and said: "My Lord, thy spirit hath sobered me, and I am ready to proclaim their solution. Concerning them indeed thy power hath prophesied aforetime through David in the thirty-fourth Psalm, saying thus concerning the ninth repentance of Pistis Sophia:

"1. 'Give sentence, O Lord, on them who do me injustice, and fight against them who fight against me.

"2. 'Lay hand on weapon and shield and stand up to help me.

"3. 'Draw forth a sword and conceal it [sie] from my oppressors. Say unto my soul: I am thy salvation.

"4. 'Let them be put to shame and abashed who strive after my soul; let them fall back and be put to shame who imagine evil against me.

"5. 'Let them be as chaff before the wind, and let the angel of the Lord pursue after them.

“6. ‘Let their way be darkness and slippery, and let the angel of the Lord oppress them.

“7. ‘For without cause have they hid a snare for me for their own spoiling, and they have mocked at my soul in vain.

“8. ‘Let a snare come upon them which they know not, and let the net which they have hid for me, catch them, and let them fall into this snare.

“9. ‘But my soul will exult in the Lord and rejoice in its salvation.

“10. ‘All my bones shall say: O Lord, who can be like unto thee?— thou who settest free the wretched from the hand of him who is stronger than him; and thou savest a wretched and poor [one] from the hands of them who spoil him.

“11. ‘Unjust witnesses came forward and have asked me that which I knew not.

“12. ‘They have requited me evil for good and childlessness for my soul.

“13. ‘But when they molested me, I clothed me in a sack and humbled my soul with fasting, and my prayer will return into my breast.

"14. 'I was pleasing unto thee, as unto my neighbour and as unto my brother; and I humbled myself as one in mourning and as one who is sad.

"15. 'They have rejoiced over me, and they are put to shame. Scourges have gathered themselves together against me and I knew not; they were cut off and were troubled.

"16. 'They have brought me to trial and mocked me with mocking; they have ground their teeth against me.

"17. 'O Lord, when wilt thou look upon me? Restore again my soul from their evil works and save my only one from the hands of the lions.

"18. 'I will confess to thee, O Lord, in the great assembly, and I will sing praises to thee in the midst of a countless people.

"19. 'Let not them who unjustly treat me as a foe, rejoice over me, who hate me without a cause and wink with their eyes.

"20. 'For indeed they discourse with me with words of peace, though they plot wrath with craft.

"21. 'They opened their chops wide against me and said: Well indeed, our eyes have filled our sight with him.

“22. ‘Thou hast seen, O Lord. Keep not silence, O Lord, withdraw not thyself from me.

“23. ‘Arise, O Lord, and give heed to my vindication, give heed to my vengeance, my God and my Lord.

“24. ‘Judge me, O Lord, according to thy justice; let them not rejoice over me, my God.

“25. ‘And let them not say: Well done, our soul. Let them not say: We have consumed him.

“26. ‘Let them be put to shame and be scorned, who rejoice at my mischance. Let them be clothed with shame and disgrace who speak boastingly against me.

“27. ‘Let them who desire my justification, exult and rejoice and let them who desire the peace of his slave, say: May the Lord be great and arise.

My tongue will exult over thy justification and over thy honour all the day long.’”

Pistis Sophia, chapter 51

James, the person who possesses Gnosis

In this chapter we want to immerse ourselves in chapter 51 of the gospel of the *Pistis Sophia*. Before doing so it is necessary to summarise the discussion in the previous chapters.

We should ask ourselves, 'What is the essence of the Gnosis? What is the essence of its aim and its methodology?' The essence of the Gnosis is that on the one hand it bases itself on the fact that the all-manifestation actualises itself by a multiplicity of light-radiations and on the other hand on the fact that the human being is a light-sensitive being.

When we hear of 'light' in the Gnosis and the Bible our attention is drawn to a multiplicity of electromagnetic and radioactive radiations, streams, and fields, which, as the modern person knows, are omnipresent and out of which all human beings and all living things maintain themselves. This is why the gnostic does not restrict himself to the contemplative, reflective, and constantly seeking thoughts about the origin of all phenomena and developments, but he restricts himself to the present-day, absolute now of the light in all its diversity.

To him the light is the Son of the unknowable Godhead, the declarer, the revealer, and, in addition, love itself, which sacrifices itself and offers itself up for captivity, to which the whole Christ epic refers. Hence the gnostic does not confine himself to a historical appearance; he does not become agitated when people discuss it and wonder how this historical appearance might have happened. The Son of the eternal Logos has long ago returned to the gnostic. Poor indeed is the person to whom the Son must speak from a

printed scripture, and poverty-stricken is the person who possesses only the contents of his bookshelves and lives from them.

The life of a human being with all its ups and downs depends on the light-powers that at this moment are influencing him. His difficulties do not arise primarily from his relationship to his fellow human beings, to society, and to life but are solely the result of an influence that a certain group of electromagnetic, radioactive radiations, streams, and fields exert on him. This is what decides all his ways and all his adventures.

If he were linked to light on a higher plane, the gnostic discovers, all his present limitations would disappear and he would rise above the field in which all dialectical phenomena originate. He would enter a new world, as it were. He would enter a new field as though through a door. To the gnostic the entrance through this door is the finding of Christ. Seeking this door, this gate of the new light, should never be merely mystical striving and talking, for with all this nature-mystical behaviour, the person remains the same human being as he has always been. Seeking the one door in the sense of wanting to ascend into a different, non-dialectical reality means being focused daily on, being dynamically devoted to, and practically going a path that must be walked.

The aim and the methodology of the Gnosis are very clear in this. The essence of the Gnosis is the Light, we declare. The Light is the Son of the eternal Godhead; the Light is the mediator to a new Covenant; the Light is for us the Saviour.

As the human being is a light-sensitive being and his natural capacity to absorb (thirteenfold in nature) reveals to him the presence of the light, it is obvious that when he feels unhappy in the light-field of the nature of death and does not feel at home and is being lashed by the scourges of the time-spatial field, he will enter a state of new yearning because of the realisation of this poverty and because of the misery of this inexorable reality.

This yearning is a prayer, a wail from the soul for new and different light, the seeking for the one door to a higher light-field. Through his natural capacity for absorption, this person will ex-

perience the call, the extended hand from this higher light-field. Even before he is conscious of this yearning, the light will already have called him.

However, being called by a higher light-field, because of the fact that the person concerned attracted this light by his natural capacity of absorption, does not mean he is already living in this higher light-field. The human being has to go on a journey for this. This journey consists of turning away from the old nature and turning towards the new nature. It is a process of transmutation. This transmutation is the primary manifestation and realisation of the sanctifying, healing spirit, the resurrecting spirit of the new light-field. Standing on this path is the absolute requirement. And the fact that one is standing on this path must be evident and must be proven again every day by a daily dying of the old nature and being reborn daily in the new nature.

Whoever does not do this, whoever does not try, does not persevere, does not belong in a gnostic Spiritual School. Such a person has ended up there by chance or because of his family. Such a person does not yet know the yearning, the wail of the soul, and so has not yet been called. The light has not marked him, and he is not predestined.

Whoever seeks the light will find the light, and he must walk in and with this light so that it will change him. Being focused on the Gnosis, with all the consequences and experiences that follow, turns the person concerned into a true Pistis Sophia, from whom all egocentricity, every delusion, and every reflection sphere hallucination are being burnt out. For the Gnosis, with its consistent and strict focus on the light, desires exclusive obedience to and ascent into the light and places every human being and every creation into the background.

The Gnosis does not desire worship and adoration of gods and human beings. It does not wish to place a single entity between the light and the individual seeking the light, even if many entities undoubtedly deserve your adoration and gratitude. However, this adoration and gratitude should be shown by going the path. The

light is here and you are here: No one places himself between you and the light. And servants who are of the light and in the light do not stand in the foreground nor do they demand anything from the candidate. They simply radiate the light to the extent they have been able to release this in themselves, and thus they can serve their fellow human beings with the light, so that between them and the light there could be nothing that would prevent them going the path.

They explore the easy way for those who yearn. But none of them would say to his fellow human beings: 'Look at me!' The light shines for everyone in a strictly impersonal way. Whoever seeks this light and responds to it, in deed and truth, releases it in himself, and this means: a dying as to dialectics.

Based on this knowledge, let us turn to chapter 51 of the *Pistis Sophia*. The beginning of this chapter speaks of James, who has interpreted the meaning of the ninth repentance of Pistis Sophia. In the gnostic sense, James is the person who understands everything we have discussed, not in the intellectual sense, which would mean mere philosophical comprehension, but in the gnostic sense. He is the person who has changed his place; he is standing in a different place. He has chosen a different chance for life and has stepped out of the light-field of dialectics as the basis for life. He has said farewell to this basis for life and has taken up a new one. The person who in this way understands all questions of life, and who, in all circumstances, makes the one right choice between the two light-fields that manifest themselves to him, and solves them on the new basis, will experience the benefit, the healing result, at every moment, right down into his physical body.

Therefore, stop your ordinary mystical or intellectual comprehension. This is pointless to the Gnosis! Become a James in this respect. Then you will be the first to enter the Kingdom of Heaven, before all invisibles and all gods and archons who are in the Thirteenth Aeon—this is the microcosmic gate of liberation—and in the Twelfth Aeon—this is the nadir of self-sacrifice of the professing of the gnostic pupilship.

Whoever can understand this, not in the mystical-intellectual sense but by the gnostic deed, has opened for himself a gate to the new realm of light. At the same time he has released the great self-sacrifice by means of which many others will also be able to receive the mysteries of liberation.