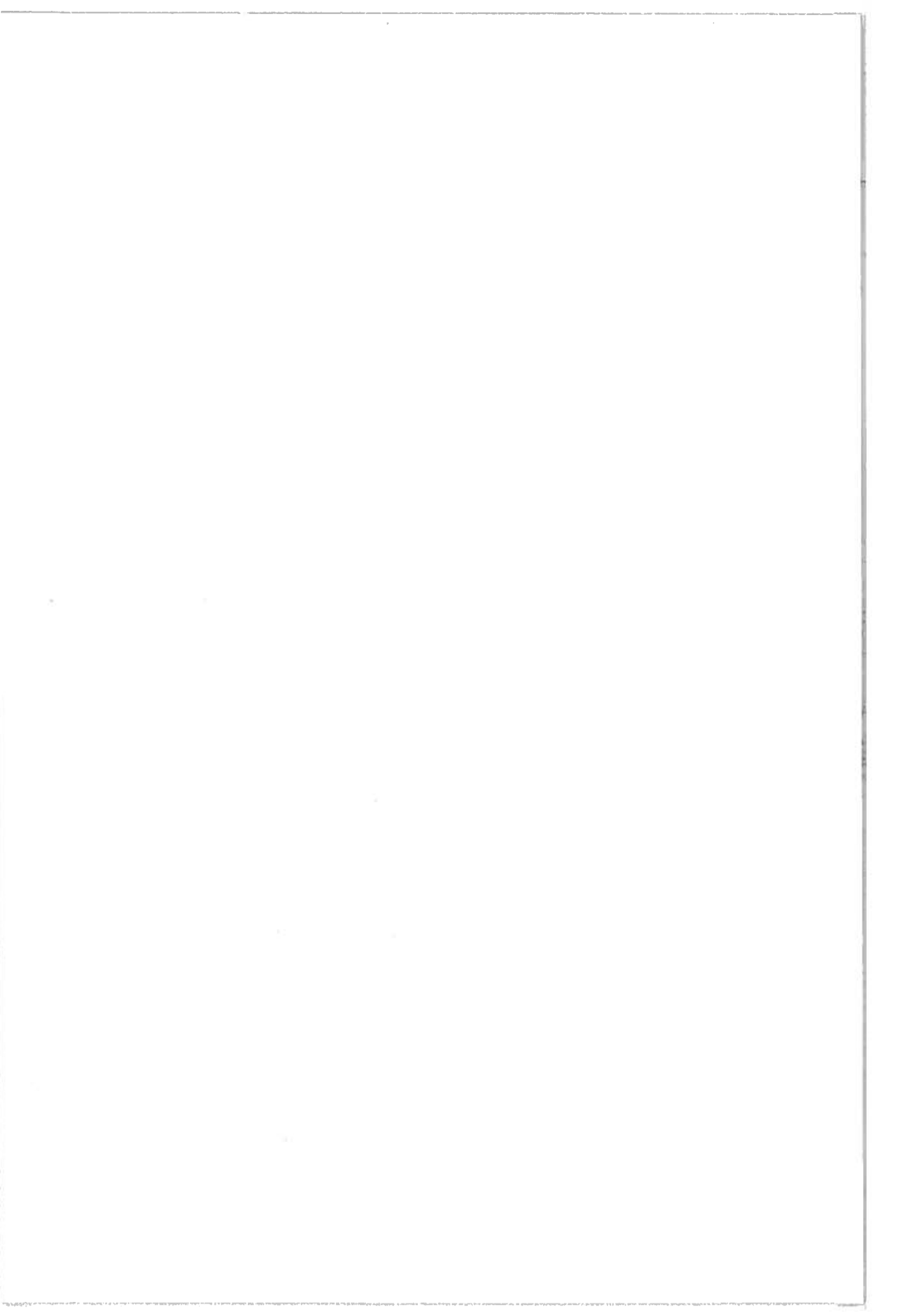


## A NEW CALL



# A NEW CALL

OF THE SEPTUPLE WORLD-BROTHERHOOD

OF THE GOLDEN ROSYCROSS

AT THE TURNING-POINT OF THE TWENTIETH CENTURY,

PROCLAIMED ON

WEDNESDAY 3<sup>rd</sup> AND THURSDAY 4<sup>th</sup> SEPTEMBER 1952

AT WIESBADEN

BY

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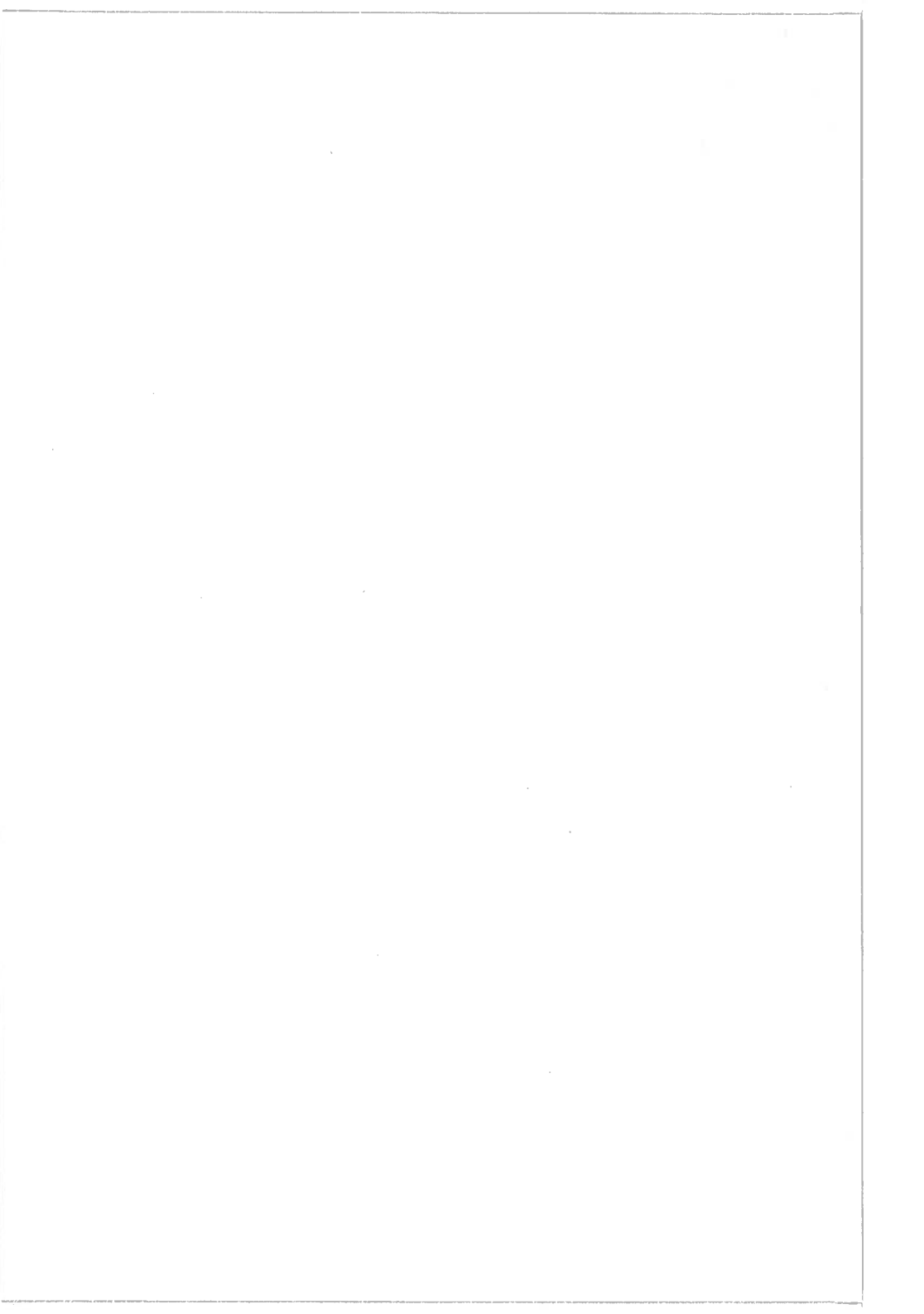
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*We, the Brothers of the Fraternity of the Rosycross bestow our greeting,  
love and prayers upon all and singular who shall read this our  
Fama with a christianly favour and censure.*



We have come here from the seat of the West-European Centre of the Septuple World-Brotherhood of the Golden Rosycross in Holland to make you acquainted with a Call of the Brotherhood, with a new Fama Fraternalitatis, which in these days goes out to all those who are able to understand it. And now it is not only intended that you will listen to the contents of that Call and receive it with interest, but we hope very much that at the same time you will feel and understand that the Brotherhood of the Rosycross does not raise its voice in this way without having an urgent reason, and that you will therefore see everything that we communicate and propose to you in the light of a very urgent necessity, which concerns each of us closely, very personally. If, in these days, this should be the case with you, this conference would not only be a contribution to the philosophy of the School of the Rosycross, but above all a consideration at an actual moment in world history, a moment which calls for the full attention of every one of us as for something very personal. You know that in the invitation to this conference we spoke

of the turning-point of the 20th century. It concerns not only a turning-point for us, pupils of the Lectorium Rosicrucianum, or, seen in broader respect, for all who are aiming at liberation, but the turning-point to which we draw your attention is one for all mankind! So our word does not apply to some sectarian separated group of which could be said: 'That may be important for you, but not for us'; no, this concerns an irrevocable turn in the entire course of the world, to which, in the nature of thing, every human being, every nation and every race is a party.

The golden rosicrucians of the Universal Brotherhood love all mankind right heartily; the Brotherhood wishes to serve fully all those, without exception, who will it. It does not vouchsafe initiations, nor grant special privileges to excepted persons. It is for all and it stands in complete objectivity, regardless of nationality or race, free from political, social and economical bias or movements, as in serving humanity the Brotherhood has not the slightest interest in this common dialectic world-order. The Brotherhood devotes itself to the original Fatherland of the human race, the Kingdom which cannot be moved, the Kingdom not of this world. The Brotherhood devotes itself – we say this emphatically and with full intention – to the Kingdom of Christ.

To devote oneself to the Kingdom of Christ is a notion which will undoubtedly appear very familiar to you. It is a much dis-



puted notion, for there are millions of people who say that they serve Christ and His Kingdom with all their hearts. They claim: 'Join us, only with us you are serving Him in the best and the only correct way.' And they say this so emphatically, with so much apparent certainty, with so many divergent reasonings and trains of thought and with so much college-taught theological, philosophical and other scientific bragging that it is entirely and absolutely useless to talk to them of any different point of view.

Some years ago one of the Rosycross' servants spoke of the multitude of ideas in which, as in an ocean, one can be drowned, in which one can sink as in a sea. Mankind is immeasurably rich in ideas. Mighty energies are launched, violent active powers, to animate certain ideas and to crown them with success. The entire triplicity of art, science and religion is throughout centuries working in union to drive the world and mankind to realization of those ideas. However, the only thing achieved is an increase of multiformity. World and mankind are ill, very ill; you know that. And we repeat this to make it clear that the modern Fama Fraternitatis which is now offered to you is by no means just one more idea. What would be the use of adding another idea to the many you have already? It would be like adding a drop of water to the ocean. The nature, the character of the ocean of life would not be changed at all by it.

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No, the Kingdom of Christ to which the Brotherhood of the Golden Rosycross devotes itself is a living reality, an actuality, a world-order which is not to be found either in the material sphere or in the reflection-sphere\*). It is an order which does not make itself known by men or by the authority of men, but first and foremost by powers. It is powers which are known by a multitude of names and we should like to make you acquainted with one of these denominations. To indicate these powers of the field of the Brotherhood we often speak of electro-magnetic radiations. We want to call your attention particularly to these electro-magnetic radiations. We wish to draw the full light of your attention to these radiations, for it is these electro-magnetic radiations which will support and confirm the modern Fama Fratemitatis. There is an electro-magnetic radiation-field which maintains life in our common world-course and there is another electro-magnetic radiation-field, manifesting itself from a universe different from the one which is familiar to us, a field which belongs to the Kingdom of Christ. Now you can say this and note it into your memory as just one more idea. You can believe it or not, you can support this belief with the help of literature or with the authority of the School. But, brothers and sisters, what would you think if this radiation-field of the Christ-Hierophants clearly *demonstrated* itself to you, so that you would not have to take this on faith, \*) the regions beyond the veil of death.

but that you all could ascertain very clearly the reality and presence of those radiations and possess knowledge thereof? If those electro-magnetic radiations revealed themselves to you in such a manner that every idea respecting them would entirely pale into insignificance! If there would not only be a Word, about which to weave our fancies and speculations, but also and above all an incarnation of the Word, a real manifestation of that Word, an indisputable manifestation of the Light of Love itself!

That now is the fact on which our modern Fama Fraternitatis is based. So we are not introducing a new idea, not a new speculation, but we announce a new development in the march of humanity, a new development in the world and in mankind, on which we all must ponder.

It does not concern an event which will assert itself in ten or twenty years so that you could add this Fama Fraternitatis to that whole series of prophecies of all sorts which already exist. No, this concerns a development which has already commenced, and in which we are all involved. At the same time it is a development which you will be able to verify by means of the new Fama which is offered to you, so that you will know who and what we are and why we talk to you here tonight; so that you can know that we are not coming to exploit you, but that the Brotherhood is only watching your own highest personal interests and those of all your brothers and sisters.

So our Fama Fraternitatis appears at the right moment, the moment at which can be said: 'Come and see.' Our prime object is, that you all, seeing the reality and understanding the signs of the times, will make the only correct decision and adopt the only correct attitude towards life. The aim of our Fama Fraternitatis is that you all, and all who come after you, will be found on the right side of the development which has already commenced. Most of you, being pupils of the Lectorium Rosicrucianum, have already chosen and others will do the same, provided that you introduce to them this our Fama Fraternitatis. Do not, however, bring this Fama with a big display of words, nor with a bombardment of ideas, but bring it in the utmost simplicity and unpretentiousness and only reply to questions when these are asked you. Beware lest explanations should be a cause of delay, let all rush into the open arms of the Brotherhood.

What is the Brotherhood? It is different from what you may imagine, or from what you may have heard. The Brotherhood is the unity of the well-disposed, the communion of the children of God. All those who through the opened rose-heart enter into the manifested new radiation-field, are linked into the chain of the Brotherhood. The force of this bond is determined by ourselves, by our own state-of-being and there is nobody who is able to prevent your adoption by the Brotherhood, unless you stand in your own way. Now that you know the purpose of the Fama it is necessary

to discuss its character. If the aim is a decision upon a direct new attitude towards life by all who can and will make such a decision, the character of the Fama is to give information with regard to the why and wherefore. Well then, we have to understand what is coming to pass in these years; what is coming to the fore.

There is an electro-magnetic radiation-field of the Christ-Hierophants and some people in this fallen world have learned to react upon it with the opened rose-heart. They live in all parts of our world; in all countries these brothers and sisters are to be found. They have learned to react upon the electro-magnetic radiations of the Brotherhood. And, as every electro-magnetic radiation, also the one of the Brotherhood has a positive and a negative, an attracting and a repelling action; actions which are brought about according to cosmic laws. So it may be clear to you that the group of those who react upon the electro-magnetic radiations of the Brotherhood is a group which shows a certain signature, viz. a twofold signature. Under stress of necessity of existence these people react upon the nature of death, upon this dialectic world with one part of their being. With the other part they react upon the original nature, the nature of life, for impulse of life as well. As soon as the proto-atom situated at the top of the right ventricle of the heart is touched by the electro-magnetic radiations of the Universal Brotherhood and this rose of the heart opens for these radiations, these mag-

netic actions become active in the blood and in the entire life-system, that is throughout the microcosm. With such people there are to be distinguished two magnetic actions; in the first place an action of this world, in the second place an action of the Universal Brotherhood. It will be clear that for this reason these people are constantly in a situation of transformation. From the one field these influences are becoming less and less, from the other field ever stronger and stronger. We can compare this becoming less and more with a journey; with a departure from the one field and the approach to the other.

Like John the Baptist says: 'I must decrease and He must increase', so it is with each pupil of this quality. In the first electro-magnetic field he is constantly pushed into a situation of becoming less, while as to the other field he is growing into a state of ever greater richness and glory.

According as this process continues ever more electro-magnetic power of the new life manifests itself in the field of death, in the nature of death, for a human being radiates what he possesses and receives. So if we all stand in this process we introduce into the atmosphere which is surrounding us powers which in fact do not belong here. As servants of the Christ-Hierophants we are calling up a Light-Power which does not belong to this world. We call up a new Light, a new power, a new electro-magnetic influence, which in the Holy Language is found indicated as 'The Christ return-

ing into the clouds of Heaven'. The result of all this is nothing more or less than a cosmic revolution.

Friends, we hope very much that you are able to understand us, as this concerns very important things. When we, as servants of the Brotherhood, stand in the light of the Christ-Hierophants we are calling up powers which assert themselves destructively in the nature of death and for that reason cause a cosmic revolution, a magnetic disturbance of the common nature-field. And the better and richer the atmosphere becomes for the children of God because of the growth of the Light, the same atmosphere becomes ever worse and poorer for the servants of this dialectic nature, ever more dangerous for the preservation of life, so that by this development a line of division arises in the whole world. Every man is going to place himself on one of the two sides of this line of division and so there will be a field of downfall and a field of new upward growth. This process has now commenced. That is why the new Fama Fraternitatis can say that the time of unmasking has come, for just think of the well-known words of the Sermon on the Mount: not those who call 'Lord, Lord' are received into the new magnetic field, but those who fulfil the law of the new life with their entire being.

So a gigantic cosmic and atmospheric development is taking place with breath-taking consequences of unmasking and disillusion, but also of joy and delight. This new development

will be silhouetted clearer and clearer and all who are made acquainted with this Fama will learn to understand fully the why and wherefore.

Whoever in the light of these actual things decides upon the new life and will enter through the gate of the rose-heart, will be submitted to a complete biological change by the touch of the new power. This change will manifest itself in our blood firstly, afterwards in all organs of our body and at last in all the vehicles of our personality. All these changes form the beginning of transfiguration. The new race which is forming, all those who are going to join this new human group, will show this signature: they will be structurally changed and submitted to transfiguration.

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The new electro-magnetic power which is streaming into our world is, as we said, not to be explained from this nature. This fluid of the new life commences to flow into the human life-system as soon as a man opens his being for it in the correct way and it swells to a broad stream as soon as more people do so. The cosmic laws explain this activity and so a new atmosphere is formed which at a certain moment surrounds and permeates the entire earth.

It is clear that through the activity of these new magnetic



radiations magnetic disturbances will arise in our common nature-field and we shall understand too that the new magnetic atmosphere formed in this manner will also transform the respiration-substances by which humanity exists. It is known that this transformation of the respiration-substances has already proceeded to such an extent that many troubles arise in the physical life of people. We hear of strange diseases and physical inconveniences and the physicians among us could tell us of the problems with which they are faced in their practice. These problems will grow surely and steadily and it will be noticed that there is no cure for them, that there is no remedy against them and that no surgical treatment will effectively neutralize these troubles.

So a new power has appeared in the atmosphere and in the respiration-field of mankind this new power has appeared with great glory. However, this glory is at the same time a judgment, for in our thus growing structural need there is for humanity, for us all, only one solution. Each of us, with body and soul, ought to get into harmony with the new atmosphere in order to be able to hold his own. It is clear that these new atmospheric influences apply not only to our material-sphere, but also to beyond, the so-called reflection-sphere. Not only the quick are stirred by it but the dead too. The entire dialectic nature-field with both spheres is broken up by the awakening of the Children of God.

He who wants to serve humanity, who wants to save mankind out of its dialectic slough of griefs, must go to walk in the path of the children of God, the path of the real brotherhood of humanity, for also the judgment is an intense loving grace. In such a manner a dialectic culture of downfall of millions of years is brought to an end and humanity is led to a new day of manifestation, to a reasonable new chance of salvation. However, you do not have to walk in that aeon-long path of judgment if you do not want to. You can walk in the path of salvation now. It is the path commencing with learning the harmony of life with the new atmosphere. And he who learns to live in harmony with the manifested Christ-field strengthens and dynamizes it by the activity of the cosmic magnetic laws. Therefore, if the friends who are present here decide to apply this new doctrine of life they will be of incalculable benefit to their countrymen and to mankind.

Therefore this question has to be asked now: 'How do I learn to live in harmony with the new atmosphere?' We are all burning to ask this question. And in reply to that must be said that man participates in the new life with the Brotherhood *if he learns to rule the alchemy of the golden Rosicrucians*. We come to you to offer you this knowledge, the knowledge of this alchemy, and we wish with all our hearts to teach you how this alchemy must be applied. Rosicrucians always were

alchemists. As such they have always been known. In all times they have applied alchemy. But you must know that there are *two* kinds of alchemy: there is a dialectic alchemy and a transfiguristic one. The dialectic alchemy is applied by occultists of all sorts. Therefore there are many people in the world who call themselves Rosicrucians but who are nothing but occultists. That is why you must understand that all those who call themselves Rosicrucians are certainly not all of one sort. And therefore you must also understand that the offer we are making you exclusively concerns the transfiguristic alchemy. You cannot join us in order to enable yourself to cultivate the dialectic alchemy. There are tens, even hundreds of schools which can teach you that perfectly.

The alchemy of the Rosicrucians is based upon the transformation of the blood and with that we mean the blood in the full sense of the word, viz. in threefold sense by which we are thinking of the snake-fire, the nervous fluid and the blood-liquid. So the snakefire, the nervous fluid and the blood-liquid, this threefold blood, is our life-basis; it is our I, our consciousness, our soul. All our past, all our karma, all our character have their basis in the blood. The threefold blood is the kernel, the soul, of our microcosm. All magnetic powers and all influences thereof manifest themselves in the blood and fix their intentions in it. This is the reason why the alchemy is based upon the transformation of the blood.

You must, however, clearly understand that the dialectic alchemy is bent upon bringing about a thorough culture of the blood, the nervous fluid and the organs related, such as the ganglia and the hormone glands. *This* alchemy, however, leaves the snake-fire unaffected, the snake-fire which is just the seat of the 'I'! In this alchemic system you cannot act otherwise, because in this development the I is both the commander and the executor. The I itself gives and receives orders. Consequently the I is an indispensable factor in the dialectic alchemy and the result of this system is that the I is centralized and cultivated to the utmost. The occultist therefore is a very self-conscious I-central man, it cannot be otherwise. He is some one who says: 'I can do everything. I am everything. I am God. I am a superman.' An I-central man is not necessarily a bad man, but he certainly is a mad-man; for a man can be bad mad or good mad. This delusive idea of the occultist invariably leads to very great disaster, both for himself and for all mankind.

The transfiguristic alchemy, the alchemy which is proposed to you, the alchemic change which we set before the pupils of the modern Rosycross, *commences with the I*. That which the dialectic alchemy does not touch but on the contrary is used as a basis, is absolutely and unconditionally affected by the transfiguristic alchemy. It commences with the gradual subjugation of the I. Therefore the Brotherhood of the

Christ-Hierophants will not make the I leader of the process of transmutation and therefore the Brotherhood will never enter into direct contact with the I of the pupil, by saying for instance: 'You are so good and so great and so mighty and so clever', for in that way one would just hold fast the I. If you pay attention to the Universal Doctrine of all times you will discover that the giving up of the I and the I-world is clearly set before us.

Lao Tze speaks of the giving up of the I by a life of non-activity and non-existence. This is, so he says, the key to Tao. Buddha teaches detachment, the total neutralization of the self.

Christ says: 'He who is prepared to lose his life, his I, for My sake, he will find IT, i.e. Tao.'

The Albigenses taught the endura, i.e. the I-killing.

Christian Rosycross is doing the same in his 'chemical marriage'; the knights of the golden stone disavow the own I entirely; they assign it to the Gnosis.

So it appears that what we propose to you is not new. This alchemic process is decidedly not a process for the I, not a process with the I, but it must commence with the self-surrender of the I. Is this therefore a suicide of which the Albigenses were accused? No, you must assign the I to the Kingdom of God, to the Kingdom within you. 'The Kingdom of God is within you.' It is the proto-atom, the sleeping god-man, the new microcosm. It is the new king and the new

queen Christian Rosycross must liberate in the fire, must transmute with his fellow-knights.

If you are able to fulfil that self-surrender to the Kingdom-within-you, in that process of non-activity and non-existence and of renouncing the dialectics, you are first of all born as a Rosicrucian. For, friends, what happens?

The rose of the new realm is going to open and its smell flows into the blood as a golden elixir. It is one of the ten new electro-magnetic streams of life. It is the elixir Christian Rosycross and his brothers caught in the dish on the sixth day and with which he started a great magic work, the work of regeneration. If, by way of self-surrender, the golden life-stream of the rose, of the proto-atom, is liberated in your heart-blood you have put the basis for the transfiguristic alchemy into your nervous fluid and your blood. Then you are incorporated in the Brotherhood. Then you are through your phase of preparation and liberated from all chains. Then you are still in the world, but not of the world any longer, that is to say, you participate with your whole being in the new atmospheric power in a liberating way. Then this power cannot be a judgment for you any longer, but it will lift you into liberating life. This new power will transform all your being and renew all your nature in ten ways of renewing. We wish to walk in these paths with you; we wish to share with you all treasures we possess, provided

that you are prepared to go with us and that this preparedness will be apparent from your attitude towards life.

Finally we wish to tell you that, if this is still a problem for you, you must well understand the meaning of the words: 'Whosoever will lose his life for My sake, shall find IT.'

He who wishes to apply the self-surrender which is necessary for practising the transfiguristic alchemy, will undergo a very gradual transition of the consciousness from the old I into the new I. The old soul will sink whilst a new soul will rise, without any vacuum of consciousness. The mortal being will vanish, the eternal being will be there to greet the dawn. Brothers and sisters, may the true meaning of this our Fama be understood by you all.

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