

# CALLED BY THE WORLD HEART



A DISSERTATION ON  
THE ORIGIN AND THE  
DEVELOPMENT OF THE  
SPIRITUAL SCHOOL OF THE  
GOLDEN ROSYCROSS  
AND ITS FOUNDERS  
J. VAN RIJCKENBORGH AND  
CATHAROSE DE PETRI  
BY PETER HUIJS

'TURN YOUR HEART TOWARD  
THE LIGHT AND KNOW IT.'  
HERMES TRISMEGISTUS

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Rozekruis Pers Haarlem

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«This is the great thing of a human life that it is a world within itself, which, even after it has disappeared, leaves its wealth as an inheritance for those who, as seekers, are able to sense it.» I

*A. H. de Hartog*

1. Quoted from: A.H. van den Brul, J. van Rijckenborgh – modern Rosicrucian and hermetic gnostic. In: Pentagram, Seventeenth volume, no. 4, 1995
2. Jan Engelman, Tuin van Eros, Centum nec plura series no. 1. Amsterdam, Querido, 1932, first four verses

## In the garden

2

You call me to Your wedding meal:  
the chandelier burns, the high hall  
is filled with Your court music  
and patience radiates from Your eyes.

And you are deep and silent with salvation,  
urgently Your voice resounds: 'Sojourn!' -  
and when I hesitate it does not tremble,  
and when I flee it does not despond.

No sound that fell so penetratingly  
into the depths of my soul,  
no shine that took me into its caress  
as the shine of the eye of the Sacrificial Lamb.

Far up the hill shines  
the light of my original sight,  
which carries me away and confuses me:  
the primordial beginning, the world heart.

*Jan Engelman, Garden of Eros, 1932*



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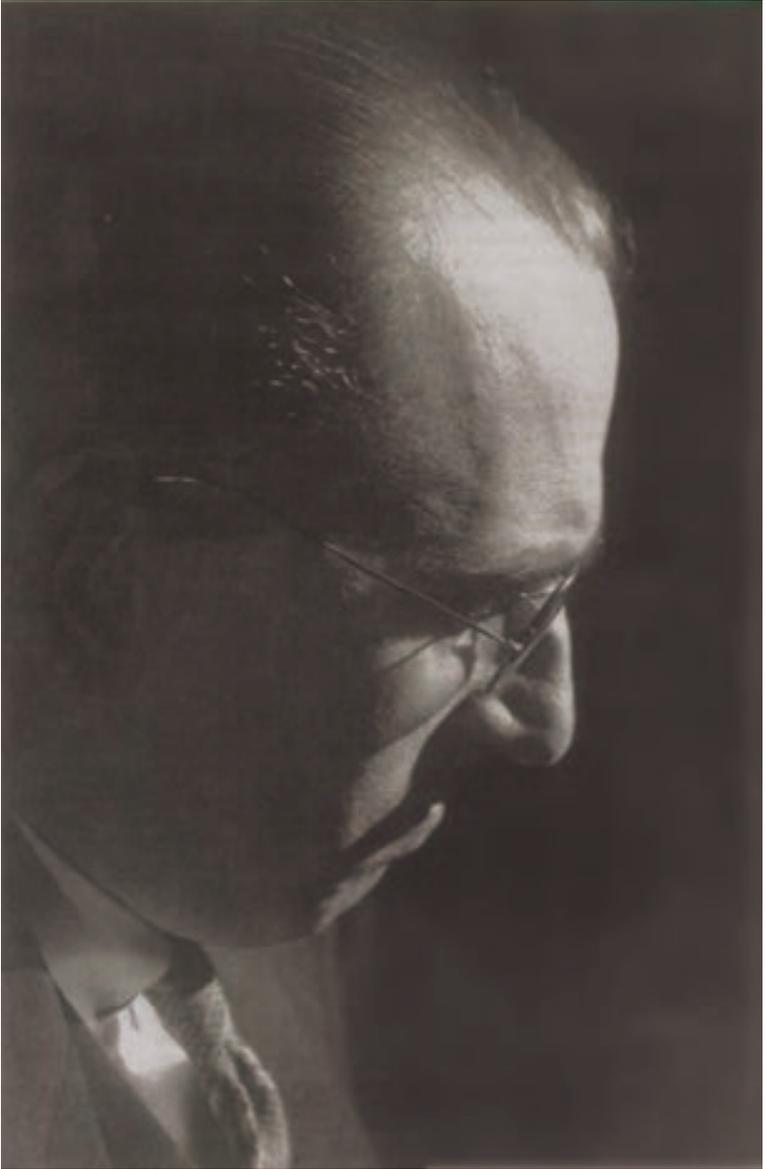
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Jan Leene,  
1946

*«One thing, O mortals, must now be explained by us, namely that God has decided to restore to the world, which not long after it shall perish, the truth, the light and the dignity which He once ordered to depart with Adam from Paradise, in order to ease the misery of mankind. Wherefore shall cease all error, darkness and bondage which little by little, with the turning of the great globe, crept into all sciences, works and governments of men, thereby obscuring them for the greater part. From thence have arisen an endless diversity of opinions, falsifications and heresies, which render choice difficult even for the wisest of men, seeing that the fame of philosophers on the one hand, and the truth of experience on the other, throw them into confusion. If all these things, as we trust, are one day abolished and removed, and instead we see a guiding principle which remains eternally itself, this, to be sure, will be thanks to the workers concerned, but the great work in its fullest extent will still be attributable to our blessed age.*

*We freely acknowledge that many excellent spirits have contributed much to the coming reformation by their reflections, and thus we in no way seek to take to ourselves all honour, as if such an immense task had been allotted only to us. But in the spirit of Christ, our Redeemer, we testify that the very stones shall arise and offer their service ere there shall be any want of executors and accomplishers of God's ordinance.*

*With respect to His Will, however, God has already sent out messengers in advance, to wit, certain stars which have appeared in Serpentarius and Cygnus. These truly great signs of His mighty ordinance can teach us how*

*much He, if everything man's ingenuity has discovered were to be combined, would make this serve his secret scripture. Thus, the Book of Nature stands open and revealed before all eye, although there are but few who can read it all, much less understand it.*

*Even as the human head has two organs of hearing, likewise two organs of sight, two of smell and one of speech, so that it would be in vain to expect speech from the ears or hearing from the eyes, so there have been times in which men saw, times in which men heard, and others in which men smelt. Now there yet remains for the tongue likewise to receive its honour, as it shall within a short time, which now approaches with rapid strides, when at last may be spoken what once was seen, heard and smelt, as soon as the world has slept off the stupor of its cup filled with poisons and intoxicants, and merrily and joyfully, with open heart, bare head, and unshod feet, steps forth early in the morning to meet the rising sun.»*

Confessio Fraternitatis AD 1615, The Confession of the Brotherhood of the Rosycross, paragraphs 7 and 8

## PREFACE BY J.R. RITMAN

The book that you now hold in your hands, *Called by the World Heart*, is dedicated to and linked with the exceptional group of pioneers, who are the guides of humanity. They are the representatives, the key bearers of the burning flame of the inextinguishable spiritual fire that has unceasingly been manifested for thousands of years already. They are also the modern heralds of the universal brotherhood, who accepted the task to accomplish a spiritual reformation of the world and humanity. This refers to the execution of a plan of salvation for the world and humanity, which the spiritual leaders of the Spiritual School of the Golden Rosycross, J. van Rijckenborgh and Catharose de Petri, described in the month of September of the year 1954 as «once again establishing the Community of the Pistis Sophia», and in the year 1956 as «the Church of Hermes». Valentinus, a follower of the first apostles and founder of the first Christian-gnostic mystery fellowship, explained to his pupils the origin, the genesis, of the divine creative thought and of the unknowable divine worlds. He called the unknowable divine space the *pleroma*, the world of the divine nature with its emanations. What flows from the divine *pleroma* is manifested as two streams, as two rivers. He referred to one stream as the stream of knowledge, the *Pistis*, and to the other as the stream of Wisdom, the *Sophia*. One stream is wholly associated with the common human knowledge of each era, so that the great masses are enabled to discover this emanation and react to it, indeed, must react to it. The other stream is kept wholly separated from this world, but

nevertheless irradiates it, so that the individual, the God-seeking person, escaping from the Pistis, would ultimately be able to find the Sophia, and might, in fact, become the Sophia itself.

Consider this book a written chronicle of the mandate for those charged with renewing this plan of salvation, who exerted themselves in our time for the revelation of the living testament of the Gnosis. They are known by their signature in that they established a brotherhood in the world with a mystery school at its centre, in which the two aspects of knowledge and wisdom, the mystery of the Pistis Sophia, occupy a central place. This mystery school is intimately linked with the wisdom of Hermes Trismegistus, as recorded in the Tabula Smaragdina and the Corpus Hermeticum, in which we see evidence of the human being, whose essence has been touched by the great, divine love.

The visible result of their work is a field of the harvest, a community of human souls, who, as a living brotherhood, demonstrate the true religion by loving service to humanity. In their turn, they show that prophecy and manifestation can go hand in hand, because they are anchored in and linked with the one cornerstone 'Jesus Christ'.

We, people who have crossed the border separating the second from the third millennium, are living in the current, turbulent society with its fundamental questions, and more than ever we need a new frame of reference. It is the frame of reference that we nowadays call the way of the Gnosis, the way of Dao, the traceless beginning that continues unceasingly in the power of the one source, and is omnipresent. In this way, we are linked with the mighty, primordial beginning, the Christ impulse, from which the Egyptian arch-gnosis, as the heritage of Hermes Trismegistus, and the Christian arch-gnosis of the first years of our era originate. J. van Rijkzenborgh informed us about this during the last days of the month of

April of the year 1956: «The Gnostic Ecumenism must be founded, an ecumenism that is rooted in the Arch-Gnosis: the Gnosis of Hermes Trismegistus!» On this basis, this mighty initiation fullness originated, which is manifested in our days as the Christian-hermetic Gnosis.

This frame of reference shows that the heritage of the living truth is time and again given back to the group of humanity that explains the changing events to society on the basis of the inner compass of the soul, and that unveils the mysterious map of another reality of life by showing a new path of life. He who, via the *Manifestoes of the Brotherhood of the Rosycross*, acquaints himself with their task of being the guides on the continuing path of human experiences, is struck by the insight that is evident from their suggestions, described as 'eternally unchanging guidelines'. The person, who has crossed the border of inner being, has opened the window of the soul and is, therefore, standing face to face with this powerful centre, the world heart, that reflects the origin of life. The bearers of the truth, the Light bearers of the inextinguishable flame, are the pioneers of past, present and future, who proclaim the call of love in the power of the hidden heartbeat of the world heart. They testify to the eternal rhythm, the breath, and the life from the spirit itself. This Brotherhood of Light bearers which, in pre-Christian times, manifested itself as the Order of Melchizedek, of which Jesus the Christ is the high priest, emanates an activity that surpasses time and space and that shapes the ultimate destiny of the human form of existence. This is why patterns run through time and space that can only be recognised and used by a spiritual Order, whose representatives manifest themselves as the servants, the brothers and sisters, of the chain of the universal brotherhood of all times.

This is why J. van Rijckenborgh and Catharose de Petri, together

with a devoted group of pupils, built the first 'Fire Temple', the Renova Temple at Lage Vuursche, on the basis of a clearly outlined plan. In December of the year 1951, J. van Rijckenborgh kindled the spiritual flame in this temple, thus mobilising the representatives of the sevenfold world brotherhood, which is active in and with this world, and called upon them to appear before the forum of the world. In 1954, he expressed this as follows: «We now speak of the gnostic Universal Church, of the Ecclesia Pistis Sophia, the community that acknowledges, approaches and professes the Christ as the true Head of the world and, accepting all the consequences, is victorious in Him unto absolute liberation. This is why you should know that all preceding gnostic brotherhoods called themselves churches that wanted and indeed had to be churches, though churches wholly devoting themselves to the Sophia, so that any weary pilgrim might be able to become a true Pistis Sophia. Since 1 September 1954, the School has been allowed to receive the heritage of the preceding brotherhoods, and to this heritage and last testament also belongs the task of continuing its work as Ecclesia Pistis Sophia, which task we have wholly accepted.

On this basis, the outlines of a new stage of development, which has manifested itself as the new gnostic kingdom in Europe, became visible in the subsequent period. It was the moment of birth of a sevenfold Living Body that has developed into a powerfield, into a new field of life in Europe. In this way, the Spiritual School has become the living nucleus of a new development of humanity, which is accomplished as a world revolution under the radiation fullness of the three mystery planets Uranus, the heart, Neptune, the head, and Pluto, the deed.

Thus we experience at this moment the manifestation of the Spiritual School and its Living Body as to its three aspects of preparing, professing and becoming conscious. In truth, the Spiritual

School has developed in a sevenfold way as to spirit, soul and bodily figure, and is therefore wholly active in the known and in the unknown half of the world. In this way, it has consciously become the body that opens and executes the Spiritual Testament of the Order of the Rosycross, and is allowed to appear under the sign of father-brother Christian Rosycross during the stage of humanity lying ahead. More than ever, the living call emanates to the group of seeking people, who will react, indeed must react to the gnostic radiation power.

To clarify this for the reader: the gnostic kingdom is the field of the sevenfold world brotherhood, in which the Living Body, manifested sevenfold, «is the door that has opened to Europe».

In this spirit, a group of 2,500 pupils from 40 countries gathered in the year 2001 for a conference in the valley of the Ariège in the south of France, in the immediate neighbourhood of the monument of the Triple Alliance of the Light: Grail, Cathar and Cross with Roses, erected in 1957. In the ancient land of the Sabarthez, with its motto *Sabarthez, Custos Summorum* – guardian of the most sublime – a conference was held during the period from 8 to 12 September 2001. On 11 September, as the foundations of the western world were shaken, simultaneously a new day of manifestation dawned on the horizon. The special perspective of an active gnostic school of initiation was to call and to attract a large group of humanity, of seekers for knowledge – the Pistis, and then to teach and to serve the world and humanity, because it possessed a threefold liberating formula – the Sophia, in the form of:

- the universal teachings
- a sevenfold, inhabited body of initiation
- actual evidence of the living transfiguration that accomplishes a world-encompassing change.

This is a field that is literally controlled and charged by the power of manifestation of the chain of the universal brotherhood.

This is why building the gnostic kingdom, which began with the foundation of the work in 1924, was carried out under the sign of two times seven or, expressed symbolically, by the number 77. This is because in the year 2001, 77 years after its moment of birth, a sevenfold process of elevation from the earth, earthly, and a descent of a sevenfold spirit power took place in the world field, according to the hermetic-gnostic formula of «As above, so below».

Therefore, a gnostic kingdom is a spirit field that has wholly dissociated from the world, but that came into existence *before* the world to liberate it from the opposing forces of good and evil. There is unity in the Gnosis as it contains no opposites; the whole process of pairs of opposites comes to an end in it. Therefore, reaching the number 77 means that three liberating aspects, three fundamental gnostic forces, are released in the gnostic kingdom, namely the body of teachings, the body of joy and the body of transfiguration. The spirit field is absolutely autonomous as to spirit, soul and body and is unceasingly nourished from the sevenfold fullness.

In the stage that is currently manifesting itself, the Spiritual School of the Golden Rosycross enters the world with the power of the living Gnosis, wholly conscious of the sevenfold world brotherhood, that is, with the Christ power of the gnostic magic from the kingdom not of this world. This is why we are allowed to say that in 2001, during the period from 8 to 12 September, 77 years after the foundation of the Spiritual School on 24 August 1924, the construction of the living ark could be considered completed, in the power of Unity, Freedom and Love.

Any gnostic school of initiation has recorded its great past on the

pages of human history, not to be bound to time and space, but as a testimony of a voluntary service by ‘the servants of the Lord’, who show the way out to seeking human beings. All who, standing amidst a new world revolution, and coming from all countries of the world field of the Spiritual School of the modern Rosycross, are now prepared to help develop a new stage in the work of the sevenfold world brotherhood. They should know that the Triple Alliance of the Light, of Grail, Cathar and Cross with Roses is standing behind them with its threefold panacea of liberation: purity – love – grace.

In this way, the Spiritual School of the Golden Rosycross, manifested sevenfold, is wholly conscious of its task of fulfilling the world work of father-brother Christian Rosycross, according to the motto from the prologue of the Gospel of John:

*Lux lucet in tenebris* – The Light shines in the darkness

Thus it steps before the forum of the sevenfold world brotherhood and its living hierarchy, in the service of the world and humanity.

9 novembre 2008

Joost R. Ritman



## FOREWORD BY THE AUTHOR

There is life, and it is being lived. There are knowledge, science, religion, the arts, life and consumption, but there is little true knowledge of the heart. Everyone lives, but few actually know. We do not know whether there is a purpose or whether there is no purpose; nor whether there is a plan or whether there is no plan; nor whether our life means anything or nothing.

All people fight this abyss of ignorance with more or less self-consciousness, with faith, with energy, with love and social interaction, with nothing. The basis remains fundamental ignorance; life is being lived. Psychology, philosophy, new-esoteric science – problems come and go; everything looks like a big experiment. While living, we are dying, and after death, we continue living and begin again, until the battlefield has moved from the outside to the inside; until knowledge turns into amazement, into questions, into a path, into being; until the vital energy comes to rest, where there is rest. The human being is the world, the human being is the centre – and the altar – of the most high, the supreme architect, who controls the worlds. Which human being, this or that person? No, *the* human being. The purpose of life depends on him. On which human being, on him or her? No, on *the* human being, on *every* human being. How confusing is this? As confusing as man is. But once a human being finds the quiet centre, the confusion disappears, the original order develops, clarity and beauty become visible. How glorious is this simplicity, how right is the life that has turned into being.

Esoteric researchers say of our brotherhood that it possesses the

universal panacea, the remedy that heals. They say that the Rosicrucians know the plan, the spiritual outlines of the development of the human being, who is a microcosm, a small world. But every era has to find this plan itself, confirm it, and turn it into reality. The quest for this blueprint is the subject of this book. Outside, this plan is unknown, and subject to mockery, speculation or lack of interest. It is rejected, and people speak of the teachings, the gold, the transmutation, of codes or channelling, the fourth way, the ten insights, the sixteen properties, higher consciousness. All of this is not-knowing, not-being. Because the point of departure is wrong, true knowledge is impossible. The point of departure of the mysteries is the soul, never the external life.

Seeking is not only an activity of our day-conscious ego. Seeking is a state of being, a state of the soul, consciousness. He who seeks, does not know, but only knows that he does not know – and it is a privilege of all times not to know in this way.

Now that new conditions mark society, and countries and the world are preparing for a new, tremendous period, many people notice the shocks of change. Some are unable or unwilling to follow the higher vibrations; they give up and continue with their lives. For a few, there is the plan, and the new link with the origin. Is it wise to publish a book like this? After all, who is interested in the coherence that our brotherhood sees behind everything? Should we not heed the warning that the Alchemical Wedding so emphatically states: «Arcana publicata vilescunt; & gratiam prophanata amittunt. Ergo: ne Margaritas objice porcis, seu Asino substerne rosas: 'Divulged mysteries become worthless: if desecrated they lose their power. Therefore, do not cast pearls before swine, nor roses before asses' .»

3. J.V. (Johann Valentin) Andreae, *Chymische Hochzeit Christiani Rosenkreuz, Anno 1459*. Strassburg, Erben L. Zetzner, 1616

But just as our father-brother CRC did not hesitate to offer his treasures to the rulers and learned men of Europe, and when they rejected them, published his *Fama* and *Confessio* and put it at everyone's disposal; just as the greatest of our brotherhood, without heeding their own interests in the least, risked life, name and fame to kindle, augment and proclaim the word, the ideal and the Light of our brotherhood; and just as the leading figures in this book put everything in our hands, and in those of all who will come after us, we are convinced that it was the intention of the founders of our brotherhood to make the plan, the blueprint and the breathtaking, but subtle beauty of the development of the soul amply and wholeheartedly known.

*Tempora mutantur* – Times are changing. The human being is weighed down by his ignorance, by wars and rumours of wars. Yet, it is a small struggle, in the power of Him, who is Christ, waged in our inner being, and in the eye of the storm, the seeker, who sets out with his ship on the academic sea, safely reaches the harbour of our Caphar Salama.

Times are indeed changing. Sometimes, darkness may threaten us, but Hermes' laws, the rational worship of the Gnosis and the liberating Light of Christ work unceasingly in the inner sanctuary throughout time, and do not perfect the mind, the emotions, the lower ego, but the soul and the true I that is Him. The very stones shall speak, ere the world-encompassing work for the soul will fall silent or be delayed in any way. God's glory is unassailable, and in the microcosm, the greatness, the beauty and the harmony of the all will be reflected. Thus we testify again to The Brotherhood of the Rosycross, 400 years after our *Fama* was written.

*Jesus mihi omnia*

Peter Huijs, 22 July 2008



## Introduction to the book

J. van Rijckenborgh is the spiritual name of Jan Leene (1896-1968), Catharose de Petri that of Hennie Stok-Huizer (1902-1990). They were modern Rosicrucians and hermetic gnostics – two descriptions that characterise their whole lives. From an early age, Jan Leene went deeply into everything related to religion and he looked for an honest application of faith in daily life. However, he distanced himself from superficial Christianity and from a mental theology that was unable to reach ordinary people or confused them. A great sense of justice warmed him to the labour movement, which strongly propagated itself in his youth. They were turbulent times, during which prof. dr. A.H. de Hartog (1869-1938) attracted large crowds with his ‘realistic theology’. Together with his brother Wim (Z.W. 1892-1938), Jan Leene was often to be found among De Hartog’s audience. Jan and Wim were very tenacious seekers, and in the confusing esoteric field of the beginning of the last century, they gradually found, together with others, the direction that they should take to shape their ideal. The first part of this book deals with the preparatory stage of the Order of the Rosycross.

Part two begins in 1924, when the brothers, together with a number of friends, laid the first, still modest basis for the Mystery School of the Rosycross, joining in with the work of Max Heindel and his Rosicrucian Fellowship, and inspired by the seventeenth-century manifestoes of the Rosicrucians. In 1930, Catharose de Petri joined them. This period, which we might call the first circle, was inspired by the elder brothers of the order. In January 1937, their translations into Dutch of the classical manifestoes of this brotherhood were published in one volume titled *The Spiri-*

tual Testament of the Order of the Rosycross, which opened these basic texts to a larger public for the first time. In this way, they made «the goal, the essence and the calling of the ‘western mystery school’» known, as is mentioned on the title page of this first publication. This goal was a total reformation, a shift of the accent of life to the development of the soul and, through rebirth, a renewed link with the universal seven-spirit.

The third part of this book begins with the foundation of the Lectorium Rosicrucianum in 1946 and marks the second circle of activity. It explains how the spiritual leaders, inspired by the chain of universal brotherhoods, obeyed the inner task of developing a new sevenfold world activity in the service of the liberation of the soul. Crucial in the inner development of Catharose de Petri, J. van Rijckenborgh, and hence of the Spiritual School and its pupils, was the encounter and cooperation, since 1954, with Antonin Gadal in Ussat in the south of France. The result of this was that they explained, in speech and in writing, the spiritual work of the Cathars and their material and immaterial heritage. Their work was crowned by the special union of three brotherhoods of spiritual activity, the Triple Alliance of the Light, which the three of them confirmed in 1955.

For their whole life, J. van Rijckenborgh and Catharose de Petri worked on building the current, sevenfold Spiritual School of the Golden Rosycross. A major part of this work is formed by the thousands of addresses, the core of which was formed by the many aspects of the gnostic teachings of liberation. As to their philosophical teachings, these authors should not be considered individually and their work in this field may be seen as a unique, harmonious cooperation. For instance, the book *The Chinese Gnosis*, published by Rozeekruis Pers, contains splendid comments on the ancient Chinese text by Lao Zi, the Daodejing, adapted by them to the twentieth century. During their life, they continuously published

a weekly or a monthly; many of their explanations and addresses have also been included in over forty books under their name, published by Rozekruis Pers.

Although they rejected the image of the historic Christ of the churches, their teachings and school are purely attuned to the universal Christ energy, which pervades and illuminates everything and everyone. The work, begun in 1924, developed into the International Spiritual School of the Golden Rosycross, which is currently active in the whole western world and has more than 200 branches in 42 countries.

After J. van Rijckenborgh's death in 1968, Catharose de Petri, assisted by a group of loyal pupils, saved the work from a great crisis. She continued their common spiritual work, gave the Spiritual School a solid structure and ensured its perpetuation. This special woman, who made the old Rosicrucian motto «self-forgetting service is always the shortest and most joyful way to God» her own, died in 1990.

Since 1990, the spiritual line is continued in a third circle. This is discussed in the fourth part, in which the body of the International Spiritual Leadership undertakes the further development of the Spiritual School, and in which initiatives are taken to shape the work, begun by J. van Rijckenborgh and Catharose de Petri, in different ways. Finally, the fifth part deals with the meaning of the Aquarian work in the twenty-first century, with the perspectives that are opening now that a sevenfold mystery school has been realised, and with the possibilities that are created, because there is a link with the original life, which is maintained with much devotion.



PART I

THE ORDER OF THE ROSYCROSS  
PREPARATION IN THE WORLD FIELD

## 1. Nature soul and world heart

J. van Rijckenborgh had a vision of countless liberated souls. He expected that a human being would easily and willingly take the relatively small step to a life of self-denial, once he understood how limited the ordinary, natural consciousness is, and how great the possibilities are that the new consciousness of the soul offers. He envisaged an initial, inner training of approximately three years to achieve this new consciousness. Then a human being would be able to see beyond the limits of a self-centred life. Subsequently, the human being would inevitably see the magnificence of creation. Its beauty and that of the plan underlying it would set him alight. On this basis, the human being would truly be able to cooperate in the great world work that J. van Rijckenborgh envisaged. Only this world work, for which 10,000 souls would be adequate, might prevent self-interest and a lifestyle of extreme individualism from ruining an entire civilisation, quite apart from the consequences for the planet.

At a young age, with the passion of a heart, seized by love of humanity, he was active for the youth in the Dutch Reformed Church, with which his family was affiliated. His motto of life is expressed by the following prayer:

4 «O, God, liberate me from delusion and the drive of nature. Make me realise the beauty of your original plan of creation, which you want to link with us again through your holy servants, through the grace of Christ.»

4. J.V. (Johann Valentin) Andreae, *Republicae Christianopolitanae*; with explanatory letters by John Twine. Haarlem, Rozekruis Pers, II, 1940, p 38. 2nd edition, 1978, p III



Jan Leene 1939

Later in life, he would explain from many different points of view what is necessary to be able to see the 'beauty of the original plan of creation'. In countless ways, he showed what the conditions for becoming free from the limitations of being born in this nature were. In this context, he never abandoned his two points of departure: 'nature birth' and 'original, spiritual life'. During the forty-four years of his work, he always took life based on the world soul, which he sees as Christ, as his central point of departure. This means Christ as a connecting, vital energy of a high level, which may nevertheless be used in nature, in one's life.

He offered the youth perspectives, which moved their hearts. At the end of chapter IX of *Christianopolis*, we find an example of this. There he wrote:

«We turn to our young friends, who still have a whole life before them. And we would like to ask you, if you have understood us: break the fetters, with which you are chained since birth, refuse to enter the habituation of this world order, and reflect on your calling as children of God. Then you may be poor and have a hard time according to the standards of the inhabitants of basalt city, but you will be rich, fabulously rich, like the citizens of Christianopolis.»

4

What kind of person was J. van Rijckenborgh?

He and his followers built a spiritual powerfield, a spiritual oasis, with iron strength, or perhaps we should say: not with an iron, but with a diamond will. Simultaneously, he used the words of Christ as his own guideline: «Learn from me, for I am gentle and lowly in heart.» He built his life's work with total sacrifice, with an absolute one-pointedness of purpose, and with the most important element: the power of Christ, the world soul that shows another life, a life of Light and peace, pure beauty and fellowship.

Meekness is the human property, with which he approached everyone. Catharose de Petri (H. Stok-Huizer, 1902-1990), who founded the Lectorium Rosicrucianum together with him, called him an emissary.

But he was also an ordinary person. «Just a kind man,» says his daughter Els Hamelink-Leene. «A father who played football with my brother, just like all fathers. Every Sunday, they went to a football match. My father was a real football fan. Or, if he had given a lecture in the afternoon, he watched a football match in the evening.»

5

Jan Leene, the registered name of J. van Rijckenborgh, was born in Haarlem in 1896 as the youngest child of a family with four children. Jan and Wim (Zwier Willem) were the two boys. Jan's health was very weak; before he turned thirty, there was a period of twelve years, during which he often suffered from life-threatening illnesses. He attended the local Mulo (equivalent to Junior High School, ws.). Together with their uncle, their father Hendrik ran a wholesale business in cloth and textiles, which provided for both families. It was a strict, reformed environment, in which both brothers grew up. In the family, their uncle Johannes was the keeper of the strict faith. The questions, with which the brothers struggled, and everything they discussed and did, certainly did not always meet with approval in the family, certainly not with this uncle. Very seriously, this man said of them at a certain moment: «Wim (Z.W.) may perhaps go to heaven, but Jan certainly not.»

We read that in 1915, when he was nineteen, Jan Leene was an office clerk and Wim, 24 years old, was training to become a helms-

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5. Conversations with E.T. Hamelink-Leene, February 2008

6. Noord-Hollands Archief, Militieregisters, nos. 407 277 & 413 601, filing cards 310 & 340

Haarlem,  
Amsterdamsche  
Poort around  
1900



man. When their father died in 1920, both brothers took over the textile business from him, but because the work, discussed in this book, soon required all their attention, and there were few attractive economic prospects during the crisis, they wholly devoted themselves to what both of them experienced as their task.

- 7 The whole family was very interested in the purpose of life, in the role of religion and in the social injustice as well as the labour movement that kept The Netherlands occupied during the first years of the twentieth century. They wondered what the true meaning of practising true Christian values in daily life was. One day, during a service in another church, Jan Leene met a girl, who lent lustre and a special deepening to the gathering by her pure voice. Her name was Jo Ames. As a committee member of

7. See note 5

the Young Males Association of his church, Jan invited her to sing for them, too; after her performance, he asked if he might take her home. On 9 August 1923 they got married, and in 1924 their first child, Henk, was born. Eight years later, in 1932, a second child was born, daughter Elsiné Tine.

In the beginning of the twentieth century, during the long summer days in the dunes near Haarlem, both brothers time and again went deeply into the vital questions, which all people encounter in their life. Where is the source, the starting point? As to the church... oh well, the reformed church, in which both had been baptised, did not satisfy their seeking souls, despite the not-insignificant influence they experienced from one special minister, who shaped their young ideals. This 'liberal' minister did not consider Christianity a philosophy consisting of strict rules of life. God and the individual soul do not coincide with nature. To him, God, as energy «is essentially always outside the human being, though the human being is able to know God, long for him, and unite with him, in and through His power, His energy, which is in human beings.» This man is the reformed minister professor doctor A.H. de Hartog. 8

8. Muziek & Religie. Handelingen van het Genootschap 'Muziek en Religie' (Music and Religion. Acts of the Society 'Music and Religion'): Muziekconferentie 29 August - 1 September 1924 in the Oolgaardshuis, Arnhem, H.J. Paris, 1924

## 2. You yourself are the turning point

*The Haarlem years: the first circle of development. The influence of a Haarlem minister: A.H. de Hartog. Jakob Boehme's axiom as inner guideline. De Hartog's social commitment. What does it mean, being the turning point yourself?*

We can distinguish three influences which played an important part in Jan Leene's thinking and acting. These three influences represent just as many aspects of the teachings of the future Spiritual School of the Golden Rosycross.

Firstly, the encounter with the work of the elder brother of the Order of the Rosycross, Max Heindel, played an important role. The second fact, equally important, was finding the original manifestoes of the classical Rosicrucians, the manuscripts of Johann Valentin Andreae. The third aspect was the conscious link with the chain of the universal brotherhood, in which and on the basis of which the Lectorium Rosicrucianum was formed. During this period, there were the hermetic and gnostic texts from the beginning of our era, on which he commented during the peak of his activities in the 1950's. In the compartmentalised Netherlands after World War II, they were still wholly unknown, but in the English-speaking world, they had already been available since 9 1900, due to the work of George R.S. Mead. His translations are

9. G.R.S. Mead, *Thrice greatest Hermes: Studies in Hellenistic Theosophy and Gnosis, Being a translation of the Extant Sermons and Fragments of the Trismegistic Literature, with Prolegomena, Commentaries, and Notes. Three volumes, London and Benares. The Theosophical Publishing Society, 1906*



A.H. de Hartog

the main source of the texts of the Gnosis, which he was opening to a larger public as was J. van Rijckenborgh. Very important were also the Rosicrucian teachings, which the Dane, Max Heindel, developed between 1906 and 1919 and disseminated via the Rosicrucian Fellowship which he founded in 1909. During the period before World War II, the two Leene brothers were the leaders of the Dutch branch of the Fellowship called The Rosicrucian Society.

- 10 They distributed Heindel's book *The Rosicrucian Cosmo-Conception* (and his other works), and gradually, Heindel's work, which was mainly disseminated in writing, was turning into a group work in The Netherlands with summer camps and conferences, during which being together became the most important factor.

From the very beginning, the inner impulse, his own knowledge and the desire to do something for his fellow men was the basis of J. Leene's work. From the outset, it was also clear to him that what mattered was what you yourself are doing: you yourself are the turning point – or not. However, we can only understand the form in which this impulse was expressed, by studying the influences that contributed to it more profoundly.

Before the brothers discovered their like-mindedness with the Rosycross, and long before the sources of the Gnosis could be explained directly, the earlier mentioned minister and professor, A.H. de Hartog, was the most important factor in forming the brothers' thinking. His importance has been decisive and can hardly be overestimated, because he showed that there is spirit and nature. In this way, he started them on their way and firmly pushed them in the right direction.

10. *The Rosicrucian Cosmo-Conception or Christian occult science; an elementary treatise upon man's past evolution, present constitution and future development.* Chicago, 1909

THE MILITANT CHRISTIAN A.H. DE HARTOG

Until 1917, A.H. de Hartog, professor of Apologetics at the Theological Faculty of Utrecht State University, was a minister in the Great, or St. Bavo, Church in Haarlem, which the brothers often visited. He was a man with an exceptional oratorical talent, a man with «exceptional gifts and a comprehensive knowledge», as a newspaper clipping mentioned at the time of his appointment in Utrecht. He was the father of the well-known author Jan de Hartog. During the 1910's and the 1920's, his sphere of influence extended even to queen-mother Emma, who attended his services. However, as a minister, his ideas were quite beyond the usual orthodoxy of religious Netherlands before World War I and also during the interbellum. His inspired sermons and addresses were often refreshing, so that many quenched their thirst. «He was passionate, a friend of God, who helped many, who were alienated from the church, and he pulled up many, who were not, from withering. His point was the rebirth by the spirit, and to be and remain a friend of God forever,» says J.W. Jongedijk about him in *Spiritual Leaders of our Nation*. During the time that A.H. de Hartog was a minister in Haarlem, the two brothers never missed his services, and they also attended his debates with, for instance, the leaders of the labour movement and with others. But De Hartog did not want followers. In his view, any human being was able to be an independent, militant Christian, with a solid faith and a rational conviction. Another remarkable fact: De Hartog was striving for

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11. Frans Smit, *Kroniek in goud. De hedendaagse Geestesschool van het Rozenkruis* (Chronicle in gold. The present-day Spiritual School of the Rosycross), *Chroniqueur*, 2005, p 8. See also P.F.W. Huijs, *Stromen van Licht* (Streams of Light). Haarlem, 2005, p 298

12. J.W. Jongedijk, *Geestelijke leiders van ons volk. En hun kerken, stromingen of sekten* (Spiritual leaders of our nation. And their churches, movements or sects). 's Gravenzande, Europese Bibliotheek, 1962

the reconciliation of religion and the sciences, an ideal that three centuries ago was already a central issue in the Rosicrucian manifestoes, but this was unknown to De Hartog.

During his lectures in De Lairessestraat in Amsterdam around the 1920's, the two brothers were to be found there, seriously and accurately taking notes, absorbing each word of this dynamic servant of the Word.

De Hartog, always militant, did not shrink from becoming involved in debates with the leaders and representatives of the labour party. He was renowned as a liberal minister, whose ideas had a wide scope. He was also one of the co-founders of the International School of Philosophy in Amersfoort, an institution that concentrated on comparative studies of religion and culture.

In De Hartog's views, young Jan and Wim Leene found the key to the human drama, in which everyone is involved. And what were these views? In 1924, the professor himself summarised it in a contribution to the collection *Music and Religion*. In it, the minister objected to a one-sided glorification of Darwin's theory of evolution. Simultaneously, he developed his own, esoterically interesting ideas about the evolution of the world and the earth. He says, in the typically ornate and sometimes long-winded language of the 1920's: «Any being can only develop what is hidden in its essence as a germ. Therefore, evolution is never able to lift anyone above his own self; only what is innate in him, can be developed. However, the all-manifestation shows that, in addition to the principle of evolution, of development, a second principle becomes active, namely the principle of regeneration, of rebirth, of renewal, of elevation into a higher sphere of existence than the one already achieved by one's self. [...] This occurs on the day that the kingdom of the earth (glorious in itself and containing all its possibilities) receives the vegetable kingdom (as a new principle). The

vegetable kingdom descends into the earthly kingdom and transforms it through regeneration from the descent into hell of the downward journey to the ascension of the upward journey. The earth and its monotony are now also beginning to colour and smell with multiple splendour. Subsequently, the animal kingdom descends into the vegetable kingdom, consumes it and transforms it into the greater diversity of forms of its own free mobility. Finally, the human kingdom cultivates the kingdom of nature, by fire and sword, and once the kingdom of nature has been subjugated and reborn in this way, the cultural kingdom arises as a monument of the spirit. Therefore, should religion stop at the human being, or should the human being also rise above himself? Do we not seek what is superhuman? (Nietzsche) If we surpass ourselves in the Divine Kingdom, then the evolution or development here cannot be the only principle either, although it always has, in addition to and with regeneration, a lasting significance, in any sphere of existence. There should also be a regenerative, revivifying descent of the Divine Kingdom into the human kingdom, just as the human kingdom regenerates the kingdom of nature, the animal kingdom regenerates the vegetable kingdom and the vegetable kingdom regenerates the earthly kingdom. Human genesis on the basis of the Divine emanation of Love is the central, vital truth of Christianity. In Christianity, the human being overcomes himself and the all, because the descent of the Divine Kingdom is celebrated. Therefore, in the depth of the soul of the receptive, emptied human being, the Deity grows and blossoms forever. (Eckhart). He who sees God in this way, dies as to himself and is raised from the dead again, for God is only fully known through the death of self-denial unto the self-fulfilment from Him. Thus the human child ascends as a child of God, through death to life [...].»

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13. Muziek en Religie (Music and Religion), 1924. See also note 8

God in the human being. This is what De Hartog, in his days, tried to introduce as a realistic theology. Believing in reality, he wanted to face it. He emphasised a rational faith and a rational worship, and in this context based his life on a fragment from the twelfth chapter of the Letter to the Romans. There we read that ‘the true sacrifice’ is living from the new principle: «I appeal to you therefore, brethren, [...] to present your bodies as a living sacrifice, [...] which is your rational worship.»

In his turn, he was to a certain extent influenced by the philosopher Eduard von Hartmann (1842-1906), the author of *Philosophy of the Subconscious*. This gave him the insight that outside the human being a reality exists (the ‘Divine Kingdom’ from the long quote above) that can nevertheless be known by the human being. This is indeed a reality, but the way people imagine it does not correspond to it. This is why the image people form, deviates from it. De Hartog, therefore, believed that there is a ‘primordial ground’ behind everything that exists and can be perceived, a primordial force, an initial force that lies hidden under everything that exists, but also in the human mind.

#### JAKOB BOEHME

Via Schelling’s *On the essence of human freedom* from 1809, this idea goes back to the concept of ‘Ungrund’ of the German philosopher Jakob Boehme (1575-1625). De Hartog was very interested in Boehme. He probably recognised himself in the resistance, which this preacher of the word had to experience.

Jakob Boehme was a striking figure on the crossroads of time. At the beginning of the seventeenth century, he was standing amidst the important social currents: Between old nobility and new wealth, between the rules of the towns and free enterprise, between the rules of the church and free religious experience – and everyone had heard of him! Boehme was not by a long shot the

failed shoemaker, whom he was often considered to be and who moreover got on the wrong side of the clergy and the government of his days. As an autonomous businessman, he played an active and conscious role in social life during the first part of his life. In this way, he was able to disseminate his profound knowledge of the human soul.

14

But above all, Jakob Boehme was the genius, who was able to look into God's depths, and had the talent to report about it in his works. In 1613, *Aurora or the Morning Rise in Red* was his first work, 'written for myself', he says. It was wholly written on the basis of inspiration and the spirit, its sole aim being to better be able to explain what rebirth is truly about.

Boehme was a renewer, and professor De Hartog recognised this. Just as he tried for the people of his time (De Hartog had a unique usage), Boehme developed a new language, a new philosophy and a new way of representing abstract ideas, which had never been expressed like this before. The parallels between Jakob Boehme's fate and that of the first brothers of the Rosycross, which manifested themselves at the same time in South Germany, are remarkable. It is evidence of the mighty impulse that wanted to break through, by which people tried to bring the inner rebirth within everyone's reach, but which was seriously thwarted at the time.

In the year 1915, A.H. de Hartog published an anthology from Boehme's work with the Hollandia-Drukkerij in Baarn. It is part of the popular series *Hours with... Books of wisdom and beauty*, in

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14. Adapted from: A.H. van den Brul, J. van Rijckenborgh – modern Rosicrucian and hermetic gnostic. In: Pentagram, Seventeenth volume, no. 4, 1995

15. Uren met Boehme. Boeken van wijsheid en schoonheid (Hours with Boehme. Books of wisdom and beauty). Baarn, edited by prof. dr. A.H. de Hartog. Hollandia-Drukkerij, 1915. A revised reprint of the book Uren met Boehme, about the 'Teutonic philosopher and shoemaker' from the seventeenth century, was published in 1998, titled: *Levend in de eenvoud van Christus* (Living in the simplicity of Christ)

which renowned authors like P.C. Boutens, J.D. Bierens de Haan and P.N. van Eyck edited a selection from the works of known and less known thinkers, musicians or Christian mystics. In this series, books about Montaigne, Kant, Novalis, St Barnard, Ruusbroec, Plato, Luther and others appeared. One quote from a review, which was devoted to *Hours with Boehme*, is perhaps called for here. In a Christian periodical, *Opbouw* (1916), Br. Elffers defended De Hartog against allegations of ‘pantheism’:

«This is an excellent book. In the midst of the turbulence in the world, it makes us inwardly silent. It lifts us above the routine of earthly life, it descends with us into the dark depths, where the glow of eternity shines towards us. Indeed, this is a book of wisdom and beauty.»

And in the same issue, he quotes Boehme’s famous words:

*He, to whom time has become like eternity  
and eternity like time,  
has been liberated from any struggle.*

#### DE HARTOG’S SOCIAL COMMITMENT

De Hartog’s actions indeed evoked fierce resistance from many sides. Many were impressed by his great oratorical talent, but there were only a few who were able to grasp his vision. The labourers, for whom he gave many lectures, did not recognise anything in the spiritual principle, of which he was speaking. He openly brushed off the emerging nazis and NSB members, as his son Jan vividly recalls in his *Memories of my mother*. He set up ‘De Middaghoogte’ to offset the freethinking, propagated by association ‘De Dageraad’. De Dageraad was rational-materialistic and wanted to show scientifically that God did not exist. Wherever De Dageraad was active, also De Middaghoogte made an appearance, while De

Hartog always made a stand for Christianity and the church. Siebe Thissen wrote about it in his web log: «In his lectures and articles, he dealt with the whole philosophical spectrum: theory of knowledge, the sciences, psychology, anthropology, ethics, history, metaphysics and philosophy. Easily, he switched between Bible texts and philosophical concepts, so that it might happen that Von Hartmann appeared side by side with Paul. During the 1920's and 1930's, De Hartog became the main mouthpiece of the opponents of atheism in The Netherlands. Any action of the atheists was followed by a reaction by De Hartog. When the freethinker A.L. Constandse published the brochure *The misery of religion* (1923), De Hartog immediately reacted with *The glory of religion* (The Hague, 1923).

Moreover, all these debates were very well attended. A thousand visitors or more were no exception. De Hartog's power was in his charisma. He was vain, sometimes also naïve, but always fair and square. In his book *Hurrah for life* (1959), 'the red minister' J.J. Buskes remembers De Hartog: «De Hartog was a great speaker and a strong witness. If he won over the atheists to the faith in Christ, he did not do so by showing the rationality of religion and by upholding the faith by science, but he exclusively did so by his emotional testimony.»

16

The hardest were his Christian colleagues, who fiercely attacked his views. For instance, the theologian Ubbink said in the earlier-

r6. SiebeThissen.net, 2008. See also i.a. Wouter Kuijman's MA thesis *Metamorphoze Vrijdenkers (Metamorphic Freethinkers)*. Review of a collection of Freethinker publications from the period 1855-1950 (for the University of Humanistics), Utrecht, 2005, or: Jo Nabuurs' *Freethinkers in compartmentalised Netherlands. De Dageraad 1900-1940, a study of sources* (Utrecht: The Humanistic Archive, 2003) 13. The entire preserved Freethinker collection may be consulted via the picture databank *Metamorphoze Freethinkers on the Internet*: <http://web2.stratapreservation.nl/cgi-bin/vrijdenkers> or clicking on the website of The Humanistic Archive: <http://archieff.uvh.nl>

mentioned periodical *Opbouw* that De Hartog's insights were 'pantheistic'. The latter reacted not without a sense of humour: «In Ubbink's view, even Paul would be a pantheist, since he says in Acts 17:28: 'For in Him we live and move and have our being; as even some of your poets have said: For we are indeed His offspring.' No,» De Hartog emphasised, «the true seeker of God distinguishes between the world and God, and yet he knows that they are one. Didn't we say in many places that the pantheist identifies God with the world, while the theist 'distinguishes these two and yet knows that they are one.' Unity in diversity does absolutely not mean 'identification' (although Dr. Ubbink quotes his philosophical dictionary): in His sovereign omnipotence and love, the Lord will communicate Himself to His creature, 'uniting' the Divine and the human nature in such a way that they remain 'undivided and unseparated, unmixed and unchanged'. However, this is why He did not 'identify' the Divine and the human nature.»

It is the human being himself who, because he changes, determines the difference in this respect, as we will see later.

The 'spirit principle' is the least understood aspect of De Hartog's philosophy. What to him was experience, reality, was to his fellow-theologians only a theory that was actually outdated. But time and again, De Hartog returns to this theme. To him, it is essential; the central aspect of what he believes should be the core of a realistic religion. In one of his last works, *Modern paganism*, the professor once again discussed this duality, which was going to form the practical basis of the philosophy and life of the post-war Lectorium Rosicrucianum. De Hartog saw this duality everywhere, in the world, in the universe and in the human being. In this book, he wrote about all kinds of new movements that reached the west in his days, and which he summarised with the concept: 'modern paganism'. Then he did absolutely not refer to atheists or materialists, but he formulated the following ideas:

«We are immediately struck by the identification of nature and the product of nature, that is of the multiplicity, with the unity of the higher, divine power. God and nature, or the human being, are undistinguishably one. Then this piece of wood, this stone, becomes a star or a human being, as a replacement of what is one and eternal, of what is the one and eternal one, whom people call 'God'.»

However, when the higher, spiritual life is discussed, in which and through which the human being demonstrates his descent from the spirit, and not only from nature, the human being has to:

«[...] break with the drive of nature, and be a turning point himself at the turning point of the times in the development of the world, a turning point, in which the rebirth of the supernatural passion occurs. This is only possible, if the human being is not turned from the self-drive of nature to the Supernature of the spirit as a product of nature (that is, of earth, blood, race and nation), but as an individual with his individual, rational-moral responsibility and freedom. Particularly at this turning point, the passivity (the resignation) appears. Here the human being does not reach his utter possibility through evolution or self-development, but here the human being is turned around and renewed as to his supernatural origin through [...] the regeneration by the holy spirit.»

Albert Schweitzer once said: «There are no heroes of the deed, but only heroes of relinquishing and suffering.» De Hartog expressed it as follows: «They [heroes] lose everything to win everything on the basis of a higher principle. They decline in order to ascend to new, earlier unknown possibilities at a higher level. This is why Christ's words are so meaningful: take up your cross, passively, resigned, so that you may soon carry it actively to follow me.» When what is new presents itself, the best thing is that the old withdraws and is silent. 17

17. A.H. de Hartog, *Modern heidendom (Modern paganism)*, Kampen, Kok, 1635, 119 ff.

## DE HARTOG'S IMPORTANCE FOR THE IDEAS OF THE LEENE BROTHERS

De Hartog published more than a hundred titles; all of them have been forgotten, just as his actions, and just as his ideas. Only a few people are still interested in his insights. And yet, how important has it been that this one, stubborn Christian confronted the people of his time so clearly, so realistically and undeniably with the principle of God-in-man. In each publication and each lecture, he referred to the higher principle that can be born in the human being, not from what is too human, too personal, but from the divine, the new, fifth principle.

The Leene brothers may be counted among those, whom he did reach. «Being the turning point yourself by serving your fellow human beings»; «bearing the cross in and through the human being himself» and «relinquishing what is lower and living on the basis of the radiant, inner spirit field». These are the properties, with which they began to work. Since 1924, this threefold combination has been the ever-recurring theme of their activity, by Wim Leene until 1938, and by Jan Leene until 1968. This is the 'fiery triangle' that is their rock; they lean on it, for with De Hartog, they share the insight: no one other than the person himself inwardly forms the turning point, «for which the whole of creation is yearning». We go deeply into the work and thinking of A.H. de Hartog, because in their youth, in an absolutely different time than ours, Jan and Wim Leene worshipped this man for understandable reasons. His powerful words and the way he conveyed them, which «had the power to kindle the Light in the church», according to one of his audience, and the interesting content of his considerations, provided an answer to the questions that occupied the brothers ever since their first days in the dunes. They were thoughts that formed the thinking of the brothers Leene. In the 1950's, this culminated

in the ideas about the two nature orders, the two fields that remain «undivided and unseparated, unmixed and unchanged», and yet «are united». Later, J. van Rijckenborgh would explain that the church, which De Hartog defended so diligently, had serious limitations, and that the Bible (and the apocrypha) may abound with wisdom and insight, but that the living, regenerating forces of the Light do not work, until all members of a group are striving for the sanctification of life, that is, for reality. An institution, a book, a church filled with hundreds of millions of souls and a Bible filled with the most profound proverbs are unable to do anything. We read in an article in *New Religious Orientation* about the mystery of the soul:

«If the Bible is the most important religious certainty of a human being, it is absolutely sure that we will become bogged down in textual obstacles. To prove this statement, I evoke in your mind the immense collection of confessions, groups, types of religion and sects. All these divisions cloak themselves in literal, symbolic or esoteric exegeses of the Bible of a spontaneous or more or less scientific nature. The part of humanity calling itself Christian will never achieve unity, elevation, or liberation, when it does not dissociate radically and absolutely from the ways, on which the centuries have forced it. The holy books are used in the wrong way. The holy books do not testify to God and their language cannot be understood, until we approach them in a wholly different way. A wide abyss exists between us and the mysteries of God and life, which have a focal point in, amongst other things, the Bible. The path of life is, therefore, an inner path. Only the process, the path of the sanctification of life, is able to liberate you. And the signature can never be a basket of words or a plate of texts. The person, who walks the path of sanctification, demonstrates this by Light, by inner Light. And the inner Light is like the bridge across the wide abyss between the divine mysteries, the mysteries of life and us. Don't we need the Bible then? Is it al-

most superfluous? The Rosycross devotes itself to a development of things, in which humanity will learn to approach the Bible in an absolutely new way.»

This long quote clearly shows that he continued De Hartog's line a step further: from a realistic theology to having the courage to break with what is old. It is a line from religious experience to truly experiencing a higher, spiritual reality, and to achieving a new, scintillating notion of the Bible (and all holy scriptures) by an individual purification.

#### BEING THE TURNING POINT YOURSELF

How can we ourselves be the turning point? How can we do this? Thoroughly conscious of this assignment, Wim and Jan Leene together began this tremendous task. The source they were seeking could only be found in their own selves. The human heart, sensitive, helpful, sincere, is the place where once, at the beginning of time, an inexhaustible source was erected. The living water from this source is the Light of Christ, which is always within a human being! He who works with it, is the turning point; he works on the basis of a holy power, a holy spirit.

When De Hartog was criticised by theological colleagues like Ubink and others, who accused him of straying too far from the official doctrine, both brothers were unable to continue in the church. The fact that such an honourable man as this minister was vilified by the leaders of the church, showed that the institution was occupied with intellectual theology, and was no longer able to reach people with a gospel of life (realistic theology!), if this has ever been possible at all. In this respect, they personally experienced the truth of a familiar statement made by the professor, which J. Leene later quoted many times to his pupils: «The essential truth is not presented to us on a platter, sold as an article or dictated to us

literally, but the essential truth must be conquered and appropriated by the general human consciousness.»

18

No, the impulse of their idol within the church was ultimately insufficient to shape their task. And although the Light from the inner source is inexhaustible, they still lacked important instruments to be able to found a liberating work. Firstly, they felt that they lacked a certain knowledge; and also a broader vision was still missing. The brothers certainly did not have this at their disposal from the beginning. They, too, had to acquire this higher truth through inspiration and much perspiration. As they explained in several places: they still had to reclaim them from their lower nature and from the social conditions of their time. De Hartog answered the existential question, the question concerning the relationship between God and man. Through him, they found the first source, from which everything originates: the point where the divine spirit touches the human being. This source is one's inner being. What they were still lacking was the answer to the question about the human genesis, an *anthropogenesis*, and an idea of the relationship of this human being with cosmos and macrocosm, a *cosmogensis and cosmology*. The brothers found them in a field that was wholly unfamiliar to them, namely in the world field of esotericism. For better understanding, we take a step back in time to see what happened on the other side of the ocean around 1875.

18. In: A.H. van den Brul, J. van Rijckenborgh – modern Rosicrucian and hermetic gnostic. In: Pentagram, Seventeenth volume, no. 4, 1995, p 29

### 3. The spiritual line. The world work begins

*1875-1911. The impulse of H.P. Blavatsky and the Theosophical Society. The seven arcane sciences. Anna Bonus Kingsford and the Hermetic Society. Arthur Edward Waite and The Fellowship of the Rosy Cross. The exemplary life of G.R.S. Mead and The Quest Society. The call from the solar heart*

Although around 1924, the situation in the world field of esotericism was impure, chaotic and complex, heroic efforts had been made in the preceding period to lift the general human consciousness to a higher level and to break the grip of pure materialism. Fifty years earlier, around 1875, a great work had indeed already begun, stimulating a spiritual wave that carried the world into the Age of Aquarius. When looking back, a number of stages become visible.

By the end of the nineteenth century, more than 100 (!) Rosicrucian movements were active. Although none of these groups was able to claim that they directly descended from the first circle, the classical Rosicrucians who were responsible for the publication in 1614 of the basic writings, the Rosicrucian Manifestoes, each of them nevertheless called itself heir to their secret teachings. For example, Éliphas Lévi, pseudonym of the former priest Alphonse Louis Constant (1810-1873) was one of the first who tried to introduce well-considered, magical-esoteric thinking. He cooperated with Sir Edward Bulwer-Lytton (1803-1873), the author of the well-known novel *Zanoni*, 'le Maître Rose-Croix'. Lévi also once again published the text of the *Nuctemeron* of Apollonius of Tyana.



Anna Bonus Kingsford, around 1875



JAMES M. MEAD      H.P. BLAVATSKY      G. R. S. MEAD

THE GREAT EXPONENT OF OCCULT PHILOSOPHY, AND TWO OF HER PUPILS WHO HAVE PRESENTED THE MYSTICAL TEACHINGS OF THE NEW TESTAMENT. PHOTOGRAPH MADE AT THE THEOSOPHICAL HEADQUARTERS, LONDON, IN 1891.

H.P. Blavatsky with G.R.S. Mead (right), around 1890

After an initial period of this kind of individual initiative, the oriental thinking of the Theosophical Society, based on the magic of Hinduism, made itself strongly felt. H.P. Blavatsky had written *Isis Unveiled* (1877) and *The Secret Doctrine* (1888), both very scientific books, critical of society, which offered a tremendous flight of ideas. They acquainted the most progressive minds of the time with the universal wisdom (*perennial philosophy*), which had been preserved in certain esoteric circles since ancient times. In the two volumes of *The Secret Doctrine*, Helena Petrovna Blavatsky pointed out the origin and purpose of the divine creation 'man': the manas, the thinker. She explained that this 'creation', which is found on a very long road of evolution, was once, with a perfect, spiritual-divine consciousness, one with what she called God or Brahman, and that it will be so again one day. She sketched the development of the cosmos in seven long periods, and explained all stages of this development. In this way, she transmitted a worldview and a concept of humanity that profoundly influenced an impressive number of thinkers, poets and artists at the end of the nineteenth century.

It has always been said, and justly so, that Helena Petrovna Blavatsky, or Madame Blavatsky, and the Theosophical Society that she founded, played an important part in breaking the web of materialism, which had dominated the western intellectual world since the beginning of the seventeenth century, with the emergence of the sciences.

However, its appearance also shows something else. What actually happened to Blavatsky's actions was that she, for the first time since the Middle Ages, and for the first time since Newton, returned to a direct contact with the world of the invisible.

The laws of Sir Isaac Newton (1643-1727) have justly gained a central place in the history of physics. However, the importance of their contribution is not to be found in their explanatory power; Newton's laws do not explain, but are an accounting method for mea-

suring forces. Almost simultaneously, Newton as well as Gottfried Leibnitz (1646-1716) invented a method that we currently call calculus. This is an elegant way of making changes suitable for calculations. It is this discovery that enabled the tremendous development of the sciences during the past three hundred years. Otherwise, Newton was a passionate alchemist, as the records relate. In 1942, a famous essay by Maynard Keynes appeared, *Newton, the man*, in which he presented a wholly new view on Newton. The core idea is: «Newton was not the first one in the age of Reason. He rather was the last of the magicians, the last of the Babylonians and the Sumerians, the last great intellect that looked at the visual and intellectual world with the same eyes as those, who began to construct our intellectual heritage, 10,000 years ago.» He was actually the person who closed the curtain, while after him, the ‘dark period of enlightenment and reason’ began. 19

H.P. Blavatsky linked up with this in Volume 2 of *The Secret Doctrine*: «Having now finally emancipated herself from the shackles of theology, science has embraced the opposite fallacy; and in the attempt to interpret nature on purely materialistic lines, she has built up that most extravagant theory of the ages – the derivation of man from a ferocious and brutal ape. So rooted has this doctrine, in one form or another, now become, that the most Herculean efforts will be needed to bring about its final rejection.» 20

19. Quoted and translated from Klaas Landman’s review on [www.staff.science.uva](http://www.staff.science.uva), namely: The double life of Isaac Newton from The Cambridge Companion to Newton. Eds. I.B. Cohen, G.E. Smith. Cambridge, Cambridge University Press, 2002

20. H.P. Blavatsky, *The Secret Doctrine*. Volume 2, Anthropogenesis, part 3, chapter 3, The fossil relics of man and the anthropoid ape. Section C. Darwinism and the Antiquity of Man: The Anthropoids and their Ancestry. <http://www.theosociety.org/pasadena/sd/sd2-3-03.htm>, p.689

Helena Blavatsky drew back the curtain between us and the invisible world again. In countless ways, she showed that there is more, much more, than only the world of this nature, matter, the world of forms. She wanted to show that the world – and the human being – is a miracle of spiritual forces and hierarchies. We should not forget that she had initially wanted to call the Theosophical Society ‘The Miracle Club’.

The world was hardly able to react seriously to it. Some people had doubts; others took refuge in the fortress of what is visible. Only a few got around to reflecting, and even fewer to a change of life that would bring them closer to the original link with all worlds. Most people totally rejected it. Anticipating this, it is not surprising that she addressed her work ‘To the few’.

But the curtain had been drawn back, and although this had to happen, it was not an unqualified pleasure. With her knowledge of the hidden Indian teachings and sources, H.P. Blavatsky wanted «to show that nature is not a ‘fortuitous concurrence of atoms’», and she wanted «to assign to man his rightful place in the scheme of the universe; to rescue from degradation the archaic truths which are the basis of all religions; and to uncover, to some extent, the fundamental unity from which they all spring; finally, to show that the occult side of nature has never been approached by the science of modern civilization», as she indicated by a long sentence in the preface of *The Secret Doctrine*. However, in the wake of her revelations, everything moving about in the worlds on yonder side, of the lowest and worst quality, also found its way to humanity living

21. G.R.S. Mead, *The Quest—Old & New: A Retrospect and Prospect*. In: *The Quest. A Quarterly Review*, London, Watkins, Vol. XVII, no 3, April 1926, p 291

22. H.P.B. op. cit., Introduction, p.viii

on earth. As from across the grave, it succeeded in influencing the emotional aspect of people; and it is not strange that any ordinary, healthy personality has a strong aversion to it. The collective of this power flees from the great increase of vibration, to which in our time, we often refer with the term Aquarius, that affects the whole planet, the whole cosmos. The upward path is not meant for the entities that remain in that collective, which is why they depend on everything that occurs on earth for their survival; hence, the less spiritual development, the more meaningless and broken lives of suffering, the more profitable it is for them.

Since the end of the nineteenth century, a wave of spiritualism, a thick smoke of psychic and negative occultism has engulfed America and Europe. In this way, fragments of the science, the knowledge and the wisdom of the ancient mystery schools, which had only been preserved and transmitted in very small circles for seventeen centuries, appeared in the world again. They appeared in the world again, but no longer as a coherent system of the seven arcane sciences – theosophy, astrosophy, alchemy, magic, medicine, Hermetism, mysticism – not linked with a sustained striving life, but available to everyone. They became the object of the ‘thinking’ of public opinion, which is not thinking at all, but rather an expression of the dominant emotional streams occupying humanity and society.

And look at the form, in which the seven spiritual sciences come amongst the people again! Contorted, humiliated, charged with sexual energy, selfish and confused with the streams of energy of a confused emotional life and confused emotions; cut loose from a healthy trunk, from which the roots extended to the invisible origin. This trunk extends through all times. It may, for instance, be found in the bonafide experiences of religion and the (starry) sky

of perhaps pre-dynastic Egypt; it is found in the gnosis of Christian Egypt, and it is particularly active in the current liberating Gnosis  
23 power of our time.

Fragments of knowledge approach man, or rather, all knowledge is accessible, but only the greatest thinker, the purest consciousness and the most self-forgetting soul remains unsullied and intact in its contact with it. We see the lofty astrosophy of primordial times, when people naturally sensed and were able to recognise the presence of the spiritual forces of the cosmos working within them, contorted into an astrology that focused them on their outward fate. Magic degenerated into telekinesis, and the art of construction degenerated into war industry.

If church and state had not disturbed the Rosicrucian impulse of the classical Rosicrucians – the Christian-hermetic reformation of the Reformation – in the most cruel way, by decimating the population of entire Central Europe during the Thirty Years War, a quite different development of Europe would have begun, and America might perhaps much more justly have been called the ‘land of hope and glory’.

Now the world had to become acquainted with ‘the invisible half of the world’, which the founders of the Order of the Rosycross in 1604 still envisaged as a purely spiritual manifestation, in the most inferior ways possible, via gutter and sewer, so to speak. And the degeneration, the corruption and the urge for survival of what loitered there thrashing about, gathered as heavy clouds. It was discharged by two world wars and still causes great sorrow in this world, for «blood is the food of the spirits» as Dr. Anna Kingsford  
24 wrote in *The Perfect Way or The Finding of Christ*.

23. See i.a. Jane B. Sellers, *The death of gods in ancient Egypt. A study of the threshold of myth and the frame of time*. Private edition, Jane Sellers, 2003

24. Anna Bonus Kingsford and Edward Maitland, *The Perfect Way or The Finding of Christ*. Cosimo Classics

How ultimately a clear way emerged from this sinister play, this primordial soup of occult masters, mysticism, and tantric and spiritualistic materialisations, is a miracle in itself, which will further be elaborated in parts three and four of this book, based on sources and facts.

#### THE PERFECT WAY. THE FINDING OF CHRIST

In H.P. Blavatsky's notes, we are told that she 'had received the task' of establishing an association. She wrote the following 'important note' in her scrapbook that was found after her death by fellow founder of the Theosophical Society Henri Steel Olcott (1832-1907): «When I will be dead, people will perhaps be able to assess my selfless motives at their true value. On my word of honour, I promised to help people on their way to the truth as long as I live, and – I will keep my word. [...] The day will come that posterity will know me better. O poor, foolish, credulous, depraved world!

M. assigns me the task to establish an Association – a secret society like the lodge of the Rosicrucians. He has promised to help me. H.P.B.»

25

A drawback of *The Secret Doctrine* was that many hundreds of pages of the book were filled with names and references in Sanskrit, which were hardly able to reach ordinary people. It did not seem to matter: during the last decennia before the turn of the century and during the fin-de-siècle, everything coming from the orient was fashionable and the books were sold like hot cakes, by the millions, in all countries of the world.

25. Sylvia Cranston & Carey Williams, Research assistant, HPB. The extraordinary Life and Influence of Helena Blavatsky. Pasadena, Theosophical University Press, 1995, p.131

In the environment of the old theosophy, which was predominantly focused on the orient, masters and adepts were sought, usually from India, or personalities were elevated to the status of gurus. The situation in England during the first years after the Society's foundation may be described as a wearisome whole of misinterpretations and insinuations. This was aggravated by the fact that the theosophists, though perhaps not H.P. Blavatsky herself, knowingly disregarded the inner development of two thousand years of Christianity. Although she liked to provoke the bourgeoisie, attack Christian hypocrisy and falsifications, and often exposed the countless mutilations in translations and traditions, she nevertheless more than once acknowledged Jesus, as bearer of the same power which was once personified by Krishnamurti, as a member of the brotherhood and as representative of the highest spiritual wisdom. Her followers rejected it though, in this way inadvertently throwing out the baby with the bath water.

In the English Theosophical Society, the seeds of the Western hidden teachings were also sown, but 150 years ago, there was much less interest in them. Only a few beautiful and striking thoughts from the ancient teachings of Hermes circulated within a small section of society. They were recorded by Anna Bonus Kingsford (1846-1888), a courageous woman, who became particularly renowned by her struggle against vivisection and by her advocacy of a vegetarian diet. In 1882, six years before *The Secret Doctrine* was published, she presented with her book *The Perfect Way or The Finding of Christ* a brilliant compendium of pure Gnosis, and explained the real points of departure of religion, of striving communities, and of the original church or ecclesia. Her 'illuminations' stem from a certain Greek-Hermetic movement which also incorporated Platonic thinking. In

26. Published in 1882 in cooperation with her co-worker Edward Maitland (1824-1897). See also note 24

1884, she and Maitland together founded The Hermetic Society. Their aim was: to present a coherent vision on the possible human development, as well as a mode of life necessary for it. Just as the oriental esoteric tradition, also the religion of Christ, if understood properly, is an important mystery religion. Does it not also point out, just as for instance Krishna explained to Arjuna, that one spark of the original spirit is active in our inner being and similarly as a human being is able to know by the statement in Luke 17:21: «The kingdom of God is in the midst of you.» 27

Anna Kingsford was a very inspired author, who, as she said herself, received her knowledge through visions, which she called ‘illuminations’, and which affected the soul rather than the spirit. «She was not a ‘trained occultist’ or a natural clairvoyant,» her co-author Maitland wrote, «and she indicates that they are the result of psychic memory, by which the gnosis, acquired by initiation in a previous incarnation, is revived and unfolds before her consciousness. She emphatically calls it Greek-Egyptian; the whole personality seems to be lifted up and surpassed, and knowledge surfaces freshly and strongly in the inner understanding as a vision, often of a metaphorical nature.»

On gnostic-scientific grounds, Anna Bonus Kingsford also supported the position of women and the feminist movement. She sympathised with animal suffering, knowingly inflicted by modern science. In her youth, she had participated in a fox hunt, but the sight of the mutilated body of the victim caused her to resist any form of cruelty, a feeling that was strengthened while studying medicine in Paris, where she had to witness the unbearable torture of animals. Anna Bonus Kingsford and Maitland cooperated in the publication

27. P. Huijs and C. Bode, *Rozenkruisers (Rosicrucians)*. Kampen, Uitgeverij Kok, 2007

of a few interesting books about the hermetic and Christian path of initiation, which are currently drawing some attention again. The bonafide esoteric science of *The Perfect Way* or *The Finding of Christ*, which Kingsford called the inner foundation of all religions, does not discriminate by race, religion or form of society.

Their thinking expanded enormously, and it would still take a long time before it could be assimilated by the consciousness of the seekers. They stated:

«In all nations, in all churches, mosques and temples, its message is invariably the same: the true human being is the inner one, the soul. Or rather not the soul, but,» as they formulated it, «the spiritual consciousness of the soul, not the physical consciousness of the personality. Ultimately, the form, the body, is the prophet, the servant in the whole, which is able to open the soul and restore the 'hidden word of God'! The true human being is not expressed by the outside. The soul is reunited, not in the body or in the form, not in the law or in precepts, but in the spirit of the universal life. And this universal life can be reached by every person and by every seeker, because the aim of the cross is not suffering. The aim of the opened cube is not the closed one. The aim of the cross is the rose. The aim of the cube is its inside; the aim of the six days of creation is the seventh day, the holy day, the Sabbath or the inside of the cube. The intention of all knowing religions is the crowning of 'great mysteries', when the true, original spirit, the bridegroom, is able to enter the purified human temple, in a true alchemical wedding with the soul. The white stone is the symbol of the divine constancy in the aspect of love, it is the white stone, the cornerstone. It is the radiant, always unassailable and faithful spirit spark in the heart. This stone is also the top of the pyramid, and it is the wedding room. For particularly nowadays, in our period of humanity, it is devoted to Venus, because in our days, only true love between man and God, and between people, is able to save anything.»

For true seekers, there is no 'we' and 'they', there is no difference in religion. At most, we might speak of another path, because not everyone is living in the same place, according to Anna Bonus Kingsford. Adam is the human being, she explained. Whether we are man or woman, Eve is always the soul that belongs to the original life. The wisdom is the serpent, the sidereal fire that causes the consciousness to become spiritual, or, during the fall, the seducer that binds to matter. «Be wise as serpents!» – it is the mystery language of the ages.

Anna Kingsford who, because of her red hair and her razor-sharp mind, was called 'the red cactus', died at a young age. Maitland, who had protected her during her life and had enabled her work, outlived her by a few decades. Later, he was no longer wholly responsible and burnt in his hearth all documents by her hand and everything that related to her, so that his biography of her would be the only thing that would remain known about her. In 2007, a new biography of her appeared, titled *Red Cactus*, written by Alan Pert.

28

ARTHUR EDWARD WAITE AND THE FELLOWSHIP OF THE ROSY CROSS  
These were a few examples of the initiatives at the end of the nineteenth century for establishing a structured liberating work. Another example that should be mentioned in this context is the work of Arthur Edward Waite (1857-1942). He was a special figure, who stood in the centre of all the occult turmoil we described in the previous paragraphs. Currently, he is particularly known for the set of Tarot cards which he had ordered to be designed by Pamela

28. In his *Red Cactus*, Alan Pert rectified: *The Life of Anna Kingsford*. Watson Bay (Australia), 2006, that Kingsford had purportedly killed two French scholars because of their vivisection, as Maitland made it appear in his biography *The Life of Anna Kingsford Vol I & II* (London, 1896)

Colman Smith. But his significance should be found somewhere else. In 1891, he joined the still irreproachable Hermetic Order of the Golden Dawn; in 1902, he registered as a member of the Societas Rosicruciana in Anglia. When he later became the grand-master of this movement, he changed its name into 'The Holy Order of the Golden Dawn'. Countless internal difficulties caused Waite to withdraw in 1914.

Arthur Waite was a productive author with an enormous knowledge of sacred and secret texts. Also his work about the holy grail, <sup>29</sup> *The hidden church of the holy grail: Its legends and symbolism*, which he published in London in 1909, was of a pioneering nature. His work speaks from a phenomenal knowledge and understanding of freemasonry, black and ceremonial magic, cabbala and alchemy. As a young man, in 1887, he had already published – as the first one <sup>30</sup> by far – a 'true history of the Rosycross', *The Real History of the Rosicrucians*, and in 1924 a revised edition of it as *The Brotherhood of the Rosycross*. This is why he was known as 'the biographer of the Rosicrucian Brotherhood'. In the 1887 edition, he described the predecessors of the brotherhood, in which he went back to the neo-Platonists of the first century AD. In the context of the symbolism of the Rosicrucians, he presented an image of the lives and the thinking of cabbalists, alchemists and mystics like Tauler, Paracelsus, Jakob Boehme and Raimundus Lullius. He examined how the ideas of these groups about the origin and purpose of life had developed, and what the properties and substance of the soul

29. Arthur E. Waite. *The hidden church of the holy grail: Its legends and symbolism*. London, Grebman, 1909

30. Arthur E. Waite. *The Real History of the Rosicrucians*. London, 1887; revised and republished in 1924 as *The Brotherhood of the Rosycross*. London, Rider & Son Ltd, 1924, chapter X, p 210 ff.

were. The major part of the book described the ups and downs of the brotherhood of the Rosycross since its 'official' appearance in the world.

#### THE FELLOWSHIP OF THE TRUE ROSY CROSS

And then the year 1915 came, the second and horrible year of World War I. Wholly in line with the spiritual plan described in this book, Arthur Edward Waite followed an intuition in 1915, which urged him to break with everything that presented itself in the neo-theosophical, the neo-Egyptian, tantric and occult field. He created an environment that was wholly free from the chaotic confusion, with which emerging esotericism surrounded the minds at the beginning of the twentieth century. In that year, he founded The Fellowship of the Rosy Cross, with its headquarters at the same address where, a few years later, George Mead found an abode for his *The Quest*.

In the statutes of The Fellowship, we clearly see that Waite absolutely no longer wanted any relationships with any other orders, which abounded at the time. One article of the statutes formulated this as follows: «The Fellowship of the Rosy Cross does not occupy itself with occult or psychic research. She is a quest for grace, and not a quest for power.» Another clause confirmed this: «There will be no relationships with The Independent and Rectified Rite with their departments, if they exist and to the extent that they are active, nor with the Stella Matutina Temple with its departments. They should not be visited and they should not be joined as members.» However, at a certain moment the movement lost its inspiration, faded and disappeared into history.

In his 'Real History,' Arthur Waite was also the first one to draw attention to Robert Fludd, 'the grandeur of a mystic from Kent'. In Fludd, or Flood, Waite saw the most profound defender of the

brotherhood of the Rosycross of the seventeenth century, and he devoted a probing chapter to this English author of the *Apologia*, *Summum Bonum* and the more extensive *Tractatus Apologeticus*, all of which were writings to defend the brotherhood. It is a chapter, in which his great appreciation is very strongly expressed.

Waite had a very extensive style of writing. Some exaggeration was not foreign to him, but the information and inspiration that he had at his disposal were admirable and the detailed account of the coherence and the state of mind, underlying the work of the Order of the Rosycross, were amazingly accurate. He concluded by saying: «The whole world has heard about the Rosicrucians, but few or none at all took the trouble to examine, whether the tremendous claims of these philosophers were based on a rock of truth, or only rested on quicksand. The author began his investigation in a sphere of absolute disbelief, but in the process, fog, indoctrinations and prejudices disappeared from his mind. After a considerable period of twenty-eight years of study about the Rosicrucians, the sympathetic reader can draw the conclusion, in which state the author concluded his book.»

#### G.R.S. MEAD AND THE GNOSIS

Although he was a very familiar figure in the London esoteric in-crowd, Arthur Edward Waite was not a theosophist like his friend George Robert Mead. After Blavatsky's death in 1891, Colonel H.S. Olcott as chairman-founder, William Q. Judge as vice-chairman of the Theosophical Society, both in the United States, and Annie Besant, chairing the Blavatsky Lodge in London and co-director of the esoteric section, were the leading officials. Numerous conflicts marked this period. Ultimately, Besant and Leadbeater undermined any credibility of the Theosophical Society by considering an Indian boy the returned Christ. When around 1910, Annie Besant pushed young Krishnamurti into the limelight as the

reborn Christ, it was clear that the Society had arrived in troubled waters. The young scholar George Mead, also one of the first twelve members of the 'esoteric section' around Blavatsky, had already seen this a few years before.

31

The unsavoury course of events around Leadbeater's membership were to Mead, and with him to seven hundred other members, irreconcilable with the moral standards of true inner striving. Leadbeater was initially expelled, but later admitted again by the leadership of the society to profit from his psychic ability, and the hocus-pocus with masters, initiations and miracles. Ultimately he left the society and founded The Quest Society. For two reasons, we devote a few paragraphs to him. The first one is that years after his death, his work has been very important for the young Spiritual School. The second reason is that his life was exemplary: it is an example of a pattern that characterises the lives of many other workers for the Light.

In 1884, as a young man, the sharp classicist G.R.S. Mead came, according to himself, into contact with H.P.B., as the group in London called Blavatsky. A few years before Blavatsky's death, he became her personal secretary. Still young, he was specialised in early-Christian literature. He was also an expert in the field of the hermetic teachings and the gnosis of antiquity. His works included studies about the spiritual principles of the Christian Gnosis and religion in the Greek-Roman world. He devoted all his energy to studying gnosticism, Hellenism, Judaism and Christianity. He was also acquainted with Buddhist ideas and published a translation from Sanskrit of the Bhagavad Gita. Under Blavatsky's influence, he translated the *Gnostic Gospel of the Pistis Sophia* into English, which manuscript had already been lying in the library of the British Mu-

31. The Quest. A Quarterly Review, Vol. XVII, No 3, see note 21, p 298

seum since 1785. He published this translation in instalments in the periodical of the theosophists *Lucifer* (which Blavatsky had only thus called to rub the Christian bourgeoisie the wrong way). By the way, Mead, as the main editor, filled *Lucifer* with his articles. H.P. Blavatsky devoted a commentary of forty pages to the Pistis Sophia. According to her, this gospel was «an extremely important manuscript, a true gospel of gnosticism, which was haphazardly attributed to Valentinus, but is more likely a pre-Christian work.»

About its content, Blavatsky says in 1890: «The soul was the one subject, and the knowledge of the soul the one aim of all the ancient mysteries. In the fall of Pistis Sophia, and her rescue by her Syzygy, Jesus, we see the ever-enacted drama of the suffering and ignorant personality, which can only be saved by the immortal human individuality, or rather by its own yearning for it.»

32

Mead recognised the boundaries and limitations of ‘modern’ psychological research and acquainted himself with the problems that are discussed in current philosophy. In 1906, a series of studies was published, titled: *Echoes from the Gnosis*, a survey of his insights into the development of the gnostic worldview. In these studies, he translated ancient gnostic texts like *The vision of Arideus*, *The song of praise of Jesus*, *The gnostic crucifixion* and *The wedding song of wisdom*. At the time, Mead had already edited a translation of the Upanishads and had published a number of works about the initial years of Christianity as well as about the theosophy of the Greeks. In addition to the Pistis Sophia, for which the scholar, C.G. Jung, personally travelled to London to thank Mead for his translation, the latter wrote a number of major works that proved to be decisive for the development of western mysticism and the field of spiritual

32. H.P. Blavatsky, *Blavatsky Collected Writings*,  
[http://www.katinkahesselink.net/blavatsky/articles/v13/ps\\_13.htm](http://www.katinkahesselink.net/blavatsky/articles/v13/ps_13.htm), p.40



CoverThe Quest

development of our time. The first of them, in 1900, was *Fragments of a Faith Forgotten*; the second one was *Thrice Greatest Hermes*, published in 1906. Both works showed the best that is to be found in this field; until far into the twentieth century, these books with their unparalleled insight were able to compete with later publications in the same field. They were dedicated, sometimes solemnly, but always very skilfully to written studies about the gnosis and the wisdom of Hermes. Mead showed that there was a specific, western tradition and that there were certainly also western mystical sources, in addition to the flood of oriental sources becoming available at the time. Profound source texts from the beginning of our era became available thanks to his efforts; and fifty years later, J. van Rijckenborgh was able to base his translations and commentaries on the work of this man.

The Theosophical Society inspired many great minds. When Henri Steel Olcott died in 1907, the Society would have liked to have Mead as its new president. However, the Society was also the scene of controversies, psychic phenomena, alleged masters and sex scan-

dals. One of those sex scandals, concerning children in America and England, occurred up to the highest circles. Leadbeater, a man with a huge influence in the Society because of his psychic powers, was expelled due to this scandal. As a true lover of truth and a man of high ethical standing, George Mead was no longer able to reconcile all of this with his inner morals. He was also averse to the hocus-pocus with masters and occult phenomena as well as the hypocrisy which he considered a terrible impediment for a spiritual quest. This is why he did not comply with the request to become president, devoting himself instead to his own study in which the manuscripts of the gnosis from the first centuries of Christianity played a major role. On the basis of an inner impulse, Mead married Laura Cooper in 1899, also a member of the first esoteric circle of Blavatsky. Years later, after his wife had died, he admitted that the motive for their marriage was not necessarily their mutual affection, although they had a very good loving marriage. It was also to be able to maintain a group, following Blavatsky's private meetings in the context of the esoteric section at 19, Avenue Road. Mead considered it a not only a privilege, but also his task, to keep the flame of the inner group burning during the years after Blavatsky. He discharged this task conscientiously and in this way, the pure impulse could be preserved for years. Undoubtedly, this was the reaction to the time following Blavatsky's death. Rudolf Steiner, too, was to follow the same drive a few years later, when he left the Theosophical Society in 1912 and continued autonomously with the Anthroposophical Society. Mead seriously objected to the fact that the leadership of the Theosophical Society and that of the inner school were in the same hands – those of Annie Besant. When she, moreover, admitted the expelled Leadbeater into the Society again a year after his expulsion, this was the limit for the conscientious author. In 1908, Mead left the Theosophical Society, together with 700 other members. After another year, in 1909, Mead founded, together with 150 friends, The

Quest Society, an organisation devoted to the comparative study of religions, based on an objective, scientific foundation. They gave lectures, but their main activity was the publication of a quarterly magazine *The Quest*. Mead said about it: «There was no money. But there was something that was much better than money. There were numerous excellent articles and first-rate contributions – and all of them, labours of love. We were unable to afford to pay our workers even a penny. That is the true merit of *The Quest*; and as its editor, I am justly proud, even very proud, when I look at the list of my most valued co-workers, a list that could hardly be surpassed by any magazine that would have had to work with the same resources as we did.»

Indeed, in the magazine *The Quest*, we see contributions by important authors. These were writers who understood that, under the mantle of secrecy and mysteries, actually ‘the eternal wisdom’ of the spiritual development of humanity lay hidden. Amongst those who contributed to *The Quest* were Martin Buber (1878-1965), Gustav Meyrink (1868-1932), A.E. Waite, W.B. Yeats (1865-1939) and Gerhard Scholem (1897-1982). 31

#### THE CALL FROM THE SOLAR HEART

These are examples of the efforts that many devoted, eminent esotericists have made. In this way, the work was prepared. Many devoted their life and their work to deepening the insight into the true sources of the knowledge of the inner human being, and into the hidden side of the world in an attempt to unveil the secrets of the Gnosis. But the Gnosis and the ensuing ideas do not yield their secrets just like that! There has always been a price to be paid for true wisdom, spiritual freedom, and the true flame of abstract thinking in order for people to be able to work freely. It may be compared to what another contemporary, the Hungarian author Sándor Márai (1900-1989), described in his autobiographic writings from

the 1930's, when he sketched the conditions for being able to work truly creatively. In his *Confessions of a citizen* he observed:

«Sometimes I think that loneliness is the price that I had to pay for my spiritual liberation; perhaps it is the price for my authorship. It is not a free gift, just as the sorrow that is the condition for creative work is not a free gift either. For a human being, even sorrow is not a free gift! The work of an author, regardless of the quality of his books, requires that his heart, his nervous system and consciousness work much more intensely than in ordinary people. You cannot make a deal about it and the question whether it 'makes sense' is absurd, for: should anyone bargain with his drive, which his fellows call his 'calling' and adorn with beautiful epithets [...]?»<sup>33</sup>

No, after fifteen centuries of deliberate suppression, distortion and extermination, we should not expect that 'Gnosis' will suddenly be the radiant centre of social interest. The gnostic and hermetic insights are not easily accessible to the unprepared person. First of all, there is the characteristic: 'back to the source', an adage that people like A.E. Waite and G.R.S. Mead seriously took to heart. There were always the pioneers, who sometimes literally had to clear a pathway to those sources, in order to let the Light shine again.

Often it was only skilful detection and a pure intuition that kept them on the right track, not knowing what they were seeking. And it is really remarkable that this very searching for the source always seemed to have been accompanied by great personal sacrifice. We may certainly wonder if it is such a privilege to be an 'emissary', a person with such a task. We see these predisposed ones work un-

33. Sándor Márai, *Confessions of a citizen*. Translated from the Dutch translation: *Bekentenissen van een burger*. Amsterdam, Wereldbibliotheek, 2007. (Original edition 1934, not translated into English)

der the hardest conditions, without any resources and too often, we see that their work is burdened by slander and serious insinuations or processes.

As mentioned before, the gnosis, this inner power stream that simultaneously implies joy, liberation and 'knowing', does not yield its secrets just like that. The human being himself has to discard arrogance, prejudice and ambition, if he is to approach the gnosis. It is quite good if he realises that its 'kiss of life' is not without consequences. This is only possible if this person is driven by a virtually desperate longing, prepared to give up all self-interest, down to his very self, because he will wholly change, no longer remaining the same as he was before. The seeker has to grow, to mature towards it; he should even be 'ennobled' to it, a word that is often used in this context. It is a matter of the level on which the blood, which is the basis of the consciousness, is able to vibrate in harmony with 'the call from the solar heart'. To be able to fathom the world-encompassing, liberating philosophy of the sharp, yet also poetic hermetic thinkers of the first centuries, a receptive consciousness is a prerequisite, a mental attitude that has surpassed gross materialism. It is particularly by 'working for others', that it becomes more receptive. In the loneliness of the path, others have worked for the people who are now seeking; now it is their turn. Their predecessors prepared the basis on which they can work, grow and achieve insight. Those who want to achieve new consciousness, will from within, want to do the same. This is the chain of the brotherhood, in which all liberated and living soul human beings are standing. In this way, a human being always repays those coming after him, with what has been done for him. He pays the price for others which his spiritual predecessors paid for him as a kind of 'ransom to the earth'.

After he had left the Theosophical Society, Mead wrote: «I had al-

ways believed that the actual 'theosophy' concerned seeking the element of wisdom in the great religions and world philosophies. Therefore, when I left the movement, which I had for years tried, as far as my limited powers allowed, to keep on the right track and pure, I had to admit to have utterly failed. Nevertheless, my heart was still filled with what I was truly seeking. This is why I was determined to try anything to establish a pure society, a group that would be truly undogmatic, unpretentious, without pseudo-revelations and honest, both inwardly as well as outwardly; to gather a group of seekers that were seriously and intensely longing to be taught by anyone, who had the competence and the knowledge of the many topics, which we were able to include in the broad programme of our 'Spiritual Quest'. 'Esotericism' and 'occultism' would be considered impeding instead of helping. As far as I am concerned, I had long ago bid farewell to the snares and pretensions of charlatans, of any kind.»

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Here the author touched an aspect that needs our attention. The times that one spiritual leader helped a few pupils along, are lying far behind us and will not return. To be able to acquire and use the insights of the living Gnosis, so important for the human mind, the effects of centuries of materialism and distorted, outward religion (of any kind) must be neutralised. This work, this process of maturation, preferably occurs in a mystery school, in a body of initiation. In the year 1890, a year before her death, H.P. Blavatsky, under strong pressure by a few fervent supporters, had started to establish such an organ of initiation with a circle of kindred souls and intimate friends. This circle has become known as 'the oriental school' or 'the esoteric section'. She herself did not have much confidence in this idea, and her intuition was right, Mead wrote,

34. *The Quest*, A Quarterly Review, op. cit.; p. 230

because the section proved to be the beginning of a growth of ego-aspects, a lever for those who wanted to seize power, and who absolutely prevented the work for the liberation of the soul.

## 4. Max Heindel and The Rosicrucian Fellowship

*Recognising the like-mindedness. Return to simplicity. A clear and logical explanation of the world and the human being. A group of pioneers steps to the fore. On the way to a refuge in the world. Rudolf Steiner's ideal, a secret circle of Rosicrucians*

After Jan and Wim Leene came into contact with Max Heindel's teachings, 'influence' is no longer the proper word; it is better described as fulfilment of life. With a shock, they experienced that a second source, or a deeper level of the one source, presented itself: the contact with 'the elder brothers' and the ancient teachings of the Order of the Rosycross. These teachings touched them in the heart as well as in the head. Just as De Hartog had explained the principle of nature and awakened the 'spirit principle from God' within them, as well as having shown them the realistic religion of 'being the turning point yourself', *The Rosicrucian Cosmo-Conception* by Max Heindel offered a view on the structure of creation, and on the great cosmic plan underlying its genesis.

The Danish Carl Louis Fredrik Grashoff (1865-1919), Max Heindel's actual name, was much less of an intellectual than Blavatsky, Mead or Steiner. He was closer to ordinary people. In a simple way, he showed the relationships between action and reaction, and that the human being is the creator of his own fate. He also showed that what mattered were people's own efforts; that we may and often will fail, but that it is important always to begin anew. He sketched the great coherence in the cosmic development, he spoke about the great periods of the world and about karma, about the path, about the construction of the soul body and about the vehicle



*Max Heindel*

Max Heindel

that people will need in the approaching new era. And he taught astrology, scientifically, like psychology, as a source of medical aid and as an important help for achieving self-knowledge.

In 1904, in Los Angeles, Max Heindel came into contact with theosophy. Touched by Blavatsky's teachings about karma and reincarnation, he became a vegetarian and devoted himself to the dissemination of the theosophical ideas in various cities in America. Soon he became vice-chairman of the Theosophical Society in America.

Heindel:

«H.P. Blavatsky had accomplished an important work by strongly attacking materialism, and showing its haughtiness. She did not do so on her own title, but she has always declared that a teacher was standing behind her. She had a threefold property, which made her suitable to accomplish this work. Firstly, she was able to assimilate the supersensory knowledge that she received. Secondly, by her style of life, she was a worthy servant to disseminate these teachings. Thirdly, she had the ability to reproduce the, often confusing, oriental teachings in a language that was intelligible to westerners, and to verify these teachings on the basis of western research. In addition, she had, with her fantastic moral courage, the great merit of confronting contemporary materialism with the spiritual values of a wholly different, inner science.»

35

During his lecture tours in the United States, Heindel discovered that the theosophical concepts, all of which were in Sanskrit, needlessly complicated the understanding of the teachings or philosophy. By his clear and balanced way of explaining the same ideas to ordinary Americans, he developed a new, western-esoteric ter-

35. Max Heindel, *Blavatsky and the secret doctrine*. Mokolume Hill, Health Research, 1933/Santa Monica, 1972, p 34

minology, which rendered these originally Indian teachings intelligible and accessible to thinking people. Although these teachings gave him insight into the great coherences of life, he lacked an important element: a philosophy for the west.

In 1907, he once again travelled to Europe and made his acquaintance with Rudolf Steiner. In Germany, he also received, according to his own words, the task of establishing a community of Rosicrucians. Also the teachings were passed on to him, which he, two years later, included in his main work *The Rosicrucian Cosmo-Conception* (1909).

The way Mrs Heindel described how he was called to this task, reads like an adventure story. We can read in *The Birth of the Rosicrucian Fellowship* (1925): «He, Max Heindel, had been under the observation of the Elder Brothers for a number of years as the most fit candidate should the first one fail. In addition, he was told that the teachings must be given out to the public before the close of the first decade of the century (the twentieth century), which would be the end of December, 1909. At this last interview with the Teacher, he was given instructions as to how to reach the Temple of the Rose Cross, which was near the border between Bohemia and Germany. At this Temple Max Heindel spent a little over one month in direct communication with and under the personal instructions of the Elder Brothers, who imparted to him the greater part of the teachings contained in 'The Rosicrucian Cosmo-Conception.' The first draft of this book, which was made while he was in the Temple, the Teacher told him, was but an outline. The heavy psychic atmosphere of Germany was particularly adapted to the communication of mystical thought to the consciousness of the candidate, but he was told that the three hundred and fifty pages of manuscript, which he had written, would not satisfy him when he reached the electric atmosphere of America, and that he would then wish to rewrite the entire book. In his great enthusiasm, he

at first doubted this. He felt that he had received a wonderfully complete message. But the Elder Brothers' predictions were true. After Mr. Heindel had spent a few weeks in New York City, what the Elder Brothers had told him proved to be a fact. The style in which the manuscript was written did not then please him, and he set about the work of rewriting. He rented a cheap hall bedroom on the seventh floor of a rooming house, and during the hottest summer months of 1908, he sat in this hot room typing from 7 a.m. until 9 and sometimes 10 p.m. on his Blickensdefer typewriter, without allowing himself a moment to have his meals. Every morning, the milkman put a quart of milk at the door of his room and together with a few biscuits, this formed his food until 9 p.m., when he would go out for his dinner, which only consisted of some vegetables. After a walk through the hot streets of New York, he would again resume his work on the manuscript, continuing until after midnight. The heat becoming too intense, he moved to Buffalo N.Y., where he finished the manuscript about September,

36 1908.»

*The Rosicrucian Cosmo-Conception* was published in Chicago in November 1909, five weeks before the passing of the deadline, the end of the first decade of the twentieth century. For the first edition, 2,000 copies were printed, the revenues from which mainly disappeared in the pockets of the distributor.

In December, Heindel returned to Los Angeles where he had, between 1898 and 1906 before his journey to Europe, studied astrology «and related subjects» with Augusta Foss, his future wife. In Seattle (U.S.), he also founded The Rosicrucian Fellowship, on 8 August 1909 (at 3 p.m.).

36. Mrs. Max Heindel, The birth of The Rosicrucian Fellowship, Mt. Ecclesia, Oceanside, California (around 1920). <http://www.rosicrucian.com/brf/brfengor.htm>

Between November 1909 and March 1910, he directed the work in Los Angeles, and filled a hall for a thousand people to the rafters with three lectures per week. In addition, Heindel explained the Rosicrucian ideas by letters, by courses, by astrological study, by lectures and by services. With minimal resources, he organised a great work that had many branches – in Europe, Brazil, and India. Generally speaking, the ideas included the same (esoteric) elements as theosophy, without mixing them with oriental elements. The great difference was: in the Fellowship, the mission of Christ was the central issue.

*The Rosicrucian Cosmo-Conception* described the human genesis and the knowledge of the cosmos (*anthropogenesis and cosmology*). With a clearly defined structure, with ordinary usage and discussed in a very accessible way, Heindel explained the relationship between the spiritual and the material world, the divine hierarchies, the life waves, human evolution, the laws of cause and effect and rebirth, initiation and many more issues. We can also find many theosophical concepts in it, but without their often difficult terminology. Heindel dedicated the first edition to Rudolf Steiner; in later editions, the dedication was withdrawn.

#### THE SEVEN ROSES

The symbol of Max Heindel's work is seven red roses, wound around a cross, with a white rose in its centre. The seven roses are red to symbolise the effect of the spirit in nature, and represent spiritual aspects in the human personality. They also refer to the seven spiritual hierarchies affecting the human being and accompanying human development. The first rose refers to the power of spiritual hearing and observation, and is linked with the human will; it particularly unfolds when we use this property to see what a fellow human being suffers, experiences and needs. We practise

it when we use it with love in the service of humanity. The second rose symbolises insight into past and present, and refers to the gift of prophecy. Knowledge of the causes in one's own self and studying the spiritual lines of the great plan make it possible to foresee what has to occur and will occur; it is an aspect of the higher human reason. The third rose is the rose of truth. It is the power to be true on the basis of perceiving the truth, a property of abstract reason. From this, the fourth power develops: the rose of healing. It is closely linked with the Christ, the spirit of life, because healing emanates from the golden rays, which reach the human etheric figure from the solar sphere and want 'to heal', that is, want to lead to 'healing', to becoming whole. The fifth power, developing when the spiritual forces are able to affect the consciously cooperating personality, is the power to distinguish and neutralise the forces which affect humanity from the surrounding magnetic fields, often with depressing results. The sixth rose symbolises the power of the word. A pupil's devotion of many years causes that in the word this person speaks, the creative forces of the Supernature are able to vibrate and that ill-meaning forces have to yield. The processes of initiation occur through the word, while the candidate, who has become ready and suitable by the preparations and the realisation of the dormant roses within him, actually vibrates like a tuning fork on the vibration of the ideas, emanated as images by 'the elder brother' (the hierarchy or the brotherhood). He not only sees them as images, but he also experiences their vibrating reality, and the power, dormant within him, is transformed into dynamic energy, and his consciousness expands.

The seventh rose contains the promise of immortality: is not everything mortal assimilated and neutralised by devotion, love and service to humanity? In this way, everything that is lower, everything mortal, is burned, is taken up into immortality and transfi-

gures through the mighty process of the continuous raising of the vibration, which is transfiguration.

37

Finally, the white rose occupies a very special place. It is the alpha and the omega of Max Heindel's striving. Since his first publications, he wrote about this white rose in the centre of the human heart, containing the flame of what is divine, «surrounded by a field of serene and most holy ethers». Its power is a manifestation of purity, serenity and peace of the soul, with which the work can be done. It is this pure, white rose that will later occupy the most prominent place in the thinking and work of Jan Leene, when he continued his work as J. van Rijckenborgh. As a true hermetic, he would, once the time had come, turn the described order of the seven roses around. He stated that the process *begins* and *ends* with the white rose. Do not all described powers belong to the new human being, the heavenly other one, a human being of another, sevenfold point of departure, and do they not originate from this white rose, this spark of heavenly light that is the gift of the Most High to man? However, before this idea was able to step to the fore in all its maturity, a long path had still to be walked.

In his credo, *Why I am a Rosicrucian*, Max Heindel wrote: «The Rosicrucian Teaching gives clear and logical information concerning the world and man. It invites questions instead of discouraging them, so that the seeker after spiritual truth may receive full satisfaction intellectually. Its explanations are as strictly scientific as they are reverently religious. It refers us for information regarding life's problems to laws that are unchangeable and immutable in their realm of action as the North Star is in the heavens. So because of the logical, soul-satisfying philosophy of life given by the

37. Augusta Foss-Heindel, *Die Rosen am Kreuz* (The Roses on the Cross). Darmstadt, 1988

Rosicrucians, we follow their teachings in preference to other systems, and invite others who wish to share the blessings thereof to investigate.»

The Rosicrucian Fellowship stepped to the fore as «a prepared school of the Order of the Rosycross,» Heindel said. «Its members are distinguished into three classes: students, probationary pupils and disciples. The esoteric instruction they receive consists of the teachings of the Rosicrucians, the Bible and astrology. The disciples may undergo the first initiation: an inner experience that teaches them to leave the body consciously and to do clairvoyant  
38 research.»

Until the 21st century, the followers of theosophy, anthroposophy and the different (Rosicrucian) associations combined, numbered more than 100,000 aspiring people. Together, they formed the foundation from which the spiritual impulse for the new era was expressed. However, when Heindel died in 1919, Steiner in 1925 and Mead in 1933, the true body of initiation, a (western) mystery school, as it had existed during all great periods of humanity, had not yet been formed.

#### A GROUP OF PIONEERS STEP TO THE FORE

«The Rosicrucian Fellowship started in The Netherlands, strongly influenced by Max Heindel's publications,» Jan Leene wrote in *A few fragments from the history of the Dutch Rosicrucian Fellowship*. «Max Heindel was one of the modern messengers of the Order of the  
39 Rosycross, which has been active in Europe for ages.»  
Wim and Jan Leene initially recognised their link with the Or-

38. Max Heindel, *Why I am a Rosicrucian*. Gleanings of a mystic, pp 176, 179  
<http://www.beyondweird.com/occult/gleen.html> and id. Zeist, Rosicrucian Fellowship

39. Enige Grepen uit de geschiedenis van de Nederlandse Rozekruisers Genootschap  
(A few fragments from the history of the Dutch Rosicrucian Fellowship) [1936]

der by the like-mindedness they experienced with the concept of the Rosycross, which both brothers strongly felt. In Max Heindel, they recognised a kindred soul, for whom they had high regard. The latter's loving striving for purity not only inwardly, but certainly also the outward purification in the presentation of the work permeated the activities with a certain mildness. This has always been preserved, first in the Rosicrucian Fellowship, and later in the Lectorium Rosicrucianum. It is a property that has always graced the work up to the twenty-first century.

Also Heindel's simple and clear words, by which he explained the coherence between the world and humanity, struck a chord in them. Their Dutch hearts also recognised the atmosphere of hard work and idealistic striving in thinking, feeling and acting. It was not without reason that Heindel's motto for his work was: «A healthy body, a loving heart, a clear mind.» However, it was particularly the mental pureness, the sphere of solidarity and honesty and, in a material sense, the clear, pure environment that gave them the feeling: 'Here it is possible.' From the very beginning, an exceptionally well-cared-for, external environment has characterised all the work they undertook.

Although it was not his nature to speak a lot about himself, Jan Leene related that at the age of six, he had already experienced an impression of 'something like the Rosycross'. Of course, although initially still vague, it was nevertheless a notion that there had to be something like a Rosycross. At that moment, he did not have the faintest idea what this implied. However, over the years, this image made itself felt ever more strongly. In a lecture for young people about 'like-mindedness', he wrote: «What matters is that we recognise the powers from within, because from the totality of the past, young people have to arrive at their life's choice, and from the totality of the past is also born what we call like-mindedness.

During past centuries, voices have spoken to us, ideas have illuminated us, signposts have supported us in building our lives. These forces have helped to bring us closer to the Light. And these forces are once again around us and with us during every new life, to help and support us on our path by a new sacrifice. What now matters is whether we recognise these forces. For not until then is there this community, this sense of being one with an idea, or a cause, or a group, or a human being. And this spiritual community spans a bridge, across which any help, for which a human being might long, travels towards us in the name of God. At a psychological moment, this recognition may be celebrated, and this recognition can sometimes be very simple. I remember that I recognised my like-mindedness by simply reading a name. Then a world opened to me, and I made my decision and my soul shuddered with will and dynamism.»  
40

It is self-evident that ‘recognition’ is not the same as fully comprehending. It is rather the beginning of a quest, he explained: «Then you begin to seek, to seek for people who proclaim the Rosycross in the world, and in this way, I came into contact with Max Heindel’s Rosicrucian Fellowship. In 1924, I resigned from my membership with the Dutch Reformed Church. However, this did not imply any criticism of this church, as is usual upon leaving a church or a society. I found what were outward teachings in the Reformed Church, as inner teachings in the Rosycross. And since I was seeking for experiencing religion inwardly, I was convinced that I had to walk the path that the Rosycross showed. I became ever more clearly aware of this path, this ancient way of liberation, to which the hierophants of the Light have testified throughout the ages. I was irresistibly

40. J. van Rijckenborgh, Two voices (Like-mindedness). Address held in 1943. In: Pentagram, Tenth volume no 3, 1988

confronted with my calling: in this way, I began to testify to what was growing and was being shaped within me, seized by an intense longing to help my fellow human beings with the imperishable values of life that revealed themselves to me.»

41

Because his whole life was standing in the service of the work, Jan Leene considered personal events in his life unimportant. In a rare digression about his quest, he once wrote: «We investigated this dialectical nature down to all its phenomena. We were able to do so because we are of this nature. With our I-being, we were able to try and test everything this world had to offer. And everything was trouble and sorrow. [...] After years of trying and testing, we came to the conclusion that this could not be the true meaning of existence, and that it would not be good to go on having any part in deluding people in the nature of death. The time must come that one has to govern one's present existence. So we had no option but to fathom the Tao of antiquity, not with the aid of authorities, but objectively. Soon we found out that on all sides, everything was being done to hinder these discoveries. Many sources had been ruined; others were inaccessible. The rest had been terribly mutilated. We began with the few fragments of the holy language that had survived. From these, it became clear to us that there exists an original kingdom, another nature order, a realm far beyond the highest nirvanic plane, a realm quite separate from the nature of death and its two spheres. Once we had realised this, we set out to discover whether there had been people, or groups of people, who had striven to find that other realm, what their lives had been like, and what features distinguished them from others. We tried to find

41. J.W. Jongedijk, *Geestelijke leiders van ons volk. En hun kerken, stromingen of sekten* (Spiritual leaders of our nation. And their churches, movements or sects). 's Gravenzande, Europese Bibliotheek, 1962

out whether such people, although widely separated from each other in space and time, had followed the same pathways. We discovered that the efforts of all these groups followed the same basic pattern. [...] Then we immersed in self-freemasonry, because he who knows the beginning of the original, has the thread of Tao, of Ariadne, in his hands.»<sup>42</sup>

#### ON THE WAY TO A REFUGE IN THE WORLD

Rosicrucians do not ‘merely’ want to be Christians. They know that the cause of much sorrow and wrong action is to be found in the invisible side of things. And this is a field that the churches of all denominations categorically declared forbidden ground to their believers.

The ‘original beginning’ proves to be a help, able to restore what is broken, damaged or still unconscious in a human being. Throughout the ages, Rosicrucians have purportedly worked with an ‘invisible help’, a universal remedy. With their clear insight and with this invisible help, they might be of great service to humanity. As we have seen, little was found of this in the beginning of the 1920’s. The esoteric world field appeared to be a muddled and chaotic environment, in which the most diverse fragments of older wisdom circulated and the idea of ‘another world’ was wholly corrupted. There were only a few with an overview, or with sufficient strength to penetrate to a pure image of humanity.

#### A SECRET ROSICRUCIAN CIRCLE

The same great confusion was also experienced by Rudolf Steiner (1861-1925), who had contact with the Theosophical Society in Germany since 1900. The enormous efforts of this special occult scientist, who felt very strongly about objective research – you

42. The Chinese Gnosis, 1996, chapter 14-1, pp 140-142

have to examine the spiritual, inner world(s) just as accurately, without prejudice and impersonally as the material one – constituted, we might say, a wholly new chapter in the work of structural liberation, in the spiritual line that had been initiated. In 1902, Steiner became a member (and ten months later chairman) of the German branch of the Theosophical Society. It is apparent in a letter from the same year that Steiner intended to establish a secret Rosicrucian circle. He wanted «to form a secret, inner circle, – into which only sensitive, highly educated people will be admitted – a silent circle of ‘Rosicrucians’, unknown externally, and working beneficially in a general sense and sowing the seed».

43

During the first decade of the twentieth century, Steiner developed esoteric insights about ‘the fifth gospel’, about the mission of Christ. In his view, every individual is actually linked with the process of death and resurrection that Christ had experienced, and he spoke of a promise and a freedom with regard to Christ that surpassed any form of institutionalisation and dogmatism. Thus the whole drama of 2000 years ago is not historical, but spiritual; it places the purpose of being human in a spiritual perspective, although for ages, this has been understood only outwardly or not at all. This is why the appearance of Christian Rosycross, to whom he assigned a very important role in European society, is interesting. He called Christian Rosycross a leader of humanity, a human being who was far ahead of us, someone who did understand the Christ mystery and, as one of the first, experienced the rebirth on the basis of the higher principle that linked Christ with the earth. This is why CRC leads humanity spiritually during this fifth, post-Atlantean era, the time in which we are currently living. Steiner saw

43. Ger Westenbergh, Max Heindel en The Rosicrucian Fellowship. Amsterdam, In de Pelikaan, 2003, p 55

Christian Rosycross as the helper of Christ, closely cooperating with the archangel Michael.

At the time, the person bearing the name Christian Rosycross was, according to Steiner, born in Germany in 1378. He travelled through the world between his twenty-eighth and his thirty-fifth years, collecting all wisdom accessible in every place he visited. After his return, he gathered a small circle of people around him with whom he continued his work. Three of them were mainly focused on the inner being, and received their inspiration from it. Four others were able to translate this inspiration in such a way that other people were able to assimilate it, too. During this incarnation, Christian Rosycross lived for an exceptionally long time. He died in 1484 at the age of 106.

In this context, Wijnand Mees wrote in his afterword to Steiner's *Occult Science*: «According to Rudolf Steiner, the Rosicrucians have at different moments in history tried to step into the limelight. This was always accompanied by efforts to effectuate social renewal in a non-violent way. The attempt to achieve tolerance in the field of religion (in the beginning of the seventeenth century) as well as the call for freedom, equality and brotherhood (at the end of the eighteenth century) may be seen in this light. However, these peace-loving attempts were just as often smothered in blood, during respectively the Thirty Years War (1618-1648) and the French Revolution and its aftermath (1789 and the next thirty years). The Rosicrucian movement appears to be a powerful driving factor in the deeper layers of human souls, but the materialism, lodged in the upper layers of these souls, is increasingly getting the upper hand, however.»

«Against this background,» still according to Mees, «we may also see Steiner's work as a theosophist, and later as an anthroposophist. He wanted to provide a scientific foundation for this underground

Rosicrucian movement that, according to him, instigated theosophy, which presented itself to the public in 1875, and more than that, he wanted to show that this theosophy, which he put into a spiritual-scientific form, is the natural continuation of the scientific development in the new era. In this context, he not only experienced solid external resistance, but he also encountered a lack of understanding in theosophical ranks, as may be clear from the first preface (in this edition printed at the back of the book, together with the other prefaces).»

44

Here another testimony follows, this time in an ornate biography by a special friend of Steiner's, Edouard Schuré, because it particularly corresponds to the mission of the Rosycross: «From an early age, Rudolf Steiner himself always defined his intellectual mission: combining science and religion again, reintroducing God into the sciences, and nature into religion, in this way fertilising the arts and life again.» But how to begin this enormous and bold venture? How to act to gain the victory, or rather to achieve taming and subjugating the great enemy, the current materialistic sciences, which resemble a terrifying dragon, armoured in plates, who, lying on his enormous treasure, keeps watch? How was he to tame the dragon of the modern sciences and harness him to the chariot of the spiritual truth? And above all, how was he to defeat the bull of public opinion? [...] To Steiner's yearning questions in this respect, Steiner's teacher answered approximately as follows: 'If you want to fight the enemy, begin by understanding him. You can only defeat the dragon by getting under his skin. You have to take the

44. Rudolf Steiner, *De wetenschap van de geheimen der ziel. Herkomst en bestemming van de mens*. Vertaald en toegelicht door Wijnand Mees (Occult science. Origin and destiny of man. Translated and explained by Wijnand Mees). Zeist, Vrij Geestesleven, 1998, p 368 ff.

bull by the horns. Particularly in extreme distress, you will find your weapons and your fellow fighters. I have shown you who you are, now go – and remain yourself!»  
45

Steiner remained himself. He therefore dissociated himself from the Theosophical Society, also because of Besant, who was strongly influenced by Indian teachings, and her idea that the return of Christ had become reality in Krishnamurti. In 1912, on the basis of theosophy, Steiner founded the Anthroposophical Society. Through thousands of lectures, he acquainted the world with the developments, the teachings and the tasks of the human being, particularly in relation to the development of his soul in modern times. Twice, he also established an 'Esoterische Schule'. The first time between 1904 and 1914 and the second time in the spring and summer of the year before his death, he started an inner school with a number of pupils of the Freie Hochschule, in which the pupils might achieve higher consciousness. The first Esoterische Schule had an 'inneren Kreis', of which we only know by tradition that it consisted of not more than twelve proven pupils of Steiner.  
46

45. Edouard Schuré, *De persoonlijkheid van dr. Rudolf Steiner en zijn ontwikkelingsgang* (The personality of Dr. Rudolf Steiner and his course of development). In: R. Steiner, *Het Kristendom als mystiek feit* (Christianity as a mystical reality). Amsterdam, 1912. A special article from the early years of Anthroposophy

46. Hella Wiesberger, *Rudolf Steiners esoterische Leertätigkeit* (Rudolf Steiner's esoteric teachings). Dornach, 1997. Quoted in Ger Westenberg, Max Heindel en The Rosicrucian Fellowship. Amsterdam, In de Pelikaan, 2003, p 266



Mount Ecclesia Temple of Max Heindel's Rosicrucian Fellowship, consecrated on 24 December 1920



PART II

THE ORDER OF THE ROSYCROSS  
THE WORK OF Z.W. (WIM) AND JAN LEENE

## 5. The work in The Netherlands

*1924-1935. The first period – The Dutch Rosicrucian Fellowship. Magazines and Publications Office. The cooperation and the key: the work of Johann Valentin Andreae. The new, autonomous basis*

There is a universal plan of action that is always applicable, when a new initiative presents itself. It is a plan through which truly spiritual work always develops irresistibly. We who are standing at a distance, are often only able to recognise this plan in retrospect; those who have an older soul and undertake the work know the plan when they begin.

In a short retrospective, which J. van Rijckenborgh gave after having worked for thirty years, he described the situation in the esoteric field of life, at the time that they began with a small group of friends. And as always, there was not the least hesitation in his tone; it was always, as if he oversaw the whole, and only took steps that were absolutely certain, and that fitted into a virtual working plan, a method that strongly resounded in him.

«In 1925 (actually: fall 1924), when we began our work, we found a Rosicrucian movement in the world, which had only its name in common with the Rosycross. Across the board, complete yogi methods were used, with all ensuing consequences. The movement was filled with negative occultists, who would never be able to make any progress and who were very sick. In addition, there were a large number of absolutely 'black' willing ones, who penetrated in everything. And finally, there were a few serious people, who, led astray, had sold their true birthright for alleged happiness. This

*N. Mulder**San ell'isio str. 16, N. V. B.**December 1927*

# HET ROZEKRUIS

MAANDBLAD, GEWIJD AAN ESOTERISCH CHRISTENDOM

UITGAVE VAN HET ROZEKRUISERSGENOOTSCHAP, NEDEI LANDSCHE AFDEELING

HOOFDVERTEGENWOORDIGING: OVERTOOM 534, AMSTERDAM

COMMISSIE VAN REDACTIE, SECRETARIAAT: KLEVERLAAN 90, HAARLEM — GIRO No. 135460

ADMINISTRATIE-ADRES: KWEERTUINSTRAAT 18, HAARLEM

VERSCHIJNT DEN 15<sup>DEN</sup> VAN IEDERE MAAND

MOTTO: EEN HELDER VERSTAND

EEN LIEFDEVOL HART

EEN GEZOND LICHAAM

## HOE DENKT GIJ ER OVER?

Het is eigenaardig en vaak ook vermakelijk, als men zoo ongemerkt eens in de gelegenheid is, om te hooren, hoe de buitenwacht over ons soort menschen denkt.

Zoo gebeurde het mij eens, dat ik op reis moest en in de coupé waarin ik had plaats genomen, een kaart had gelegd, waarop verschillende inlichtingen betreffende ons werk waren gedrukt. Ik had dat gedaan in de hoop, mogelijk iemand te bereiken, die zocht naar een gelegenheid, om contact te krijgen met luidjes, die voor een geestelijk ideaal werkten.

Langzaam vulde zich de coupé en ten slotte kwamen er twee heeren samen binnen, waarvan er één al pratende, de kaart op nam. „Wat is dat?” vroeg hij. „Inlichtingen over de Roze kruisers? Moeten die Roomschen nog meer propaganda maken?” „Welneen”, aldus nummer twee. „Roze kruisers zijn geen Roomschen, maar het is toch wel een eigenaardig soort, waar jij en ik ons zeker niet thuis zouden voelen. Vroeger heb ik eens met zoo'n Roze kruiser kennis gemaakt, maar, man, ik wil je wel zeggen, dat ik me vaak heb dood geërgerd. Het is een vervelend slag lui. Stel je voor: dat rookt niet, dat eet geen vleesch, dat drinkt niet, dat draagt geen bont en dat heeft over het sexueele leven een opinie, om van om te vallen. Neen hoor, ik moet niets van die lui hebben. Ik zeg maar, je moet nemen van het leven, wat het je biedt, en al die buitensigheden, onzin, de wereld is al gek genoeg.”

Ach ja, de wereld is al gek genoeg! Dat was

ik met den geachten spreker roerend eens, maar het verwonderde me ten zeerste, dat die verstandige man niet inzag, dat het juist de menschen waren, die zijn opinie deelden, die langzamerhand de wereld tot op zekere hoogte tot een gekkenhuis hadden gemaakt. Zeker zou hij het me heel kwalijk hebben genomen, als ik hem dat had verteld en me met een zeker soort medelijden hebben beschouwd, als ik hem had trachten duidelijk te maken, dat het juist dat vervelend slag menschen is, dat er hard naar streeft, om den augiasstal te reinigen en een betere samenleving op te bouwen.

Zeker is 't hier op zijn plaats, om enkele van die „buitensigheden”, zooals onze reiziger ze noemde, onder den aandacht van de lezers te brengen. Laten we er evenwel in de eerste plaats op wijzen, dat wij, leden van het Genootschap of zelfs leerlingen der Orde, lang geen Roze kruisers zijn. Wij zouden het een groote aanmatiging vinden, als wij onszelf zou zouden noemen. Wij zijn slechts studenten en leerlingen en weten, dat een Roze kruiser iemand is, die de menschheid zulk een stuk in de evolutie vooruit is, dat het ons ten eene male onmogelijk is, om ons een voorstelling te maken van het bewustzijn, de macht en de liefde, eigen aan zulk een wezen, dat wij gewoonlijk met den naam van Ouderen Broeder aanduiden. Die Ouderen Broeders zijn onze Leermeesters.

En nu onze beginselen, welke onzen reiziger zulk een reden tot ergernis gaven. In de eerste plaats dan het rooken.

Zelf heb ik nooit gerookt. omdat in mijn

The first issue of  
Het Roze kruis,  
1927-1928

was the utterly dramatic situation. Besides, we found a huge philosophical and organisational confusion.»

47 In those early days of the work in the 1920's, the friends met in each other's homes. This concerned meetings in the personal sphere of life with the first enthusiastic propagators of Heindel's new, 'esoteric teachings of pure Christianity', as he himself had expressed them in his literature and letters. From the headquarters in Oceanside, they received the addresses, and energetically, they combined the different initiatives, emerging everywhere in the country, into their monthly magazine. During these initial years, there was an amiable relationship between the students, who often studied Heindel's teachings in the Amsterdam home of leader A. van Wagendorp. However, the vision of both brothers Leene extended much further. Living-room esotericism and amiable evening teas could not possibly suffice for being of service to a world which was ablaze, and for bringing the ideal closer. The needs of neither brother was satisfied; more was needed. And therefore:

«In 1924, we rented, with about fifteen sympathisers, a part of the house at Bakenessergracht 13 in Haarlem, The Netherlands, which was then totally different from the way it is now. Here it was possible to equip a little Temple and a meeting room in the back of the house. All of this on a very modest scale indeed. It was here, in our own atmosphere, that it was possible to introduce an orderly tempo into the work; that the work was able to develop its own necessary rhythm, despite all the disappointments that were so often met, particularly in the beginning. Disappointments when, for instance, nobody came when the hall was ready and the meeting had been announced. However, something we now call a powerfield began to develop in spite of many of such disappointments.»

47. J. van Rijckenborgh, *The Gnosis in present-day manifestation*. Haarlem, Roze-kruis Pers, 1980, p 132 Note: quotes are mainly in colloquial speech

Since that time, their efforts gathered momentum. For sixteen years, until the beginning of World War II, the brothers, together with friends like Cor Damme, A. Rutgers van der Loeff, E. Roland-Revera and certainly many others, investigated and explained the ideas and insights of the 'ancient wisdom' again.

In 1927, they took the initiative and responsibility for the publication of *Het Rozekruis* (The Rosycross). The trial issue, published in December 1927, subsequently appeared as a monthly magazine starting in January 1928. In it, they not only drew attention to the works of the classical Rosicrucians, but also to the backgrounds and basic concepts of astrology. They translated a serial by E. Prentiss Tucker about the afterlife, and provided a vision of world events that was critical of society. From the very beginning, attention was paid to the young people; E. Roland-Revera was the first one to initiate a youthwork of the Rosycross. The point of departure of everything was 'goodness, truth and justice'. Jan and Wim Leene wrote about the importance of a sound youthwork, based on esoteric-Christian principles. In all issues, Mrs. E. Roland-Revera wrote about the growth and development of children, and about the Rosicrucian ideal of proper education that was not merely focused on mere material progress. What mattered to them was to lead their active group, directed towards inner Christianity, into the mysteries of liberation, and at the same time as a group, to be able to step to the fore.

To this end, in the same year 1928 (the exact date is 15 February), they established the «Publications Office of the Rosicrucian Fellowship, divided into three departments. Department 1. Books and Brochures, at the address of Z.W. Leene, Department 2. Editors of 'Het Rozekruis' and new publications, at the address of J. Leene,

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48. *Het Rozekruis*, 1st Volume no 3, March 1928

and Department 3. Subscriptions and Advertising Administration, at the address of C. Honig.»

We mention the foundation of this Publications Office so extensively, because this formed the prelude to the independent work in The Netherlands, dissociated from the American movement. Although the first volumes of the magazine *Het Rozekruis* wholly reflected the philosophy, the astrology, the ideas and the teachings of 'Oceanside', as it was called at the time, the young and idealistic drive to shape one's own work became increasingly apparent with each volume.

The next step was the announcement in August 1929 that «if the negotiations are successful, all our work will be concentrated in our own building in Haarlem, situated in the town centre, which will promote the popularity of the Rosicrucian Fellowship to a still larger extent.» On 1 April 1930, the work of the Publications Office was divided into eight departments, which «due to the ever expanding activities and in order to promote their smooth organisation will be taken over by the undersigned, all of them members of The Rosicrucian Fellowship Oceanside, Cal. U.S.A.»

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J. van Oel, son of a first cousin of the Leenes, who lived with Z. W. Leene, managed the Information Office. «Propaganda and editor of *Het Rozekruis*: J. Leene. Administration: C.A. Honig. Personal help: Z. W. Leene, for personal visits, lay visits, probation and after-care service. Youthwork by Mrs. E. Roland-Retera; and the healing work by Miss Jenny Leene», a first cousin of both brothers. The announcement ended by mentioning «that the P.O. should never be considered a body, existing apart from Headquarters, and wanting to act officially on behalf of Headquarters. The P.O. should be seen as a 'voluntary help', authorised by Headquarters, to promote the tremendous work accomplished by Headquarters.

49. *Het Rozekruis*, 2nd Volume no 8, August 1929

For various matters it is also possible to turn to Headquarters, where a Dutch secretary is available.»

However, with these paragraphs, one was seemingly fighting against oneself. Only in this way, can the somewhat confusing announcement in the October issue of that year be explained, which in retrospect seems to have been a herald of new, weighty events:

«More than once, attempts have been made to unite people, interested in Rosicrucianism, into local groups, which would then be combined into a national organisation with a national leadership. But Headquarters has never been given permission for such a clear-cut organisation. And rightly so. In this way, one would soon arrive at more fixed lines concerning principles and dogmas. And there would be the danger of a limited organisation replacing the principle that should remain universal, while the Elder Brothers would be reduced to a word, Max Heindel to a 'higher Calling' and the growth of the organisation with small churches and small temples would fill people's thoughts. [God's children...] are so busy arguing and proving, damming up and purifying, that almost no one gives himself time to look up at Christ. Then only a few will climb the dams and the walls and stand in the sunlight of God's countenance, extending their arms to the radiant Christ, in all his simplicity...»

On 24 December 1930, the wife of H.J. Stok, one of the friends of the first hour, joined them. Her name was H. Stok-Huizer, and later in the book, we will pay much attention to her activity and formative power. Earlier, around 1928, the Leene brothers and the chairman of the centre The Hague, C.L.J. (Cor) Damme (1897-1969) had already found each other. They recognised in each other an old kinship, and a great passion for the pure source: the Order of the Rosycross. Before the war, Cor Damme, a kindred spirit

with a dynamic personality and a sharp pen, personified the third side of a triangle, formed by the energetic threesome that shaped the work and gave it momentum.

Damme was also one of Wim Leene's best friends. Amongst other things, due to his profound esoteric knowledge, he soon became a member of the inner group and was taken up into the leadership of the (Dutch) organisation. The fact that he was also a cook in Hotel Centraal on Lange Poten in The Hague, proved to be most convenient during the summer camps of the Rosycross, which began in 1934. After the war, Damme emigrated to Brazil; and later we find him back in Las Vegas, Nevada and in California, in the American southwest. At that time, he was working as a successful antique and Asian art dealer.

The activities organised by the centres in Haarlem and The Hague, the weekly bible lessons and the monthly *Het Rozekruis*, formed a great unifying factor. Attention was paid to the continued health of the national work (that mainly occurred in the western part of the country) with a great concentration towards spreading the international work of the spiritual centre in California.

In 1933, partly because of the property that the Haarlem centre had acquired in the meantime, and partly due to the plans of extending it, the organisation required that a new legal personality should be established: the Max Heindel Foundation.

In all aspects of the work, it was felt that the circle around Cor Damme and Jan and Wim Leene was not only young and enthusiastic, but that it was also contributing something special, something extra. However, the three friends felt that a sign, a new certainty, a third basis was still lacking. Heindel's work and teachings were profound and far-reaching and made it possible to experience and practise a truly esoteric Christianity. However, Heindel spoke only indirectly about the impulse of the classical Rosicrucians at the beginning of the seventeenth century.

Cor Damme was someone who went deeply into the astrological aspects and ideas. He also had a specific sense for the esoteric, physical consequences of the teachings. Jan Leene became the secretary of the movement in The Netherlands and Wim Leene was the undisputed spiritual centre. The Haarlem centre and the centre in The Hague formed the dynamic power behind the Dutch work. They were striving for a much stronger fellowship that not only mailed correspondence lessons, but aimed at developing a tight-knit group of friends and like-minded people, who would be able to make a difference.

Damme stimulated the two brothers to go to Germany and he accompanied them to St. Petersburg. Prompted by their longing to find the pure sources, they were also driven to go to England. Used to travelling, the adventurous Damme took them along to London. The three friends certainly followed their intuition, which had often led them in the right direction, and which in this case also showed them the way. Their aim was to go to the library of the British Museum for, possibly on the basis of hints by A.E. Waite in the first edition of *The Real History of the Rosicrucians*, they knew that they would be able to find at least one of the manifestoes there.

What they were seeking was not primarily for themselves; the motivation for their quest stemmed from their wish to be able to provide something meaningful for their circle of friends. Their motive was: how do we find the nucleus? How are we able to support our like-minded friends in *their* quest for new values of life? If there was anything that was needed in the near future, it was just that: new values of life away from the old and decayed standards. For he who has values in his life, is able to change his life, yes, is himself the turning point.

## 6. London. Finding the three manifestoes

1935. *The Fama Fraternitatis, the Confessio Fraternitatis and the Alchemical Wedding of Christian Rosycross anno 1459. A new dimension of like-mindedness. The atmosphere in which they originated. Tobias Hess as the spiritual father, Paracelsus as the godfather of the classical Rosicrucians. The spiritual testament of the order of the Rosycross. Initiating a coordinating international federation.*

The three friends were thoroughly familiar with the most important philosophical works from world literature. However, we should realise that at that moment in time the original manuscripts of the classical Rosycross could hardly be found anywhere. The three friends knew that the *Fama Fraternitatis*, the *Confessio Fraternitatis* and the *Chymische Hochzeit Christiani Rosencreutz Anno 1459* (The Alchemical Wedding of Christian Rosycross Anno 1459) potentially contained gold; they certainly also knew how these writings had been reviled and despised throughout the years. They knew that these texts had often been distorted, and that the Christian-hermetic values and teachings from which they originated, had been poisoned and defiled for so long that they seemed to mean the exact opposite. In their work, no day passed that they did not have an opportunity to point out these distortions and to explain the true intentions.

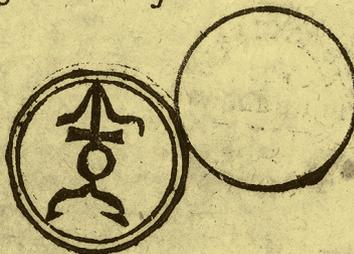
This is why they were literally ‘dancing with joy’, once they held the original manuscripts of the classical Brotherhood of the Rosycross in their hands. Upon seeing the seal on the title page of the *Chymische Hochzeit Christiani Rosencreutz Anno 1459*, Jan Leene shouted with joy: «This is it! Now we have got hold of the line, which we were seeking!»

**Chymische Hochzeit**  
zeit :

Christiani Rosencreuz.  
ANNO. 1459.

*Arcana publicata vilescunt, et gratiam prophanata amittunt.*

*Ergo : ne Margaritas obijce porcis, seu  
Asino substernere rosas.*



Erstlich Gedruckt zu Strassburg /

Anno M. DC. XVI.

Third edition in 1616 of the Chymische Hochzeit with the 'blood seal' of Christian Rosycross on the title page

The language of the Rosicrucian manifestoes, the *Fama* and the *Confessio*, emanates an extraordinary atmosphere. Behind it, there lies an undeniable, driving expressiveness, but in itself this is not unusual; in those days, there were many keen authors, who were able to wield a sharp pen. However, in the manifestoes, this power stemmed from ‘a spiritual house’: the ‘House Sancti Spiritus’, as the end of the *Fama* mentions. It did not concern the work of one person, but emanated from a college, an impulse, a carefully formulated higher insight that the founders and brothers of the Order expressed wholeheartedly. The manifestoes introduced the image of the joining, the merging and the renewal of the world of spirit, soul and human being into European society.

At the same time, the founders of the Order wanted to give society an impulse: they proposed an enormous social turnaround. As their ideal, they had the image in mind of a society with leaders, who would demonstrate responsibility and offer peace as well as an overall picture, a church with ministers ensouled by God, and a science of people, who would be able to think with their hearts. From the very start, the question had been whether this would succeed. However, this moment marked the point where the new spiritual line of the liberating work began.

The classical Rosicrucians offered a new explanation of the concept ‘human being’; they formulated a new vision on the purpose of being human. Or should we rather say: the studies and insights of the preceding centuries of Moses, Hermes, Christ and Paracelsus were compressed into a few pages, and were shown to have the power of a time bomb, which still continues to vibrate. A threefold process of genesis, related to the development of the three periods of human development, was expressed in the manifestoes by the axiom: ‘Ex Deo nascimur – In Jesu morimur – Per Spiritum Sanctum reviviscimus.’ We are born from God, we die in Jesus, we are reborn through the Holy Spirit.

The authors of the manifestoes referred to the fact that during human history, a spiritual impulse was linked with those teachers of religion who proclaimed the age-old wisdom of God-cosmos-human being through new teachings of wisdom. This is first of all carefully elaborated, and above all exemplified, in the mystery school they founded.

They were the people, who put a spiritual stamp on the process of the genesis of the human consciousness. There has not been any true mystery school that did not show the same universal path of initiation. The reason that these mystery schools disappeared again after some period of time was that, at a certain moment, the spiritual teachings only referred to the outward human life, and that their actual background, the genesis of the soul, disappeared from sight. Hermes Trismegistus explained it as follows: In the quest of the soul human being, obtaining the link with the spirit is the prize for the race! The human being who lifts the limitations, and breaks the fetters of space and time and of birth and death, receives this gift.

This is why the brothers of the Rosycross declared in the *Fama Fraternitatis* (or the Call of the Brotherhood) that their philosophy was not new. In the *Confessio Fraternitatis* (or The Confession of the Brotherhood), they explained a few definitions – they were actually new propositions. The third manifesto, *The Alchemical Wedding of Christian Rosycross anno 1459*, related in the form of a story, the development of spiritual alchemy.

The call to European society to achieve a living imitation of Christ during one's everyday life – similar to the call in Thomas à Kempis' *De Imitatione Christi* in the Christian Middle Ages to imitate Christ – resounded in the manifestoes, starting with the rulers, governments and learned men, so that the people would naturally follow their good example.

The point of departure of the reformation, of which the manifestoes spoke, not only concerned a reformation of the arts, the sciences and religion. Above all, it concerned a process of change, starting with the leading groups, and aimed at the restoration of the human being in a spiritual sense. Or, as we can read in the *Fama Fraternitatis*: «... so that ultimately man might understand his own nobility and worth, and why he is called microcosm, and how far his knowledge of nature extends.»

#### A NEW DIMENSION OF LIKE-MINDEDNESS

The three friends were overjoyed when, in 1935, they had the original prints of the manifestoes in their hands. They experienced this great sense of like-mindedness that they recognised as the ancient knowledge. They felt related to these three other friends, who, 331 years before, began the 'House Sancti Spiritus' in 1604: Tobias Hess, Johann Valentin Andreae and Christoph Besold.

It certainly was the combination of the language of the literary genius, Johann Valentin Andreae, flexible, concise and profound as well as possibly the religious mitigation and the balance of Christoph Besold, but most particularly the ideas and thinking of Tobias Hess, deeply religious, clear and hermetic, that gave the first two writings, the *Fama* and the *Confessio*, their radiance.

When we look at the atmosphere in which the manifestoes were created, we see how they moved as a shock wave through the way of thinking of the seventeenth century having kept the esoteric and theosophical world under their spell ever since. Tobias Hess (1568-1614) was a peculiar scholar, alchemist and physician, whom young Andreae and Besold considered their spiritual father. At the time that the *Fama* and the *Confessio* originated in Tübingen during the first decade of the seventeenth century, Hess was almost forty, Andreae an adolescent and Besold had just reached adulthood. Hess was a physician in a fashion similar to Paracelsus. In Hess, the

lines of Hermes, Ficino, Arndt and the Bible converged again in a new synthesis. The man was a prototype of the *uomo universale*, though of the northern type. He had a photographic memory and effortlessly quoted any desired passage from the Bible in German and in Latin.

He was a living concordance of the Holy Scriptures. Initially a lawyer, his friends attributed to him the wisdom of the pure law (not the human law), the humaneness of Erasmus, the mathematical knowledge of Maestlin and the universal meekness of Ficino. «Once a good lawyer, later a good physician, and finally an even better knower of God,» Andreae wrote about him. Hess embraced both the classical medicine of Hippocrates (470-360 BC) and Galen (130-200 AD) as well as the 'new' medicine of Paracelsus (1491-1543). And when Tobias Hess himself developed a disease, which no physician was able to cure, he tried to accept the idea that «God's book is great and the work of specialists only small» – and he was patient and tolerant as Christ. 50

The hermetic knowledge, unveiled again during the two preceding centuries, was found in him, concentrated as if by a burning glass. He also gathered a group of kindred souls around him in this part of Lutheran Germany, and all of this in order to prepare the Christian-hermetic reformation of the Reformation (!). And there we should also look for the source of the longing that Andreae carried with him throughout his life: the idea of gathering a group of eminent people, who would promote the sciences, morality and pure, app-

50. Johann Valentin Andreae 1586-1986. Die Manifeste der Rosenkreuzerbruderschaft. Katalog einer Ausstellung in der Bibliotheca Philosophica Hermetica (The manifestoes of the Brotherhood of the Rosycross. Catalogue of an exhibition in the Bibliotheca Philosophica Hermetica). Amsterdam, 1986 (Carlos Gilly), p 20 ff.

lied Christianity. It was a group of friends, students at the Tübinger Stift, who frequently visited Tobias Hess' hospitable home. What he had then, he never again regained.

It was a challenging and, lively spiritual environment, which ignited young people of the talented calibre of Johann Valentin Andreae and Christoph Besold (along with others). Their hearts were filled with youthful courage, when the liberating ideas of the Order gradually flowed into their minds. And it was a moment when everything seemed to fit. For a short period, all familiar knowledge merged into a synthesis, resulting in something that was more beautiful than the individual parts taken together. These people were referred to as enthusiastic which was not meant as a compliment. But what happened was that through their interaction, they became enthusiastic for what was universal. Their enthusiasm gave them wings of imagination, and their hearts were open to the hermetic, the Christian-hermetic world of ideas, and in all of this, it was as if Paracelsus looked approvingly from the heaven of medicine and the 'theology of the microcosm'.

No birth occurs without birth pangs, and those of the Order were so violent that around 1614, the child was in danger of dying, along with Hess. Since 1599, Hess had been engaged in a long conflict with his *alma mater*, the university of Tübingen, particularly because «he was found to be a pupil of this cursed Paracelsus, was ten years later still distributing 'paracelsic' medicines and was at home giving lectures from Paracelsus' writings.» And like Paracelsus, he firmly believed in «a new era, and a judgement that would come in the year 1613, after which the third age or period would begin: that of the restoration of state and church. The first two periods were that of the Old Testament, during which the coming of the Christ had been announced, and that of the New Testament, during which the Christ had actually lived among men. Then, during

the third period, starting in 1620, the glorious era of the ‘Holy Spirit’ and of ‘the people of God on earth’ would dawn.»

This was the concentrated, fervent atmosphere, in which the Rosicrucian manifestoes originated, and nearly disappeared again. Hess died in 1614, when his friends were already occupied on another track: Andreae with his training to become a minister and his approaching marriage to a girl from a very orthodox-Lutheran family; Besold with his legal career. But something that contained so much concentrated energy as the manifestoes was unable to remain hidden, as we will see. The first manifesto, which had already circulated as a manuscript amongst friends (and foes!), appeared in a pirate print, of all things. In this way, the fire had been put to the powder. In 1615, Besold and particularly Andreae decided to publish the whole *Fama*, together with the *Confessio*.

Andreae sighed, when he wrote in 1619 about that time and as well about, Tobias Hess: «We believed in this paradoxical mind of Tobias Hess, and in whatever imagined golden age and in whatever curious calculation of the [last] judgement.» [..] «Let us follow our own rules under Christ, in this lawless time. Let us be people, who are separated by virtue, amidst such a refuse dump of rabble. Let us, in these materialistic times, be dreamers in the field of what is higher. Let us love as he did, and let us call ourselves ‘brothers’, after discarding the ornaments of titles and the pride of honorary positions (what are you laughing, devil?), and let us together swear an oath on service to Christ, on rejecting the world, on mutual edification and on a friendly mutual contact, and let us register as inhabitants, not of the kingdom of Utopia, but of that of Christ – even if this is virtually invisible here due to the age of the world. Thus we have

51. J.V. Andreae, Tobias Hessi, *Viri incomparabilis, Immortalitas*. Strassburg, Erben L. Zeitner, 1619. Typescript Dutch translation, without year, BPH

lived and God is our witness that our life was filled with simplicity, innocence and good intentions. I would be better off without all the gold of the world, if I only might hope to win Him as a friend by this behaviour.»

*The Chymische Hochzeit Christiani Rosencreutz*, published in 1616, was quite another story. At the time, only a small group was able to fathom its depth; to the outside world, this allegory was unintelligible. ‘A confused chimera’, the official criticism from the beginning of the seventeenth century reads, ‘the product of an overexcited mind’. However, the brothers testified that this was not the case and that nothing was further from the truth. «Our science consists of the human spiritual powers and of a certain higher wisdom. It contains much of the knowledge of God, much of medicine, but little law. And this true science is ultimately nothing else than the hermetic philosophy; and this is [also] the original philosophy of the Greeks.»<sup>52</sup> This quote from Besold ended up in the *Confessio*, and was later disseminated by Comenius.

Ancient wisdom, certainly, but in 1614, 1615 and 1616, the manifestoes were still writings for the future, which perhaps unfolded on that day in London in 1935.

#### THE SPIRITUAL TESTAMENT OF THE ORDER OF THE ROSYCCROSS

Returning to 1935, that moment in London was indeed of great significance. To the three friends, the manifestoes constituted a spiritual testament, a concrete confirmation of their task. They experienced it as proof of a solid, firsthand link with the Order of the Rosycross, which stepped to the fore with the direct Rosi-

52. Johann Valentin Andreae 1586-1986. *Die Manifeste der Rosenkreuzerbruderschaft. Katalog einer Ausstellung in der Bibliotheca Philosophica Hermetica* (The manifestoes of the Brotherhood of the Rosycross. Catalogue of an exhibition in the Bibliotheca Philosophica Hermetica). Amsterdam, 1986 (Carlos Gilly), p 104-106



Mimeographed edition of the General Reformation of the whole world, the Fama and the Confessio Fraternitatis and the Alchemical Wedding by 'Friends of the Rosycross', Amsterdam, 1937. Right: The Spiritual Testament of the Order of the Rosycross, Haarlem, 1937

crucian impulse for the first time since the seventeenth century. Those who were aware of the spiritual line, of the liberating work that had been initiated since 1875, knew that «at a certain moment, a new work would be started, under the direct impulse (and guidance) of the Order, the Brotherhood of the Rosycross.» Apart from the fact that this concerned the continuation of the ancient liberating work of Hermes, of the Gnosis, the brotherhood also had a 'karmic right' to initiate a new work, as all its efforts in the seventeenth century had been frustrated by church and state in a gross and outrageous way.

In order to understand to a certain extent what this implies, we quote a fragment from the explanation which J. van Rijckenborgh presented in 1945 about this spiritual line of work. We read in the

brochure *Rosicrucians and Theosophists, Anthroposophists and Sufis*:

«All great workers, who have stepped to the fore in public life during the past 100 years, knew that all their work was part of an ingenious plan, in which the Rosycross would necessarily have to accomplish the final stage. Therefore, this idea, if it is true, should not only live in the circles of the Rosycross, but it must also appear in other workers. First of all, this appears in *The Secret Doctrine* by Mrs. Blavatsky, in which she is very clear in some places in this respect, clearer than her followers. H.P. Blavatsky professes that the Rosicrucians will ultimately act in a world-conquering way in this dispensation, and will plant the one truth in all centres of spiritual and philosophical life. In addition, I would like to refer to an address, given by Weler van Hook in 1922 to the Convention of the American Branch of the Theosophical Society, in which he concludes and emphasises to his audience that at the time, the Brotherhood of the Rosycross had deliberately transferred a part of its work to the Theosophical Society. He continues that all theosophists will have to understand that the success of their work is wholly due to the inactivity of the Rosicrucians, so that the Theosophical Society might be able to draw the continuous attention of the world. And, Weler van Hook testifies (and I quote literally): ‘In this way, the ancient Order conditionally and temporarily renounces its karmic right and the opportunity to expand to greater activity and greater relationships. Its leaders and older members offer much help to the Theosophical Society and preserve many of its karmic forces for later use.’ And finally, he emphatically states ‘that the Order of the Rosycross may be stimulated to outward activity at any time and with the greatest speed.’ In addition, it was known to esoteric insiders that, from a certain moment in this century, a new, cosmically guided era would step to the fore, during which an absolute separation would develop [...] between pioneers and stragglers. It was likely that only a relatively very small percentage

of humanity would be able to enter the gates of the new dispensation, while the large majority would remain imprisoned by the ties of materialism, lack of faith and the even more fatal spiritual ignorance of the churches.»

53

Since that memorable day in London, the Leene brothers and Cor Damme promised their absolute loyalty to this Brotherhood, to this Order of the Rosycross. In the blood seal of Christian Rosycross, they recognised their task. They spoke of ‘an absolute mandate, given to us by the Order of the Rosycross’. With this new foundation supporting the work, their position with regard to Oceanside also changed. Less dependent, they now occupied an autonomous place. Dissociated from the Fellowship, they knew that it was their task, perhaps for the first time since 1615, to make a Dutch translation of the three classical manifestoes. They had already started it in 1933 with instalments in *Het Rozekruis*. In 1937, they published all of it as *Het geestelijk testament der Orde van het Rozekruis* (The spiritual testament of the Order of the Rosycross). In the preface to the first, mimeographed edition, we can read:

«During the first half of September of the year 1936, a few friends of the Rosycross took the initiative to print the ancient Writings of the authentic Order of the Rosycross that are no longer available in the Bookshop, and to distribute them at cost price. It is certainly no coincidence that, as a first edition, these four important writings of the Order are offered as the ‘Book M’ to all friends of the Rosycross. The translation has been made on the basis of the authentic copies of the original and has been compared with a few

53. Rozekruisers and Theosofen, Anthroposofen en Soefi’s (Rosicrucians and Theosophists, Anthroposophists and Sufis); three addresses given by Mr J. van Rijkenborgh in the Headquarter Temple in Haarlem, after restarting the work in May 1945. Haarlem, Rozekruis Pers, 1946

The weekly Aquarius was published between 1935 and 1939



other Dutch editions, which were distributed many years ago.» This edition opened with *De geheime kenmerken v/d Rozekruiser* (The secret characteristics of the Rosicrucian) («as an introduction for those, who know little or nothing of the Order of the Rosycross») and *Algemene Reformatie der gehele wereld* (General Reformation of the whole world), two texts that were missing from the printed edition of the same year. In the second edition of the text, Jan Lee-  
54 ne, under the pseudonym John Twine, announced that «a more extensive study of these three works of the Rosycross will appear in three parts at a later time under the title *De Geheimen der Rozekruisers Broederschap* (The Secrets of the Brotherhood of the Rosycross).

54. *Algemene Reformatie der gehele wereld. Fama Fraternitatis van het Rozekruis. Confessio Fraternitatis v/h Rozekruis. Scheikundig Huwelijk v. Christ. Rozekruis Anno 1459* (General Reformation of the whole world. Fama Fraternitatis of the Rosycross. Confessio Fraternitatis of the Rosycross. Alchemical Wedding of Christian Rosycross Anno 1459.) Mimeographed edition. Amsterdam, Rozekruis-vrienden Amsterdam, 1937, p VI. See illustration p 109

It is understandable that many mutilated and pseudo writings of the Order are circulating, intending to obstruct and discredit the objectives of the Order. We have good reasons to assume that our edition corresponds to the original writings.»

55

#### INITIATING A COORDINATING INTERNATIONAL FEDERATION

Another result of their experiences in London was that they also saw the future of the work clearly before them. Ideally, an international group should be started, which would unite and coordinate all separate, independent centres of the Rosycross, an international federation of Rosicrucian fellowships, within which the headquarters in Oceanside would be able to occupy an important place. With this task, Cor Damme crossed the Atlantic in the same year to consult their distant friends in Oceanside.

It should be mentioned that after Max Heindel's death in 1919, The Rosicrucian Fellowship was time and again divided by a struggle between Mrs. Heindel and a Board of Trustees. The copyright on Max Heindel's books was vested in the former as sole heir, while the Board of Trustees formed the executive committee of The Rosicrucian Fellowship. When Cor Damme left to discuss the proposed plans in the beginning of 1935, there was little enthusiasm for them. If Heindel would still have been alive, he would certainly have recognised the pure motives driving the three friends, and wholly different possibilities would have opened. However, now the reception was such that Oceanside only felt confronted with a rebellious young group which overconfidently wanted a new organisation. If Mrs. Heindel and the

55. Het Geestelijk Testament der Orde van het Rozekruis; bevattende de klassieke uiteenzettingen van doel, wezen en roeping der Westerse Mysteryschool; met een inl. van het Rozekruisers Genootschap (The Spiritual Testament of the Order of the Rosycross; containing the classical explanations of purpose, essence and calling of the Western Mystery School; with an introduction of the Rosicrucian Society). Rozekruis Pers, 1937. See illustration p 109

In 1939, the weekly Aquarius was renamed Light of the Rosycross; two weeks after the occupation, the name changed into New Esoteric Weekly



Board of Trustees had seen the loyalty and fire with which the friends were devoted to Max Heindel, they might possibly have been able to react differently. However, under these circumstances, Cor Damme, seeing the situation from close by, had only to draw the conclusion that further cooperation was impossible. According to him, the true spiritual power and the firsthand link with the Elder Brothers was lacking. To Oceanside, the Dutch group were recalcitrant rebels, who destroyed the harmony of the great solidarity achieved under Heindel and still cherished. In a letter written in 1935, Mrs. Heindel warned the Dutch members of the Fellowship of the imminent separation, she wrote: «[...] what a human being sows, he will also reap.» This is also what happened... a new, autonomous step was taken, which was to develop into a wholly new work of the Light.

56 Instead of being able to give a worldwide, new impulse, like a cla-

56. Correspondence Rosicrucian Fellowship, January, April/May and November 1935, sent as Student letters, signed by Mrs. Max Heindel

tion call in international solidarity, the Dutch friends now had to make their new Fama indeed resound independently and unaided. In this way, Cor Damme and the Leene brothers, the centres The Hague and Haarlem, proved to be the impetus for the independence of the Dutch Fellowship, dissociated from the American work. The result was that, as the brothers Leene and C. Damme wrote, «obeying an inner drive exerted on us around Christmas 1934, the Dutch branch of the Rosicrucian Fellowship will be transformed into an independent Headquarters of the Dutch-speaking regions.» With 545 students and probationary pupils and at least the same number of interested participants in courses, a number of buildings, a campground and «powerful means of propaganda of all sorts», the friends continued the work independently. «This has been developed over a period of more than 10 years into what it is now, and everyone will understand that an inner urge must, as a driving force, underlie all this work, a power that cannot and should not be ignored.»

On 25 September 1935, legal status was obtained: «On Christmas 1934, the independent Dutch Society was born and by Royal Decree, the statutes of the Work were approved on 25 September 1935 and thus obtained legal force,» Jan Leene wrote somewhat proudly in the brochure quoted before *A few fragments from the history of the Dutch Rosicrucian Fellowship*.

In this context, it is perhaps proper to quote a few lines written almost *sixty* years later, from a letter dated 9 April 1993. Mrs. B. Danko-Schuijt, who at a young age succeeded Mrs. Van Warendorp

57. Letter, sent by the Centre Haarlem, January 1935

58. Rosicrucian Society Haarlem, Lesson for students, 1937

59. A few fragments from the history of the Dutch Rosicrucian Fellowship, without year [1936]

60. Letter by B. Danko-Schuijt to J.R. Ritman, 9 April 1993. She wrote on the occasion of the beginning of the work in Russia and the exhibition '500 Years of Gnosis in Europe' of the Bibliotheca Philosophica Hermetica in Moscow

as leader of the Dutch branch of the Fellowship, devotes a few lines to describing this period of the separation of both associations. First of all, she remarks that «she now knows that we are laying the foundation for those, who come after us and also want to seek the best upward Path. [...] Comparative study of the different religions already shows such a beautiful thread that links everything; but how much more intensely do we still experience this ‘unity’, which is present in all those upward-striving movements. [...] In this context, I would like to mention that, at the time, my husband and I did not feel very strongly about this so-called separation in our Fellowship: first of all, we were far too busy going our own way, but we also understood that no routine or inveterate imitation was underlying this event. Everything that happened was ‘tolerated’ from Above, I would almost say, and if I, for example, now realise that you developed from the parallel stream, this so-called rift still acquires a deeper meaning.»

The Lectorium still has affection for the work of Max Heindel and the Rosicrucian Fellowship. In 1952, plans to initiate a renewed relationship were made, as is demonstrated by an address by J. van Rijckenborgh, the summary of which has been preserved. «However, if this concerns someone, whom we love, this affects us very deeply. Such a person was Max Heindel. However, as he laid the foundations for transfigurism, he will be saved. These matters are related to a trip of the Board of Directors. Shortly, the Board of Directors will leave for California and contact the remaining workers of Oceanside. In Max Heindel’s old Temple [Mount Ecclesia], it will be attempted to restore the unity that had to be broken in 1935. If this does not succeed, a wholly new Temple will be erected in California, because the atmosphere to do so is very favourable there...»

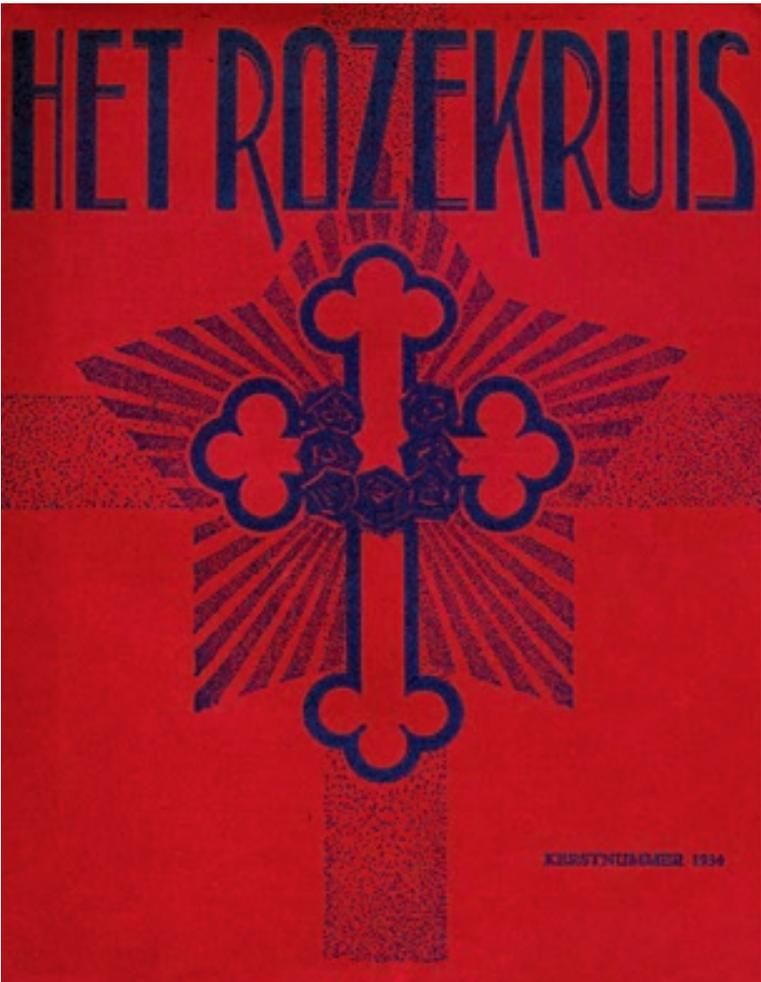
61 Since 1935, it was clear from the fact that the emblem of the Fellowship no longer adorned the newly published books, that the work

was following a new pattern. All the books that the two brothers published between 1935 and 1940 bear the ‘sign of mercury’, which they interpreted as ‘the blood seal of CRC’. In 1940, they devoted a whole brochure with the same title to the explanation of this seal and the effect of the blood in an esoteric sense. In the meantime, the three seventeenth-century R.C.-manifestoes had already been published in 1937 as text editions, titled *The Spiritual Testament of the Order of the Rosycross*, as mentioned before, and for the first time since the seventeenth century, the manifestoes became available to a larger public. The publishers of the printed edition wrote in their introduction: «Undoubtedly, for most readers, though intuitively feeling the great value of the ‘voices from the past’, the exoteric aspect of this book will certainly not be sufficient. An intense longing will develop to understand the esoteric meaning of these mysterious manuscripts. Initially, we intended to produce an edition, with esoteric commentaries, but for various reasons, we felt urged to print this publication first. The commentaries, containing an extensive study of these three works of the classical Rosycross, will be published later in three parts, titled *The Secrets of the Brotherhood of the Rosycross based on information of John Twine.*»

Two years later, in 1939, J. Leene, under his penname John Twine, 62 took care of the first part of this series.

61. Address J. van Rijckenborgh, 25 August 1952. The trip announced in the quote did not take place

62. *Het Geestelijk Testament der Orde van het Rozekruis (The Spiritual Testament of the Order of the Rosycross)*. Haarlem, Rosicrucian Society, 1937, p 4



## 7. The importance of the construction of the inner and the outer Temple

1935-1946. *The second period. The first fire temple and a stream of independent publications*

By gaining independence, the work received a driving, propelling power, a wellspring that has never stopped flowing: the direct inspiration from the Order of the Rosycross. It indeed proved to be gold; it was a potential that would be impossible to ignore.

‘Helping people in their distress and their vital questions’ is, according to Hermes, something that a human being should undertake himself; it is *the* way to stimulate one’s own soul. It is an insight from the philosophy of the Stoa (around 300 BC); *deus est mortali iuvate mortalem et haec ad aeternam gloriam via*. Thanks to Pliny the Elder (23-79 AD), this quote from the Greek philosopher Zeno of Citium (333-262 BC) has been preserved; ‘God is where one human being helps the other, and this is the way to eternal glory.’ Max Heindel made it his adage: *Self-forgetting service to others is the shortest, the safest and most joyful way to God*. However, people were also seeking a place where members of the society would be able to meet each other in a constructive atmosphere. How would it be possible to satisfy Hermes’ second condition that states: «The human being becomes conscious in a serene place, in the pure ethers; in the serene peace of a pure ether field.» In these words of Her-

63

63. Catharose de Petri and J. van Rijckenborgh. Reveil. Opwekking tot fundamentele levensvernieuwing als uitkomst in een uitzichtloze tijd (Reveille. A call to fundamental life renewal as a way out in a hopeless time). Haarlem, Rozekruis Pers, 1963, p.35 (not published in English)

mes, the demand clearly resounds that a place with a lofty vibration is indispensable for a rapid development of the soul.

Where was such a place to be found? For the circle of friends around the Dutch Rosicrucian Society and the Leene brothers, they yearned for the inspiration that they offered and, as it were, absorbed every letter of the modern Rosycross. Where would they be able to find a field of inner silence and ‘experience the peace of the heart, far away from everyday turmoil’?

Around 1925, such a place was not to be found anywhere. Certainly in The Netherlands, there was not such a place, or access to a place, where people would be able to forge a link with the pure vibration and the serene atmosphere needed for the inner work. We should note here that in a 1920 brochure of ‘The Rosicrucian Brotherhood, Centre Amsterdam’, a certain Br. C.C.J. Witbraad pointed out that there was already one temple: «[...] on the ‘Heideveld’ estate, between Laren and Blaricum, where pupils of the Rosycross diligently and wholeheartedly care for sick people and offer spiritual education. They call all who feel the inner urge to raise their spiritual life as high as possible, so that they may partake of the inner peace, which  
64 only Rosicrucians know.» However, no signs of any visible activity emanating from it have been found.

In California, the Fellowship had a temple with a strong and pure radiation. This was the place upon which the friends who joined The Rosicrucian Fellowship concentrated their attention during their meditation. They did so at certain times that corresponded

64. De Tempel der Rozenkruisers, Hoofdloge Laren (The Temple of the Rosicrucians, Main Lodge Laren). Publication: International Headquarters. Centre branch, Czaar Peterstraat 103, Amsterdam, 1920, p.11. This small, but splendid brochure from 1920, dated 15 years before the period that we are discussing here, formulated in beautiful, full Dutch, the outlines of a romantic, inaccurate history of the Rosicrucians. In view of the illustration on the cover, the brochure seems to have been published by an independent study centre of The Rosicrucian Fellowship.

with a favourable position of the moon, while they tried to assemble in this temple with their tenuous vehicles during the night. In The Netherlands, there was no such place, and this was felt to be a great lack.

The first town where a temple of the Rosycross could be established was Haarlem, at Bakenessergracht 13. It was there that such a field of pure energy developed, although not automatically. Initially, it was a flickering field with many ups and downs. Later it succeeded, through the efforts of many people, to become a steady fire that remained burning. As of 1933, the soul was able to refresh itself there and to devote itself to an increasingly serene field, to the pure ethers that offered, above all, the favourable conditions for the awakening of the soul. Soon, more temples followed: by 1935, there were active centres with temple working places in The Hague, Amsterdam, Utrecht and Gorinchem.

To help 'one's fellow human beings in their distress, their vital problems and their course of life', an organisation developed that was very active. Soon, the smaller centres in the towns and also the summer camps proved to be not enough. By 1937, when the society had already been an independent, Dutch legal entity for two years, the work began to need a 'focal point' and a central seat. Also in 1937, the general secretary wrote about it in a lesson for students:

«Some students assume that these focal points are predetermined, blessed places and that, when their supply is exhausted, one can only work 'in a second-hand way'. In the past, it has been said that

We do not know anything more about this temple than this brochure, the purpose of which is described as: 'The main goal of the Rosicrucian is to discover, by way of scientific research, the hidden aspects, by which nature restores its balance after great disturbances. In the future, it should lead to general human happiness, while the veiled part of this research has produced ideas, by which the ethical thinking was easily able to turn into higher spiritual civilisation.'

the temple of the Rosycross in Oceanside, America, would be the 'last' temple of the Rosycross. How stupid, how unscientific and purely unchristian this statement is, may be demonstrated by Christ's words: 'Where two or three are gathered in my name, I am in the midst of them.' [...] Let us not occupy each other with foolishness. Such focal points as meant by us, such a vacuum that is inaccessible to black forces, must be established by people.

[...] Obviously, we also think that some places are more suitable for establishing such points. The less resistance has to be overcome the better, but this is only desirable and certainly not a matter of principle. In this way, we settled, some ten years ago, in Haarlem on Bakenessergracht. At the time, we were unable to judge whether this was a particularly blessed place, but the place was rather dubious. The house we found was a former monastery in the oldest part of town. The people said that it was haunted, and this proved indeed to be the case. We never investigated what might have caused it, and started working. [...] Meter by meter, the unknown forces were conquered during a lengthy struggle. By the bursts of flames of the light, finally the darkness was dispelled. In this way, as in a pilgrimage, as in a crusade, a vacuum was created in a hostile and unfamiliar land, after which the spiritual temple  
65 could be erected and the focal point could be ignited.»

However, when the time had come, when this main temple could indeed be consecrated on 4 September 1937, J. Leene said summarising: «Now it is almost 13 years ago that we heard the missionary command 'preach the gospel and heal the sick' as to its gnostic meaning and accepted it as our calling.»

In these words, spoken on the occasion of the opening of the new

65. Rosicrucian Society Haarlem, Lesson for students, 1937

main temple in Haarlem, the word Gnosis was used virtually for the first time in The Netherlands, outside a small circle of theologians. It was the beginning of a new vision of life, the consequences of which he would elaborate during the years of forced rest of World War II.

On 16 October 1938, the NRC devoted a whole column to the work of the Rosycross and the opening of a temple in Rotterdam, in which general secretary J. Leene said: «The work in this city did not start earlier, because in 1934, when the independent Dutch society was founded, there was already a centre of the American Rosicrucian Fellowship here, and we did not want to give the impression of acting as competitors. This is why we waited for four years, so that anyone would be able to see the great difference between the teachings of the Dutch and those of the American society. The teachings of the Dutch society still only have a remote link with the teachings of Max Heindel, regardless of the fact that we are also grateful for his work. However, we felt that time goes on and that we should not stay behind. This is why the neo-occult work of the Dutch society is a new work in a new time.» 66

The working year 1937-1938 was a particularly turbulent year. The year began with the consecration of the first main temple in Haarlem, but it was also the year in which the deteriorating health of Z.W. Leene, who died ‘as if struck by a bullet’ in his brother’s arms on 9 March, became apparent. In the annual report of the secretary of the society, presented on 20 May 1938, we read:

«What a memorable year lies behind us. None of the current friends of the centre will forget this period. It was a year of unusual growth, a year of unprecedented spiritual revelations, the year of the consecration of the temple and the year of the farewell from matter of 67

66. Nieuw Rotterdamsche Courant, 16 October 1938

67. Het Roze kruis, Volume 10, no. 9 [September 1937], p.96 ff.

our brother Z.W. Leene, one of the builders of the great work, of which all of us may now reap the fruits. If there was ever a time in which the Rosycross achieved something, it was certainly the year 1937/1938. In this context, students who are still living too superficially, will exclusively think of the strong accents in matter during the past months, but those with a more profound vision have experienced that something much more powerful has developed that, by sustained striving of all friends, will have tremendous implications  
68 for the whole Work.»

In 2001, a wholly new building was added to the classical, seventeenth-century premises that the young organisation had acquired on Bakenessergracht throughout the years. Since 2001, the J. van Rijckenborgh Centre has been established there, as well as the central headquarters of a sizeable work. It includes, among other things, the central administration of the Lectorium Rosicrucianum, Roze kruis Pers, our own publishing and printing department, as well as the bookshop, Pentagram. Later, also an information centre of the Lectorium Rosicrucianum will be accommodated there.

#### ‘CHRIST IN THE CENTRE OF OUR REFLECTION’

The point of departure in all the work the friends of the Rosicrucian Society undertook, was always to approach «Christ as the active centre, as the inner sphere of life» and to bring it nearer. Since 1928, for more than ten years, J. Leene had written a weekly Bible lesson. It was published by the ‘Aquarius Propaganda Commission’. For ten cents per week, this mimeographed edition, called ‘Occult Scientific Bible Studies’, was mailed to an expanding circle of friends. Under this name, he went into the deeper background of the Bible, of the Old and New Testament. Faithful to his motto,

68. Rosicrucian Society Haarlem. Annual Report 1937-1938 (published as a lesson for students), 20 May 1938



Esoteric Bible study  
in Aquarius, 1935

‘application in one’s own life’, each letter contained a practical lesson of life, followed by a short meditation or reflection and a short motto or keyword. At the end of that year, he replaced these lessons by a ‘weekly occult Bible study course’, «to meet the demand of thousands, the more so because the price will bring these extremely valuable studies within everyone’s reach». «The popular and peculiar topics will more particularly be dealt with during the first months, and the occult light will shine over those parts of the Bible which have been wholly contorted into impossibilities by the orthodox vision and by public opinion.» Always on the basis of the ideas inspired by the Rosycross, and in line with the thinking that avoids dogma, the lessons intended, amongst (many) other topics, to show the essence of love and hatred, «purely mentally and probably a bit dryly» as was mentioned therein. 69

69. Rosicrucian Society Haarlem, Circular letter for interested people and students; without year [1933]

On 19 October 1934, the ‘Bible studies’ appeared for the first time in the *Aquarius Weekblad ter verspreiding van Christelijke Esoterie* (Aquarius Weekly for the dissemination of Christian Esotericism). Later, this was expanded by «... and the ensuing culture. Its aim and mission: Goodness – Truth – Justice. Free from political inclinations.»

In this weekly, we read commentaries on the situation in the world from an esoteric point of view. Usually from the pen of the Leenes and Cor Damme, but often also with contributions by E. Roland-Retera, A. Rutgers van der Loeff and, beginning in 1930, H. Stok-Huizer. We read in volume 4, no. 47 (1938):

«*Aquarius* is not known as a weekly that demands people’s attention for life in the realms of creation that cannot be perceived by the physical senses. On the contrary, at all times, *Aquarius* has, with all its power, tried to confront people with the world, in which they now live.

*Aquarius* does not show a way to the higher spheres of escape from the world, to which the floating person would like to move, because he does not have the courage to face reality and the consequences of life.

From the first to the last letter, *Aquarius* points the human being to his task in the material world, a task that is very complicated, and requires much tension, much love, much knowledge, and much consideration; it is a task, on which still so little work has been done that any interest for life in other realms usually only detracts him from his task in this world. [...]

*Aquarius* is a movement of Christian realists in the practical reality in the material world, and is therefore shunned by all humanists, who do not want to face the consequences of reality and are afraid that something will be taken away of their comfort, their bliss, their inner peace.»

«This is why it is not surprising that Aquarius is not understood,» J. Leene wrote, «as it brings something of the reality to people, who actually above all propagate the life of the spirit. The person who, out of compassion, has dug in the hard earth and perseveres despite slander and misunderstanding of people, in this way gains the experience that will bring him closer to the world of living, the world of feeling and the world of reason. The world of matter is the world of form, and when a person becomes bogged down in form, he loses his sense of reality. [...]

The person, who consciously approaches the invisible realms again, will experience the relative worthlessness of forms, because he sees the values behind these forms, and wakes up in worlds that are much more real than the outward material garment of this earth. This is why he is unable to live in separation, for he sees the divine spark that is suffering in human beings. He can no longer hate, but he cannot seek 'happiness' either; he can only begin to work as a human being, who is clearly awake.»

We have already mentioned that, since the beginning of the work, 70 a vital youthwork occupied a central place. Since the first issues in 1928, *Het Rozekruis* made quite a lot of room for the developing child and for a work to guide him. In the different issues, a truly esoteric pedagogy was explained, based on the growth of the various immaterial vehicles of young people. Guided by Mrs. Roland-Retera and Jan Leene, youth clubs developed in a few centres. In another brochure, Jan Leene stated: «The youth clubs of the Rosicrucian Society are part of the Pedagogical Department (P.D.). The latter intends to guide parents and tutors in their difficult task. The egos that currently incarnate have quite different demands than

70. Aquarius; Weekly for the dissemination of Christian Esotericism and the ensuing culture, edited by the Aquarius Propaganda Commission. Haarlem, 1938. Volume 4, no. 47



in the past. This is why we nowadays often hear complaints about ‘problem children’. To help people through advice and assistance, the P.D. advises those who have problems with their children. Also information is gladly given in the context of ‘career choice’, all of this of course free of charge.»

By the way, in 1935, ‘the youth members of the Rosicrucian Society’ performed a ‘youth mystery play’, in Maison Boer (Amsterdam) on 6 October and in the Excelsior theatre on 20 October:  
71 «Liberation, in four scenes. 1. Past and present. 2. The deed. 3. Love. 4. The future.» There was a review of it in the evening issue of *Het Vaderland* of 21 October 1935: «We hope that this youthwork of the Rosycross will continue to be successful. There are dark chasms between the pureness of the child and that of the human being, who has found the way to what is Higher again. May this work build a bridge.»

71. Circular letter: ‘Liberation, in four scenes’. Haarlem: Rosicrucian Society, Youth clubs of the Rosicrucian Society, 1935



Programme of Mystery play 'Liberation', 1935

In *Aquarius*, in the form of serials, translations also appeared of books from the spiritual world field. Jacob Boehme's *Aurora or Morning Redness in the East*, published for the last time in Dutch in 1672, was chapter by chapter translated and published again. Cor Damme found the special collection of essays by Karl von Eckartshausen, *The Cloud upon the Sanctuary*, from 1802. It was presented in the same way. It is a work that, according to the publishers, made 'the word of the living Rosycross' resound again. In *Aquarius*, we also find the first instalments of the already mentioned, stiff explanations of Andreae's work *Reipublicae Christianopolitanae Descriptio* that constituted a criticism of society and conventional bourgeoisie of the purest water, though with a spiritual perspective. In 1939, the format and title of the newspaper changed, and until June 1940, when all publications of esoteric societies as well as the Rosycross were forbidden, it was published as a weekly, titled: *The Light of the Rosycross*.

## 8. The Aquarius alliance, 1935

Gradually, a 'school of the Rosycross' developed through the work of this group of friends, who organised themselves into a society. How was this work organised? From the very start, they stated that «they would under no condition merge with other groups, parties or movements or associate with them.» That would «hinder the occult-scientific and freemason's work of the Rosycross, because the application of the universal, western teachings of wisdom makes and breaks the Rosycross. Knowing and professing these western teachings of wisdom signifies that one belongs to the Rosycross. Associating with those who do not belong to the Rosycross would therefore impede their mutual efforts. The Rosicrucian Society works *for* all, but not *with* all.» At the time, people spoke of the so-called 'Jehovistic nature order'; they worked for this «kingdom that is not of *this* world, that is, for the restoration of the reality of the Divine order, the Theocracy, that was broken due to the Fall.»

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During the pre-war stage, membership was divided into five steps. One became a neophyte after having followed a course. The novice had to promise to follow a vegetarian diet, not to smoke and not to use alcohol as well as to attend courses and services regularly. The nuntius entered the inner degrees; the magister received an individual task and the fraters formed a separate group ('hierarchy') with its specific tasks.

The work was characterised by many initiatives. After all, it concerned young men and women, idealists, who never forgot that

72. Rosicrucian Society Haarlem. Aquarius, without year, 1935. The quotes in this chapter have been taken from this pamphlet, p.5 ff



Aquarius.  
Brochure of  
the Aquarius  
alliance, 1935

a fire was raging in the world that could hardly be fought. During a journey through Germany in 1935, the two brothers experienced the forbidding atmosphere that was spread over the country like a grey blanket. Expressing Christianity, neighbourly love and tolerance in this country was made virtually impossible. Growing fascism systematically suppressed movements like freemasonry and the Rosycross, and population groups like the Jews, the gypsies and other races than the Aryan one were denied a normal social life. Even thinking freely in general had to count on considerable violence. In a separate publication, also published under the name <sup>72</sup> *Aquarius*, the Rosicrucian Society wrote:

«These things do not happen in China, or in the dark interior of Africa, but just across our borders. A great grief befalls our German brothers. If you go to Germany with a little sensitivity, you will feel terribly ill after one day.»

This is why a plan was conceived to establish an association, an Aquarius alliance of conscious workers, who would stand firmly for freedom:

«Let us try to launch an international, popular movement, which will fight for the confirmation of true Christianity. The time has come!

The program of action contains, amongst other things, the following points:

- a. launching a popular movement led by men and women, to make actually conducting a war and any preparation for it impossible;
- b. initiating a wholly new system of education for our youth and the immediate opening of new secondary schools in suitable major cities;
- c. the foundation of a community of people with a wholly new economic orientation.

The philosophical basis of this program should be found in the purpose and striving of the Rosicrucian Society as part of the International Federation of the Brotherhood of the Rosycross.»

With the Aquarius alliance, the brothers wanted to show that another way was also imaginable and even possible: the way of «bloodlessly, yet powerfully persevering in the Christian demands as expressed in the Sermon on the Mount.» Anyone, aged 18 years or older, would be allowed to join; it was possible to become a sympathising member. Anyone who joined, accepted the principle of 'Christianity of the deed', by making a promise to himself. An 'A' Membership entitled people to the weekly issues of the magazine Aquarius. Members could also choose 'to become a determined supporter'. This 'B' Membership consisted of joining the 'order of service'; then they were 'fellow combatants', who might actively be deployed in the different aspects of the work, which the new organisation implied.

They clearly stated that this did not concern a political party; the Aquarius alliance was «absolutely standing above parties and was wholly attuned to the lofty calling of esoteric Christianity.» Later (in 1938), they further elaborated this: «Aquarius is free from any political tendencies. Its sharply antifascist and antinational-socialist point of view does not contradict this. Fascism is black magic, antireligious and hostile to people. Under the guise of a political party, it is only offered in countries where it is not possible to seize power immediately. Nations and races that are ravaged by fascism, see the bloom of their science, their culture, their arts and their religion destroyed, the individual freedom smothered in blood, and their culture and civilisation crushed. [...] All who love goodness, truth and justice, should strongly resist fascism, free from any political inclinations, for the sake of Christ.»

The Aquarius alliance is an example of the different practical initiatives that were undertaken by the two brothers before the war, and it was a step in the different stages, during which their conscious-

ness developed into the direction of a purely inner work. However, they kept one thing clearly in mind:

«The liberating Christian work that can only be done by people and for people, has to be organised, because there are only a few ways by which the work of salvation can be accomplished. The world has experienced how it should not be done. There is only one deed that Christianity allows us to perform: it is the absolute deed of self-sacrificing love, not asking for anything and giving everything. We do not know this love as a factor in society, which is why the impediments have to be broken up. This is the Aquarius work.»

Now it is one thing to see such an alliance of new, determined men and women before one's mental eye. However, it demands quite another effort to actually generate it. Although they had clearly indicated in their appeal that it «is not meant for anxious and irresolute people», many interested people and sympathisers registered, but they quit just as quickly as they had come, when the threat assumed more real forms and the eastern neighbours forced The Netherlands to its knees by the cruel bombing of Rotterdam. Then J. Leene was left with a small group, and for him and his work, too, a difficult period began.

Just when their work began to take shape, the two brothers learned from their own experience what A.H. de Hartog had meant by his statement that we are not offered the fundamental truth on a platter. No, «the fundamental truth must be conquered (on one's environment) and appropriated by the general human consciousness.»

73

73, See note 18



## 9. The summer camps at ‘De Haere’ between 1934 and 1940

Let us for a moment return to the year 1933, the year that the Max Heindel Foundation was officially established. The charter of the foundation, ‘which was executed before a Haarlem notary-public’, explained the goal of the new organ as: «[...] supporting the work, which is carried out by the Rosicrucian Fellowship in The Netherlands in various ways. The Foundation attempts to achieve this goal:

- a. by acquiring, renting and exploiting the necessary real estate with accompanying inventory,
- b. by making resources available wherever this has proven to be necessary according to the Board.»

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In February 1933, this is followed by the first announcement in *Het Rozekruis* of «weekend conferences in Haarlem. The Publication Office intends to organise a few weekend conferences in Haarlem in June, July and August, for which students and people interested in the philosophy of the Rosycross may register. Weekend conference no. 1 (June) will deal with the Cosmology of the Rosycross. Weekend no. 2 (July) will be devoted to Esoteric Bible study. Weekend

74. *Het Rozekruis*, 6th volume no. 8, August 1933, p.91. Because this was actually the first official act of the Dutch organisation, we would like to mention here the names of the first Board: Mr. E.A. Kan, barrister and solicitor in The Hague, chairman. J. Leene, general secretary of the Rosicrucian Fellowship, secretary, Hyacintenlaan 42, Haarlem. K.H. Schalkers, teacher of bookkeeping, treasurer. Kleverlaan 100, Haarlem. C.L.J. Damme, The Hague. Z.W. Leene, Haarlem. A.F. Rohn, Amsterdam. Mrs. E. Roland-Revera, Amsterdam



The altar table in  
the Temple tent

conference no. 3 (August) will be devoted to Magical Astrology. The weekends will always last from Saturday afternoon to Sunday evening. Bed and breakfast will be provided freely, while there will be a total price of f 2.50 for the communal meals (of which two lunches and one dinner). The conferences and the communal meals  
75 will be held in the building of the Centre Haarlem [...]»

On the basis of «the successful weekends in 1933 (in Haarlem)», Wim and Jan Leene decided that in 1934, «conferences of more than one day and weekend meetings should be held, in the countryside, in a complete camping environment». The need to be together for a longer period of time for realising greater concentration, deepening and aspiration in this way, caused both brothers to look everywhere in the surroundings of Haarlem during the first months of 1934 to find a suitable place for a summer camp. But a sudden offer by a sympathetic businessman from Haarlem, made them decide to buy a piece of land in the Veluwe. Z.W. Leene wrote:

«All our attention was concentrated on a camp in Kennemerland and we would certainly have succeeded, had not a complete change of plans occurred due to one of those unexpected events, to which we are already so used in our work. Due to a very valuable and acceptable offer, our whole plan for a camp in Kennemerland  
76 was taken up and put down in the middle of the Veluwe.»

At a price of 9,500 guilders, it was possible to buy an estate in the Veluwe, called 'De Haere'. In 1934, the first Rosycross camp took place there; and when, on New Year's Day 1935, the young group consecrated the grounds to the work in the service of the Christ, this was experienced as a profound moment. «The consecration service and the walk around our grounds were unforgettable. The

75. Het Rozekruis, 6th volume no. 2 February 1933, p.22

76. Het Rozekruis, 6th volume no. 12, December 1933, p.148



The purchase of 'De Haere', 1 January 1934. J. Leene, Mr. E. Kan, J. Rensenbrink, Z.W. Leeme, K. Schalkers, C. Damme, F. Rohn



The Temple tent at 'De Haere'



The first camp, 1934

spiritual basis of our summer school has been built by the hammer and sickle of deed and love.»

The reference to the symbols of hammer and sickle, so closely linked with communism, is in this context not as strange as it seems. During those years, the idealism related to socialism and communism was widespread. The two brothers supported the idea that, throughout world history, an unfair distribution of the necessities of life had always been the cause of conflicts and unrest. The difference of interpretation is expressed by the fact that they were wholeheartedly devoted, not to a horizontal theory directed towards matter, but towards a philosophy of life that was accessible to all, and which would bring higher spiritual life closer. In this sense, their work had to be accessible to everyone. We continue to read:

«‘De Haere’ is a 620-acre country estate in Doornspijk, near Nunspeet, and is so exceptionally suitable for the purpose that there could no longer be any doubt when we saw such a glorious piece of unspoilt nature, where one could wander for hours without seeing anyone. There was a wave of fresh heath air with extensive forests of broad-leaved and pine trees. The warm sun, quivering above the sand dunes, and covered with a haze of lilac, offered such a rare charm that we wondered: how do we pass the few months that separate us from enjoying this glorious nature. ‘De Haere’ has such a pure, unspoilt atmosphere that you feel yourself as another person, even after a visit of a few hours, and it seems as if you are even able to think more clearly there. [...] When you gaze sharply at the horizon, you discover a blue haze, mysterious and greatly appealing, with ever more forests, ever more heath and ever more glory. Friends, we will camp at ‘De Haere’!»

During these years, Wim was the undisputed leader, who gave form to the impulse; Cor was his closest friend and shared the same dynamism, while Jan was called ‘the silent one’. Between 1934 and 1940, together they organised an annual summer school,



Impressions  
of 'De Haere'



Z. W. Leene  
welcomes a  
summer guest



J. Leene, E. Roland-Revera, Z. W. Leene, E. Kan, K. Schalkers, C. Damme

A service in the  
Temple tent by  
J. Leene



which at first lasted four, and later five weeks, where each of the various groups in turn stayed for one week.

At the time, summer camps were often organised by various groups and movements, both spiritual as well as political. One of the best-known examples is the 'Star camp' in Ommen, where Annie Besant and Leadbeater tried to introduce Jiddu Krishnamurti (1895-1986) as a world teacher. In 1911, they had founded the Order of the Star of the East to support the ideas of the alleged new world teacher, Jiddu Krishnamurti. Later, the name was abbreviated to Order of the Star. In 1924, Philippe baron van Pallandt transferred his estate Eerde, near the castle of Eerde in Ommen, to the Order of the Star. Annually, the so-called Star camps were held there.

In 1926-27, Annie Besant and Leadbeater travelled through England and the United States with their protégé who in 1929, however, categorically rejected any claims to the honour of being the new world teacher. On 3 August 1929, Krishnamurti gave the estate back to the baron and dismantled the organisation because he considered organisations harmful to seeking truth and freedom: «Truth is a country, to which no roads are going.» The Star camp weeks, which he nevertheless often attended, continued until 1938.

A few members of the centre Haarlem visited this camp in 1933 and listened to him with an open mind. This visit resulted in a conversation of three quarters of an hour with Krishnamurti himself. His activities were discussed in the section 'De Tijdspeghel' (Reflection of the Time) in *Het Rozekruis*:

«Since 1925, many of our members may have followed the development of Krishnamurti's activities, and they will absolutely agree with us that his activities are one of the most important events in contemporary spiritual life.» They discovered that Krishnamurti fathomed and understood truth, perfection and freedom. «He is an Aquarian human being, who makes us see the dawn of the Age of Aquarius, and this is why he is the greatest revolutionary of this

time. It is a fact that an occult student, who is growing in the occult sense of the word, gradually becomes one who knows, and is going to speak with authority. This is why it is certain that, when the neophyte encounters people and things, he will immediately know whether something is good or not. Thus all of us, without exception, convinced of the Rosicrucian idea of the salvation of the world and the esoteric-Christian insight, approached Krishnamurti with the firm, indisputable conviction: 'There can be no difference, that is, no fundamental difference,' Our path is right, absolutely flawless and without defects, but the Path of Krishnamurti is certainly not less so.» He, too, is standing in the service of the 'cosmic Christ'. «The philosophy of the Rosycross is confirmed by Krishnamurti's teachings. For the time being, his system of liberation is focused on another method and suitable and necessary for other people than those whom we reach. Yet, in our view, what will happen in the future is that both developments can and will merge, after he will have accomplished his task as 'cleaner' .»

77. Het Roze kruis, 6th volume no. 8, August 1933, p.95 ff



Camp house  
and open  
kitchen



## 10. Three authors

*The works of Jan Leene, Wim Leene and Cor Damme*

Until the end of 1937, Z.W. Leene acted as the dynamic spiritual leader of the young group. He was, after all, the leader, and automatically undertook its organisation. Wim (Z.W.) was the fiery fanatic, extravert and enthusiastic, but also ebullient. «It is that he died before then, for he would certainly not have survived the war,» his brother sometimes said of him. «With a broomstick, he chased the members of the NSB with their leaflets from the garden path.»

78 Cor Damme was practical, took a large part of the daily work upon his shoulders and ensured that camp life ran smoothly. Jan Leene, ‘the silent one’, was more renowned as the author, philosophical, profound and mild. More modest than his elder brother, Jan was more of a theoretician, quiet, and contemplative. This is also demonstrated by the two books he wrote which were published during this period: *De Blijmare van de gave Gods* (The good tidings of the gift of God, 1931) and *In het land aan gene zijde* (In the land on yonder side, 1933), esoteric essays and stories.

*The good tidings of the gift of God* (*The esotericism of the Gospel of Matthew*) was his first book, which he published under his penname John Twine as ‘Explanations based on occult science’. It was the first part of a series of commentaries on the four gospels, which he considered a unity, and with which he wanted to deal as a unity. In his introduction, he wrote:

«The four gospels actually constitute a deliberate unity. While the

78. See note 5



Cor Damme, Wim Leene and Jan Leene

first book expounds the whole work and intention of the Christ, the second book teaches how to achieve soul growth through true purity and an active life. The third book explains the consequences of the differences between, on the one hand, the Christian demand and on the other, the Age of Pisces, the era in which we currently live. Finally, the fourth book refers to the universal manifestation of the Christ spirit in the whole cosmos, with its expressions of  
79 virtually incomprehensible love and unfathomable wisdom.» And:  
«The first initiation is becoming wholly conscious of the good tidings of the gift of God, the teachings of the Gospel of Matthew. The second initiation may be referred to as purity, deed and growth of the soul, the baptism of purification of the Gospel of Mark. The third initiation leads us to the message of Pisces, the inner certainty that is attained, when we begin to see a part of the divine plan: the Gospel of Luke. And the fourth initiation makes us drink in the words of love and wisdom, and brings us into contact with the all-  
80 consciousness, the all-truth, the Gospel of John.»

John Twine wrote in a poetic style and in a fascinating way about esoteric matters from 'occult science'. For example, he referred to an ancient tradition:

«An initiate tells us somewhere about the charming teachings of the twin souls. At the beginning of the manifestation of the human life wave, the new life is manifested in a sevenfold way. Along seven rays, the spirits descend into the school of experience. The seven spirits before the throne, the planetary spirits, in their turn inspired by the twelve creative hierarchies, the signs of the zodiac, each prepared a certain group of human souls for the tremendous development,

79. John Twine, *De blijmare van de gave Gods* (The good tidings of the gift of God); the esotericism of the Gospel of Matthew; explanations based on occult science.

Haarlem, Aquarius Propaganda Committee, 1831, p 8

80. *Id.*, p 101

which all of us experience. This is the reason why every human child has a father star, without knowing which star it is. Thus it may happen that we encounter people in our environment or outside of it, to whom we feel extraordinarily attracted. We intuitively feel that there are many inner bonds that kindle a light, and happy and blissful feelings in us. Then something is aroused that was slumbering at the bottom of our innermost depth and that stood the test of billions of years, namely the power of inner recognition. We found a twin sister, a twin brother, a twin soul again. We found a soul again, which had the same stellar angel as we have. With him, we originated from the same ray. With him, we will continue to the end, when we will on our journey arrive in the fatherland, when we, at the pinnacle of our individuality, will sing the sevenfold song of love, friendship, self-sacrifice and deed. What now happens is that the human life wave develops in seven different ways; there are seven schools of initiation and each of us can only achieve initiation in the school that corresponds to the ray to which we belong.»

81

The book in its entirety is a structural, esoteric analysis of the Gospel of Matthew. The first chapter is devoted to 'The Bringer of Salvation'. It begins with an explanation of the three times fourteen parts of the genealogy, which he relates to the nine minor initiations, to the four major initiations and finally, to the initiation by 'the Great Liberator', the state of 'being elevated'. The second chapter about 'The magi from the East' is a discourse about black, white and liberating magic. In 'The victory of the Light', he goes into the Order of the Essenes, the flight to Egypt, into Egypt – not as a country but as a 'principle of life' – and into the mystical element fire that Jesus learns to control completely, so that the ray of the Christ can descend into him. In the chapter, 'The voice, calling in the desert', John Twine writes about Jesus and John as two advan-

81. Id., p 92

ced entities, whereby John rings out the last stage of the involution and Jesus was to herald the new, glorious evolution. He also presents a brilliant vision on the Johannine stage, experienced by people, and here represented in the story of Martha and Mary. The tradition quoted above is an introduction to the core of the chapter, 'Descent', dealing with the seven schools that are one. 'The guardian on the threshold' deals with four evangelical initiations, with the combination of counterforces against the descending Christ light, and makes a comparison between the temptations of the Buddha and those of the Christ. The chapter about 'The first disciples' shows that this does not concern fishermen, but refers once again to developed, matured souls that have wholly assimilated the properties of the Age of Pisces, and are in this sense predestined to cooperate in the great world work that began with the coming of Christ. The last four chapters, 'The Beatitudes', 'Mode of Life I & II' and 'Divine economy' present a universal and pure experiencing of the Sermon on the Mount, lofty teachings of life that cannot be meant for everyone, but are conditions and guidelines, and a comfort for him who guides his steps up the mountain of the spirit.

His second book, *In the land on yonder side*, is of a different nature. It contains a number of fascinating stories about the life of a striving person, about the problems and the obstacles he encounters and has to overcome on his path, about addiction, suicide, aspiration and conquering death. How can they be overcome? «By living the life of true spiritual stability and serenity, by plunging with head and heart into what relates to the macrocosm. Then you will understand the purpose of the All, and then all our sighing will evaporate in the absolute knowledge that everything works systematically and with unfathomable love toward the final goal, toward the liberation, where He, the Inexhaustible One, will wipe away all tears from our eyes in the house of eternal joy, where thousands

82 of years are like one day.»

A special publication was the booklet *Het Onze Vader. Gebed voor de esoterische mysticus* (The Lord's Prayer. Prayer for the esoteric mystic; undated), from the mid 1930's. In it, John Twine explains that, if this prayer is not to damage us, it should correspond to our current soul state, as any prayer will be answered! Yet: «If this soul state does not correspond to the thought forms, built up by the prayer, the answer to the prayer destroys soul and life.» And a bit further: «The pupil [...] who begins the Lord's Prayer, does not turn to the spirit of the earth. He turns to the Father spirit, which vibrates in the unsullied part of our sevenfold, planetary cosmos. We know that we, students of esotericism, should, after thorough investigation, see the current manifestation of our planet as being partially damaged. There is an original part, still wholly in the state of the initial Divine order, in the Bible called the kingdom of heaven or, briefly, 'heaven', and a fallen part, the dialectical nature order or, briefly, 'the earth'. We have also learned to distinguish sharply between 'the heaven of the earth', equally dialectical as its antipole, and 'the true, serene, heavenly realms of the Divine order', in which any laws of reincarnation have ceased to apply. In the spirit, the pupil raises himself to these inexpressibly glorious and eternally blissful realms and calls the Father, Who guides His children from power to power in radiant Love.»

83

In 1939 and 1940, the publishing house Rozekruis Pers published the two parts of John Twine's explanatory letters (commentaries) to *Reipublicae Christianopolitanae Descriptio*. Here he presented a fascinating vision on the activity of the 'mystery school of the brotherhood', and on how it had worked throughout history. He stated: «The sevenfold

82. John Twine, *In het land aan gene zijde* (In the land on yonder side). Publishers 'Hora Est', 1933, p 137

83. John Twine, *Het Onze Vader* (The Lord's Prayer). Prayer for the esoteric mystic. Haarlem, without year, Rozekruis Pers [1935], p 20 ff.

truth is omnipresent, it is not locked away in mystery schools, and it does not lie in the safe of an initiate. It is within you and around you, it is for you, without any reservation. The truth is not up there, it is here. [...] The trials of fire, earth, air and water [...] concern the sphere of air of your mentality, the sphere of fire of your desire nature, the sphere of water of your etheric vehicle and the sphere of earth of your gross materiality.»

84

In 1939, the same publishing house published the first two parts of John Twine's four volumes of a new, Christian-esoteric cosmology: *Het nieuw esoterisch weten. Bijdragen tot een nieuwe openbaring van de cosmologie en magie der Rozekruisers Broederschap* (The new esoteric knowledge. Contributions to a new manifestation of the cosmology and magic of the Brotherhood of the Rosycross).

In part I, the author discusses, on the basis of 'the three aspects of God', the two aspects, leading the human being to purification, namely, 'the essence of punishment' (seen as karma) and 'the essence of trial' for those who are striving. He expands this image in an analysis of the seven periods of the Aryan epoch, the path humanity had to follow, so that the sole, universal teachings would, gradually but unmistakably, put their stamp on the blood. He states that «through all religions, the Christ transforms the universal teachings to be comprehended by the human life wave, so that one day, in the seventh period, the power of the Holy Spirit, which is present in the human being, will be able to begin its creative work in the proper way.»

Via the fulfilment of the demand of the Christ ('not my will, but your will be done'), he arrives at an explanation of 'the ladder with nine steps'. He explains the activity of the higher hierarchies and

84. J.V. (Johann Valentin) Andreae, *Reipublicae Christianopolitanae*; with explanatory letters by John Twine. Haarlem, Rozekruis Pers, 1940, p 43, 44

the struggle of the human being on the first three steps. He sketches an image of the activity in and for the human being of the Moon angels, belonging to 'the hierarchy of the Holy Spirit' and of the Mars angels, belonging to 'the hierarchy of the Cosmic Christ'. 'Desiring' is the great power that can penetrate what is divine, but which may also lead to a deep fall. The 'holy longing of Christ' is a power that the human being should have gradually developed. A great disturbance of this harmonious process causes 'the fall'. John Twine then analyses in a profound way the two divine streams: the cosmic stream 'man' and the cosmic stream 'woman', and relates them to the current human being.

With a few chapters about how to put the power of what is purely divine before the lower, etheric forces of desiring, and about magical respiration, he concludes parts I and II, the publications that appeared in 1939.

Part III goes deeper into the four-dimensional Christ manifestation and the light element of Christ, and tries to explain the demands of the path, the ladder of nine. In a number of chapters, he profoundly discusses the esoteric activity of the blood. He explains that the current quality of the blood causes the senses to work in a wrong way in the human being of the crowd, resulting in the great chaos in the world. As an idealist, he sees salvation in a «theism that will find entrance with great power, because the spiritual power that completely pervades it, is wholly founded on the words of the Christ: 'Love your neighbour as yourself.'» Only they, who are led by a sincere mode of life in the power of Christ, will be able to act as leaders in this process.

In part IV, John Twine subsequently takes the reader along in an explanation of the seven worlds, which he briefly describes. It is not a pure cosmological doctrine, but 'a path of life that will be repeated infinitely'. He once again relates the ninefold ladder to a sevenfold cosmic development, with seven initiations, with seven powers.

The seven powers are motivation, longing for salvation, consciousness, higher reason, art of living, self-sacrifice and the power to form a powerfield. The first three steps of initiation are those of 'the one central spirit, the divine spirit, and the Holy Spirit'; on this third step, the Jesus consciousness, or the breakthrough through the gate of Saturn, is awakened. On the fourth step, the lords of Mercury, as messengers of Christ, kindle a possibility in the thinking, called the higher or pure reason. He who is able to testify to it, will truly begin to proclaim the universal teachings! This is the royal art of construction that is enabled by the lords of Venus. During the Jupiter initiation, this servant will be able to form a powerfield around him in order to gather a harvest in the material world. Because: «This world, our world, is not a 'nadir world', not a world of a lower order, of less value. It is actually a fundamental world, on the basis of which we have to work, as a foundation for the whole construction. Working in the gross-material world is one of the most important factors for the realisation of the construction of 'the Divine plan'.» This demands total self-sacrifice, like Christ has sacrificed himself. On this basis, a second  
85 sevenfold spiral follows, which is called 'initiation'.

#### Z.W. LEENE AND THE RITUAL OF THE ROSICRUCIANS

In the year 1938, the board of directors combined a number of Z.W. Leene's addresses, which the Rosicrucian Society published, titled: *Het Rituaal der Rozekruisers* (The Ritual of the Rosicrucians). It is the only publication from his hand that has been published. The book contained edited addresses, held in the Temple of the Rosy-

85. John Twine, *Het nieuw esoterie weten: bijdragen tot een nieuwe openbaring van de cosmologie en magie der Rozekruisers Broederschap* (The new esoteric knowledge. Contributions to a new manifestation of the cosmology and magic of the Brotherhood of the Rosycross). Haarlem, Rozekruis Pers, 1939-1940



Z.W. Leene, 1937

cross, which had already appeared in student lessons and in the weekly *Aquarius*. In the first chapter, he begins to explain the magical ritual of the Rosycross, and compares the person who wants to acquire soul quality, with Simon of Cyrene who, driven by an inner stirring, is going to help carry the cross of the grief of the world. In the second chapter, 'The prayer', he shows that the true seeker for the Light is conscious of his complicated being and the frequent whisperings of his lower self. This is why he prays: «may it always be acceptable to you, o God!», every time that he, during the considerations of his heart, is confronted with the majesty of God. In the following chapters, he subsequently goes into the ritual itself. This concerns the latent fire that can be awakened in a human being. «When God the Father creates our solar system, He is the Light. He becomes immanent in the whole of creation and in his creature, sunken into human souls, latent. As the abstract, transcendent Light, he pierces the deepest darkness of our existence; he is present everywhere in order to be understood and realised by us, in our souls.» In the two chapters about 'The sanctifying power of love', he wonders why we, as natural human beings, are unable to understand this power. The answer must be: due to our filled desire body. This can only change through the cross, planted in our own being; by Christ in us, by his power that culminates in deeds. Because, he continues in chapter VII: «What matters is not study; teachings are instruments. The teachings are only the crutches, on which we limp, just as our Society with its teachings is only the crutch on which we limp. The Christ himself is a power.» In the chapter about 'Christmas', he draws the conclusion that he who in this way makes room for Christ, cannot remain the narrow-minded person that he was, and he will discover that he proceeds with a tearing rush. He grows up into «the manliness of the spirit; he can no longer be prevented by anything. He no longer knows fear; he will flash through the world with his spiritual image and

his knowledge. He will lash and accuse with the power of Christ himself, who lives within him. Notice, friends, that there is also another complaint and accusation, stemming from the dissatisfaction of the lower self. We will learn to distinguish this complaint from the true complaint.»

At the end of the book, Z.W. Leene surveys the way back with his sharp vision. It can only be walked through «the death on the material cross of our desires. [...] We may now have an easy incarnation, but later, in a next life, be bound to the laws of karma, the guardian on the threshold, again. This guardian is unrelenting and must be passed, not in a moment of courageous passing, no, but by neutralising the self-created monster, through Christ. How is the way back accomplished? By wholly accepting it and offering it an abode within us. Not until then begins the human evolution.»

«As students of the Rosycross, we have accepted the task of returning to Christianity the place in the world of true life to which it is entitled. This is why we are pioneers and have to draw sharp guidelines, because the world has already been deceived for too long, and what happens with regard to spirituality is: we either become hopelessly ridiculous and spiritual criminals, or we will redeem through reason and understanding. [...] The point is: The transcendent God is the creator, the immanent God is the human being. The transcendent God cannot be found in nature, but in people, because He is spirit, just as the human being is a spirit, in other words, not in nature, because nature is only the basis, on which everything develops.»

The book ends with the shout of joy: «Teach us to control fear by the joy of knowledge! We are spirits, even eternal spirits, immortal and called to be thoroughly spiritual in the spiritual world order. Therefore, we should know everything of this spiritual order. However, notice that we are also physical human beings and

undoubtedly called to leave matter forever one day, and not only  
86 for the period between death and incarnation.»

It is the same spirit, but nevertheless a quite different vibration, a very fiery tone that speaks from Z. W. Leene's work. He distanced himself from the confusion, and no explanation of the dangers and snares of society and church was given. 'Purifying fire' is a first association, and also: «Spare the rod and spoil the child.» Z. W. Leene was fiery, and the people who approached his work were attracted by his fire, or very strongly repelled. After all, he engaged with increasing authority in the struggle with their delusions, their mystifications, and confronted them, absolutely logically and rationally, with the 'folly' of the cross. «The cross, folly because it cannot be realised or be professed as to the standards of this nature. That is the conflict that he unmasks in virtually every word; this causes the resentment of his listeners. This is what makes them agitate against his work and actions; this causes their hostility, although they know that they should actually offer their friendship», Jan Leene wrote. Over the years, a small number of Z. W. Leene's articles have been published in the successive magazines of the organisation. However, a large number of lectures from his hand were never combined or published.

#### AN IMPRESSION OF THE WORK OF COR DAMME

The extensive works of Cor Damme, which shed such a special light on both the prewar period of the Rosicrucian Society as well as on the period during the war, have largely been preserved, but are waiting to be opened up. Complete manuscripts with commentaries on the *Fama*, the *Confessio* and *The Alchemical Wedding* are part of his work as well as several typescripts about the organisation and

86. Z. W. Leene, *Het Rituaal der Rozekruisers (The Ritual of the Rosicrucians)*. Rosicrucian Society, Board of Directors, July 1938, p 47

the internal order of the work after the liberation of Europe, written during the war. Scores of addresses, courses held for members and pupils, and also a special educational approach for the youth members are available. All of it was written down with a sharp pen, averse to any inclination towards frills and bragging. It was certainly not always nice and sweet: they who listened to him, may certainly sometimes have shifted uneasily in their chairs.

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He spoke about 'the mystical smile and the magical stare', about «the turtle look, which has such an extraordinarily mystical effect and reminds so strongly of pulling up a sticky roller blind. He spoke of 'whirligig occultists', who complacently «sway from one peak to the next and consider the dizziness that they feel to be higher experiences, while nothing changes: the pole, around which they revolve, is standing solidly on the ground.» However:

«Consciousness is manifested through the process of the realisation of life. For thousands of years, great seekers in the philosophical and psychological field have been looking for the source of life and have argued their philosophical and psychological interpretations, without having liberated anything of the mystery of Life. Everything that was thought metaphysically and designated accordingly, was nothing else than a form of manifestation of life, which they were not yet able to explain. Many things that were considered supernatural, were nothing else than forms of deeper intellectual consciousness, linked with the power of argument and expression.

Understanding and realisation of life lead to Cosmic Consciousness; there are no other ways. 'Understanding' means comprehending what is manifested, through the Spirit, through the Power of the Soul and through the devotion of Love. Together, these three consti-

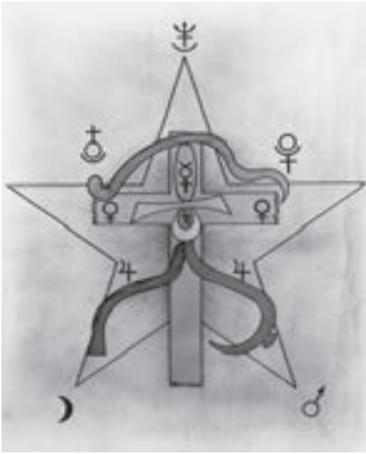
87. The quotes from the addresses by C.L.J. Damme were taken from typescripts of a series of addresses in 1945 and 1946, which have been preserved undated in Damme's personal archive in the Bibliotheca Philosophica Hermetica in Amsterdam

tute the leaven of the life principle of every human being; they are the forces that may lead the Ego to Cosmic Consciousness. He who does not possess them, or refuses to accept them as 'Life power', will never be able to liberate himself in the true sense of the word.

God is Love – Light – and Life. In this sense, I know Him in my inner being. Everything that is dark in me, that am I as to my personality, my nature; everything that is Light in me, is manifested as Love, and my I is wholly able to realise it as to nature and spirit, without being helped or influenced by others in any way. The process leading to Cosmic Consciousness, develops parallel to its genesis; Achieving and State are manifested simultaneously. The process of genesis draws the energy for its growth from the root substance of my being, from my life, that is, God, as love. If I exclude him, God as Love and Light, from my being, and I do so when I turn to my dark reason, my mysterious being, my natural fallen human being, my I as to nature, I automatically shut off the process to Cosmic Consciousness. Cosmic Consciousness is the result of becoming Cosmically conscious.

The process of genesis draws its potential from the primordial substance of life, love and the Divine Mystery of Jesus Christ, the Living Word. One day, a human being should achieve this mode of life if he wants to inherit true Freedom, which the Father had already intended for him since the foundation of the world.

The Divine spark, Life, lives in every human being. However, what a person realises of Life is the physical human being, the material aspect of life, the form aspect, and this is life's most deceptive aspect, because its structure is not Divine, but counter-Divine, 'Luciferic' or 'fallen'. In Jesus, we see the first physical Man, in whom God's Wisdom and Love live as the central nucleus, that is, function consciously. The Christ or the Central Spark, 'Which is God' and which lives in all of us, is evoked in the person Jesus to show that



Graphic work by C. Damme

He was, in a perfect way, the pure and unsullied master over the physical body, that is, the physical human being. In this way, the Christ did all his great works, not because he was in any respect different than we are or, as a human being, wielded greater power than we do at this moment. It was not the case that only He was the Son of God and we merely God's servants, no, we, being of God's generation, are also able to do the things that Jesus did. He did his works, because the same Divine spark which the Father puts in any child that is born, was fanned into a bright flame by His Own powers, because he maintained a conscious link with 'God in Him', so that we are now able to say through him: Immanuel, God in us, Source of all Life – Love – and Power. Jesus was a human being exactly as all people are; He suffered, was tempted and tested, just as you are daily tested and tempted. However, he experienced the perfect crucifixion of his personality, and neutralised within himself what was natural, to be able to lead His people, that is, the whole of

Z. W. Leene gives an address during the laying of the foundation stone of the Temple in Haarlem, 20 March 1937



humanity, back to God, to offer them a way out of sin, illness and death, which turn the world of people into a Hell.»

On the occasion of a brotherhood day, which was traditionally celebrated by the organisation on 6 January, the anniversary of Max Heindel's death, he examined in 1946 what true brotherhood is: «Scientifically, occult and esoterically, many speakers have presented treatises about it, but only few experienced the Masonic sacrifice or made it themselves, because they had not yet reached the point, at which they can and may fully consciously be: 'Brother and sister'. Today, we celebrate brotherhood day... today, our heart and my heart, particularly goes out to him, whom I know to be a true brother, namely our unforgettable friend and brother Z. W. Leene. From him, my soul goes out, and I know that it is at this moment linked with those to whom it extends, to my and also your brother J. Leene, and to sisters B. R. and S. H. (E. Roland-Retera and H. Stok-Huizer). Therefore, friends, on behalf of those, who are always so intimately linked with you and with the Great Brotherhood of the Rosycross, whose servants we are allowed be, I pray unto

you: May the power and the Consciousness of true Brotherhood enlighten your path as a lamp and accompany you to the day that you yourself will have become a true Sister or Brother in the service of the great work.»

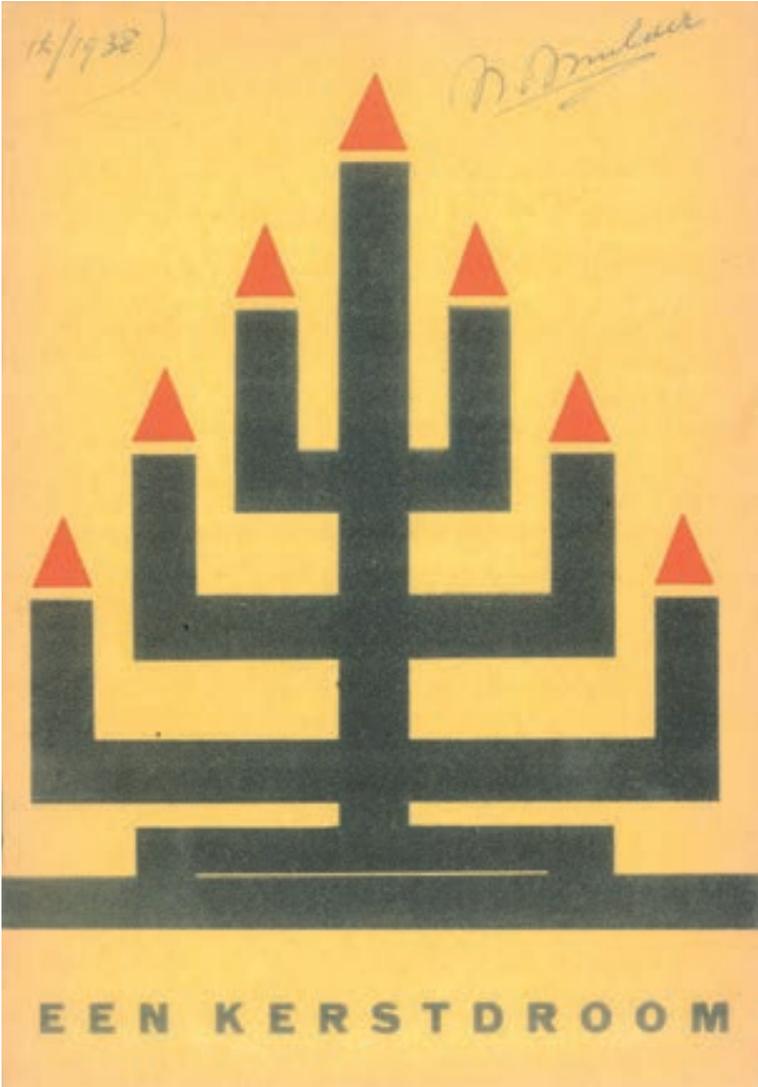
Much of the postwar work of Cor Damme was written in English. At the time, there have been contacts with publishers in the United States, who, witnessed by the preserved correspondence, highly appreciated his work. However, it never resulted in a publication. As far as we know, no books of his hand have been published during Damme's life, apart from the publications in the prewar Rosycross series, articles in *Nieuw Religieuse Oriëntering* (New Religious Orientation) and a number of mimeographs, published on his own.

## 11. Spiritual fellowship, spiritual intelligence

*1938-1940. The central role of Z.W. Leene as spiritual leader. His death and the new board of directors with H. Stok-Huizer. The wondrous Christmas Eve. The period after Z.W. Leene until 1940. The last summer camps of the Rosycross at 'De Haere'*

Within the triumvirate, Jan Leene and Cor Damme absolutely considered Z.W. Leene their source of inspiration and their spiritual leader; they assisted him in the work. For the beginning of this work, their characters matched quite well. Z.W. Leene was warm, profound, an abstract thinker. His dynamic nature caused him to be more in the limelight and to be better known than his brother Jan, who was also called 'the silent one'. Cor was practical, possibly the best versed in astrological calculations and capable of structuring most esoteric topics clearly. Because of his profession, he was able to run the large kitchen during the weeks of the summer camps. Wim was a loving person, the records relate, and could easily show this in his contacts. He was also a characteristically fiery speaker. Before he began, he always sharply observed the group surrounding him and addressed it after a few moments. But he also banged his fist on the lectern, if necessary, to emphasise his words. It was said that after Wim's death, Jan Leene inherited a part of the dynamism and charisma of his brother.

During the prewar years, the circumstances at 'De Haere' considerably improved: electricity was installed and the open-air kitchen was boarded off. During the summer weeks, the temple services at the Rosycross camp 'De Haere' were held in a large tent, specially erected for this purpose, at the place where nowadays the Rose



Cover Het  
Rozekruis,  
Christmas 1938

garden is to be found at the current conference centre, Noverosa. Daily lectures were given, on Sundays preceded by a ritual that was held during the temple service. Every evening, there was a campfire, and in the mystical atmosphere around the fire, invariably a story was told about experiences on the path of the soul and about liberation. At specific, astrologically determined moments – dates of healing – the friends assembled in the big meeting tent and concentrated on the ritual that was used during the healing service. «The topics of the lectures will be related to the keyword of the day, which is selected according to the orbit of the moon through the zodiac. All relevant topics in the field of the philosophy of the Rosycross, astrology and esoteric Bible study will be included in each weekly program.» Periodically, also concerts were given.

In an intensive way, a ‘group of pioneers’ was forged during these weeks, who were able to assimilate the higher teachings of the Rosycross in group unity. ‘Group unity’ has been a very important word throughout the history of this school. It concerns the unity of a group of people, who share the same striving and support and strengthen each other in it. Properly understood, group unity forcefully confronts a person with the world in which he currently lives, while he nevertheless yearns for the spirit in all of this. Group unity does not show a way to so-called higher spheres of withdrawal from the world, because we do not have the courage to face reality and the consequences of life. From the first to the last letter, group unity of the spirit refers the human being to his task in *this* world, a task that is so complicated, requires so much tension, so much love, so much knowledge, and so much discretion that any interest for life in ‘higher spheres’ rather distracts than helps. The highest reality is the cohesion of all things, of everything that exists; the highest con-

88. Het Rozekruis, Volume 7 no. 9, December 1933, p.98

sciousness is: service, serving love. This concept becomes visible in a soul that has learnt to love.

Hundreds of visitors participated in ever-larger numbers. In 1934, the summer school had the motto 'aspiration and tolerance'. Apart from deepening and experiencing, humour was an important aspect. In a report about this first summer school, we read: «[...] and here, in these pages, we would once again like to testify to everything that the camp gave us of friendship, spiritual deepening and soul growth. Once again, we would like to transmit what our camp weeks gave us of silence, sparkling joy and titillating humour.»

In 1936, Z. W. Leene, the leader of the camp, wrote: «The work of the summer school will be wholly devoted to the fierce turmoil of the times while, in and through everything, 'elevation' will be sought and found this year. In the year 1935, the key motto of the summer school was: 'reality'; now, on the bottom of reality, 'elevation' will strengthen us for our difficult work.»

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The summer school was like an inhalation; during the summer, all the work in the centres stopped and everything was focused on the spiritual impulses that were released in the group during the summer weeks. The 1940 summer school, the last one, which took place during the war, bore the motto: 'the practical new life'.

The intensive cooperation of the two brothers came to an end, when Z. W. Leene died on 9 March 1938. His passing away should be called a great loss. Many believed that the death of this dynamic, leading figure would seal the fate of the Rosicrucian Society. They did not think that the modest figure of Jan Leene would be able to manage the continuation of the work without his brother. However, for themselves, this separation was not unexpected; in their inner consciousness, they knew that they would be unable to continue their cooperation on the same side of the veil. And it would not mean the end of the young School of the Rosycross either.

No, Z.W. Leene's death did not come unexpectedly nor was it without a deep meaning. During the special memorial service that he held for his brother, J. Leene announced:

«This death was anticipated by both of us, but initially we did not know, in which way the separation would occur and which of us would have to accept the great journey. This is why we often spoke about the spiritual testament that would have to be passed on to you upon the demise of one of us. [...] Therefore, I am very happy to have the certainty that the voice of our brother will resound through me this afternoon, as if he were present here himself in his  
89 unforgettable way.»

He wrote a special song text for his brother during the latter's sickbed, and during the memorial service, he called him a «servant of Christ, who was allowed to give only one hammer blow on the iron that had to be forged. That is the homesickness, the tragedy of such a life, but in the song this is expressed as: 'Nostalgia that in us as fever-fire burns, I wrest it as futile from me. For He's ever with me, in His Love I see the great Aim of my heart and my deeds. And therefore, I go on with my Work evermore.' What matters is to be able to be satisfied with this one hammer blow, to be satisfied as a  
90 servant, even to be content with what I am and what I have. That is the test of faithfulness.»

In the same year 1938, Z.W. Leene's *Het Rituaal der Rozekruisers* (The Ritual of the Rosicrucians; see chapter 10) was published. And even with Z.W. Leene no longer physically next to him, Jan Leene certainly was not left to his own devices with Cor Damme and a resolved core group, consisting of M.A. Verhoog, E.J. Bran-

89. From a literal record of J. Leene's address on the occasion of Z.W. Leene's cremation, later published in *Het Rozekruis*, Volume 11, no. 5, May 1938

90. Temple Songs. Haarlem, Rozekruis Pers, 2004. Temple Song 38

denburg, W. van Dongen, H. Schuurman and others, who supported the work. In the monthly lesson of April 1938, he wrote as the new camp leader:

«Deeply moved, we put our mind to the camp action 1938, a task which we were, until now, only partially and in cooperation with the old Camp leader allowed to help fulfil. Much has been granted to us of late. We have seen death as a new birth and as a light feast. This is why we bring our sacrifice of emptiness, loneliness and homesickness with love, and gird ourselves to the deed, until our task has also been accomplished. [...] Stronger than ever we appeal to you: Come over and help us. Turn with us the summer work 1938 into a happy and magical testimony in the service of the Johannine Brotherhood. In renewal, we extend our hands to each other, now that the new life in Christ pervades our life. We no longer count our own sorrow, because: ‘The sorrow the Path brings those serving mankind, is nothing compared to the Lord’s’.»

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The pioneers experienced the benefits of Z.W. Leene’s spiritual inheritance as a continuous flow of inspiration that accompanied them from the day after the memorial service until the end of their lives. «And now it is considered very important that you understand his life as it should be understood; that you understand this struggle, because the struggle has not yet ended; we have to continue it in full armour. Our time has not yet come, the days of our sojourning have probably not yet ended. [...] He (Z.W. Leene) has been liberated, sooner than in ordinary circumstances [...].»

And a year later, in 1939, Damme was able to describe these benefits more accurately: «During the last 5 years, after the American period, when we had to prove our seriousness in work and love in Truth and in Deed, we were enabled, independent from each other or from outside influences, to design the inner guidelines for

91. Circular letter Rosicrucian Society, April 1936

and of the New Esoteric Knowledge for pupils coming to us, as preliminary lines of force of a process of gaining a deeper consciousness of life. To many people, the teachings, revealed transcendently and immanently, were bewildering and very revolutionary compared to the old, revered doctrines. The old had passed away, the new had come. We recognised the state in which we lived, and from that moment, the bridge between Sanctuary and Temple was opened again and the Light of the Heavenly Lodge was projected on many aspects of our work. After having polished and refined many of these aspects, we were brought into contact with the deeper teachings of the Western Mystery School, and we came into contact with the work of spiritual pioneers, heralds, who were already separated from this world. In their work, we discovered the analogous guidelines for the restoration of Theocracy. Indeed, with the same words or images, our precursors spoke to the same humanity, for whom we are prepared to lay down our life. [...] This happened after the demise of our friend and brother Z.W. Leene who, as herald and breaker, prepared the transition to the new Era. All who have experienced his work and still hear his words reverberate in their mind and blood, know that this is not a personality cult, but a statement of facts, because after his death, the Heavenly

92 Lodge manifested itself in our Work organisation, our Society.»

In later years, people often approached J. Leene with the message that they had contact with his deceased brother, or that they were supposed to pass on a message from him. He always rigorously rejected such contacts, referring to the statement: «Do not ask the dead.» He said: «From the moment that we were separated by death, there has not been any contact in any spiritualistic way between my brother and myself, although it has been attempted from

92. C.L.J. Damme, Karl von Eckartshausen. In: Light of the Rosycross, Volume 6, no. 39, p.224

many sides to bring about such a contact. It is impossible to tell how many messages, purportedly from my brother, I received through others. Without exception, they were all put into the wastepaper basket and I did not even read them. And I said to all, who brought me such messages: 'If my brother wants to tell me something, he has means to transmit it to me in another way.' »

93

#### THE WONDROUS CHRISTMAS EVE

He described the means concerned in a moving, beautiful Christmas lecture around the winter solstice of 1938. Just as Jakob Boehme beheld his vision in 1600 by the splendid reflection of the sunlight in a tin vessel, this occurred to Jan Leene during a deep contemplation of something simple as a Christmas rose. In the leaflet *Christmas dream*, he tells: «I could not sleep, although I was neither restless nor ill. But this night was the night of the promise; this night the promise would be fulfilled and this is why I waited confidently for the things that were to come, and I looked through the window into the cool, radiant night. Then my thoughts floated back, on the wings of my memory, to the time when he, my friend and teacher, had made this promise. Would he prove to be able to fulfil what he had said that he would do, once he would be over there? What had not already happened during his passing away and how black and dark looked the future of the world!

Patiently waiting, I contemplated until I lost myself in the multitude of new experiences that whirled in my subconscious. Softly, I still heard the strokes of the tower clock; far away, very far away, the deep sounds droned like the tones of an organ in the motionless darkness. The last vibrations had not yet dissolved in the heavenly space, when a wondrous metamorphosis of my beautiful Christmas rose occurred. It seemed as if it compressed its sepals into a little

93. J. van Rijckenborgh. *The Coming New Man*, part III, chapter XI

ball and suddenly it began to grow; its stem became ever larger, and the forms, into which it was transformed, stood out ever higher and sturdier; the bud changed into a head, the stem and the leaves into a trunk, arms and legs, and lo and behold, there he stood right on the windowsill; he who had once promised to take me along to the Feast of the Birth; he was my friend!

How often did I not repeat the words, which he had spoken to me countless times: 'Once I will be on yonder side, I will try to show you that the Holy Birth is the Salvation of the World, the crucifixion of God in matter! Then I will try to show you that Christmas is not the anniversary of a historical event, a kind of birthday party for Him, who is our Lord and Saviour, Christ Jesus, but a bitter reality, a path of sorrow, accepted in joy! It will be a Christmas that you will behold, so great, so heroic, so surpassing the understanding of what people have made of it since time immemorial that it is impossible to express it in words! Therefore I can and will come to you on Christmas Eve and together we will see the Light being born.' And look, there he was standing, my friend and brother, who had once linked his loyalty and being to mine! Now he stepped from the windowsill and approached me with a smile, with eyes that were radiant of affection, in a way that is only possible in a spirit that has recognised his brother's God in the spirit, and in this way happily approaches the Father!

'You see, my boy, that I was allowed to fulfil my promise to you. Let me tell you right away that this is not my merit, but your reward, because when you had not yet been ripe for this experience, you would never have been able to experience it. The time allotted to us is not very long, therefore, let us quickly set out on the journey, and if fear might overtake you during our journey, when you hear the impotence of the doomed and of the Black Evil be howled, then just grasp my coat and all fear will yield from you.'»

As John Twine, Jan Leene then described a nocturnal journey to a mighty mountain, on which a «beautiful, multi-domed castle soared like a Golden Light». There a group of people was waiting. He recognised many whom he greeted cordially. «Immediately, they now surrounded my friend, who was apparently the expected leader, which did not surprise me at all and they seemed to wait for a sign from him that the upward journey could begin. Exactly as he used to do in the past, he took in the crowd surrounding him and addressed them after a few moments. How familiar sounded his ‘Sisters and brothers!’ It was as if he was still living among us. The meaning of what he said was also brief and clear: ‘For years, many of you have sojourned in this country that is not known by the people and many still belong to the kingdom of matter, the earth. Therefore, we are living within as well as without matter, but as spirits, we are all one in the Father! It is also as spirits, who are aware of their unity with the Father, that you are found in this place at the foot of the glorious Mountain. To those who have not yet acquired this insight, to those who still solely live as to nature, this place is unattainable. [...] First of all it is necessary that we now proceed to the White Temple on the Mountain.’ [...]»

There they were surrounded by the twelve elder brothers. In a distortion of the senses, he observed how the love of the creator submerged into creation and creature. «Ashamed, my eye turned to those who surrounded us and not until then did I see how they, in turn, grasped hands full of their Gift offerings. I saw how the incense, the myrrh and the gold fell all around on the earth, and suddenly I understood the meaning of this seemingly inexplicable activity. During our flight, the whole atmosphere was pervaded by an unknown, fierce tension, the sensation of a Breaking Power! A sense of inner liberation penetrated my consciousness. I saw the great miracle occur and the countenance of my friend irradiated

me, as if he wanted to ask me: ‘Do you now see for yourself how the Birth takes place?’

I saw how the earth opened its craters like pores, its fields, its trees, its mountains and brooks, its oceans and its inhabitants, of all generations and kingdoms, as hungry mouths and eagerly drank in the new Life power that vibrated through the Universe. I saw how a blinding white Light, inexpressibly beautiful and incomprehensibly great, detached itself from the interplanetary spaces and slowly, like a radiant sphere, penetrated the earth. I saw how the love of the Creator submerged into creature and creation.»

While the world greedily violated ‘the divine gifts of incense, myrrh and gold of the spirit’ and he increasingly more painfully felt how humanity mocked his world, (‘pierced my heart’, he wrote), he became aware of the world’s soul distress: «Although my suffering was already hardly bearable, my heart and my I understood how the descending Christ, the Father in His Love sacrifice, would fare, although this understanding was more abstract than inwardly real. I looked at my friend from yonder side and I saw how his poor heart also wept and I understood that the heart is indeed able to weep. Yet, all of this was unable to sadden me to the extent that I was not simultaneously happy. Better than ever, I now realised the task that we, human children, have to accomplish on earth. I saw how the soul material we had assembled, our incense and myrrh and particularly our gold were the greatest gifts which the Brothers can receive from us during Christmas Eve, and for which the

94 Newborn One is painfully waiting.»

#### THE PERIOD AFTER Z. W. LEENE UNTIL 1940

Starting in 1938, H. Stok-Huizer occupied a seat on the Board of Directors. She had joined the society in 1930. Later, in 1956, when

94. J. Leene, A Christmas Dream. In: Rozekruis-series, 1938. Volume II, no. 15, p. I-II

her role had become totally different, she received under different yet also very special circumstances, her spiritual name Catharose de Petri. Initially, she did not want to have anything to do with a society, averse as she was to all the misunderstandings, entanglements and associations this inevitably involved. Although her husband had already joined the Dutch Rosicrucian Fellowship, according to her, a society was nothing less than an impediment to the inner balance and concentrated rest needed to be able to walk a spiritual path. However, at the insistence of her husband, she agreed to a meeting with the two brothers. She was so struck by Jan's modest, yet powerful demeanour that she changed her mind. The rest was achieved by Wim Leene's power and fiery arguments. The latter quite simply told her: «If we now combine the flames of our hearts, our fire will burn much more strongly and we will be able to undertake a great deal more.» Here he referred to a ritual of the Rosycross: «We are unable to kindle this fire with one coal.» Before World War II, this ritual was often used and he explained it during an address as follows:

«Now you will probably also understand the enormous value the Society attaches to your presence, your understanding, your respect and devotion. We are unable to kindle this fire with one coal. Yet, one coal may be able to make the others flare up. Therefore, it is of tremendous importance that this one coal radiates a glow that fans all the others, so that the latent power in each of those present is kindled into a flame. A flame spreads light and warmth. He who is kindled in this way, should be a torchbearer, one who is moved, yet not just an emotional person. Such a moved person is a human being with a warm heart, filled with love and understanding. It is even a law of nature that, when we combine these spiritual forces, a Light is generated that produces a shine, reaching up to the highest realms of the abstract reality, that is, to God the Father, the creator of our solar system. To the extent that this common light beacon radiates

with faithful, spiritual fellowship, we are also relieved from the sorrow of the world by the same power, by love and understanding, which signify spiritual help. Here we see the most literal intention of the word practically active because, if we may speak of spiritual  
95 fellowship, we may also speak of the proper spiritual intelligence, which is able to answer any questions of suffering human beings and lead to the proper understanding of truth and rationality.»

In July 1938, after Z. W. Leene's demise, the leadership of the society was placed in a board of directors. In addition to the already mentioned H. Stok-Huizer, seats were occupied by her husband H. J. Stok, A. M. Verhoog and obviously Jan Leene.

The initial period of the Rosicrucian Society, in which two stages may be distinguished, lasted from 1924 through 1946. Until 1935, the teachings and the work of the society were wholly characterised by deeply fathoming esoteric aspects, and by courses in astrology and evenings devoted to study of 'the cosmos', as Heindel's Rosicrucian Cosmo-conception was also called. By applying all their forces, the group explored, studied, ploughed and worked 'the ground of their nature birth' in order to sow the seeds of true, spiritual humaneness. Seeking the origin, seeking goodness, truth and justice, thousands of people reacted to their work, discovering a sparkle of hope during the years of crisis before the great world war, and seeing some spiritual light appear in their often arduous lives.

In 1935, the discovery of the work of the founders of the Order, the original manuscripts of the classical Rosicrucians, marked the beginning of the second stage. Since that point in time, the group worked independently, and was able to plot its course on the basis of the firsthand link with the Order of the Rosycross. With its

95. Z.W. Leene, *Het Rituaal der Rozekruisers (The Ritual of the Rosicrucians)*. Rosicrucian Society, Board of Directors, July 1938, p.11 ff.



H. Stok-Huizer,  
1939

compass directed toward 'the Jehovistic nature order' (the original world), the group sailed the world seas on the Bona Spes, the ship of the good hope, before the winds of the striving life, braving the waves and storms of increasingly fascist times.

From the moment that the threat of war increased, the point of view of the Rosicrucian Society also became firmer. The threat of violence should be 'confronted absolutely'; the Rosicrucians were not in favour of conventional peace under a fascist yoke in which the continuation of the liberating work would be impossible. «If The Netherlands would have a 'Gideon gang' of 10,000 people, with renewal of the blood in a Christian-gnostic sense, this gang would have been able to keep the war outside the borders and even to liberate the whole of Europe from it. But those who do not know the law of the renewal of the blood, will have to be protected by the sword of the government, and we are prepared to help wield the sword for the sake of our ignorant brothers and sisters.»

Just as in 1618 –when the Thirty Years War put a very untimely end to the work of the Tübingen Circle and the initiatives of the classical Brotherhood of the Rosycross, whose central figure, Tobias Hess, had died a few years earlier –it seemed obvious that the one great work, of which the work in Haarlem was one ray, would receive another heavy blow. Now that the most important life and soul had died, it was questionable whether they would be able to continue their existence, even if they had already survived for two years. The invasion of the Nazi occupier on 10 May 1940 soon made any public work absolutely impossible. The Nazis banned all esoteric associations. Directed by Werner Schwier, a corrupt, boorish and sadistic horse butcher (according to the Netherlands Institute for War Documentation), the 'Referat internationale Organisationen' (Office of international Organisations) confiscated all possessions, belonging to such societies. The Star Camp in Ommen was

transformed into 'Arbeitseinsatzlager Erika' (Work Camp Erika) and was to accommodate thousands of prisoners during the war. Schwier established a true reign of terror there. Just as happened in Haarlem, the Rosycross Camp 'De Haere' was pillaged three times. For the spiritual work, a period of relative, forced rest began. Though, rest?

96

96. Rosicrucian Society Haarlem. Aquarius. Quote on p 8. See also note 72



Cor Damme,  
around 1936

## 12. Under pressure I burn most fiercely

*Looting in Haarlem and Doornspijk. Interrogation by the Gestapo. Contemplation and reflection. The work in the resistance. The life of the Sermon on the Mount*

On 4 September 1940, the German occupier officially banned all public activities of associations like the Freemasons and the Rosycross – and the School seemingly conformed to this ban: «To whom it may concern. Referring to the fact that we continuously still receive requests for literature, information or otherwise, we would like to inform all concerned that by order of the German authorities, the aforementioned Society has been banned as of 4 September last and that, therefore, all activities, in whatever way, have ceased. We kindly request that you act wholly in accordance with these government decisions, with all ensuing consequences. The former Board of Directors.»

97

It was during this turbulent period that J. Leene adopted the pen-name J. van Rijckenborgh. Before the occupier pressed home its ban on all activities of secret societies the hard way, Rozekruis Pers still published in full peace of mind a number of titles that had appeared earlier as serials in the journal *Aquarius*. Parts three and four of the series *Nieuw Esoterisch Weten – Bijdragen tot een nieuwe openbaring van de kosmologie en magie van de Rozekruisers Broederschap* (New Esoteric Knowledge – Contributions to a new revelation of the cosmology and magic of the Brotherhood of the Rosycross)

97. Letter New Esoteric Denomination (Dutch Rosicrucian Society), dated 14 October 1940

were published under the penname John Twine. Also *De wolk op het Heiligdom* (The Cloud upon the Sanctuary) appeared in book form with this publisher. Finally, also the second part of John Twine's explanatory comments on *Reipublicae Christianopolitanae Descriptio* was published, the first part of which had been published a year earlier.

But shortly after, the occupier – largely members of the NSB (the Dutch national-socialist movement) – pillaged the temple and the interior of headquarters. In addition, the buildings at 'De Haere' had to pay their toll. Many people abandoned the work out of sheer necessity. However, this did not include a number of young people who nevertheless continued to camp at 'De Haere' during the summer 'to keep an eye' on the grounds of the society. Among them was the chairman of the Rotterdam Centre, H. Dekker, who secured the temple attributes and the rituals during the bombardment of 14 May 1940, while hiding from one doorway to the next against the violence (158 bombs, 800 casualties and more than 80,000 people homeless). Every other month, Dekker travelled from his birth town, which had been bombed, to Haarlem to keep the contact alive and to help support the work as much as possible, in the end even by bike. When after the war, the architect's school Elckerlyc was bought for conference purposes, he became the first intendant. In a practical sense, the work in Haarlem and The Hague continued during this dark period. Early in the morning, a small group gathered in the looted temple to keep the spiritual fire burning. During the war, people in hiding were accommodated at 'de Gracht', as headquarters was popularly called; at a certain time, there were 33 people. All these people were betrayed by Jewish fellow-persecuted, who demanded the same right to go into hiding in the same building. The majority of these people in hiding, who were deported, died in concentration camps; only very few returned.

In the meantime, J. van Rijckenborgh secretly continued to give lectures at different addresses in the surroundings. He said, among other things: «For ten years, week after week, we have warned against the imminent danger. We became increasingly gross; we tried to swear it into them, so to speak, as the fatal moment rushed closer. Do you know where it ended? In the police station in Haarlem, where we were summoned, because we had made propaganda for the fantastic, prophetic play 'The Executioner'. We got a warning. Later, when it was too late, the queen spoke the same words during a radio address from London, for which we were counted with the criminals.» And he wondered: «Friends, who are your enemies?»

In February 1941, he was apprehended by the Gestapo. From The Hague, Cor Damme immediately travelled to the dreaded Euterpestraat, where his friend was held. In a former school on Euterpestraat (currently Gerrit van der Veenstraat), the loathed interrogation and torture address of Gestapo and Sicherheitsdienst was established (bombed by the English in 1944). Damme was not allowed to go in with him, but watched over his brother from a distance. While he was held, Mrs. E. Roland-Retera used her influence on her level, with Seyss-Inquart, to get him released again. Later, J. van Rijckenborgh related his experiences as follows:

«I was facing an ober-oberführer of the Gestapo. I had been arrested! The man had a handsome, regular face, with light-blue eyes; the portraits of his wife and his children before him on his desk. An absolutely ordinary, normal person, certainly not evil; there was nothing bestial in him. He looked at me – and I at him. We smiled at each other. We saw the tragic humour of the situation... and then suddenly it came. His eyes became rigid, the pupils dilated, he was overshadowed, his larynx was controlled, which can always be deduced from the unmotivated rising and falling of the voice and from the total change of its sound. His head bent a bit backward, as if he

was seized by the neck. I understood that the man was possessed; he himself was suppressed and the spirit in the background spoke to me, the howling, black animal. I forgot my resistance, for which I had been arrested, and a deep compassion with this ober-gentleman filled me and there, while a torrent of invectives was poured over me, I prayed for this curious enemy and enveloped him with the light of the Rosycross. And look, his state of being possessed yielded. He shook himself like a wet poodle, and my strange enemy became normal again, he became himself again. I had seen and heard my enemy, I had resisted and overcome my enemy, I had chased him away. However, my enemy was not the ober-führer. It was someone  
98 else.» At the end of that afternoon, he was allowed to go home again, provided he would refrain from any further activities for esoteric Christianity. The same evening, he and Damme gave a course in The Hague.

Jan Leene certainly owed his luck in Euterpestraat partly to the officer sitting opposite him. This has probably been Rümke, about whom also H.M. van Randwijck wrote in his *In de schaduw van gisteren. Kroniek van het verzet 1940-1945* (In yesterday's shadow. Chronicle of the resistance 1940-1945). «Rümke was a German with  
99 some sense of decency,» the latter wrote, «German decency, to be sure, yet someone who considered himself a psychologist among the Gestapo. In another interrogation, Rümke said, pointing his finger at the other room, where his colleagues were resting: 'Wissen sie, dort rechnet man nur mit dem was auf Papier steht. (You know,

98. New Religious Orientation, Volume 7, no. 5, 1947, p.146 ff.

99. H.M. van Randwijck. *In de schaduw van gisteren. Kroniek van het verzet in 1940-1945* (In yesterday's shadow. Chronicle of the resistance in 1940-1945). p.III ff. The book was published in September 1967 as a co-production of four publishers: Bert Bakker, Het Wereldvenster, N.V. Het Parool, N.V. Weekbladpers Vrij Nederland.

there they only take into account what has been written down.)' He, Rümke, also regarded the person. Wrongly, thank God! – for many whom he released, were certainly resistance fighters.»

Back to the question: «Who are your enemies?» In the rest of the text, J. van Rijckenborgh did not let any mistake exist about who this enemy was. The submarines, with which the enemy initially torpedoed Dutch ships, had been built in The Netherlands. The shipbuilder joined the resistance, and his son was killed – by weapons, produced by a friend of his. «Behind your enemy is another enemy, and behind him again another, etcetera. In other words, the enemy you are facing, acts beyond his own control from the spirit of this other one [...] and in this way, you will discover that you are confronting the whole of humanity as the enemy, when you time and again detect the other one behind someone. All are turned against you... and behind all those, *you* are standing, as the enemy of all and as the enemy of yourself.» And he drew the conclusion: «For the spirit man, the order of nature is a mystification. There is one hierarchy of human entities, all people are linked as to the blood, and all are our direct neighbours. There is only one way, one method. And I only speak for those, who are ennobled to approach the word of Christ on the holy mountain. 'Love your enemies and pray for those who persecute you.'»

100

Very cautiously, they were able to continue their work; they gave services in a building in Overveen that was used as a hidden temple. In order not to raise suspicion – gatherings were forbidden after all – the friends entered one by one, with intervals of a few minutes. Although these were years of great tension, the work during the war was nevertheless characterised by a certain rest. There was time for contemplation and reflection, and the friends consciously

100. See note 98

prepared for the time after the liberation. They reflected on totally different teachings than were manifested at that moment. In 1941, the friends were already more or less able to see the outlines of the new work before them, witness a fragment by C. Damme:

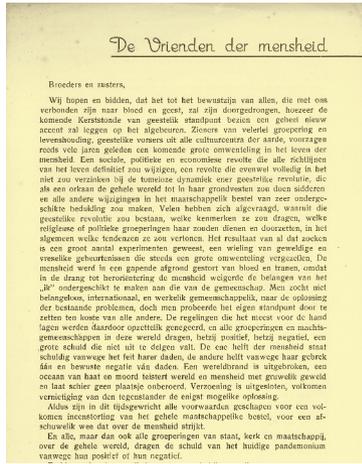
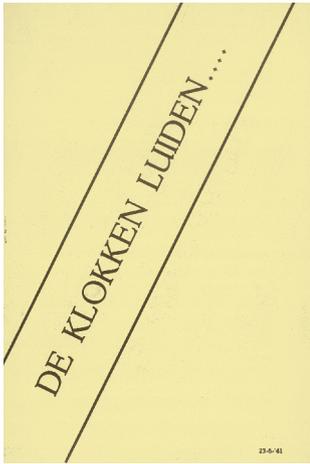
«We have warned against these irritations (of fascism); we have anticipated the reaction and have torn away its mask. We have said that this reaction could be driven back by conversion, by positive intervention, but all groups have wanted to use the reaction as a weapon against their own enemy, until the weapon turned against their own heart. Now, all of them are crying: O dear! but they receive what they asked for. From a higher point of view, we should therefore be grateful to God for this harsh lesson and on the basis of experience, we should achieve clear insight.

Sons of the fire and sons of the water should understand their calling. This is why we will later organise and expand a threefold work:

1. a Spiritual School for the esoteric sciences [the Outer School]
2. a Fire Church (the First Temple) [the Inner School]
3. a Heavenly Lodge (the Second Temple)[the Inner Degrees].

The imminent reorganisation will imply that all old mandates are cancelled, that all will prepare privately and freely for the future work, and that the leaders of the work have regained their absolute freedom and do not consider themselves bound to what existed before in any way. The New Esoteric Society will be governed by a directorate, consisting of ‘aedificators’, that is, ‘builders’, in three different functions: general aedificator, special aedificator and priest-builder. The work will be divided into seven groups: temple work, course work, centre committee, board of directors, administration of sacraments, music, and youthwork.

The New Esoteric Society will consist of a preparatory and a professing pupilship. The preparatory pupilship will resemble the cur-



Pamphlets ‘The bells are tolling’, 1941 and ‘The Friends of humanity’, turn of the year 1942/1943

rent stage of neophyte, meaning that the pupil will be linked with the society on a moral and material basis, but only after a very thorough examination, better than before and with stricter selection. The professing pupilship will resemble the current novice, but without correspondence lessons; confirmation may take place after a year of preparation and implies elementary life reform and a spiritual decision. The professing pupilship grants access to the sacraments for the person himself and his children. On the basis of the professing pupilship, participation in the inner work becomes possible, in which aspects like seniority do not play any role.»

101

In 1942, Jan Leene was able to continue the work on a modest scale under the new, somewhat veiled name ‘The Friends of humanity’. Around Christmas of that year, he sent out a circular letter, in which he referred to «the coming, spiritual revolution that will be accomplished through an international, spiritual Brotherhood»,

101. Quoted from: C.L.J. Damme, New Esoteric Society. Typescript for the new division and organisation of the work, 1941. Bibliotheca Philosophica Hermetica

which will make the «political, social and economic differences of  
102 the current time worthless and obsolete.»

A year later, in 1943, he spoke to young people in a small church on Stoofsteeg about the voices in a human being, about the concept of like-mindedness, and about how much it had brought him. He stimulated them to gather courage and approach life with an open mind. He said:

«Young people are confronted with this dualism: decision or indecision! And now you expect me to say into which direction you should change course, because young people like to be dynamic and positive. Making a decision is more positive than drowning in indecision. However, if you accept my ideas of life; if you steer your ship of life in my direction, you are a negative follower and a negative follower can never become a master of self-authority. You have to make an independent decision, and my ideas of things cannot and should not be essential for you, and neither should the ideas and the  
103 choices of your parents and friends be decisive for you.»

#### THE LIFE OF THE SERMON ON THE MOUNT

At the home of friends, frequented by many young people, J. Leene spoke about topics that interested them, like the magic and calling of the arts. But he also held services in people's homes. Throughout the war, they regularly met with utmost secrecy in the premises on Bakenessergracht to maintain the link.

102. Pamphlet, December 1942, Publication De vrienden der mensheid (The friends of humanity), without year, without place. With a calendar for concentration and meditation for the year 1943: «The Brotherhood of the Light considers it extremely useful that you support its work by your mental exercises, which you can turn into a powerful and valuable act of prayer in the service of suffering humanity in this way.»

103. J. van Rijckenborgh, Two voices. Address given in 1943. In: Pentagram, Volume 10, no. 3, 1987, p.37 ff.

From the beginning of 1944, workers of the Rosycross were publicly standing on an official stage as 'evangelist for thinking human beings'. This was because one worker succeeded in getting permission from the occupier to continue working as a church organisation under the name New Religious Orientation. They therefore established an association under the name 'Evangelisation for Thinking People', a form of innocent religion, to which the occupier did not object. In the same year, he was even able to publish a weekly (!) again. The magazine was published from 1944 to 1947 and had the same name *New Religious Orientation*, and «temporarily appears with irregular intervals and free of charge. Publisher: Evangelisation for Thinking People.»

Now he was able to give a series of lectures in the buildings of friendly organisations about topics that stemmed directly from the Bible and he simultaneously dealt directly with the liberation of the inner human being as he saw it. A small church on Berkenweg also served as a meeting room every Sunday, in the morning for the Protestant vicar, while at four o'clock in the afternoon, the word of the living Rosycross resounded there, under cover of the new religious orientation. During this war period, he also spoke thematically about religious topics, without using the name of the Rosycross, in the buildings of the Protestants Bond.

This did not require any effort on his part: his heart was opened by the simple and clear language of the Sermon on the Mount. Ten years before, he had commented on the same lines in *De Blijmare van de gave Gods* (The Good Tidings of the gift of God, 1931). According to him, these lines from the Gospel of Matthew are to the worldly oriented human being filled with incomprehensible concepts and advice, but to the human being on the path of development of the soul, striving for transfiguration, they are precious pearls, of which every paragraph breathes comfort and wisdom. He quoted the author, P.D. Ouspensky, that «The Sermon on the

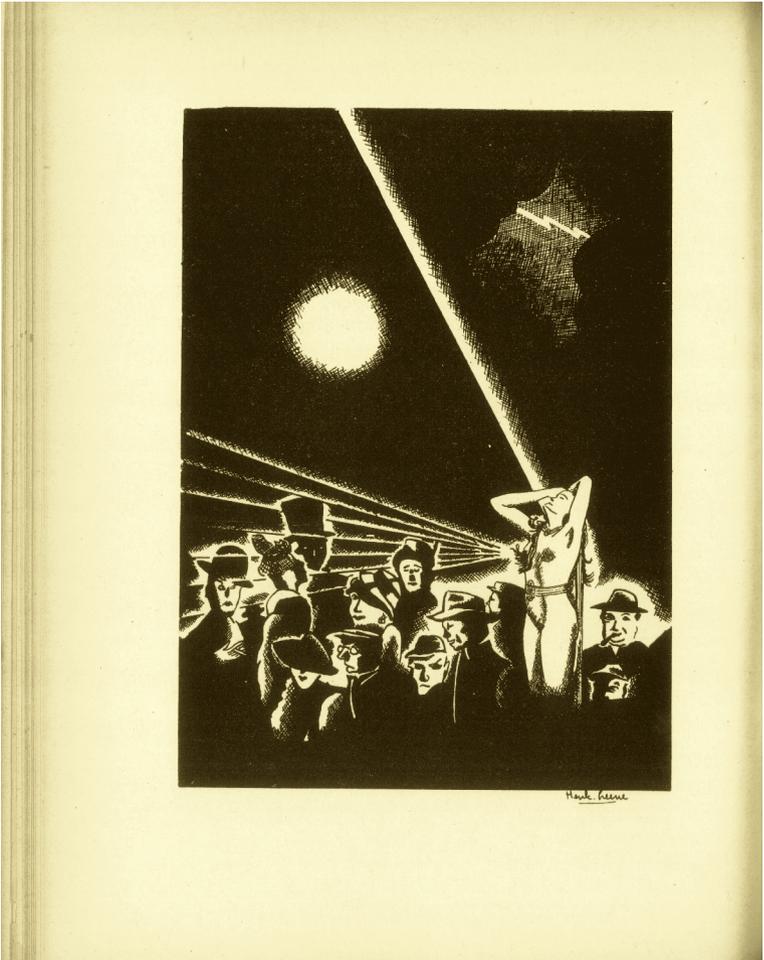


Illustration in *The Mystery of the Beatitudes*, in the first edition from 1946

Mount is not written for the crowds, but for the participants of an inner, conscious circle.» Elsewhere, he said: «The Sermon on the Mount, which contains the beatitudes, shows us a human being, who is and acts in all respects wholly differently from the nature-born human being. In order to live in this way, in order to be like this, we should take the rebirth of the soul, the living soul state, as our point of departure. Therefore, exert yourselves to gain this living soul state. Make this power flow out over the evil and over the good. After all, the mode of life of the new era, urgently necessary in a time like ours, depends on this tremendous magic of love. It is the only possibility of doing anything for humanity: the mobilisation of the power of love.» 104

He described a mode of life that made it possible to persevere in this way. The beatitudes are sometimes called a hymn for ‘meek, peaceful and compassionate people’. They are actually an appeal, and contain a formula to achieve a powerful revolution that does not spare the human being himself. In this way, it becomes possible to cross the border that prevents renewal. Across this border, the human being perceives, in the present, the perspective of the reality of the new life that makes him speechless. Inner balance, peace, and even ‘bliss’, partaking of eternal salvation, come within human reach. Through a properly understood and caring mode of life, life becomes a life of service, inwardly as well as outwardly, and constitutes a new, important factor in the contacts with our neighbours. In 1946, under his penname, J. van Rijckenborgh, he published *The Mystery of the Beatitudes* as a coherent series of explanations, followed by a later collection of lectures from the same period: *Het Licht der wereld* (The Light of the World).

Throughout the war, he supported friends, living far away, with

104. J. van Rijckenborgh, *The Mystery of the Beatitudes*, Haarlem, Rozekruis Pers

his 'Van Rijckenborgh letters', which were, however, only sent to a few. «Pass these letters on as much as possible,» he urged his friends. At the beginning of the hunger winter, on 22 November 1944, he wrote:

«Now that due to a lack of electricity virtually all printing presses have been stopped and the weekly published instalments of our book can no longer appear, we would like to stay in contact with you in this way, since you did not receive anything from us for a number of weeks already. As long as the current situation continues, we intend to transmit the ideas of the New Religious Orientation to you by letter, confident that we in this way render a service to you and will together be able to promote our great idea. We also urgently request you to pass along all your read copies to  
105 possible kindred spirits.»

In these letters, he wrote for the first time under the name J. van Rijckenborgh, about the vibration frequency of the new time that was approaching; he wrote about the group's preparation for a wholly new activity that he expected. «The approaching new time, for which the morning sun has already risen, will have a wholly different form than the one that submerged in 1940, both as to nature as well as to the spirit. If humanity decides to accept the 'new spiritual order of the coming era', then this choice is one with far-reaching consequences; then a marked mode of life is absolutely necessary, a mode of life that should be shown during these dark hours of our nation. You have to make your decision in the night of these  
106 times. Now your inner state of being has to be demonstrated.»

And on 6 May 1945, C. Damme wrote in an address during «the official restart of the public work of the International School of Esoteric Philosophy, the Rosicrucian Society»:

«[...] And it has always been the case that during the declines of the dialectical waves, the classical enemies were crying with joy and thought to be standing next to a corpse. And this happened

now, too. The Rosycross also seemed dead and a great silence descended and emptiness filled the hundreds of hearts of those, who loved, but did not yet sufficiently understand. [...] However, we have to tell you that under the new conditions of the past five years, our work has not stagnated for even a day or an hour, but that with the total exertion of many powers a tremendous work has been accomplished and even more work has been prepared. In all places where the Rosycross was established, the work has not been interrupted.»

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105. Van Rijckenborgh letters 1940-1944. Haarlem, Rozekruis Pers. Mimeographed edition [Enige grepen uit de geschiedenis van het Nederlandse Rozekruisers Genootschap (A few fragments from the history of the Dutch Rosicrucian Fellowship), without year [1936], p.4]

106. New Religious Orientation. Appears temporarily with irregular intervals and free of charge. Publication: Evangelisation for Thinking People. Typescript, Saturday 4 November '44. Date crossed out and corrected manually: Wednesday 22

107. Quoted from: C.L.J. Damme, Typescript of the lecture of 6 May 1945 [Address in The Hague], 1945. Bibliotheca Philosophica Hermetica



### 13. A period of reflection

*New ways of initiation; back to the original Christian beginning. The preceding brotherhood. Becoming conscious of the world work. The new sign – The hermetic basis of life*

The three points of departure, discussed above in this book, describe the properties that adorn the true workers of the spirit. They are: pure religious experience, knowledge of the esoteric worlds and striving for the original life through purification. However, if a philosophy is to be liberating and wants to be able to truly fulfil its task, it is obliged «to support its path of salvation and liberation by, and base it on, cosmology and anthropology. A threefold philosophy may offer insight to those people who have ultimately reached a deadlock.»

In *The mystery of life and death*, J. van Rijckenborgh therefore described the three elements of this philosophy as cosmology, anthropology and gospel. Initially, cosmology and anthropology are useless to someone who has reached his absolute nadir. He only needs Light – and this is the quality of the gospel. He wrote:

«From his own experience, a seeker who has reached a deadlock will recognise and acknowledge as truth many aspects contained in the third aspect of the philosophy. He will come to trust the beacons it contains and to accept the fivefold path of salvation as the one he has to follow. On that path, he will be faced with a thousand and one problems resulting from his natural state and his natural environment. Only then will he begin to realise the enormous value of the two other aspects of the philosophy. If you are not yet walking the path, cosmology and anthropology will

only be of theoretical value to you, but as soon as you really take action, these two aspects will enable you to recognise and solve every problem that arises on your path. So the tidings of salvation, the gospel, the philosophy of liberation, come first. Then follow the two other aspects of the philosophy, as a practical support for the tidings of liberation. This method has been used by all transfiguristic brotherhoods the world has ever known.»

The 'inner experience of religion', recognising the message of liberation, was in the friends of the first hour accompanied by a certain predisposition for the touch by this field of soul consciousness, which is to a large extent free from impulses that bind us to this world. It is an atmosphere of life outside the world of opposites. Generally speaking, we might say that these workers – and there were many – were seeking help and relief for the deepest spiritual human needs. They wanted to bring the 'Light solution' nearer, which is contained in every human being, but which he often does not or still cannot see.

The ancient mystical language called this predisposition 'the wondrous jewel'. Someone who possessed this jewel, someone who directed his life on the basis of the compass of the two mentioned properties, was able to react purely and directly to the stimuli from the Supernature, the original field of life.

108. J. van Rijckenborgh, *The mystery of life and death*. Haarlem, Rozekruis Pers, 1993, p.49. See also Catharose de Petri, *Opening words*. In: *De Topsteen (The Topstone)*, Dec-Jan 1970-1971, pp 14-15

109. *De Apocalyps van de nieuwe tijd (The Apocalypse of the new time: 1963)*. Aquarius Conference at Renova, Lage Vuursche, in August 1963. Published as: *The Light Vesture of the New Man*, pp 24-25

BACK TO THE ORIGINAL CHRISTIAN BEGINNING:

THE NEW SYSTEM OF INITIATION

The great world war from 1939-1945 wholly changed both the social conditions as well as those in the esoteric field of life. Also in Jan Leene's consciousness, the years of the war were very important. During this period, he began to use his penname for the first time. Immediately after the liberation on 5 May 1945, Jan Leene described the point of departure of the work that he was to undertake with the new organisation, the 'Spiritual School' – officially registered as 'Lectorium Rosicrucianum' on 25 November 1946.

On 16 August 1945, he wrote as J. van Rijckenborgh:

«The new fundamental principle is: 'being reborn as to nature'. This is the task that the third magical system transmits to us through Christianity. Therefore, we may speak of a new, (heavenly) personality, while we still live in the old one. The construction of this new personality is bound to wholly different laws, and the candidate must study and apply these laws. The genesis of the new being is accomplished top down: first the thinking faculty – then the desire body – then the etheric body, as the matrix for the new physical body. For the conception of the new being, first of all a fundamental transformation is needed, namely the fundamental denial of the old I, bidding farewell to all old magic that emphasises the old I. Moreover, it will be clear that this does absolutely not mean neglecting the dialectical personality and the necessary dialectical life. However, we should put the emphasis in such a way that a mode of life is chosen that promotes the true purpose of the rebirth.»

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Perhaps, these few lines warrant an explanation. During the years of the war, J. van Rijckenborgh went deeply into the way in which people strive to acquire a higher form of consciousness. He concluded that, despite the countless forms in which groups or masters

110. J. van Rijckenborgh, Address 16 August 1945

presented their methods, there were basically not more than three systems, dating back to different periods in an ancient past, and being varied in one way or another. Some groups openly referred to their source; others were aware of it, but kept silent about it, and still others were not aware of it. The ancient Indian system was the principle that was revived by the Theosophical Society. Here the human being was seen as a personality, whose true essence was expressed in the astral self, and in the (abstract) thinking body. The occult human striving tried to dissociate from the physical body and from the lower part of the vital body, after which the consciousness would be freely able to travel in the invisible planes, in which it would, guided by initiates or masters, gain visionary knowledge concerning its own development and that of the world. The dangers posed by this way of achieving consciousness are large. At the time that this method developed, many thousands of years ago, the concentration point of the consciousness was not the same as it is nowadays. At the time, people lived in a much larger context of family, tribe, class and caste. This determined their lives, their possibilities, and also their limitations. This concentration point was not the outward life. It was a life that was closely related to the ancestors, to the devas (gods) and other (immaterial) controlling principles that they saw around them, and which determined their actions. They saw the concentration point of the consciousness above their heads, and it was controlled by the emotions and by the blood. At the time, the conditions of life were still simple and reasonably pure. They who qualified for higher consciousness, for liberation, were guided to that lofty goal by the right powers – deception was impossible. This is different for the modern person. The structure of his personality has become much more complex. The concentration point of his consciousness and of all his immaterial vehicles is anchored as a unity in his physical figure; and a splitting of this unity is necessary for entering the invisible realms in the described way. This can

never be truly liberating, because this actually denies the important role of life in matter.

This is exactly why the principle of matter occupied a prominent place in the sensitive, brilliant figure of Rudolf Steiner. Apart from the fact that Steiner's lectures mainly struck a sympathetic chord in the most sensitive stratum of Germanic population groups (while theosophy mainly reached the Anglo-Saxon soul), Steiner saw man as a unique being in the all-manifestation. In his view, all forces of the immaterial, controlling powers of the universe were expressed in the human being; for this very reason, man is a microcosm. Angels, archangels and principalities, thrones, cherubim and seraphim, all of them cooperate in the human genesis, as if man is the ultimate, divine work that has to be perfected. Each of these higher forms of life particularly expresses a specific quality of the divine; all of them are represented in the human being. This is why he is the only creature, of which it may be said that he is created 'in God's image and likeness'.

A human being achieves higher consciousness by developing all faculties, powers, still dormant within him. In this context, Christ is the most important help and power assisting him. By 'transforming the earth' in Christ's power, the earth as well as the human being will ultimately deify, in principle, a glorious and broad idea. In J. van Rijckenborgh's thinking, this system, which in his view rested on the ancient Greek-Latin method by departing from a certain cultivation of the human being and the personality, would ultimately not give solace. «For while the old order declines,» he explained to his pupils, «the active power of the old occult systems will also decline, and will no longer be able to exercise power in the new era.»

The main reason for this is that the point of departure – the human personality as it now is – possesses insufficient purity and insuffi-

cient impersonal, unselfish consciousness. This personality is impure, because it is the result of the forces of nature, and they cannot form the basis of a divine human being, in whom the spirit is conscious and the soul expresses the divine. This is why he said: «Being born again as to nature – this is the task that the third magnetic system transmits to us through Christianity.» In a later lecture, Catharose de Petri referred very strikingly to the danger of imitation, of which human beings are quite capable and that has always besieged the ancient systems.

«The atmospheric changes and developments that are underway, therefore constitute a matter of the greatest urgency for humanity. In this context, no mortal will benefit from exerting himself to cultivate any aspect of his fourfold personality or to bring about a splitting of the personality, expecting to gain the unification with the Most High in this way. Under the current and future atmospheric developments, any imitation will be unmasked.»

J. van Rijckenborgh explained the new basis of life for the change of the personality in hundreds of addresses during the eleven years of the period 1946-1957. It was a period that may be characterised as the stage of 'rational religion' (on a Christian-Hermetic basis). During this time, he elaborated on his ideas which he had received on the basis of a new and broader inspiration than the Order of the Rosycross. The motto for the success of the two preceding periods had always been 'unwavering loyalty and devotion'. Continuously, and with all their heart, all their mind and all their actions, the three friends subordinated themselves to that. H. Stok-Huizer, who had been closely associated with them since 1930, was also absolutely faithful to this. Now the work had again reached a point where a reversal of polarity was necessary, because a new layer, a new depth had presented itself in the sources of the Gnosis. At the horizon of his consciousness, the visionary J. van Rijckenborgh perceived,

while seeking the pure beginning, a source of Christian-Hermetic origin. In the seventeenth century, the classical Rosicrucians as well as many other bonafide groups had worked on the basis of this source.

#### THE THIRD SYSTEM

The two main figures of the new period were Jan Leene and H. Stok-Huizer. Of one mind, with humble hearts and confidence, they asked the inner tribunal, in which they had earlier (in 1935) recognised the Order of the Rosycross, to be allowed to devote themselves to the new, deeper impulse, because the time was ripe and the 'hora est' had resounded. Since the end of the world war, a merciful cosmic stream of pure, spiritual love surrounded the earth in order to prevent earthly humanity from perishing in hatred and grief. This cosmic stream stimulated them to continue seeking for the source of wisdom and love that is the heart of any liberation.

During the last year of the war, Jan Leene had delved deeply into the spiritual teachings of the Albigenses, who had spread the religion of love in the south of France 700 years before. Amidst the most horrifying circumstances, these *haeretici perfecti*, as the church called them, these 'good Christians', maintained that every human soul was pervaded with love, and that creation consisted of Light, the Light of love. The human soul exists in every cell of the body; every cell shares in a divine light, of which it is, at the same time, the centre. Adversaries thought that the treasure of the Albigenses, the Cathars, consisted of gold and jewels. However, it is a different treasure that each human being possesses! It is the spiritual Light in every cell that the good Christians, the *Bonshommes*, collected and spread, and had learned to use as healing Light.

This inspiration from the Cathars probably contributed to gaining even deeper insight into the change of course that marked the beginning of the new period. Jan Leene and H. Stok-Huizer seemed

to have finished with the mental, rational and explanatory Christian-scientific esotericism, and had turned towards experiencing and reconstructing a community of the spiritual Light, which had ever saved and healed so many people. Not everyone was able to follow this; certainly during the beginning of this postwar period, this caused a great deal of commotion. However, wholly pervaded by the new principle that J. van Rijckenborgh had been able to develop during the war, they did nothing else than time and again explain and clarify the power of the seven rays and activate it in the group. They themselves began to seek the link with the original, Universal Brotherhood that had preserved the instruments of initial Christianity throughout time.

During their journey to the South of France in 1946, H. Stok-Huizer and Jan Leene had merely heard of the town of Albi, nothing more. Their journey had a hidden goal, namely that of taking up the thread of the preceding brotherhood, «the preceding, transfiguristic brotherhood, which was known by the name Albigenses.» For this reason, they travelled to Albi, although on closer investigation, other places in the South of France would probably have qualified much more.

Very clearly, the future lines of their work, which would follow wholly different patterns, unfolded there. The new work could no longer be continued on the basis of knowable nature with all its visible, invisible, esoteric and occult aspects. Both of them experienced the task of establishing a new mystery school. Both of them knew that all their work in the preceding period had not been in vain, but they also knew that the new work, and the new time, would benefit from a quite different point of departure. We should see this point of departure in the touch by the seven rays of the Spirit. It is this touch, so closely linked with the activity of the Christ spirit, and on a smaller scale corresponding with the spiritual centre in the

human heart, or rather in the microcosm, that became the point of departure of the new approach. The Lectorium Rosicrucianum and the work of the modern Rosycross constituted its first steps.

One of the most important challenges presenting itself in this new way of working was: How would it be possible to convince the intellectual human being of the second half of the twentieth century that two principles of life could be distinguished? There were both a self-conscious personality and a dormant, still hidden, spiritual human being, who was not of the earth, but belonged to the solar macrocosm, the interplanetary field of the solar system. When these two fields of life, this world and the original field, come into contact with each other in a human being, a development begins that subsequently occurs systematically in seven rays, in seven stages. However, the hard point, the contradiction for the rational human being of the twentieth, and for that matter, also of the twenty-first century, remained. How is it possible that something, about which we cannot know anything (with our thinking), is part of a purposeful development?

It is one of the merits of these 'messengers of original wisdom', as we consider Catharose de Petri and J. van Rijckenborgh, that they made it understandable that soul development is a gradual process. Throughout world history, it has been shown that only in very few cases has a human being become an enlightened soul from one day to the next, and then it concerned predestined souls, those who initiated a special work on the basis of a carrier wave of a great spiritual impulse. Generally speaking, a number of steps are necessary before the development of a soul can begin: a certain distress in life or consciousness should be accompanied by a profound longing for relief, a positive, autonomous choice truly to find a solution, the confidence that each life has its own 'Light solution', and what is more, bears it inwardly.

Just as every person experiences the same growth from embryo to independent adult, there is a similar kind of development for the liberation of the pure, spiritual principle, also called the light soul. This development begins with ‘the willingness to learn’ because a person wants to gain insight into the how and why of his existence. No attempt was made to disguise the fact that this was not an easy path:

«Although we may decide and have very serious intentions to live and profess the essence of our pupilship, we will certainly experience how extraordinarily difficult, indeed, how tremendously burdensome this is, because our personality is wholly one with and attuned to its state of consciousness and the level of the powers, in which it exists. Therefore, anyone who approaches the path, must – and how can it be different – affect his own state down to its basis, and make the necessary changes in it.»<sup>111</sup>

In the first part of *The Apocalypse of the New Time*, Catharose de Petri called J. van Rijckenborgh an emissary, a predisposed one, a qualification that equally applied to her. She stated that every predisposed one possesses a certain state of consciousness or ‘serpent fire’. And ‘bearers of the wondrous jewel’ are truly able to help, because they have a receptive soul. They who have the liberated serpent fire at their disposal, draw from it, and make their own life wholly subservient to it.<sup>112</sup>

After all, the whole spiritual line of development, or the (cosmic) plan, depends on people – and hierarchies and entities of a higher order – who, during their evolution, elevate others by showing them the path of growth. They themselves grow and in their turn,

<sup>111</sup>. See p 197

<sup>112</sup>. Address Catharose de Petri, 17 July 1970. In: De Topsteen (The Topstone), August-September 1970, p 16

help others in an infinite chain of celestial beings and human beings, of teachers and pupils, of parents and children. The radiation, the warmth and the compassion of this jewel bring liberation. To the extent that it sparkles more brilliantly, it shares in the inexpressible happiness of the original life, called Nirvana by the Buddhists. On the 'hidden path of service', in which the eternal pilgrim gives up Nirvana to become a power for good in the world, he follows the laws of divine compassion: «Now bend thy head and listen well, O Bodhisattva -- Compassion speaks and saith: 'Can there be bliss when all that lives must suffer? Shalt thou be saved and hear the whole world cry?'» End of this quote from *The Voice of the Silence*. 113

And in Christian terms, it does not sound differently. Anyone who, in imitation of the master, Christ, has found the rose of the inner life, follows in his footsteps. And while he helps 'to bear the cross', he grants this soul power to his fellow human beings, because the jewel will sparkle and glitter when it is used in serving one's fellow human beings.

Just as the soul follows a development in its growth, we can also recognise a clear development and growth in the activity of Catharose de Petri and J. van Rijckenborgh. In this context, we encounter a threefold activity, actually an expansion of the two points of departure mentioned before: the spiritual line, the knowledge of the structure of the work of liberation and the lines along which it was initiated and developed; gnosis: the knowledge of inner development – and helping one's fellow human beings. Each stage of their work demonstrated that they worked on the basis of the certainty of this knowledge. On this basis, we can always see the same double structure and we may speak of a clear-cut double goal, two

113. H.P. Blavatsky, *The Voice of the Silence*, Fragment III, *The Seven Portals*, p 71. The Theosophical Publishing House, Wheaton, Ill, USA, 1992

streams that develop and flow together, and which cannot always be distinguished easily.

With regard to this structure and system, on the one hand, we might say that we see the practical and philosophical task of a spiritual leader as that of teaching the people who had entrusted themselves as pupils to him and his work while at the same time, he prepares an inner path, leading to the point at which they themselves take their own spiritual development in hand. In his literature, he often referred to this development by the word 'liberation'. There have been many spiritual figures which undertook such a task with varying results. The impressive aspect of the workers of the Rosycross, and of J. van Rijckenborgh's approach, was that they never worked solely for the group that surrounded them during their lifetimes. They always wanted to form a living organism that would function absolutely organically, and would be able to continue, even after one of the leaders had laid aside his life in matter.

On the other hand, we see the formation of a world work, a world brotherhood, a group of developing souls that was consciously and knowingly active in the great work of Christ. This sevenfold World Brotherhood – for which the spiritual leaders unfolded a vision in 1935, in the period 1951-1952 as well as in the years 1963-1967 – worked together on different levels and formed a Light-spreading field. Within this field, every human being could be reached and at his own psychologically right moment, every human being would be able to find a path leading to the original life, «in a wholly different world, of which the aspects cannot in any way be compared to this world, and do not follow from this world by an evolutionary development. This concerns two worlds that are diametrically opposed, although within one cosmos, within one sphere. [...] I cannot grant you the faith in this world, this Caphar Salama; we are unable to talk you into it nor can we show it to you. A few years ago, these teachings were emanated into the world again as a cla-

tion call, and not only by us, because a sufficient number of people had again matured to it.»

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For forty-four years, these two poles determined J. van Rijckenborgh's active life, and he always emphasised that it was not his work, and that what had been achieved was not his personal merit. No, all worked, and still work in a glorious impulse, a cosmic change of vibration that initiated countless changes in the atmosphere of life. The spiritual, energetic powers that surrounded the whole of humanity with its different levels of vibration, drove every person, each on his own level, in the direction of behaving responsibly in his life, his work, his attitude and his love. J. van Rijckenborgh and Catharose de Petri always referred to the powers and energies promoting these spiritual impulses, as 'the brotherhood of life' which also guided their work. This refers to a victorious group, a true *Corpus Christi* in the original existence of humanity, nameless, yet formed by all who have 'the wondrous jewel' at their disposal.

#### BECOMING CONSCIOUS OF THE WORLD WORK

However, it is not true that a procedure exists for the moment when someone decides to put his life in the service of an inwardly experienced task. Afterwards, this task might be formulated as: devote all your efforts to establishing a new brotherhood of the Gnosis, the Western Mystery School.

In the original field, a certain golden, shining, ideal form radiates. It serenely irradiates any inner work and supplies it with vital powers, insights and possibilities, provided the external aspect is prepared to attune itself permanently. However, it is one's own autonomy and the drive of one's own spiritual nucleus that stimulate this to action. This also happened with J. Leene and H. Stok-Huizer: they did not work for themselves. Theirs was a reaction

114. J. van Rijckenborgh, *The Mystery of the Beatitudes*. Haarlem, Rozekruis Pers

to the distress, the questions, and the great, often misunderstood homesickness which they found everywhere, and because of which they worked at their task and built on their ideal.

What actually is a mystery school? In 1946, Cor Damme explained this in a striking way: «Briefly formulated, a mystery school is a group of united, spiritual servants of humanity, people who have inwardly realised or are occupied in realising many of the original, Divine laws. They are people who have descended into hell, the hell of their own desire life, and who have examined the hell of their biological I and know the hell of their misleading I-consciousness, down to the smallest details. They have learned to know their I as to spirit and nature and take this division of the I into account in everything they do. They propagate the experiences of both aspects of the I, transformed into lessons of life, for the benefit of soul, spirit, body and personality. It is necessary that they work according to these rules of the art of living, and not only explain the abstractions of God in images, but also manifest God on the basis  
115 of their own experiential consciousness, that is, also as to matter.»  
The aim of a mystery school is transfiguration, which is actually a threefold process. Once a person gets any idea of the original Light man that is linked with him, the transfiguration begins. What subsequently matters is to vivify this spiritual human being and make him conscious in the natural human being. Only in his Light, is he enabled to experience the *endura*, the continuous decrease of the earthly, natural human being, and to understand why it is necessary that this process occurs. Then, thirdly, the stream of Light that

115. Address by C.L.J. Damme during the Summer school at Elckerlyc (9 July 1946). Quoted in: Frans Smit, *Kroniek in goud. De hedendaagse Geestesschool van het Rozenkruis* (Chronicle in gold. The contemporary Spiritual School of the Rosycross), Chroniqueur, 2005

is released by such a group of striving people abundantly radiates over the world through the matured soul.

How does the soul mature? We already saw that the consciousness and the soul develop in two ways that cannot be viewed separately. Firstly, it is by the lessons and hints of true spiritual training in a mystery school, within which a corresponding power is available, that the important, necessary changes are enabled in the inner being. This is also found in the wisdom of Hermes, expressed particularly beautifully by Catharose de Petri, who wrote in 1962 in 'The voice from the solar heart': «The human being becomes conscious in a serene place, in the pure ethers. Only in a pure ether field, are you able to consciously experience the inner Other One. Then you breathe in its powers, which flow through your Soul being. The 'inner Other One' will envelop you in its golden light, which surrounds you like a whirling current. You will assimilate it with your consciousness. The extent to which you approach him, you approach the Fire.»

This is accompanied by the advice: leave the sensory perceptions of the body and the spirit-soul behind. «Then the inner Other One in your new home will teach you how the powers of the New Soul work. You approach the Other One, without all the knowledge of the field of delusion, without what is perishable. When you approach the Other One in this way, without the artificial adornments of the transitory being then, yes, you are a welcome guest in the house of souls. Then the 'Other One' takes you up into its primordial life, which is Love.» This is a simple, yet beautiful way 116

116. Catharose de Petri and J. van Rijckenborgh, Réveil. Opwekking tot fundamentele levensvernieuwing als uitkomst in een uirzichtloze tijd. Met een voorwoord van de auteurs (Reveille. Call to fundamental life renewal as relief in a hopeless time. With a foreword by the authors). Not published in English. Haarlem, Rozekruis Pers, 1961, p 35

of describing the inner directedness, and the need for stillness and repentance. The Hermetic wisdom of ancient Egypt that, if understood properly, proves to be fully in accordance with the modern teachings, often gives it great power and depth.

The other way in which the soul learns is through service, doing something for others in an intelligent way, because by so doing, a human being gets to know himself, his power and his limitations. This is why this statement, already quoted before, has been applied to the work from the very beginning: «Self-forgotten service to others is the shortest, safest and most joyful way to God.» Krishna, the power of the Other One, said the same in the Bhagavad Gita: «Only through loving service, will it be understood how great I am and who I am, and he who truly knows me as I am, will enter immediately.»

By loving in this way, by truly sympathising, and by this form of service, a person will find the essence of what ‘service to God’ truly is. In this way, the soul will develop very quickly. It is a generally valid law; every human being is able to practise it and for every human being it is a tremendous help for overcoming the limitations of his insignificant self.

#### THE NEW SIGN – EHE HERMETIC BASIS OF LIFE

An important shift in the method of working and the courses the School offered also belonged to the new impulse. Before the war, the Rosicrucian Society had translated and published a large number of Max Heindel’s books about astrological topics, which had been studied very enthusiastically. Evening lectures about astrology and astrosophy constituted a substantial part of the courses offered during that period. Simultaneously with the abandonment of the old occult systems, which always tie in with the development of the personality, it also proved necessary to bid farewell to the active study of the stars and their influence on the life of the personality.

Once again, a shock went through the School: all the teachings and lessons about applied astrology were categorically rejected. This was, according to the leaders, because all of it was related to the old dialectical personality and to the higher self of this personality, and not to the central, spiritual nucleus of the microcosm. What does not happen is that the old human being is transformed into a new one. The coming new man is born from the monad, from the spiritual principle, resting in every human being. This happens to coincide physically with the human heart, but it is nevertheless of a wholly different order, a sphere, on which the visible stars do not have any influence. And the work that developed after 1945 was particularly focused on this new, spiritual sphere of life. In addition, according to J. van Rijckenborgh, it was not possible to continue to turn astrology into an intellectual science. This was particularly true because the data and the points of departure, on which it rested, stemmed from conditions at the time of ancient Babylonia (the Persian-Chaldaeian era as it is known in the esoteric field). We should no longer stare at our own personal development in a one-sided way. A new type of journey had begun for the pupil's whole being, when the principle of life of the new time became active in the blood. This life could no longer be predicted by the old stars; intuition and trust began to play an increasingly important role. The author, Gustav Meyrink, who was much appreciated by J. van Rijckenborgh, wrote:

«Instead that he, in those instances that the ordinary intellect fails, surrenders to the intuition and the inner emotional sense to choose the right way, at the same time reinforcing the intuition in this way, just as a magnet becomes stronger by burdening it ever more heavily, the modern lay-occultist chooses to consult astrological tables and to read, whether this or that hour is favourable or unfavourable to undertake something. Unused forces languish. Why would we consult tables – and very fallible ones for that matter –

instead of our own soul? Why should we ask someone for advice, if  
117 we ourselves best know ourselves?»

However, this did not alter the fact that in the ideas and addresses, the concepts from Max Heindel's cosmology continued to be used. When cosmological topics were discussed, his names of the major periods remained in use. Even the qualities that astrology assigns to the planets formed a self-evident part of the body of concepts of the Lectorium Rosicrucianum. They were the building stones for astrosophy – no longer the knowledge, but the wisdom of the stars – which was definitively defined during the Aquarius conferences. Astrology, as a method of seeking favourable predictions and positions of the stars in order to act on their basis, obscured the fact that people no longer dared to trust the qualities and the forces of their own inner being. However, this did not alter the importance of seeking, approaching and, if possible, being able to activate them.

During the years 1940-1945, J. van Rijckenborgh sought deepening in Jakob Boehme's first book, *Aurora* and, in his own words, experienced a first introduction to the Corpus Hermeticum. He studied the writings of the Manichaeans, and was, in 1944, touched by the history of the Cathars. From before the war, he had already recognised a large number of ideas from these religions and, above all, also from the Hermetic teachings which had the liberation of the soul from the world of matter, 'the garment of the adversary', as their point of departure, in the veiled and symbolic language of the manifestoes of the Rosicrucians. He saw clearly before him how the classical Rosicrucians were inspired by an important figure from the sixteenth century: the pioneering physician Theophrastus Paracelsus. The latter had assimilated the Hermetic thinking of

117. Gustav Meyrink, *An der Grenze des Jenseits (On the border of yonder side)*. Leipzig, Dürr & Weber m.b.H., 1923

the Italian Renaissance and had introduced it in Northern Europe. He saw that the physician Paracelsus cured on the basis of his own research; he studied the multiple composition of man and applied the alchemical wisdom according to the insights of the Hermetic writings. Paracelsus looked for the causes of people's illnesses in order to understand the cause of their current state, and if possible to improve it. And Paracelsus demonstrated the fact that he was also aware of the only remedy that people truly needed. It could be found in the quintessence of existence: Christ! Paracelsus explained:

«However, the highest principle, with which we conclude, is certainly Christian. The pagan idea of the four principles (matter, elemental, astral and spiritual) that we describe, does not hinder us at all in our faith, but only sharpens our mind. This is why I thought it a good idea not only to describe the natural human being, but even more and with more joy the eternal human being, the heavenly man in his new birth, so that the old man would see what a human being is and can be, would concentrate on it and know what such a newborn human being would be capable of, here on earth and after this life in the eternal life.»

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There the spirit of the first Rosycross breathed; there the thinking of the Rosicrucians originated. In the *Fama*, the brothers may have said that Paracelsus was not a member of their Order. However, the Order is unimaginable without Paracelsus. In Paracelsus, J. van Rijckenborgh therefore recognised this special spirit of the first Rosycross, as well as the other way around. And the Christian Gnostic, Jakob Boehme, may have said that he had studied Paracelsus' writings, but had to disregard them as not being wholly satisfactory although he, Jakob Boehme, largely found his inspi-

118. P. Huijs and C. Bode, *Rozenkruisers (Rosicrucians)*. Kampen, Uitgeverij Kok, 2007, p 13

ration with this master of the northern Renaissance. No wonder that Paracelsus was highly respected by the classical brothers of the Rosycross.

J. van Rijckenborgh stated that the authors of the manifestoes must have had the *Corpus Hermeticum* at their disposal and that even much more esoteric, alchemical and possibly also Hermetic literature must have been available in their libraries – all of them statements that have been confirmed by the discoveries of modern, scientific research. In all these writings, the inner way, the path of the mysteries, was explained in a veiled way. To the insider, whose inner eye had been opened, it was not hidden, but irradiated him as a clear, inner Light. In it, he saw the path of the inner being as an open book before him. He knew that it was his task to make this Christian-Hermetic Light visible again for seeking human beings. This is why J. van Rijckenborgh was able to state during a 1949 address:

«To make it clear to you that the time for a more detailed consideration of the Alchemical Wedding of Christian Rosycross has arrived, the fact may be evidence that this testament of the Brotherhood was for the first time printed in the West in the year 1616. Since then, exactly 333 years have passed, while moreover the year 1949 has the same magical key as the year 1616.» (The number 5, the number of the pentagram, that refers to ‘the new Mercury, the new thinking or the new soul’). «If you are to a certain extent familiar with the magic of numbers, you will understand that the right moment for a new clarion call over the wide lands has come.»

And he continued:

«As author of the work, the name of the well-known vicar of that time, Johannes Valentinus Andreae is mentioned, while it is also told that Andreae wrote the story at the age of sixteen. This mention obviously rests on mystification, because the contents of the Alchemical Wedding are universal and contain knowledge that is as old

as humanity itself. Although both the author as well as this young age have never been explicitly denied by Andreae, we know that he always spoke about it with a subtle sense of humour. [...] This Alchemical Wedding of the symbolic Christian Rosycross has always accompanied humanity as a lofty part of the Universal Teachings, which God gave Adam upon his fall, as the *Fama Fraternitatis* says. Andreae has done nothing else than taking care of the publication of this eternal truth in his way ‘on the appointed day’, determined by the division of labour of the Universal Brotherhood. We will focus on this publication for propagating the same truth in the modern Spiritual School.»

By these paragraphs, we have more or less mapped out how the field looked, from which the new Mystery School was ultimately born. All elements were abundantly present in this universal and esoteric ‘primordial soup’.



PART III

THE LECTORIUM ROSICRUCIANUM  
BUILDING THE SPIRITUAL SCHOOL

## DECLARATION OF PRINCIPLES OF THE LECTORIUM ROSICRUCIANUM

The Lectorium Rosicrucianum has taken its name from the classical designation Rosycross or Christian Rosycross.

The Lectorium Rosicrucianum holds the point of view that this name did not belong as a family name to any person having actually existed, but that it concerns a certain spiritual directedness.

We call ourselves Rosicrucians to indicate that we want to make Jesus Christ a living factor in our lives, and that we want to walk His path in practice.

This is why the name Christian is used.

The path of the Christ is a 'Via Dolorosa', that is a way, a method, a mode of life, a religious conviction directed toward working the rose.

The rose is a dormant principle that rests in every human being, on the basis of which being a child of God can be realised. This principle can be found in the human *heart*.

Working the rose in the power and the grace of Christ, and according to the suggestions of the classical wisdom, the Universal Teachings, gives everyone who is willing the opportunity to attain the great GOAL to which every human being is born, as we can read in the Prologue of the Gospel of John: 'All who receive Him He gave power to become children of God.' This whole striving is contained in the name Christian Rosycross.

The aim of the religious community of the Lectorium Rosicrucianum is the restoration and revivification of the original threefold temple of God, which has existed in the primordial past of humanity, and which manifests itself to and puts itself at the service of the whole of humanity.

This threefold temple brought to humanity the original royal and priestly religion, the original science and the original art of construction.

Throughout history, the last time being about seven hundred and fifty years ago, it has time and again been attempted to forge, vivify and maintain this threefold link between the nature of death and the original Divine nature. However, time and again these activities have been thwarted and often smothered in blood by the various adversaries of the ultimate restoration of humanity.

However, at the end of a day of manifestation a clearly discernible turn in this permanent struggle between light and darkness always develops by the definitive establishment and the unshakeable restoration of the universal temple, which will powerfully manifest itself and will prove to be invincible.

The Lectorium Rosicrucianum is the beginning of this feast of the victory.

It brings to humanity, firstly, a community of seeking souls, who orientate themselves on the original Universal Teachings. This community is continuously protected and surrounded by a mighty all-pervading radiation field, so that the light, the life and the future of the liberating path can be clearly visualised by all who belong to this community.

Behind this community of the forecourt, there is, secondly, the Mystery School of the Lectorium Rosicrucianum, into which all are taken up who decide to actually walk the path of liberation from being bound to the wheel of birth and death. The same radiation field or Living Body absolutely assists every seriously striving pupil, so that no truly determined pupil needs to fail.

Thirdly, behind the Mystery School there is the Community of the Inner Degrees, the Universal Chain of all preceding Gnostic Brotherhoods, which takes up all pilgrims to the liberating life and welcomes them into the realms of immortality and resurrection!

With this declaration, the Lectorium Rosicrucianum intends:  
to formulate its mission clearly,  
and to arouse all concerned, who seek life fulfilment, to make  
the decision of actually walking the Path of the ascent of the soul.

21 December 1960 J. van Rijckenborgh and Catharose de Petri





## 14. The new approach

*1946-1957. The third period. The Christian-hermetic gnosis. The foundation of the new gnostic kingdom*

While in The Netherlands the Rosicrucian Society prepared itself to be able to start again immediately after the war, there was a lonely man in the South of France who, on a morning at the foot of Montségur, was ensouled by a great idea: the revivification of the religion of Occitania, the ancient Catharism of the Pyrenees. This day was 16 March 1944, exactly 700 years after the murder of 205 Cathars, who were burned at an enormous stake at the foot of the Pog, as the mountain was popularly called. Ordinarily, he would have been busy in his village, Ussat, to keep up morale in the small town that was wholly isolated from the outside world. A great deal of work had to be done in organising how to take care of the Polish refugees who stayed there during those years – to alleviate their loneliness, he even played the accordion for them!

However, let us return to this special date of 16 March 1944. Gadal was there to mark in matter that the prophecy, which the troubadour had sung on the fateful day of 16 March 1244 that «the laurel will blossom again on the ashes of the martyrs», became reality. We might also say: On the basis of the link with the history of the Light, Gadal wanted to give the first impulse for a great world work that he knew would come.

In the still uncertain dawn of a winter morning, seven men walked somewhat slowly to the holy place. Day by day, seven centuries had passed since the early daybreak of 16 March 1244 illuminated a long row of Cathars who were heading for the stake, the outline of

which we can still imagine a bit lower, at the foot of the castle. Despite the difficult hour – it was, after all, in the middle of the war, and very cold for the time of year – despite the virtually impossible journey to get there, these seven men, all of them Occitanians, gave clear proof of the immortality of their beloved Aquitanian fatherland and its mysteries. Among them were Antonin Gadal and Alain Hubert-Bonnal. Their presence underlined the importance of the tribute they wanted to pay and the link that they wanted to restore and maintain. Deeply moved, Joseph Delteil, a speleologist, remembers the steep climb: «There were seven of us. Coincidence?... I don't think so, because I was convinced that Mr. Gadal had asked me to join this group, because he wanted to have exactly this symbolic number. Thus, all of us set out for the castle of Montségur. We had agreed to assemble at the place of the ultimate sacrifice [...].» There, in the early morning of 16 March 1944, Gadal planted, as a symbol of what 12 years later would become an even greater reality, a few branches of the laurel tree that he had taken with him from Bethlehem, the initiation cave in Ussat.

Delteil ends his report as follows: «This is why we keep our dream alive and once in a while we stop to muse about the unknown topicality of this place, this name that was so predestined, and that  
119 contains so much.»

What is the reason for this exceptional episode in this book? We will come back to it later, after we have cast a glance at an apparently even less relevant event. To this end, we go to Egypt. A few years after Gadal's journey up the mountain, in a small town in

119. P. Huijs, *Als een bovenaardse rivier (As a superterrestrial river). (Stromen van Licht) (Streams of Light)*. Haarlem, Rozekruis Pers, 2001, p 285. Also in: *De triomf van de universele gnosis (Triumph of the Universal Gnosis)*. Amsterdam, In de Pelikaan, 2004, p 38

Upper Egypt, less than a hundred kilometres north of the ancient capital of Thebes (Luxor), a number of shepherds found, a jar in a cave. Buried in the sand, this jar was found to contain thirteen books or codices, eleven of which were leather bound. The codices contained 52 writings with a total of 1014 partially pulverised pages. The language was Coptic from the first centuries AD, an Egyptian language written with Greek letters. The general consensus is that these Coptic translations were made on the basis of original, Greek texts during the period between 350 and 400 AD, but this is also the only thing about which the scholars agree. The original texts are from an earlier date; the contents of the manuscripts put a time bomb under the established religious ideas.

One of these manuscripts received the name Codex Jung. With the financial support of G. Page, this manuscript came into the hands of professor Gilles Quispel; with a few scholarly friends, he was the first one to translate one of its tracts. It concerned a gnostic manuscript with five texts from the school of Valentinus, to which we currently refer as Codex I of the Nag Hammadi library; it was co-translated by G. Quispel. In the same jar, *The Gospel of Thomas* and *The Gospel of Philip* were also found, pure gnostic writings, which compete with the oldest-known Christian writings as to authenticity and seniority. Currently, all manuscripts are kept in the Coptic Museum in Cairo. In 1977, the Nag Hammadi library was published for the first time.

To our consciousness, these two events illustrate how during the years 1940-1945 – while the most horrible war that the world had ever known, raged on the old European soil – a wave of love had already been emanated to neutralise the clouds of dark hatred over Europe. A wholly new impulse had been prepared, simultaneously, in more than one place. Gadal and his companions climbed the mountain, fulfilling the promise of the troubadour, who seven

hundred years earlier, had been present near the stake at the foot of the Pog, the mountain, where the castle of Montségur was located. With his sensitive nature, Gadal wanted to renew the link with the Universal Brotherhood, the brotherhood of Christ, in this way. Did this brotherhood, after all, not inspire the impulse of the Grail – the post-Christian Gnosis – that of Catharism as well as that of the Order of the Rosycross?

They were all impulses of liberation, and in this sense, Catharism, and even further back in history, the Brotherhood of the Grail, certainly played a role in the genesis of the impulse of the Rosycross. Gadal pointed out more than once that during the Middle Ages, the communities of the Cathars, the Rosicrucians and the Knights Templar had contact with each other in the sheltered region south of Toulouse.

Gadal tried to find confirmation for the new impulse which his intuition told him had come. He felt compelled to start seeking the lost link, first with the best-known brotherhoods which had joined the universal work of Christ, for which he was one of the guardians.

The discovery at Nag Hammadi provided material evidence of this glorious and liberating activity of the Spirit that incites human beings to free thinking, to elevating themselves above the limits of matter. It was a moment in which something became visible of the special atmosphere and the mighty spiritual forces, which also drove the work of the Rosycross, and which in a variety of ways created and prepared the new conditions that would continue to work long and far in a joyful, positive sense.

There is yet another event that illustrates this great atmospheric change, and which completes two of the three sides – the Egypt of Hermes and the Occitania of the Church of Love – into a true

triangle of the Gnosis, covering the whole of Europe. During the war, this special atmosphere was also felt in Haarlem, and it was in response to this impulse that J. van Rijckenborgh wrote his book *Dei Gloria Intacta – the Christian mystery of initiation*. On the basis of this book, the introduction of which consists of a fragment from the classical *Fama Fraternitatis* of 1614, the work of the young Spiritual School had indeed gotten off to a running start after the war. J. van Rijckenborgh consciously experienced ‘the new atmosphere that had come upon humanity for a number of years’, and used it as the central theme of many addresses, but he also explained a practical, new way in which the ancient teachings of transfiguration could be reactivated. *Dei Gloria Intacta* describes a modern, gnostic-Christian path of initiation. Its universal aspect provides the rational basis while the text is pervaded with a ‘magical, evangelising driving power’, as one reviewer expressed it.

During the difficult years of the war, J. van Rijckenborgh sharpened his insight. The notion matured in him that liberation through the methods, promoted by the ancient esoteric systems, would never again be able to succeed, because the way in which they propagated the universal insights, contained a huge drawback. On the basis of the old, egocentric, human consciousness, wholly focused on self-development, the divine, new man of the spirit could not be built. Then the result would never be able to surpass the level that was characteristic of the esoteric movements of the nineteenth century: discord, overestimation of the self, exaggerated behaviour and criticism. The purity of the divine nucleus and its atmosphere would immediately be defiled, so that its effect would soon be neutralised. The new post-war activity should, therefore, stand under a new sign. This ‘new sign’ could not be anything else than the new soul centre, a wholly new thinking and perception ‘in the space behind the frontal bone’, developing, however, from the unsullied, spiritual nucleus in the human heart.

One of the main pillars of the work of the Spiritual School of the Golden Rosycross – as the work and the School were called after the war – is the insight that the human being himself is able to a great extent to liberate and strengthen this inner spiritual principle, stemming from all the seven radiation powers of the Spirit. In this work, the School wished to be of service to human beings in a systematic, structured way, because this notion was the first step towards dissociating from the entangling grip of the twin forces of our existence. It implies the rejection of the principle of the opposites, from which the ‘I’ develops, as our basis of life. Then self-knowledge and insight, and hence modesty, develop. At the same time, the seeking human being will understand that a subtle and alert mode of life that protects the inner being is required. Initially, the new soul life is like a tender beginning, hardly even noticeable. Releasing the fierce forces of the ego on this tender, new beginning automatically means its death. For him who boasts about his ‘I’ or his tremendous personality, there is no place in a spiritual school, as J. van Rijckenborgh envisaged it. A sincere longing for liberation, for the development of the soul, will lead to a decrease of the largest impediments which are mainly caused by the lower aspects of the ego of the personality. This is the essence of the first of the three tasks of the new Spiritual School: the endura.

Throughout the post-war period, J. van Rijckenborgh hoped that this insight would soon become generally accepted. Large, new, spiritual powers and a tremendous cosmic impulse of love, were to bring this leap of consciousness nearer; helping powers would propel every sympathiser further in his development. He thought that a preparatory period of three years, would be enough. Then he would, together with the newly trained pioneers, work on his second ideal: the formation of a world work that would be of service to many thousands of people.

However, during his life he often discovered that in many seekers

the old human being was, like a fox, still firmly anchored in character and blood, and that it was not so easy «to meet the rising sun with open heart, bare head, and unshod feet», as the *Confessio Fraternitatis* expressed it in 1615. It soon became apparent to him that, for the time being, he could not do anything else than concentrate his energy on the progress of the pupils within the Spiritual School. Subsequently, he realised that the underlying idea that he had introduced during the summer schools of 1939 and 1940 at 'De Haere', and which had matured during the years of the war, was not possible without a sound foundation in the group; he had further elaborated on this in *Dei Gloria Intacta* as the teachings of the personality change.

The book's subtitle is: *The Christian mystery of initiation of the Holy Rosycross for the new era*, and it was published in 1946. It is one of the few publications by J. van Rijckenborgh that was published as a book (after the war); all other publications originated as conference addresses and cycles of conferences. In this book, the inner path is extensively explained as a sevenfold path. He carefully continued to emphasise that it always begins with a fiery longing for a higher, purer way of living, and a striving to help one's fellow human beings in their lives, which is often characterised by much misunderstood suffering. What no longer mattered was initiation, imposed or introduced by someone else, a so-called 'initiate'. Here a path of self-initiation is described, a path of gnosis. And through a system of increasing vibration, a human being is ever better able to approach the reality of 'the new life' by his own (Christ) power and experience. The nature of the Gnosis, 'the knowledge of the heart', is such that no one stands between God, Christ or the Supernature on the one hand and the human being on the other.

120. J. van Rijckenborgh, *Dei Gloria Intacta*, Haarlem, 1962

It is a practical way, leading to glorious life renewal, which makes a human being susceptible to great streams of love, Cosmic, universal, altruistic love, similar to the loving energy emanating from Christ. Life renewal is the essence of transfiguration. A twofold self-knowledge is awaiting the true seeker as it were: not only the self-knowledge of the lower human being, but also the knowledge of the 'inner God', the heavenly Other One. Then he will come to understand the words, which the Gnostics and Hermetics of all times have proclaimed: «He who knows himself, knows the All.» It is a statement that wholly corresponds to the Greek «Man, know yourself», because it was also known in Delphi that a second part belonged to this motto above the cave of the Pythia, which modern psychology often forgets in its self-examination: «Man, know yourself, and you will know God, the All.»



## 15. Elckerlyc – Renova

*Working with the group. H.Th.Wijdeveld and Elckerlyc. A conference centre in the centre of The Netherlands. The new cooperation of the spiritual leaders*

The work of J. van Rijckenborgh and Catharose de Petri does not predominantly concern the publication of books and other writings. Although they emphasised the importance of a publications office or a publishing house, they may certainly have been important in the eyes of the founders, but not a goal in itself. Both of them considered it their aim and their task to establish a 'living ark', a Living Body, a working organisation that would be able to protect and help a large group of dedicated and resolved people through a concentrated 'field' of great purity. This was the work that began in 1946. They wanted to create a field and an atmosphere so that simultaneously both the original teachings of Hermes and the Gnosis would resound explicitly. The tremendous vision of 'God-Cosmos-Man' could become reality again in the society of the new time, provided that the new group would be able to grow to autonomy. Above all, they wanted a new focal point for the ancient religion of Hermes, which is always Gnosis, cosmology and liberation in one, to develop in society. In antiquity, Hermes was called 'the prince of the Light', and initiates recognised in him a worthy equal of Christ, the 'son of the Light'. After all, both taught humanity the original religion of the 're-linking'. It was their wish and the point of departure of their work that seekers and interested people would be able to find the original relationship between the world and humanity again through an organisation, an initiation or spiritual school, inspired by the Rosycross.



Elckerlyc, Lage Vuursche, 1946

According to the two spiritual leaders, the power of the Spiritual School was in its simplicity, its pureness and its direct link with the Light field, in which there was room for a sevenfold development. When someone has made the step to the Spiritual School, he is able to walk his own path of liberation with a certain serenity, despite the fact that the time in which he lives probably becomes increasingly complicated. This Spiritual School is actually a sevenfold system, a whole that continually expands, but inwardly remains equal to itself as to its structure and hierarchy. The condition is that the group that already exists has in principle left the I-directed aspect behind, and has the 'new soul power' at its disposal. Working together in and for this new organisation, which is called 'Spiritual School' or 'Living Body', all will be able to bridge the gap between the world and the original field of life, in which a person ought to stand, but which he has long since lost. Anyone who participates, admits the new cosmic influences, tries to understand 'the divine will', and wholly opens himself to the purely spiritual energy of the monad. If the spiritual development of an individual person has perhaps not yet advanced far enough, the stimulating help of the radiation field of the Spiritual School will remove any still-existing deficiencies. We can easily imagine that a field of this quality would have to satisfy all kinds of requirements if the original Light energies are to be able to forge a link with it, and if the pupils are to benefit from it. These requirements concern moral purity, concentrated directedness, and a willingness to sacrifice. It is also very important to have a well-developed sense of sympathy for one's fellow human beings. In addition, there are the demands of an organisational nature. One of the most striking demands is working with the group during conferences. This is still the most important activity in the School, because during conferences of more than one day, it is possible to create an atmosphere in which a seeker can be lifted 'above himself' for some time. It is an atmosphere in which he or she is

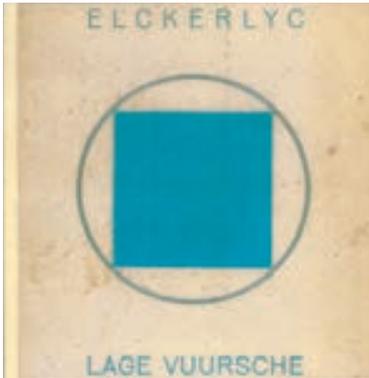
relatively dissociated from social ties and obligations, so that heart, soul and mind are able to breathe undisturbed in the pure energy of the temple field that is spread over the group. In this way, the seeker is able to devote himself or herself for a number of hours or days to the higher processes of being human in a concentrated way. Group unity is one of the most important conditions for the growth of the soul.

#### RENOVA

To bring this goal closer, the new, expanding organisation (at that moment led by C. Damme, J. Leene, E. Roland-Reitera and H. Stok-Huizer) purchased the former architects' school 'Elckerlyc' in Lage Vuursche. Around 1935, this beautiful, modern building had been designed and built by architect H.Th. Wijdeveld (1885-1957). Throughout his life, Wijdeveld was an idealist and a champion of the new building that was successful in The Netherlands in the pre-war period. Time and again, the presence of high ideals was apparent in his plans. He often wrote and spoke about what he called 'the new order' or 'the new time', which would radically change human life, and for which they, the architects of the new time, were to be the champions. In everything he did and undertook, he had the ideal of 'the new reality' in mind. The architect himself used the words 'the new man, the new race', for which he was attacked quite often after the war.

He also wrote: «The subconscious will always precede the spirit and once again, human beings will try to express a new goal of life. They who inherited the ancient seeking of humanity, surrender so fervently to this task that, by their very certainty, hope will be kindled again in all. This is the ascending power that lives in declining times. It wants to manifest itself again, and we already sense the build-up to the new unity...»

One of Wijdeveld's plans concerned the establishment of a new



Wijdeveld used the symbol of the circle and the square. When seeing the symbol of the Spiritual School, that also contains a triangle, he said: 'Now I know what I missed: the three powers of the triangle.'

living-working community, as a preparation for 'the new order' and although it was initially envisaged in Loosdrecht, that plan fell through. However, subsequently it was built in France. It was a project in which he invested a great deal, but that was wholly destroyed during a forest fire. Finally, it was realised in Lage Vuursche under the name 'Elckerlyc'. Living and working at 'Elckerlyc' (the name meaning: everyone), Wijdeveld's ideal, is strikingly expressed by his symbol of a square in a circle:

- the circle as a symbol of eternity, of the imperishable
- the square as the symbol of movement, of space.

The combination of these two was the ideal that Wijdeveld envisaged for living and working at Elckerlyc.

By his symbol and his striving, Wijdeveld demonstrated striking parallels with a few important ideas that Jan Leene and his followers propagated. Later, after Elckerlyc had been renamed Renova, when he visited the conference centre one day, and saw the carpet with the circle, the triangle and the square in the Renova temple, he cried: «Now I see it! This is what I missed: the trian-

gle!» Then he realised that he had often lacked the three cosmic powers of 'knowledge, love, deed'. To the Lectorium Rosicrucianum, this triangle has been the basis from the beginning: the harmonious, unselfish energy of the Christ power, to which the statement refers: «Without me, you can do nothing.»

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The purchase, enabled by selling a large part of the grounds of 'De Haere', was a significant event. However, it was nevertheless announced rather soberly in the NRO, the *New Religious Orientation*, during the spring of 1946.

«Lectorium Rosicrucianum Elckerlyc. Elckerlyc is the new property of the Lectorium Rosicrucianum, located in Lage Vuursche, amidst the beautiful forests of this well-known idyllic Dutch place. This beautiful, modern building will be wholly devoted to intimate and exclusive retreat conferences with pupils and course members of the Rosycross. In July and August, the first conferences will be held and all signs indicate a very fertile summer campaign.»

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During the first address at the new conference centre, the basis of the new approach resounded in the words: «What will Chinese-Indian-Greek-Egyptian and Christian philosophy help a human being, if the person concerned is unable to lose himself in the law of life? All founders of certain religions or philosophical systems were only conscious of themselves in 'Love', life's heartbeat, and from this source, their wisdom welled up as living water!»

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During the first post-war years, between 1946 and 1951, the young group exerted itself tremendously. There was the inner drive to explore and spread the absolutely new ideas of transfiguration. In

121. P. Huijs and P. Teunis. The new building and the Renova temple. Wijdeveld and the construction of the Renova temple. Typescript, 1986

122. *New Religious Orientation*. 6th Volume no 5, 1946, p 146 ff.

123. Typescript C. Damme. See note 87

addition, there was the need for the organisational construction of the new school along the lines of the new structures that had been prepared during the war. This work was undertaken from headquarters in Haarlem, but it appeared that the situation after the war was quite different from what people had tried to imagine during the war.

H. Stok-Huizer was a woman who demanded clarity. Many who knew her say that a meeting with her had a catalysing effect: you were forced to look at yourself very objectively. She brought the same clear guidelines into the organisational structure of the work. The model, developed during the war, proved to still be unsatisfactory. A number of trusted friends demonstrated that they were unable to grasp the new spirit, while Cor Damme travelled to Brazil for the Spiritual School, also on request of The Rosicrucian Fellowship, to either infuse new life into the old work or to initiate a new work. Nonetheless, there was insufficient unity amongst the leadership. And although everybody clearly recognised J. van Rijckenborgh as the centre of the work, there were quite a few who would have liked to be his right-hand man. Finally, H. Stok-Huizer explained that a new, one-pointed mode of accomplishing the work had to be followed. A new structure was developed and she made everyone concentrate on purity in their motives and their actions. As of 1946, she and J. van Rijckenborgh jointly held the mandate constituting the spiritual leadership of the Lectorium Rosicrucianum. In 1949, drastic changes were implemented as a result of this. Courses and local temple services were suspended, and only pupils of the School were admitted to the services in the Main Temple. During the first months of 1949, only J. Leene and H. Stok-Huizer gave the lectures in the centres and held the conferences at Elckerlyc. The new spirit that would come mightily upon the group made it necessary that everyone concentrated unwaveringly on the activity of the seven rays of the Spirit. First of all, only this

pure, new, young-gnostic energy could resound in the work. They made the work follow a wholly new pattern: «The School of the Rosycross no longer wants to be a pastime or an organisation for the ambitions of many people, who occasionally directed their feet to the temple rooms just like that.»

The two spiritual leaders elaborated on the aspects and consequences of this new line of thinking during conferences and addresses, which were later included in the first two books of the *Renova* series: *The Coming New Man* and *The Gnosis in present-day Manifestation*. The first book deals with the consequences of the seven rays in the life of a human being and the microcosm; the second one describes how, through the activity of the Seven-Spirit, not only was the Spiritual School able to develop, but the whole world work as well.

We will later come back to the contents of these two publications. However, let us first look at what presented itself concretely, because the 1950's stood in the sign of building. Working on the spiritual house was reflected by a period of outward building activities, which were, despite a great scarcity of means (many building materials were still rationed) nevertheless undertaken energetically. We can read in the Newsletter of February 1949: «It has now been decided to begin the construction of a forest temple as the first project of this year. The interior of the temple tent during the summer campaign was far from ideal, and sitting squeezed together in the confined dining room, with almost 100 extra day guests, meets with ever-greater difficulties.»

However, due to a multitude of circumstances, amongst other things because the drawings showed radical changes, the start of the construction was long in coming. On 27 May 1951, the first stone for the temple was laid. On this first stone, the magical formula of Rosicrucian alchemy was chiselled: *Ignis Flamma Materia Mater*. A somewhat abstract explanation stated that Ignis is the original fire, from which the whole of creation is generated, the flame that

sustains this Holy Spirit in matter. From this fiery principle, the living water comes forth. Mater represents: the universal field of the brotherhood, the matrix, the mother, the woman clothed with the sun, with the moon under her feet, manifested again in the world of matter. From this matrix, the sevenfold world work and the Spiritual School stem.

On this occasion, J. van Rijckenborgh spoke about the basis on which the temple would be constructed: «On the circle and forty-nine pillars.» In other words, he explained how eternity is manifested in time through forty-nine magnetic rays. The forty-nine, or seven times seven primary magnetic radiations or magnetic fields constitute the manifestation of the original cosmic field of life or the Immovable Kingdom. The seven magnetic fields form a unity that may be called a complete radiation field, but it may also be distinguished in seven stairs of seven rays while, in their turn, each of these seven stairs forms a complete radiation field again. «[...] The language of the mysteries speaks of the seven golden circles or of the seven suns that illuminate the universe. In the very lofty religion of Akhnaten, the great Egyptian, this universal sun was worshipped by work, by deed and by total devotion.»

124 Two hundred and seven days later, the supermodern temple building was ready, and 21 December 1951 was the day of the consecration. On that day, the name changed from Elckerlyc into 'Renova', 'renewal', and ever since, the temple has therefore been called the Renova temple. A thousand pupils attended the consecration of the sanctuary.

During the opening, J. van Rijckenborgh explained in a memorable address that not one, but seven temples were simultaneously active in the Renova temple.

«Tonight, the whole past becomes the present, just as the present

124. Renova. Lectorium Rosicrucianum, 1st Volume no 2, February 1952, p 14



Elckerlyc, 1946

is at the same time the future. The temple of Akhnaten has again arisen amongst us. The seven radiation fields have received a focal point again. The seven golden circles have again been drawn and vivified. This is why all brotherhoods, which have served and presently serve the universal Light, from the darkest past until this hour, have assembled to realise this fact. With us, with you and us. [...]

There is a very ancient, Masonic legend about this great moment in world history that is occasionally celebrated. It is the legend of the seven temples, which tells of a glorious moment that will come in a very distant future. Then there will be seven temples, seven Hermetic working places. There is a ritual belonging to a certain degree in one of the old Masonic ceremonies, in which a brother speaks to another brother: 'May the six other temples come soon, brother.' And the person addressed replies: 'They will be there.' These words have been derived from the memory of the mysteries that return in each period of humanity.

Yesterday afternoon, while bidding farewell to our official guests, a

freemason, who apparently knew this legend, said to us: 'Now the other six temples, Mr. Leene,' and I replied: 'They will be there,' immediately thinking: 'Tomorrow, to be exact.'

- 125 The construction of the Renova temple had cost one hundred thousand guilders, a fortune at the time. J. van Rijckenborgh, who was surrounded by quite a few capable people, had a typical way of working: what he experienced as his task must and would be accomplished, regardless of the consequences. Thus he had very confidently started the construction in the spring. Upon the opening, he also said the following: «As almost all pupils of the School are present now, you will undoubtedly have the sensation that the Renova temple is far too small. Well, let us not look too far into the future in this respect. We will leave that to the Universal Brotherhood.»

Thirty-eight years later, the temple was renovated and expanded. During the re-opening on 22 November 1989, the mayor of De Bilt, Mr. Baron A. Van Harinxma thoe Slooten, spoke a few words in the temple. He concluded by saying: «In the beginning, I spoke of 'a people that lives, builds on its future'. Your Brotherhood grows and flourishes, building on the future. This time in a practical sense in the form of this temple, but even more important is the work on the human being, on his personal, moral and spiritual renewal. May this temple be in the service of man, and may this man receive new power here to become, be and remain – in the spirit of John – the messenger of the Light, linked in the spirit with Christian Rosycross.»

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125. Renova. Lectorium Rosicrucianum, 1st Volume no 2, February 1952, p 16 ff.

126. Harinxma thoe Slooten, A temple in the service of man. In Pentagram, 13th Volume no 1, 1991, p 28



The renewed  
Renova temple,  
1989

## 16. A new Fama or Call of the brotherhood R.C.

*The sevenfold world brotherhood. The six parts of the Cornerstone series. The conferences about the coming new man and the aspects and consequences of the new period of humanity*

Since 1951, J. van Rijckenborgh's addresses and articles found their way into the first post-war series of books of RozeKruis Pers. They formed the titles of the Cornerstone Library, like *The Brotherhood of Shamballa, The Universal Path, The Great Revolution, The Universal Gnosis, The Elementary Philosophy, and The New Sign. Wegen van Transfiguratie* (Paths of Transfiguration) will soon be published, in which a number of as yet unpublished articles from this period will be rescued from oblivion.

Although the work was undertaken with great inner serenity and determination, there was no such thing as rest during this period of construction. J. van Rijckenborgh was a man of initiatives. On 3 and 4 September 1952, he travelled to Wiesbaden, Germany with a clear-cut image of his second ideal, 'the World Brotherhood of the Rosycross'. At the turning point of the twentieth century, it was, in his view, of the greatest importance that from this classical point in Europe a new call would emanate from the sevenfold World Brotherhood of the Rosycross. We read in *Renova*, 1st Volume, no 10:

«In September, we acquitted ourselves of the task of proclaiming a new Fama Fraternitatis, at approximately the same place where, 350 years ago, Valentin Andreae and his followers were confronted with the same task. We travelled to that place, and did not proclaim this message in the *Renova* temple or in the temple in



J. van Rijckenborgh and Catharose de Petri, Renova, spring 1953

Haarlem, because it was important to follow and to accomplish a similar structure of lines of force, according to the law that says: where the Light once began or is born, it will return.»

By November 1952, every interested person could buy this new Fama with the long title *A new call of the sevenfold world brotherhood of the Golden Rosycross, proclaimed at the turning point of the twentieth century in Wiesbaden on 3 and 4 September 1952* by J. van Rijckenborgh, at a price of fl. 1.50.

Those who were studying the work of this spiritual leader said that this manifesto excelled in its clarity and the precise formulation whereby he had explained his mission. It was indeed very important to him that the three themes that recurred in all his works, were not only explained clearly, but also proclaimed powerfully. The first theme was the Brotherhood of Life that works with the cosmic power of Christ; the second topic was the imminent, already begun, great, cosmic change that concerned the whole of humanity; and the third theme dealt with the path of transfiguration, the modern form of ancient alchemy.

«The transfiguristic alchemy,» he explained, «the alchemy that we propose, the alchemical change, with which we confront the pupils of the modern Rosycross, begins with the I. [...] It begins with affecting the I. In his *Alchemical Wedding*, Christian Rosycross does the same: the knights of the golden stone renounce their I and surrender it to the Christ power. In this way, the imbalance of the Mediaeval mystical dissolution of the self is overcome. Therefore, it is not by a flight from the world or by asceticism, but in and through the practise of Christian Rosycross, that the I becomes a neutral instrument, a lever unto a higher development. This is why Christ says: 'Whoever loses his life for my sake will find it.'»

Explained from the point of view of transfiguration, this means:

«He who wants to practise self-surrender, necessary for practising this alchemy, will experience that the old I fades into the new

being. The old soul will decline, while simultaneously the vacuum that threatens to develop, will be wholly replaced by the new en-soulment that will gradually increase in power and glory.»

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In this context, it is good to refer to an idea that Catharose de Petri expressed during an address on the occasion of his 70th birthday: «Whether we turn to your new or to your old books, all of them have been written by you on the one, all-encompassing, Christ-centred basis. This is why all of your pupils are also confronted with this one consequence.»

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Until well into the twentieth century, Christianity and alchemy were considered opposites. Christianity with its mystical pole, sought and still seeks, life fulfilment via the heart through ecclesiastical experiences, through obedience, and it looked suspiciously at magicians and occultists, who wanted to take heaven by storm, or at least via their thinking. Alchemy is the science par excellence that wanted to know, understand and fathom the hidden, lofty and divine things. It therefore rejected the mystical approach of the church in which ‘God gives it to his faithful such as during sleep.’ The difference stems from misinterpreted, vague and ancient impressions in the memory. In the human consciousness, two kinds of fragments of memory are living. They are the memory of a direct, absolute link of obedience to God ‘safe at the heart of the father’ on the one hand, and on the other, the memory of the great power and the great glory of the original human being, who feels ‘the power of creation’ driving through him. The classical Rosicrucians in

127. J. van Rijckenborgh, *Een nieuwe roep der zevenvoudige wereldbroederschap van het Gouden Roze-kruis op het keerpunt van de twintigste eeuw uitgebracht te Wiesbaden op 3 and 4 september 1952* (A new call of the sevenfold world brotherhood of the Golden Rosycross, proclaimed at the turning point of the twentieth century in Wiesbaden on 3 and 4 September 1952). Haarlem, Roze-kruis Pers, 1952, p 21 ff.

128. *Aquarius-nieuws* (Aquarius news). Without place, November 1966, p 2

particular have always tried to bridge this gap, unreal as it may be. The spirit of the classical Rosycross, the original science of alchemy and a properly understood, practical, Christian mode of life, cannot do without each other.

Hermes and Jesus, who brought the Christ, were powers of brotherhood, unity, and spiritual development. The thinkers of Ficino's Platonic Academia were aware of this, as was also taught by Paracelsus, and it was the credo of the friends in Tübingen, who published the *Fama* and the *Confessio*. He who wants to understand anything of this in our modern time, should consider Hermes as well as Jesus prototypes. These figures showed a way of life that might serve as examples for our own development and which might, perhaps in a distant future, offer a matrix for the whole of humanity.

The modern Rosicrucians attempt to transmit the same ideas again, when they write (in *The Confession of the Brotherhood of the Rosycross*): «We, occult students (later: pupils of the Spiritual School), who are entering the temple of the Spirit, embrace the glory of abstract thought. We, servants of the fire, see deep into the wellsprings of human ability. We know to what man has been called from the beginning. We who gather roses in the garden of Fohat see, in our moments of vision, the path of development streaking from horizon to horizon like in a flash of lightning. We who thus increase our knowledge, widen our horizons and broaden our consciousness, filling our faculties with dynamic energy, proceed from astonishment to admiration, from deep wonder to stammering adoration, to humility, to service of God.

We, of whom people say that we hold the analytical mind in highest esteem, experience how our knowledge culminates in deep religious conviction. We bow before God's majesty, because deep examination always reveals God's intervention in all realms, because we experience the power that moves all things, the sublime force

that propels our planet through space, the Light of the World: the Christ.»

129

In this context, we may see Fohat as the link between spirit and matter, the vital power of the universe, the ensouling principle that awakens every atom to life. It also concerns the power to transform what is subjective into what is objective, and to turn the ideal image of the human being, lying in everyone's inner being, into reality.

130

129. De nieuwe taal der magie (The new language of magic): Confessio Fratemitatis R.C., 1939, Rozekruis-serie, Volume 12, no 23, p 7 ff. Later in slightly changed form in: J. van Rijckenborgh, The Confession of the Brotherhood of the Rosycross. Haarlem, Rozekruis Pers, 1966, pp 47-48

130. H.P. Blavatsky, The Secret Doctrine, part I, Stanza 5. Fohat: the child of the septenary hierarchies

## 17. A free working place – the school as an autonomous organisation

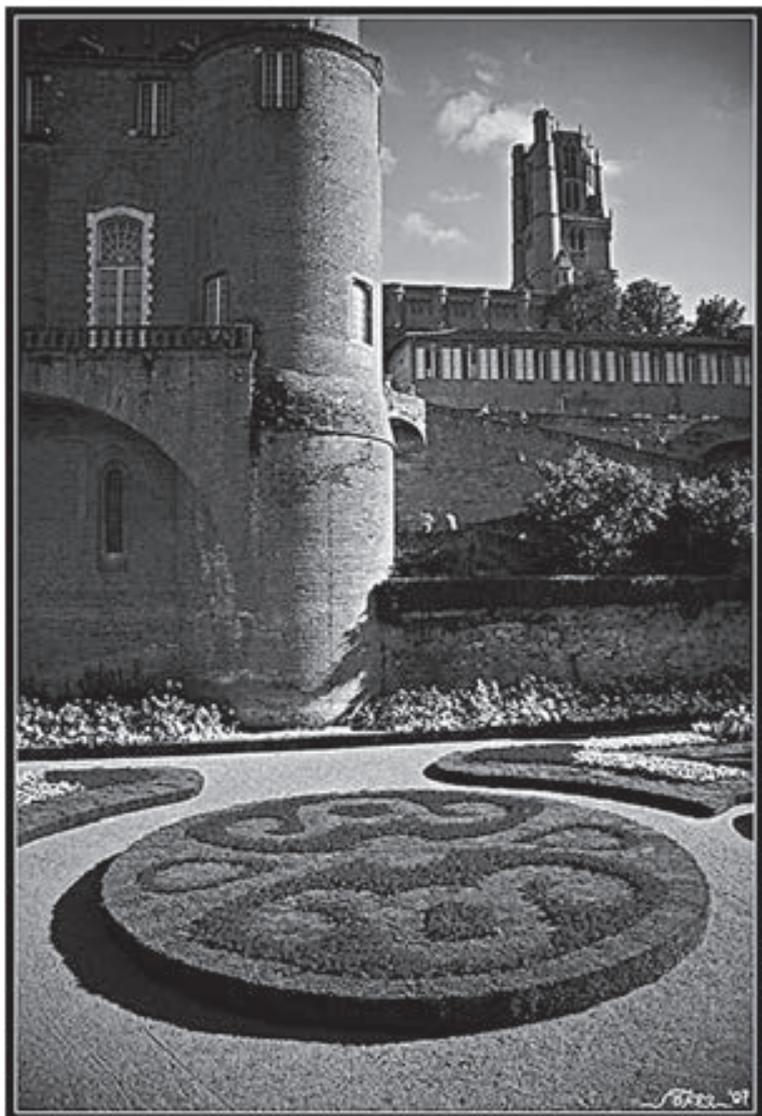
*The journey to France. The conferences during the first part of the 1950's.  
The Renova series*

A Spiritual School implies more than regular attendance at general conferences and meetings for pupils, subdivided into preparatory, probational and professing pupils. While both Grandmasters (called 'mandatories' at the time) considered how they would further shape the school, they sought a link with the brotherhood that they had only known as 'the Albigenses' until then.

J. van Rijckenborgh went deeply into the life and conditions of the oppressed and persecuted Christians from the South of France. Maurice Magre's book *La Clé des Choses cachées*, (1935, The Key to What is Hidden), the Dutch translation of which was published in 1938, had put him on this track. With the Albigenses, he found the ancient structures of a truly liberating brotherhood that could only be identified as those of the Essene Brotherhood and the Brotherhood of Mani. And he drew the conclusion: «If the three brotherhoods had been able to accomplish their development undisturbed, a large part of humanity would already have been liberated from the wheel during the past centuries. However, their striving was diametrically opposed to that of those who wanted to establish an earthly kingdom of power and, under the guise of Christianity, wanted to maintain man as a slave in his life and work.»<sup>131</sup>

By his inwardly-directed attention, J. van Rijckenborgh, 'the silent one', 'the unmoved one' as he was sometimes called, was very sen-

<sup>131</sup>. New Religious Orientation, 1st Volume no 3, p 96 ff.



Jardins du  
Palais de la  
Berbie, Albi.  
(Rose garden)

sitive to the atmospheric conditions. In *Dei Gloria Intacta*, he had described how this had affected him during the years of World War II. Like Gadal, he experienced the new impulse, which flowed as a great outpouring of universal love from Christ, the solar heart of our cosmos, to the earth during those years.

During the second half of 1945, there was a great impetus to establish contact with what they, at the time, still only knew as the work of the Albigenses. In four extensive addresses, he shared these insights with the pupils, and in passing, gave a detailed explanation of the structure, the rituals, the sacraments and the liberating activity of a brotherhood in Christ, which should also be the structure of the modern Spiritual School. Thus, J. van Rijckenborgh and Catharose de Petri envisaged the basis for the further development of the Spiritual School. However, the structure of the inner work was not yet clear. They felt urged to travel to the South of France to achieve possible new insights into the atmosphere of the ancient brotherhoods.

This is why the spiritual leaders travelled to Albi in 1946. The rose garden next to the bishop's palace, beautifully designed and cared for, was an important point of departure and inspiration for their further path. In a letter to a group of young people who were planning to make a trip through the South of France, he wrote: «When we arrived there by train, we had the sensation that we had come to familiar ground, and we walked straight to our goal: a very old building, situated to the right of the large cathedral, on the high borders of the river Tarn. The old building, currently a municipal museum with an adjoining rose garden, was formerly the bishop's palace, and before that, it was a settlement of the ancient Cathars.»

In a special way, they felt at home there; they knew the way, without ever having been there, and it was a revelation to them.

«Having entered the building, we felt at home and made our way straight to a pergola, built on an elevated stone corridor above the

garden. And there, at the last broadening, just before the cupola, we sat down, right on the wall. And when we had sat there for a while, the rest, peace and grace of these ancient times descended upon us, and through the opened window of the soul, we saw the path lying ahead of us, down to the smallest details.»

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From there, they travelled to Foix, to the old castle of Raymond VI. They stayed in this town for six weeks, and there, during these six weeks, they plotted the lines of an essential new step in the Spiritual School: the establishment and development of the School of Higher Consciousness. It was there, in the still silent and unspoilt atmosphere of the valley of the Ariège, that the knowledge and the inspiration of the universal teachings of liberation could freely affect their consciousness. Before their mind's eye, the panorama of the Mystery School within the new Spiritual School unfolded. As a first step in this direction, they prepared to present the joyful teachings of liberation, as old as the teachings of Hermes, in a modern way through practical, monthly lessons. 'Transfiguration' was the key concept. Starting with the pure power of the Most High, that is, the pure, spiritual nucleus in a human being, the intelligent understanding of the 'endura' could penetrate the physical figure. The endura, or the dissociation from the physical human being, was the first step, which is not possible without the rebirth of the soul from the new principle, the white rose (the second step) and, thirdly, transfiguration, the genesis of a wholly new Light human being in the microcosm.

These teachings, wholly one with the life of Christ, were saturated with the gnosis, filled with the Hermetism that had penetrated to the Pyrenees as well as the moderate Manichaeism that prospere-

132. A. Gadal, *De triomf van de universele Gnosis (The triumph of the universal Gnosis)*, Amsterdam, In de Pelikaan, 2004, p 41

red there. Seven hundred years ago, these teachings, propagated widely by the Cathar religion and brotherhood for the last time, provided the impulse to the courtly culture of self-sacrificing love, to development and beauty. J. van Rijckenborgh deeply reflected about this movement – its essence, its manifestation and its meaning for the spiritual development of humanity – and gave hints, with incomparable insight into the coherence of the spiritual line, about which we speak in this book.

Why did the gnostic-Manichaean method of the Cathars actually have to disappear? He wrote about it in the article 'The periodic triumphal march of the Gnosis through the world of dialectics'.

133 «Catharism disappeared, certainly, through «the classical enemy of the Gnosis, after countless bloodbaths, so immense and terrible that we can hardly imagine it. However, note that the gnostic fire proved to be inextinguishable. When the fiery torch of the new Light was trampled in one place, it was at the same moment kindled somewhere else, so that it, after a few years, could flare up again in the old place. Therefore, we should certainly not hold the point of view that the bloodbaths, wreaked upon the Cathars by pope Innocent III and his hordes, was the reason that the Gnosis had to stop its work in the world. For quite different reasons, the gnostic work approached a period of rest. After all, it was a fact that all the magnetic aeons of dialectical nature prepared to lead humanity to a new nadir: the nadir of intensified individualisation, of greater densification of the racial body, of idolisation of materialism, driven to its pinnacle.»

As a consequence of this, both in the invisible half of the world as well as in the material sphere, the Gnosis had to cease its work,

133. J. van Rijckenborgh, De periodieke zegetocht van de Gnosis door de wereld en de dialectiek (The periodical triumphal march of the Gnosis through the world and dialectics). In: *The Topstone*, 8th Volume no 6, February 1976, p 7 ff.

because it was unable to descend deeper than it had already done. «It had to await more suitable times, which would undoubtedly come.» At the end of the Middle Ages, they had arrived. One of the first consequences of the Cathar tragedy was that a large number of brothers and sisters were dispersed all over Europe. There was no country, no region, where they could not be found at a given moment. They wholly abandoned their old work with all the accepted and familiar, gnostic methods and started over, by virtue of their calling, with totally new methods. After much deliberation, every brother or sister chose one pupil. When he proved to be suitable, it was his task in turn to choose another pupil. In this way, under the greatest secrecy, a chain was forged that covered the whole of Europe, under the cloak of profane, conventional work. Much has been fantasised about this brotherhood, but no one who did not belong to this chain could know anything about it. And those who knew, did not speak about it. The only authentic, public record that we found about this first circle, was the *Fama Fraternitatis*.

On the basis of this impulse, countless secret societies emerged, ‘something to suit all tastes’, in order to test the waters. J. van Rijckenborgh explained that these movements «sounded out the possibilities for the seeking public under the new circumstances for the race. After some time, the aforementioned chain of the brotherhood abandoned these movements again. Some were immediately disbanded, some lingered on, and with some, the enemies of the Gnosis took control of their empty shells.» The results of this examination prompted ‘the Father lodge’ to decide to initiate, when the historic-materialistic developments had reached a further nadir, three great impulses of a different nature, though all of them had the same goal of leading the group of people, from which a mystery school might develop, to maturation as quickly as possible. The three impulses were (roughly) freemasonry, theosophy and anthro-

posophy. «The three movements received a basis, stemming from oriental wisdom, which could be clearly labelled, like the Bible, the teachings of the Buddha, Parsism, and Hinduism, while in the background, in a very hidden way, the ancient clarity of the Gnosis was shining for those who could 'see'.» In the context of this universal directedness, the three movements influenced the ideals of the Western race in the fields of humanism, culture and philosophy, and mysticism. The result was that those who developed within these movements, became bogged down by their nature-bound idealism and only preserved the one nucleus: the universal aspect. On the basis of this experience and despite the denser racial body, seed was abundantly available for a new gnostic kingdom in Europe. Then the separation, often announced in the universal teachings, could be faced calmly. On the one hand, there would be a group that, led by the sciences, would develop into a new, even more materialistic way of life, including an end like that of Atlantis. On the other hand, there would be a group of people who would manifest a sensitivity to the Light radiations of original humanity, and who, under this influence, would approach a mighty reversal, a transfiguration.

In this separation, in the splitting of existence as well as consciousness, life could not possibly develop in any permanent sense. Through the combination of hearts and heads, and the notion of the unity of everything spiritual, unsuspected vistas and great, new developments were in store.

The new stage of the Spiritual School, sometimes referred to as 'the third working field', was initially called 'ecclesia', as the first stage of the liberation of the inner Light human being. When the School developed further, this name was used in 'Ecclesia Secunda', referring to the fourth working field, while the third stage was referred to as 'School of Higher Consciousness'. Since that time, the Spiritual School was no longer a 'new religious orientation', nor an 'evangelisation for the thinking human being', but a

Mystery School, towards which the first step had been taken. The work was no longer under the exclusive auspices and protection of the Order of the Rosycross, but new, larger and wider wings were protectively spread over it: the protection of the universal chain of all brotherhoods of Christ. We may consider this moment the beginning of the Inner School. This moment also signified the end of the previous stage. We will see that this had important consequences in the leadership of the School, in the teachings and in the attitude regarding the world and society.

#### THE CONFERENCES DURING THE FIRST HALF OF THE 1950'S

In the years surrounding 1950, J. van Rijckenborgh further elaborated with his pupils on the blueprint, along the lines that he had explained in his book *Dei Gloria Intacta*. He discussed with them that self-knowledge was the condition for new human genesis; he pointed out the pitfalls, caused by the old morality and the old ideality. He referred to the new, threefold, spiritual principle, flowing from the Gnosis. He discussed with them the need to arrive at an 'as pure as possible mental image of the immortal human being', which a person should carry with him before he is able to take a new step. If possible, he would do so on the basis of the original, Christian teachings, still unsullied and not falsified, in which the same themes were transmitted on virtually every page. He explained Christ as a powerful, spiritual energy and radiation which is omnipresent and active in a liberating way. Something of it is reflected in the spiritual principle in the human heart, the Christ atom.

On the basis of the Second Letter of Peter, he dealt extensively with the sevenfold path of this new human genesis, and the mode of life this demands: that of a spirit that has 'dissociated' from matter. Through this fundamental attitude, the new faculties would become possible that are described in the Letter of Peter and con-

cerned: virtue, knowledge, self-control, steadfastness, godliness, brotherly affection, and love.

J. van Rijckenborgh explained how their effects have consequences right down to the human body, which organs are important in this process and how they would react to the enhanced vibrations flowing through them.

Finally, he taught the new human genesis during this first period of the 1950's. He distinguished three stages in it: firstly, as a preliminary condition, self-knowledge; next, a broad survey of the seven-fold path of the new human genesis; after which followed an extensive deepening of the properties, 'gifts' and powers of the new man, the spiritual man. He described how a human being, equipped with these properties and powers, would manifest himself freely, without the negative aspects of the world and society being able to bind him, and, if possible, exerting himself for man and society in a positive way.

With joy, he ascertained that by their common efforts, a threefold pillar composed of spirit, matter and the group had also been erected in still another way.

«To those who partake of these new processes of genesis and have taken their first steps on the Path, we refer to them collectively, as the 'Apostolic Circle' and the 'Apostolic Brotherhood'. By the 'Apostolic Brotherhood' we mean all the renewed ones collectively throughout the world who are in the process of liberating themselves, and by the 'Apostolic Circle' we mean those amongst them, who have awakened in the powerfield of the Spiritual School of the Rosycross. This Apostolic Circle came into being on Friday 15 June 1951, simultaneously opening the third temple by which the great working field of the Spiritual School broke through to its primary aim. Started on 17 December 1915, the task was accomplished on Friday 15 June 1951.

By the first temple, we mean the School of the Rosycross, which

may be viewed as the large forecourt, in which all seekers are welcomed and receive an opportunity to examine the aim and work of the School and to experience its working power. By the second temple, we refer to the School of Higher Consciousness, into which pupils are admitted who will be prepared for the coming, new state of life. The third temple is the working place of the Apostolic Circle, entered by those who partake of this new state of life. Thus our considerations about the coming new man gain a most actual meaning, because the results of the activity of the three temples, the realisation of the New Man, will be demonstrated here. [...] The way has been opened to a work that in the near future will be engraved with indelible characters in the history of humanity. One day, the Brotherhood of the Three Temples will no longer be found in the dialectical field. It will have been taken up into the clouds of heaven, going out to meet the Lord.»

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Indeed, it was a milestone and something to look back on with joy. Yet, this construction, which J. van Rijckenborgh remembered with much gratitude, only proved to be the prelude to an even stronger structure that would be erected in the 1950's. Before any of this ever saw the light of day in the form of a book published in 1952 (titled *The Coming New Man*, the first book in the Renova series), this teacher was already busy illuminating the same themes in a new way. This time, 'the aspects and consequences of the new period of humanity' were the point of departure. He envisaged the Spiritual School evolving from a threefold structure to a fivefold one, and from there – if it were to be granted – to a sevenfold structure. In that way, a new pillar of Light, a new link with the field of original life, would be erected for our time.

The time had arrived to offer his group a new vision from a more

134. J. van Rijckenborgh, *The Coming New Man*. Haarlem, Rozekruis Pers, 1957, pp 172-173

cosmic point of view. He described that a new human period had come for the whole of humanity, and at the same time, he showed what a group of determined pioneers might accomplish.

He explained that, on the basis of the magnetic points in the human life system, every human being is susceptible to the influences of a magnetic field that pervades the whole cosmos, and that reaches him or her by means of twelve streams. He stated that two opposing laws work in a human being: that of nature and that of the other field of life. Initially, this generates a number of tensions. By a mode of life of contemplation and an equable reaction, of compassion based on radiant love, and by a very neutral attitude with regard to matter, this unbalance is removed. Then a person will cooperate with and increasingly live in harmony with the new cosmic influences.

These insights were recorded in *The Gnosis in present-day Manifestation*. In part III of this book, J. van Rijckenborgh, elaborated on another new topic with his pupils: how was the Living Body of the Spiritual School able to originate. He said:

«In the modern Spiritual School, we needed thirty years to build a magnetic body, which is currently in a state of absolutely living interaction with the Gnosis. In this body, we find a free working place and all elements necessary to perform the liberating work, and to accomplish the multifaceted construction of liberation.»

This free working place was built under the influence of the seven rays, the seven powers that make themselves felt as energy, in which light, warmth, sound, cohesion, life and movement are contained. In many places in the book, J. van Rijckenborgh refers to the date of 20 August 1953, the moment when the ‘magnetic

135. J. van Rijckenborgh, *The Gnosis in present-day Manifestation*. Haarlem, Roze-kruis Pers, 1955

vehicle had become self-creating and self-manifesting.' Since that date – a crucial date in the chronology of the pyramid of Gizeh – the modern Spiritual School has undertaken, independently and autonomously, a new work of liberation.

In the School, the leaders emphasised more than once, special, significant days. We know of healing dates and positions of the moon, which were passed on monthly to the members before the war. For Heindel, this was the moment of the new moon; later in the Rosicrucian Society, these dates concerned other times. To J. van Rijckenborgh, a few personal dates were important. One of the first ones was the experience in 1915, when the two brothers declared to each other that they would devote their lives to «healing the sick and spreading the gospel, while man himself is the turning point». It coincided with the date, when Mrs. E. van Warendorp called the Dutch branch of the Rosicrucian Fellowship into being. In 1924, there were two dates which came increasingly to the fore: 24 August and 9 September. J. van Rijckenborgh considered them the moments when the brothers became aware of the purpose and mission of the universal Rosycross: «The Dutch work dates from 9 September 1924. On that day, the moon entered the sign of Aquarius», Jan Leene wrote in 1936. Their inner being, which was closely linked with the impulse of the classical Brotherhood of the Rosycross of 1614, once again said 'yes' to a gospel of 'occult-scientific Christianity', which they wanted to propagate without any personal gain. In 1933 and afterwards, a few, more official dates followed: the establishment of the Max Heindel Foundation in 1933, into which the new possessions of the Fellowship were placed. On 23 March 1935, this was followed by the establishment of the Dutch Rosicrucian Society, thus creating their own legal entity in The Netherlands. The Lectorium Rosicrucianum was established as 'Foundation Lectorium Rosicrucianum' on 25 November 1946.

On 20 August 1953 – it was stated that this point in time signified a ‘make’ or ‘break’ for humanity according to the Gizeh pyramid – J. van Rijckenborgh declared his school an autonomous and self-creating organisation. Absolutely free from the pre-war conditions and working methods, it was now able to work independently under a wholly different, sevenfold radiation. On 20 July 1960, the Lectorium Rosicrucianum was officially registered as a denomination in The Netherlands.



Impression  
of the Rose  
garden in Albi,  
by G. van  
Leeuwen

## 18. The sealing in the chain of the brotherhood

*The encounter with A. Gadal. The Triple Alliance of the Light. A period of feverish activity. The first conference centres of the Lectorium Rosicrucianum abroad. Brazil and the work of Cor Damme*

During the summer of 1951, a young friend of J. van Rijckenborgh, Chris Karres, who had been linked with the School of the Rosycross from an early age, travelled to the Southern French Pyrenees. Inspired by everything that he had heard about the ancient Cathars, he first visited Albi, where he spent an afternoon in the same rose garden of which we spoke before. From there, he visited Montségur, and then travelled on to Ussat-les-Bains. There he met a few ladies, seeking 'the treasure of the Cathars', who told him that they had an appointment with 'the last of the Cathars, a certain Antonin Gadal' the next day. On 4 August, the latter received them most cordially and told them that his life's work consisted of protecting the heritage of the Cathars. Gadal imparted to them his concerns about who would take over his work, when he was no longer around. To C. Karres, this appeared to be the right moment to tell him of his relationship to the Rosycross, and of the work of the two spiritual leaders that had prompted this quest.

Upon his return to The Netherlands, he reported his encounter to J. van Rijckenborgh and H. Stok-Huizer and subsequently they entered into a correspondence with the distant guardian of the ancient brotherhood. On 1 September, this was followed by the first  
136 contact between these three special people.

136. A. Gadal, *De triomf van de universele gnosis* (The triumph of the Universal Gnosis). Amsterdam, In de Pelikaan, 2004, p 58



A. Gadal (left) in the valley of the Ariège, 1958

Catharose de Petri had always said that before that time, she and J. van Rijckenborgh often spoke about their need for contact with the work of the Chain of the Universal Brotherhood. They «lacked the concrete and direct contact with a friend who would also be our brother, older and with a more mature experience of life than we had», with whom they would be able to discuss the depths of the Gnosis, now that the work and its magnetic expansion had increased. However, they also knew that the proper moment for it would certainly present itself, if they were able to wait.

During a special conference at Renova in November 1955, Antonin Gadal celebrated a classical, Cathar ritual whereupon he declared to the pupils of the Spiritual School: «what a joy it is for me to have found Mr. Leene, who undeniably is the master of the ancient civilisation, the ancient mysteries. After all, that in which we immerse ourselves here are the ancient mysteries, the Celtic mysteries, the Egyptian mysteries of the Gnosis. They may be summarised in one word: ‘God is Love’.

This is the reason that I now have the feeling that the ancient Cathars have returned. Or may I express it differently: Catha-Rose! For the word *katharos* is not the property of a single category of people. Becoming *pur, parfait* lies within the possibilities of the whole world. The whole world should become perfect! However, to this end, we should courageously walk the path to Perfection, this inexorable path of the Gnosis, the Gnosis that is the reason that we are present here in this temple of Renova. It is as if I see it before my eyes: the cathedral, *la cimétière*, the glorification...!»

«All of us are here for the glorification of the two branches of the Gnosis that have become one today. And I call this branch, this sin-

137. A. Gadal, *De triomf van de universele gnosis (The triumph of the Universal Gnosis)*. Amsterdam, In de Pelikaan, 2004, p 63

gle branch, justifiably: the branch of the Spirit, the branch of the God of Love and of the Kingdom of Love.»

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On 5 May 1957, J. van Rijckenborgh and Catharose de Petri consecrated a sober monument in Ussat-les-Bains. Gadal crowned this monument with a stone from the cave of Bethlehem, upon which in those days every newly initiated parfait celebrated his first service. The three spiritual leaders confirmed, in the presence of approximately 300 pupils, a new covenant, 'the Triple Alliance of the Light', that of Rosycross, Cathar and Grail. «The first one 'unto the right knowledge', the second one 'unto the right, pure life' and the third one 'unto the development and use of the right magical power'», as J. van Rijckenborgh explained in a letter to his friend Cor Damme, while the latter shaped the work in Brazil and Los Angeles. J. van Rijckenborgh said about this: «The (outward as well as the inner) attributes of the grandmastership of these three brotherhoods were transferred to us for us to be able to support the more practical work and to grant the School the necessary authority.» He also expected that they «hope to see a unifying effect of seeking and striving in the world in the near future. Various scattered and experimental groups will put themselves under the guidance of the Young Gnosis as a result of which the new gnostic kingdom will be able to be firmly established.»

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The monument stands as an acknowledgement and a confirmation: through it, the Spiritual School honours the universal chain that also protects its work. It provided the proof that the Young-gnostic Bro-

138. A. Gadal, *De triomf van de universele gnosis (The triumph of the Universal Gnosis)*. Amsterdam, In de Pelikaan, 2004, p 55

139. Letter J. Leene and H. Stok-Huizer to Cor Damme, 25 April 1956, archive C. Damme, BPH

A. Gadal near  
the former 'Mu-  
sée Gadal' in  
Ussat-les-Bains



therhood had become wholly self-supporting, and at that moment it 'was charged with the whole world work', as the Grandmasters stated. By means of this monument, the School, as the Brotherhood of the Young Gnosis, was anchored in the golden chain of Light into which all Brotherhoods-in-Christ, known and unknown, had been taken up. On this memorable day, 22 November 1955, when A. Gadal confirmed admission of the Spiritual School into the chain of brotherhoods, and transferred the grandmastership as a spiritual mandate to J. van Rijckenborgh, a stage marked by a wondrous power began. It was the stage of the 'new-gnostic kingdom', in the context of which, the spiritual leaders would from then on only act as J. van Rijckenborgh and Catharose de Petri.

In a letter dated 20 December 1955 to his 'very beloved brother in our lord Christ and friend Mr. Gadal', J. van Rijckenborgh expressed his great joy about «the spoken and sung welcome of all Precursors». He also thanked Antonin Gadal for all forwarded records: the documents, articles and lectures that this inspired aut-

hor passed on to the recently founded Young-gnostic Brotherhood. In the same letter, J. van Rijckenborgh referred to the fact that «the entire goodwill of Gnostic power has been made available for the perusal of the further expansion of the Gnostic Kingdom. This is why, with the admission and the sealing of the Young-gnostic Brotherhood into the gnostic chain, not a time of rest begins, but that a great deal should be done with great speed and dynamism. It is our task to lead an as large as possible harvest into the sixth cosmic plane, into the Kingdom of Heaven.» He envisaged:

«1. The expansion of the accommodation of Renova; 2. the construction and expansion of the existing temple in Haarlem; 3. the establishment of a new conference focal point and temple in North Germany, namely in Goslar in the Harz; 4. the establishment of a new conference focal point and temple in South Germany, namely in Calw in the Black Forest; 5. the establishment of a new conference focal point and temple in the South of France, namely in Ussat in the Pyrenees, the country of the Cathars, where the ancient, classical sanctuaries of the Preceding Brotherhoods have in the meantime been transferred to the Young Brotherhood; 6. the establishment of an international, gnostic museum in Ussat-les-Bains managed by Mr. Gadal; 7. the establishment of a second headquarters in Switzerland, as a branch of the one in The Netherlands.»

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Twenty years earlier, in 1935 while in London, the three friends had received the 'blood seal of Christian Rosycross', the sign of the Order of the Rosycross. In 1955, this time from the hands of A. Gadal, J. van Rijckenborgh received the 'seal of the Grandmaster of Nicetas', seven pentagrams in a circle, that in former times represented 'the seven churches in Asia'. To Catharose de Petri, A. Gadal transferred the sign of 'the church of the Spirit', a circle containing a sphere, in which a cross had been planted. Gadal himself used a

140. Letter J. van Rijckenborgh to A. Gadal, 20 December 1955

circle with the Christ monogram and the alpha and the omega as his seal.

Although J. van Rijckenborgh had intended to study and unlock A. Gadal's articles and lectures, he did not do so during his lifetime. Certainly, this would partly have been caused by the language barrier. However, if the truth be told, this is also related to a less fortunate chapter in the activities of the Grandmaster. The work in the South of France which Gadal had hoped would be a new clarion call for a European revival of the ancient Cathar religion, was led by Henk Leene, J. van Rijckenborgh's son. However, the latter proved unable to cooperate with Gadal and ignored him in the work in the South of France. The relationship between 'the guardian of the Cathar sanctuaries', Gadal, and J. van Rijckenborgh became strained, all the more so because J. van Rijckenborgh depended on indirect communication, via his son. Despite the fact that Catharose de Petri had pointed out to him that this was improper, as well as others who had informed him of the situation in Ussat-les-Bains and the South of France, he did not intervene.

It has taken forty-nine years for this interesting and special archive to become available in *De triomf van de universele gnosis* (The triumph of the Universal Gnosis).

THE CONFERENCE CENTRES OF THE LECTORIUM ROSICRUCIANUM  
It was indeed a very dynamic period that characterised the School and its leaders from the mid-1950's. At the start of 1956, J. van Rijckenborgh unfolded to his amazed audience – as there were only a small number of pupils at the time – that they would realise another six important centres within the next seven years. «We thought that he had gone mad», one of them said, «with such a small group, such an ambitious programme!» It was indeed another bewildering moment, of which the group had known quite a few by then; but this time, the general conviction was that the Grandmaster was un-



Laying the foundation stone of the Noverosa temple in 1957. J. van Rijckenborgh, A. Hamelink, Catharose de Petri

realistic and imposed a task that far surpassed their common power. Nonetheless, the six centres were subsequently realised. In 1955, a new spiritual focal point of the School was established in Santpoort, 'De Rozenhof', accommodating the Ecclesia Seconda, a temple for the fourth stage of development or the fourth working field within the Spiritual School. Ever since, the third working field, only referred to the School of Higher Consciousness.

The following will give us an impression of the activities occurring during this period of development: on 30 March 1957, the foundation stone was laid for a new main temple in Haarlem which was completed during the same year. A week later (!), on 7 April, this was followed by laying the foundation stone for a new conference centre in Calw, which opened its doors 11 months later, on 7 March 1958. On 3 November 1957, in the presence of Mr. Van Rijckenborgh his daughter, E.T. Hamelink-Leene, laid the foundation stone of the new Noverosa temple that would finally replace the temple tent that had been used for more than twenty years. On 28 June 1958, this temple was consecrated, thus establishing a proper conference centre for the youthwork and the young pupils.

Laying the  
foundation  
stone of the  
Noverosa tem-  
ple in 1957



On 11 October 1958, a brand new conference centre in the South of France, at Ussat-les-Bains, was realised. It was built on a piece of land owned by the Association Culturelle ‘Lectorium Rosicrucianum’. This association was founded on 25 July 1957 with the aim of: ‘exercice du culte de la religion universelle originelle telle qu’elle se continue dans le christianisme’ (the worship of the original, universal religion as it is continued in Christianity), and formed at the same time the official start of the Lectorium Rosicrucianum in France. It was chaired by A. Gadai and had a presidium with a number of Dutch members.

#### BRAZIL AND THE WORK OF COR DAMME

In 1964, Ton Ritman and Bert Stratman travelled to Sao Paulo, Brazil to consecrate the first fire temple on the South American continent, the Aquarius Temple. There they held the same conference as the one

141. Journal officiel de la République Française, Lois et Décrets, Quatrevingt-neuvième année – No 179. Samedi 3 Août 1957

held during the great summer meeting at Renova, called the first Aquarius conference (see chapter 20). The activities in Brazil had a long history of being linked with the Dutch work. Before the war, contacts had already been made; in 1934-1935, Carolina Sandvoss and her husband started the work on the South American continent in Sao Paulo. Here, too, the world war had caused it to be interrupted for a long time. In 1946, Cor Damme received the task of re-organising the work in Brazil, by written request from the Brazilian leadership of the Rosicrucian Fellowship. This ended his mandate in The Netherlands. Antonio Lazaro, a Lebanese who had emigrated to Brazil, and Hermann Zion, two prominent members of the Rosicrucian Fellowship from Rio de Janeiro, recognised, via their contacts with Damme, the Lectorium Rosicrucianum as 'the true Rosycross', as Lazaro expressed it. This culminated in a visit to The Netherlands for a meeting with the Grandmasters at the recently opened centre 'De Rozenhof'. During a conversation with the author of this book in 1996, A. Lazaro related all the details of his meeting with the 'Grandmasters', as he referred to them. As members of the moribund branch of the Rosicrucian Fellowship in Rio de Janeiro, their journey to The Netherlands was obviously also meant to acquaint themselves with the work of the Lectorium Rosicrucianum. Lazaro asked J. van Rijckenborgh everything, also about Max Heindel. «I still know that I called to Brazil at a certain moment, to make a preliminary report, and in my enthusiasm about my meeting with a true brother of the Rosycross, I blurted out everything. I told what he had said: 'Heindel himself is liberated; but his work is continued by the Triple Alliance. And we will join this work!」»

On the occasion of his first visit to The Netherlands, Catharose de Petri and J. van Rijckenborgh asked Antonio Lazaro to lead the Brazilian work, assisted by Zion. In 1952, Mr. and Mrs. Sandvoss had started the construction of a centre again, this time in Rio de Janeiro. For five difficult years, these workers of the first hour laboured

H. Zion (left)  
and A. Lazaro  
(centre) at  
Noverosa in  
1957



with a handful of friends, until in 1957, Antonio Lazaro, supported by Geraldo Ferreira and Hermann Zion, took over the leadership. Thereafter, the South American work gathered speed; together they brought the Brazilian work to great prosperity. In 1967, the two Grandmasters flew to Brazil where they held their last Aquarius conference, the same as the one held earlier that year in Toulouse. Currently, there are seven large, regional centres in Brazil.

Antonio Lazaro kept his word and joined. For forty years, he travelled throughout Brazil inspiring people and assembling a large circle around 'the Grandmasters', until he finally settled, at an advanced age, in Jarinu, just outside Sao Paulo. Because the accommodations in the capital had become too small, the organisation bought land in Jarinu adjacent to a conservation area, a valley with a quiet atmosphere, where rare species of plants grew and exceptionally varied flora abounded. In 1985, a temporary temple working place was opened in the existing building. As the crowning of Lazaro's work, in the year 2000, a large, splendid temple was opened in this beautiful valley of Jarinu, 'Pedro Angular', which as a lighthouse constitutes the spiritual centre of the South American work of the Young-gnostic

Brotherhood. During the opening, Lazaro said to the twelve hundred people present: «Perhaps you think that this temple has been built for you, for your way, for your path. But this is not the case. This temple is a gift to the Brotherhood, so that its work will be able to continue.»

Now for just a few remarks concerning Cornelis Damme, who as a 'knowing one' and in good spirits, combined in North and South America his new occupation as an antique dealer of Asian art with his spiritual calling. Always linked with 'Haarlem', but working independently, he initiated the work in North America under his own authority, in the meantime supporting the friends in Rio de Janeiro and Sao Paulo with ongoing advice. In the above-mentioned letter of 25 April 1956, the leaders of the School gave an enthusiastic summary of the developments in the Spiritual School. They signed the letter with 'Henny' and 'Jan' respectively, and the tone of the letter was cordial, like that of old friends. «Dear Cor,» were the opening words, «it is high time that you should receive a sign of life from us, to inform you of everything that happens and will happen here.» They informed him about their latest publication *The Gnosis in present-day Manifestation* («And Cor, we assume that the sequel to *The Coming New Man* came into your possession. It is the latest great publication of Rozekruis Pers!»). They also advised him about the work in Brazil and about the recently built 'Rozenhof' in Santpoort. They told him of the fact that they had resigned from the leadership of the Outer School. «First of all, you should know that last month (March 1956) Henny and I resigned from the directorate of the School. We transferred the entire, direct leadership of the Rosicrucian Society and the Lectorium Rosicrucianum to a new directorate, consisting of Messrs v.d. Kuyp, Buys, Stratman and Ritman. In September, we will also resign from the leadership of the School of Higher Consciousness, i.e., the third School of the Living Body of

the Young Gnosis. We will only keep the spiritual leadership. With the overwhelming pressure of all the work, we were no longer able to bear the burden of the directorate.»

A friendly, warm tone pervaded this letter. Nowhere in the letter or in the archives, were we able to find any reason or cause for the fact that two years later Cor Damme was removed from the list of pupils of the School. On the contrary, in this letter, the Grandmasters hinted at developments that still lay ahead at that moment, and about which no one knew anything, like the foundation of the Community of the Golden Head. Perhaps the withdrawal of the spiritual leaders from the executive board of the Outer School should be blamed for this removal. People in Cor Damme's environment testified that this was a blow from which he never wholly recovered.

It was a distressing episode resulting from a hard-to-understand, bureaucratic decision that some people involved in the above-mentioned new administration or the directorate believed had to be taken. Anyway, it remains a painful rift in a special friendship that lasted for over twenty-five years.

In the western United States, namely in San Diego, Oceanside and Las Vegas, Damme subsequently started a new work. It was solely based on self-responsibility and self-authority on the path to the true life and to spiritual consciousness. Everywhere he pointed out the danger of illusion, and the danger of structure in any spiritual work, in which people work too much with titles and concepts. He founded his own school, the School of the Vertical Doctrine, in which he elaborated on a few courses and intensively continued with a small number of pupils. A study of the preserved writings of this organisation will perhaps see the light of day in the near future. Shortly before his death, Cor Damme, this special friend of the first hour, visited Santpoort one last time.

We now return to the overwhelmingly busy activities in Europe that the two spiritual leaders saw approaching. On Sunday 16 August 1964, during the second Aquarius conference, the temple in Calw, called the Christian Rosenkreuz temple was consecrated; this event was attended by 2200 pupils. Pupils also came from many European countries as well as from California and Brazil, just as they had in the past, for the other Aquarius conferences. In 1965, the young organisation built a conference centre in Bad Münden, North Germany, that received the name J. van Rijckenborghheim. The seventh main or fire temple was the Catharose de Petri temple in Caux, Switzerland.

In 1978, the organisation acquired a building in the small town of Caux, above Montreux. It had been built in 1893 as 'Grand Hôtel de Caux' at an altitude of 1050 meters. Due to its favourable location and its luxury, for a long time the hotel had attracted the *beau monde* during the *fin de siècle*. Empress Elisabeth of Austria-Hungary (1837-1898), too, resided in this Grand Hôtel de Caux that was later also called 'Hotel Regina'.

The Centre in Caux occupies a prominent place in the overall spiritual line that we try to describe in this book. Ever since the beginning of the work of the Lectorium Rosicrucianum, the spiritual leaders had been seeking anchorage for the south of Europe; and in this context, Switzerland played an important role. In addition, it played an important role historically. With an active focal point in those regions, the leaders were able to express what the link was between the autonomous work of the School, the young-gnostic Brotherhood, and the Patarenes, the Waldenses, the Albigenses and the Cathars of yore, who at the time often found a safe haven in Switzerland. In a spiritual sense, they felt that they descended from them and that they were strongly linked with them.

At the altitude of Caux, one who has an opportunity to absorb the landscape, will be deeply impressed: the purity of the atmosphere

The monument 'Galaad' in Ussat-les-Bains



re, the vastness of Lake Geneva below, and the mighty, protecting mountain peaks all around. Also a spiritual vibration is present that surpasses personal experience; it is a link with an older field that is free from the current spheres of human turmoil. Memories of other landscapes, in the Pyrenees, on Montségur and the other castles of 'Joanna', the Cathar 'church of the Spirit', resound as the overtones in the magnificent image of this landscape. Standing on the balcony of this building, while the impressive landscape deeply pervades the atmosphere, the sensitive soul will experience this link. And in the realisation of the fire temple in 1987, standing slightly apart from the old building, we recognise a Cathar cross, so important to the Spiritual School, in the ground plan of the building and the temple. The leaded window of 'De Rozenhof' is also adorned with this same cross. It is a true and meaningful testimony, because the Light was rekindled there and remains fully active.

Fifty years after the first consecration in Haarlem, the seven fires of the Spirit fully burn again worldwide, as the six main temples in Europe and the seventh one in South America. During the subsequent years, many other main temples were to follow. The first

fire temple was opened in Haarlem in 1937. The other fire temples were: the Renova temple in 1951; the Noverosa temple in Doornspijk in 1958; the Aquarius temple in Sao Paulo in 1963; the Christian Rosenkreuz temple in Calw in 1964; the Van Rijckenborgh temple in Bad Münster in 1965; and finally the Catharose de Petri temple in Caux, Switzerland, in 1987.

On each of these rostra, at every place of service, the Grandmasters spoke, except that J. van Rijckenborgh passed away before the opening of the temple in Caux. However, during the first five stages of his vision to establish a world work, many pupils travelled with him to the places where new conference and local centres were opened. They did so to support his work – and certainly also to work on their own spiritual development. Nowadays, another forty years later, another large number of conference centres with temples, dedicated to the fire, have been established under the inspiration of the International Spiritual Directorate – in what is sometimes called the gnostic kingdom in Europe.

During the same period, the inner development of the Spiritual School of the Rosycross also received an important new impulse: on 17 November 1957, the Grandmasters founded the fifth aspect of the work, and during the period around the winter solstice of 1957, the two Grandmasters were able to install the Community of the Golden Head, a fifth school of the Young-gnostic Brotherhood. It was a special group, a working field, the members of which gradually learned to understand the Spiritual School as to all its aspects and to lead it further. In this way, the most important step towards autonomy and self-management of the organisation had been realised, enabling the Grandmasters to devote themselves wholly to the spiritual matters of the near future.



The pentacle in the cave of Bethlehem in Ussat-les-Bains

## 19. The treasury of the universal brotherhood

*1957-1968. The fourth period. The House Sancti Spiritus in modern times. Hermes is the primordial source: The Egyptian Arch-Gnosis. The explanations of the Rosicrucian Manifestoes. The wisdom of the path is universal. The commentaries to the Daodejing. Once again Egypt. Valentinus and the Pistis Sophia – the books of the Saviour*

With the international expansion of the work, a stage of new orientation also began. As early as 1953, J. van Rijkenborgh referred to Valentinus' *Gospel of Truth*, discovered a few years before, and published by Henri-Charles Puech, Gilles Quispel, Jan Zandee (and others). In a 1954 address with the same title, he explained in minute detail the difference between a scientific, deterministic approach concerning the discovery at Nag Hammadi and «the privilege of fathoming it together, in one-pointedness of direction, enabled to do so by the radiation power that touches all of us.» He related how the Father calls the 'spiritual' human being, the *pneumatic*, by name. We can read: «This is why he who knows, is a being from on high. When he is called, he hears! He answers, he turns to Him who calls him and returns to Him. He understands how he is called. Possessing Gnosis, he fulfils the will of Him who called him and longs to do what is pleasing to Him. And... he receives peace! [...] In this way, the gnostic wakes up from his lethargy, from his state of ignorance and lack of consciousness, in which he was submerged like a drunk in his intoxication; he gradually achieves consciousness and Truth; he discovers the nothingness of his former state. [...] And we repeat: He who possesses knowledge in this way, knows whence he comes and where he goes: he understands

as someone who dissociates and wakes up from the intoxication in which he lived. Thus the universal teachings and gnostic Christianity are the manifestation of God through Christ, the transition from nothingness to the all!»<sup>142</sup>

In the mid 1950's, J. van Rijckenborgh and Catharose de Petri opened another door of 'the treasury of hermetic wisdom' to their pupils. This treasury consisted of the eighteen books of the Corpus Hermeticum and the Tabula Smaragdina – the texts of Hermes Trismegistus.

This four-part work with explanatory texts, titled *The Egyptian Arch-Gnosis and Its Call in the Eternal Present*, reveals that J. van Rijckenborgh had also studied the Corpus Hermeticum line by line. His friend and close associate, C.G. Stratman, introduced him to the books by G.R.S. Mead (see chapter 3), until then virtually wholly unknown in The Netherlands. While the former translated paragraph after paragraph and pointed out countless details to him, J. van Rijckenborgh took up the thread, the beginning of which had been spun fifty years before. Mead's English translation of the Corpus Hermeticum in his impressive book, *Thrice-Greatest Hermes*, formed the basis of the Dutch text that was published in four parts.

J. van Rijckenborgh explained that Hermes considered the arch-gnosis to be the original knowledge, the original wisdom, as well as the liberating power that had been fundamentally the same throughout time, or rather, always intended to transmit the same thing. He contradicted the background of his time and showed that the call was indeed still topical. Like no other, he was able to show

<sup>142</sup> J. van Rijckenborgh, *Het Evangelie van de Waarheid (The Gospel of Truth)*. In: *Renova*. New series no 9, October 1954 ff.

the universal line that always proclaimed the same principle. This is the reason for the addition, 'its call in the eternal present,' in the title.

He confronted his audience (and later his readers) with the profound insight of the ancient Egyptian wisdom in the coherence of God – world – man. Apart from the fact that this path was visible in original Christianity, it was also pertinent to all times. On every page of his books and lectures, he tried to draw people's attention away from the distorted insights of the worldly human being. His aim was to give the group a clear image of the positive path of life that had not only always existed, but that still exists and that will lead to the liberation of the soul. In this respect, he took Hermes' advice to heart, which pointed out that 'people who come after us' will allow themselves to be misguided by the craftiness of experts and they will turn away from the true, pure and holy philosophy. This is because true philosophy, untainted by inappropriate curiosity of the unaided mind, consists of the fact that the human being worships the deity with simplicity of mind and soul, endorsing his deeds and grateful for God's will that is pure goodness.

Spiritual vision, the concept of the fullness of life and the notion that 'truth' was expressed in the *Corpus Hermeticum* and the *Tabula Smaragdina* (Emerald Table) are combined in what Hermes called 'the Egyptian Arch-Gnosis'. Although these texts were recorded during the Hellenistic beginning of the Christian era, they originated from the Egyptian wisdom that greatly preceded this era. This is confirmed by modern research. It is a wisdom that, mutilated and externalised as it is, makes it hard to trace in the hieroglyphs of the pyramids, the royal tombs and the papyri, yet certainly resounds in them as one of the same liberating teachings, for those who are able to see it.

It is an insight with which someone like Erik Hornung wholly con-

curred in 2008 AD. In his book *The Secret Lore of Egypt*, this author and scholar confirmed that the figure of Hermes Trismegistus, a combination of the Egyptian deity Thot and the Greek Hermes, has throughout the ages rightly been considered the symbol of hidden wisdom. Hornung called his knowledge *Egyptosophia*, and he dared to engage in the struggle with official Egyptology that has largely passed over this phenomenon until now. Finally, there was someone who scientifically proved the influence of esoteric Egypt on two thousand years of European history. According to Hornung, «already in ancient Egypt, the experiences with an unchanging truth were recorded in such a way that they determined the way in which

143 Europeans approached the spirit during later centuries!»

As much as *fifty* years before, J. van Rijckenborgh made the light of the Egyptian Arch-Gnosis shine upon the great philosophical questions that had occupied Europe since its origin in a fascinating way. What is the relationship between spirit and nature, and between soul and matter? Is the human being able to know God, and how is he able to do so? What is good and what is evil? Do immortality and salvation exist for human beings, and how can they be achieved? These are the questions that are dealt with in the dialogues of the Corpus Hermeticum, on the one hand between Pymander and Hermes, on the other between Hermes and Tat and Aesclepius respectively, names that are once again metaphors for the inner powers of the Spirit and the soul.

In the first part of the series, J. van Rijckenborgh describes the state of the human being who is bound to what is transient, although eternity is his destiny.

The second part extensively explains how we can dissociate from this. The point of departure is the insight that the human being in

143. Erik Hornung, *The Secret Lore of Egypt*. Ithaca N.Y., Cornell University Press, 2001

his current existence does not know God. Distance yourself, the author says, and let go of the link with the forces of nature. Then you will also remove the cause of death, the 'countermovement', and you will acquire immortality through the unification with the immortal truth.

In part three, the author describes the problems we encounter as striving people during this process. They consist, among other things, of the confusion about good and evil, the effects of the intellect and finally, of the human inclination to use everything for one's own benefit. In this way, we place ourselves diametrically opposed to the spirit, the *pneuma* (spirit of life, breath of life) that is universal, for all and in all, and in this way, the problems of life begin in the world of matter.

The author reaches a pinnacle in the fourth part, in which he goes deeply into the purification of the heart and the thinking by admitting the truth, a purifying vibration. One result of admitting the truth into ourselves is the purification of the consciousness. Fate, the karma of the Indians, loses its compelling influence. A new consciousness and a new thinking originate, with which we learn to see the truth ever better, within, outside and above ourselves, but primarily in our inner being. We no longer create images of the truth, but we live according to its structure.

In his explanations, J. van Rijckenborgh used elements from hermetic and gnostic ideas, but also from the ideas of Mani (210-276), the founder of a gnostic religion that became known as Manichaeism.

He pointed out that Hermetism did not, as to its absolutely positive and certain knowledge of the indissoluble unity between God, cosmos and man, fundamentally differ from Mani's vision, which viewed our field of life as an apparent 'evil'. Mani saw a world and a consciousness that were combined as well as torn apart by the opposites of good and evil. In a lyrical way, Mani proposed to the

human being to embrace the Gnosis absolutely and wholeheartedly, and to bid a conscious farewell to lower nature. His Gnosis is Christ, the redeeming, spiritual principle in the cosmos and in man. Hermes asked the human being to surpass the world of the senses, to occupy himself with 'the essential things' and to elevate his spirit-soul, so that Pymander might liberate himself within him. J. van Rijckenborgh said: «Pymander is not a separate entity, but an igniting fire of a living reality that wholly partakes of the Spirit field.»

The four parts of *The Egyptian Arch-Gnosis* constitute an important pillar in the work of the Lectorium Rosicrucianum. It is a great joy when a human being inwardly experiences the first ray of Light and J. van Rijckenborgh only confirmed and explained this joy. 'God is Light' – a pupil of Hermes is the first one to endorse this statement as the truth. He explained that if all participants were to take up this work in the focal points of the School of the Rosycross conscientiously, a new human type would become visible after some time, and we could speak of a 'great, new world activity of the Brotherhood'.

#### THE MANIFESTOES OF THE BROTHERHOOD OF THE ROSYCROSS

The fact that J. van Rijckenborgh presented his book '*A New Call*' in 1957 in Calw and in Wiesbaden but not in the main temple of the 'Young Gnosis' in Haarlem or at Renova in Bilthoven had a special reason. He felt an inner urge to return to the region where the classical Rosicrucians had started their work under unbelievably difficult circumstances. He wrote: «It is a gnostic law that the light will return to where it once shone. This is why our modern  
144 Fama Fraternitatis sees the light there.» In this context, he clearly saw that the task of the classical Rosicrucians, namely erecting

144. Renova, Lectorium Rosicrucianum, 1st Volume no 10, November 1952, p 11

a 'spiritual building' in the world that was able to accommodate *all* seekers for the Light, could not be realised in the seventeenth century. The reason was that, although this building stood shining invisibly in the ether as 'the House Sancti Spiritus', the outbreak of the Thirty Year War (1618-1648) greatly thwarted the striving of the brothers of the Rosycross. However, during the second part of the twentieth century, when a streak of light fell through a crack in the tremendous doors of time and matter, J. van Rijckenborgh saw – both Grandmasters saw – that the circumstances just might be sufficiently favourable and that this building, expected and hoped for by many, might now be erected.

We saw before how the three seventeenth-century Rosicrucian Manifestoes had been published as *Het geestelik testament der Orde van het Rozekruis* (The Spiritual Testament of the Order of the Rosycross) in the year 1937. The plan to publish the esoteric commentaries, which were at the time announced as *De Geheimen der Rozekruisers Broederschap* (The Secrets of the Brotherhood of the Rosycross), could not be completed until then, twenty-six years later. In 1965, they indeed appeared with virtually the same title as the one envisaged in 1937: *The Secrets of the Brotherhood of the Rosycross. Esoteric analysis of the Spiritual Testament of the Order of the Rosycross*. Part one is an extensive second edition of the 1939 edition; part two largely consists of a few flaming chapters that had also been written during the prewar years, concerning themes discussed in the *Confessio* or Confession of 1615. In the 1930's, the commentaries had appeared as individual issues of the periodical *Het Rozekruis*, and were now combined in part two of the series. Part three contains the commentaries on the *Chymische Hochzeit Christiani Rosencreutz* (The Alchemical Wedding of Christian Rosycross), a work that Johann Valentin Andreae had, in his own words, written around 1604 (when he was 18 years old), but that had not been printed as a book until 1616.

These books, in which J. van Rijckenborgh explained his vision of the basic writings of the Rosicrucians, are important for the seeker who wants to approach their hidden meaning. They are explanations that, first of all, offer an essential help in our personal lives. They demonstrate insight into the reason for the many imperfections in our lives. He who allows text and commentary to affect him, discovers how they contribute to the restoration of an inner balance. On the basis of an esoteric-Christian point of view, the author developed a vision and a style that did not leave anyone who recognised anything of this same spiritual power in himself, unmoved.

The first part of the explanations of *The Alchemical Wedding of Christian Rosycross* is relatively simple and can be followed easily. In these explanations, we find a number of themes that often appeal to young people. However, the second part is quite different where we find the explanations that have a meaning that deeply affects our inner being. J.V. Andreae left his book behind as a riddle, as a short story à clef, through which the true meaning of alchemy could be approached. J. van Rijckenborgh left his explanations behind as a kind of 'spiritual testament', because it was one of the last works that he completed. In this second part of his explanations, developments are described on the level of the soul, or rather processes that relate to the growing spirit-soul in the human being and no longer to the personality. In this context, H.P. Blavatsky wrote: «In the great work, no personalities (read: egos) can be used.»

J. van Rijckenborgh himself expressed the importance of this writing from 1616 as follows:

«All the initiations of the main figure are so minutely and clearly described in *The Alchemical Wedding of CRC* that it could not have been improved upon. All the information is given without neglecting one single detail. Who was, or rather, who is Christian Rosycross? He is the prototype of the true, original man, the new

man who is a true Christian; who has liberated the inner Christ by walking the path of the cross in the power of the rose. The cross is an encounter of two lines of force, which are diametrically opposed. It signifies a total change, a conversion of forces, an alchemical transformation, a rebirth. The rose in the human being is linked with its true field of life, the field of immortality. The rose is liberated through the way of the cross of transfiguration. This is why we speak of the Rosycross. This work can be accomplished in the power of Christ, the electromagnetic power of universal life.» 145

Here the rose is the symbol of the Light spark, the divine spark of the Gnostics, which J. van Rijckenborgh called the ‘spirit-spark atom’ or the ‘spirit nucleus’, the divine, inner nucleus of life. He continued:

«When this spiritual nucleus becomes active, he explains, and this light spark flares up in the heart of the cross, inner knowledge is born, the knowledge of the heart, gnosis. It is manifested on the basis of the divine primordial atom that lies potentially hidden in a human being as the seed of the Spirit. When the seed of this rose fertilises the human soul, it will become immortal and will transfigure the body, the personality. The knowledge of the all-good is a spiritual insight. That is gnosis; it is the key to the inner knowledge of man, of his divine destiny and of God who is within him.» 146

From the story of his life, it appears that J. van Rijckenborgh was driven by one intention that ran as a golden thread through all his works, namely to stimulate the interested reader – the seeking human being – to gain self-knowledge. The true human origin is

145. J. van Rijckenborgh, *The Alchemical Wedding of Christian Rosycross; Esoteric analysis of the Chymische Hochzeit Christiani Rosencreutz, anno 1459 A.D.* 1616; at Strasbourg, Lazari Zetzner heirs, 1616. Haarlem, 1988, part 1. Quoted from A.H. van den Brul, *J. van Rijckenborgh – modern Rosicrucian and hermetic Gnostic*. In: *Pentagram*, 17th Volume no 4, p 33

146. *Idem*

the microcosm in which the mystery of life is hidden. Or, as it was expressed in the *Fama Fraternitatis* which he liked to quote: «Herein lies his own nobility that belongs to the so-called unknown half of the world.» He extensively dealt with the knowledge of the way which leads to the rebirth of the soul about which Jesus spoke to Nicodemus, a rebirth of water and the spirit. Here we see the stimulus to action that was initiated in his younger years return. Unlike the woolly language of New Age texts or dry mental-theological explanations, the need for rebirth, about which he had heard professor De Hartog speak, did not become veiled in an exoteric sense with him. According to J. van Rijckenborgh, this would not do us any good. He spoke about the inner life of the path, a life in the radiance of the inner being that does not necessarily express itself in mere externalities, and not with the heroism of adventures or spectacular actions, but rather in the sense of being inwardly kindled and knowing the flame of spiritual life to be nearby.

There is a stage during which a person experiences that he is preparing the soul: it is a stage of dynamic self-activation. And there is the stage of consciously being this new soul: a stage of glorious comprehension and of experiencing the new life. In evangelical terms: there is a stage of the Johannine consciousness, and there is a stage during which we can speak of 'the Jesus human being', the reborn soul human being.

This is the way of Christian Rosycross. In De Hartog's words, being reborn 'from animal human being to spirit human being' was not mere philosophy to him, but also a reality and a necessity. In this way, the nature-born human being is able to encounter the spirit. Original spirit, new soul and a new body can be forged into a true unity. The *bytos*, *nous* and *aletheia* of the ancient Gnostics, the depth of the divine Spirit from which the truth opens forth, are in the Bible referred to as the divine principles of spirit, water and blood. Hermes referred to these elements as spirit soul and

body and the classical alchemy of the Rosycross referred to them as *mercury*, *sulphur* and *sal*. This is the path from transmutation to transfiguration that is, in a veiled way, symbolically represented by the seven days of the alchemical wedding.

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Hermes speaks about 'the evil of ignorance'. Ignorance concerning all of this is actually the greatest human drama. Undoing this ignorance is for the human being who is called to transfiguration but who remains stuck in his nature-born state, the fundamental idea underlying all of J. van Rijckenborgh's work. Witness the words of Hermes: «When the Gnosis then enlightens the whole consciousness, it causes the soul to flare up again and elevates it by detaching it from the (nature-born) body. Thus the Gnosis transforms the whole human being as to its essential nature.»

That the teachings of Hermes underlie those of the Rosycross is confirmed by another fragment from *The Alchemical Wedding*: «After so much harm has been inflicted on the human race, I, Hermes, being the primordial fount, flow forth here as a healing remedy, according to divine decree and assisted by the art. Let him who can, drink of me. Let him who will, cleanse himself in me. Let him who dares, stir me. Drink, brothers, and live...»

#### THE WISDOM OF THE PATH IS UNIVERSAL

Once again, J. van Rijckenborgh bridged the difference between the intentions of the brothers of the Rosycross and the primordial fount of Hermes. In his explanations of *The Alchemical Wedding*, he wrote: «Who was, or rather, who is Hermes? Hermes is the spirit in manifestation, the primordial fount which seeks to quench the thirst of every human being. This is why we also draw from this primordial fount for our testimonies and why we time and again study the ancient, hermetic books.» In this way, Hermes is also a

147. See note 14

mythical, or rather, a symbolic figure, to be considered an allegory for the primordial fount. However, at the same time, it is a universal power of wisdom that did not lose any of its radiant wisdom throughout time.

This is why it is not strange that J. van Rijckenborgh also recognised this power of universal wisdom in another famous text, this time originating from the other side of the globe, from China. The same power and depth that characterised Hermes' wisdom, resounded in the work of the Chinese sage who was known as 'old master' also as 'old child', Lao Zi. Many wondrous stories have been told about this sage, as has been the case with many great figures. Lao Zi practised 'Dao', the way, and 'De', virtue. He did not step into the limelight and his teachings were not recorded – not even spoken. «Could Dao be spoken, it would not be the eternal Dao» is the first line of the Daodejing, the small pearl from the universal teachings.

Lao Zi was 'a silent man in the country', as it is sometimes expressed, someone who, regardless of how skilful he might have been, deliberately kept himself in the background. This philosopher deeply fathomed the essence of things and showed little interest in the old, respected forms. He saw the perpetual change of phenomena against the background of the one spiritual reality that always remained equal to itself, that stood above change and surpassed any limitation. This is expressed in the book *The Chinese Gnosis*. There we read how J. van Rijckenborgh and Catharose de Petri often discussed Lao Zi's ideas of eternal dissolving, of rising, shining and fading and of taking up true life, presented as themes during conferences with their pupils. They will certainly have felt the appeal and subtle irony of the paradoxical nature of Lao Zi's statements.

During the months of July and August 1952, they started with their commentaries on the Daodejing (Tao Te Ching), a work that they periodically resumed over a long period. They wrote: «The

seeker will only see the path, see Dao, when he discovers that 'he is suffering in the ego', as Lao Zi puts it; when he inwardly discovers that nothing and no one can heal his pain, that no one can extinguish this fire, until he himself bids farewell to his I-directed aspect.» And when discussing the topic about 'the mysterious virtue', they added:

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«A miracle now unfolds: the stream of the new soul state, which you have enabled by your total self-sacrifice, now walks a path with the house that you left behind. This path of life manifests remarkable, new accents and shows facts to the amazement of all those who knew you so well: 'How is it possible...?' they say. Mysterious virtue!

The being who you formerly were, smiles and is silent; he continues with his everyday work for as long as is necessary, typing invoices, selling merchandise, routinely meeting clients, or doing something else. And all the while, the Other One is giving birth to things in you and nourishing them.

How is that possible? It is possible because, as the great self-sacrifice unfolds, it turns out that your animal I, your biological ego, is really a fragment, a scrap, a spark, a tiny ray of the great being of the heart or, at least, shows itself to be linked with it. This gives rise to a sensation, an experience as if the old I is observing the whole new genesis from a corner, from a distance, as an interested party, though not exerting any influence. It is as if the inner Other One speaks to you from time to time as an exalted relative: 'See, brother, see, sister, this is as it should be; this is as things should have been done', and filled with devotion, you bow your head.»

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*The Chinese Gnosis* (co-authored by Catharose de Petri and J. van

148. J. van Rijckenborgh and Catharose de Petri, *The Chinese Gnosis*. Haarlem, Rozekruis Pers, p 21

149. Idem, p 113-114

Rijckenborgh) is quite popular, because not only does its style resonate with young people, but because the impressive, poetic beauty of Lao Zi's original texts still resounds undiminished 2600 years after they were purportedly written. According to Kristofer Schipper in the Dutch daily newspaper *Trouw*: «This text is a work that is still treated with respect in modern China, too; it is the primordial text of Daoism, the book of the Way and its Power, small in size, mysterious as to its content, and still boundlessly popular since the third century before the Christian era». In The Netherlands, approximately forty(!) translations have been published. In our time, the wisdom contained in this book is perhaps even more topical than in Lao Zi's time. For instance, we read in chapter 31: «The finest weapons are instruments of disaster. Therefore, those who possess Dao will have nothing to do with them.» Or in chapter 33, the last chapter commented upon by the authors: «He who overcomes others is strong, but he who overcomes himself is omnipotent.» This refers to one who penetrates as far as and partakes of the essence of the Deity. These words may be considered the compendium of the great and glorious task with which this work confronts its readers. However, it does not stop at this task. The authors also show the ways by which this task may be accomplished.

*«Those who from delusion's grasp break free,  
find the path to true reality.  
Those who unto not-doing attain,  
are linked as one, forever, in the Chain.»*

150. Kristofer Schipper, *Het Taoïsme houdt van lachen (Daoism likes laughing)*. In daily paper *Trouw*, Saturday 24 August 2002

151. J. van Rijckenborgh and Catharose de Petri, *The Chinese Gnosis*. Haarlem, Roze kruis Pers, p 394 and 444

152. Idem, p 45

## ONCE AGAIN EGYPT

The hermetic texts, which J. van Rijckenborgh discussed during the 1950's, were not the only Egyptian texts in which he was interested. He also paid attention to another Egyptian-Coptic source, a treatise from a late period in the school of Valentinus, around the fourth century AD: *Pistis Sophia – the Books of the Saviour*. This complicated, gnostic manuscript consists of four parts, not all of which have the same origin. Their origin is dated at the end as well as at the beginning of the fourth century AD. The setting and the subject consist of the secret teachings that Jesus transmitted to his disciples during the first eleven years after his resurrection, explaining to them the depth of the first mystery. Pistis Sophia teaches us that man received a divine power or principle from the first mystery, directly from God. Then the Saviour is sent by the Perfect One to help humanity develop these divine powers in freedom, and to unveil the highest secrets concerning the liberation of humanity.

It was a subject which no one had ever heard of in The Netherlands outside a very small circle of scholarly specialists. Later reports by people who had attended his lectures and discourses relate that large parts of the texts were very hard to fathom and to interpret. One of them testified to this: «Sometimes it was a bit difficult to understand and sometimes we didn't have a clue. He spoke from another dimension and reality, but that was unimportant. We wanted to be there anyway, because everyone sensed that something new, something important was unlocked during these discourses; they announced a new period of humanity. They were living words that still affect me.»

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To the Grandmasters, this gnostic gospel also held another power of attraction. Their ideal of establishing a mystery school that would once again teach the ancient mysteries of the liberation of

the soul, and also establish a large movement that would reach and attract seeking people in the West, was placed into the stream of 'eternal knowledge' by the content of *Pistis Sophia – the Books of the Saviour*. In a quite different way, this same idea was elaborated. In the first book (the book upon which J. van Rijckenborgh commented), Valentinus describes that two emanations flow from the original world. According to Valentinus, a stream of *Pistis* (knowledge) and a stream of *Sophia* (wisdom) emanate from the world of the *Pleroma* (or the fullness). The stream of *Pistis* awakens and drives the emotions of the crowd in the broadest sense of the word, and to this end, strongly affects the human mind. Amongst other things, J. van Rijckenborgh also included a description of the outward activity of the newly founded world brotherhood. The stream of the *Sophia*, the second emanation, focused on the large group of people who were 'alarmed' and who had developed through knowledge, yet were still dissatisfied with the results attained. These people were suitable to receive the touch of the *Sophia* and to go along on the stream leading out of this nature. The mystery school is an expression of the stream of the *Sophia*. Within it, a human being is able to continue his development at a different level. It leads him into the realms of the *pleroma*. The stream of the *Sophia* supplies the forces for the development of the new soul state, the new soul consciousness.

During the 1950's, J. van Rijckenborgh chose a new form for his series about the *Pistis Sophia*. In addition to weekend conferences and some conferences that lasted longer which dealt with, amongst other things, the abovementioned work of Lao Zi, he usually presented the explanations of the *Pistis Sophia* during Tuesday evenings in the Renova temple. People came to these evenings via specially organised bus transport from towns like Haarlem, Arnhem, Zwolle and Groningen, and young people even came by mo-

pedals and motorbikes from Velsen, Haarlem and Amsterdam and the region south of Bilthoven, near Renova. He also formulated conditions for participation in these lectures, these being that one should feel really urged to attend the lectures, having a reasonable physical condition, not having been forced by others, and being wholly prepared to cooperate in them.

What, then, was this special aspect that was experienced by everyone. Certainly, it announced a new time, a new period for humanity, although all the work of the young-gnostic Brotherhood was permeated with this idea. It was remarkable how this Rosicrucian-gnostic, Grandmaster of a spiritual school, as there have been only a few in history, succeeded with his explanations to convey to every listener – and reader – the idea that the story of Pistis Sophia was the story of every striving person's life. He wrote:

«First you should wholly identify yourself with Pistis Sophia. In addition, you should realise that the whole plan of liberation of the Gnosis relies on a new magnetic link. In this nature, you need the twelve astral forces of nature. You live from them; this is from which your form was moulded. If you want to be liberated from this, you cannot use any power of this nature to try to achieve this. This is why, when a person decides to walk the path of liberation, the saving, liberating power has to be available so that it may be utilised by himself immediately.»

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It was this very experience that deeply permeated the hearts and the essence of all who attended these meetings. Indeed, the path of Pistis Sophia was *their* course. Indeed, this liberating power was there. And what he continued to say was indeed true:

«This saving power, this most holy, healing, helping power is indeed present in its full capacity for his benefit. We call this power

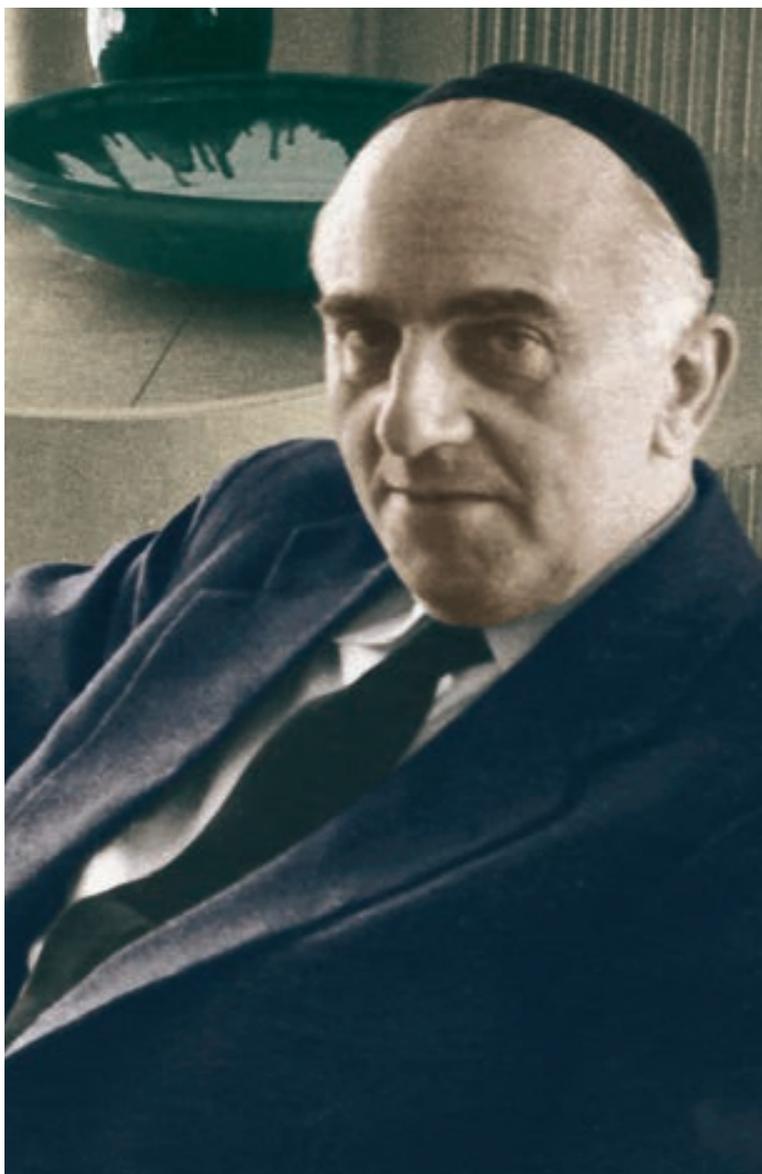
154. J. van Rijckenborgh, *The Gnostic Mysteries of the Pistis Sophia*. Haarlem, Roze-kruis Pers, chapter 33

‘Holy Spirit’, or ‘the power of the Brotherhood’, ‘the power of the Gnosis’, or in short, ‘Gnosis’ .»

And how was and is the striving human being able to use this power?

«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 that they have been able to release this in themselves, and thus they can serve their fellow human beings with the Light, so that there could be nothing between them and the Light that would prevent them from going the path.»

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J. van Rijcken-  
borgh, 1957

## 20. Aquarius as an apotheosis of the spirit

*The conferences at Renova in 1963; the Christian Rosenkreuzheim in Calw in 1964; the J. van Rijckenborghheim in Bad Münden in 1965; in Basle in 1966 and in Toulouse in 1967*

Thus, this worker of the Spirit envisaged countless people who might walk the Path; however, for the time being, reality proved to be more modest. And J. van Rijckenborgh knew this, just as Catharose de Petri wrote about this very topic in an article about the Mysteries of Orpheus:

«[...] 12,000 years ago, the Orphic and Dionysian mysteries were able to incite thousands of people to the new life, as it were like one great field of the harvest for the holy mysteries of the Universal Brotherhood. [...] It was the last great possibility, before the racial body became crystallised to the extent that great harvests would no longer be possible. Who is still sufficiently conscious to react clearly and spontaneously? A struggle is necessary to make  
156 one soul, one human being, sufficiently open to the Light.»

### 1963. RENOVA AND THE LIGHT-VESTURE OF MAN

Nevertheless, over three thousand pupils of the Lectorium Rosicrucianum assembled on the grounds of the Renova conference centre during the summer of 1963, where J. van Rijckenborgh and Catharose de Petri held the first of their planned seven 'Aquarius conferences'. This large, annual gathering required the utmost of

156. Catharose de Petri, *The Mysteries of Orpheus*. In: *Pentagram*, 12th volume nr. 2, 1990, p 2 ff.



Brochures of the Aquarius Conferences at Renova (1963) and in Calw (1964)

the relatively small group of workers of the Spiritual School who, in addition to all the other exacting work, were for months occupied with nothing else than the organisation of an event of such a magnitude. They had to ensure that special trains were scheduled; that all guests could be accommodated; that there would be sufficient toilet facilities; that there would be five thousand chairs; that it would be possible to cook and eat sufficient food during more days and that under no condition would the rest and the high level of the gathering be affected. They also had to counteract the grumbling resistance of people who thought that ‘these kinds of crazy expenses’ were far too ambitious for a group that was hardly able to survive!

However, the Grandmasters showed determination, as they were convinced of the need to prepare the group and all who would come later for the «utterly radical, coming events that would change the world and humanity during a period of a small number of years», as they stated. According to J. van Rijckenborgh, the reason for this was the fact «that a new, intercosmic radiation field keeps



157 our world in its grasp and has in the meantime acquired sufficient intensity and tensile power to bring about noticeable, visible, demonstrable effects.»

During the change of vibration of this revolution, the possibilities for liberation were significant, and J. van Rijckenborgh plainly announced that it was his task to confront his pupils – *all* pupils – with ‘the spirit of the beginning arising’. A person experiences the positive effects of this spirit of liberation, when ‘he takes that one decision’. After this beginning, he linked those present with the core message of the Aquarius Renewal Conference:

157. This quote and the summaries of the various conferences are based on: Catharose de Petri and J. van Rijckenborgh, *The Apocalypse of the New Time*, Haarlem, Rozekruis Pers, 1989-2000. 5 Aquarius Conferences; 1963-1967.

1. *The Light-Vesture of the New Man*. Aquarius Conference at Lage Vuursche (Renova), in August 1963; 1989
2. *The World Brotherhood of the Rosycross*. Aquarius Conference in Calw, Germany, in August 1964; 2000



Brochures of the Aquarius Conferences in Bad Mnder (1965), Basel (1966) and Toulouse (1967)

- The manifestation of the Spirit,
- the descent of the Divine word into man,
- partaking of the state of Sonship,
- the second coming of the Christ,
- the initiation into the mysteries of the Universal Rosycross
- and the establishment of the one, true, universal Church, beginning in this (twentieth) century.

Subsequently, he asked the question: what can a person himself contribute to influence the consciousness in a positive sense? Is he in any way able to influence the factors that keep the consciousness grey, shallow, directed horizontally and one-dimensional for the better?

3. The Mighty Signs of God's Counsel. Aquarius Conference in Bad Mnder, Germany, in August 1965; 2000
4. The Liberating Path. Aquarius Conference in Basle, Switzerland, in August 1966; 2000
5. The New Caduceus. Aquarius Conference in Toulouse, France, in July 1967; 2000

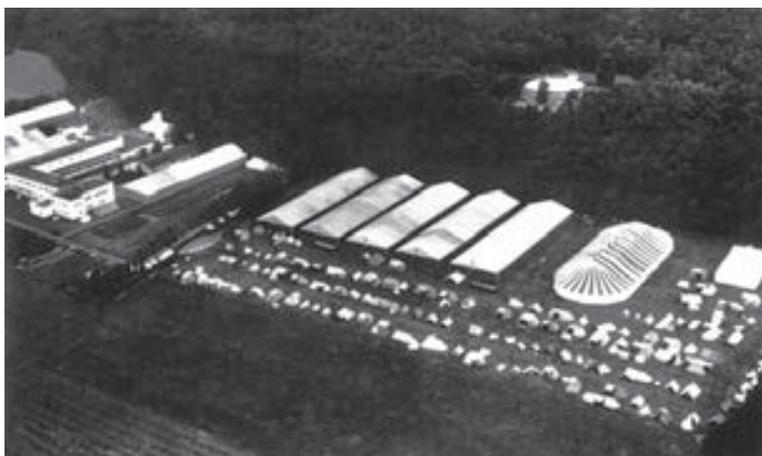
He explained that every human being possesses a light-vesture, and that this 'light-vesture' constitutes the coherence of the various fluids (of the consciousness) in a human being that determine his life. It is formed by the blood and its system, by the vibrations of our nerve fluid, by the endocrine and hormonal system and by the serpent fire that together constitute the flame of the consciousness. In a natural state of being, all these fluids produce a different and very strong, etheric light: the light-vesture. A person himself is able to affect the quality of this light-vesture.

«Every mortal,» J. van Rijckenborgh says, «bears this vesture, and the quality and the nature of these fluids determine people's power of vibration. They determine a person's general directedness of and toward his or her life. And also, and this is very important, his health is determined by his light-vesture. Health and illness are always directly related to the state of the light-vesture.

These fluids determine whether a person remains in a general, animal state, or whether there are regenerative – and therefore liberating – possibilities: possibilities and suggestions that the person concerned is able to transcend his general, earth-bound state of being.

This arising does not resemble something like a process of automatic development of humanity that we described at the beginning of this address. It is not the case that we grow up from human child via I-conscious human being to soul human being. No, in this context, every human being is confronted with an absolutely conscious, personal choice. And this is the very reason that the Spiritual School of the Rosycross time and again emphasises the new mode of life, 'the care of our light-vesture'.

He asked his audience: «What do we, students of the Rosycross, do for the proper care of our light-vesture?» And he explained that, generally speaking, the human being, also the seeking human being, shows poor results in this respect. And with regard to his pupils he said:



Aerial photograph of the encampment during the first Aquarius Conference in 1963. In the background the Renova Temple

«The positive aspect of this examination is perhaps mainly that we are vegetarians. However, do you know that the effects of our vegetarian diet in our light-vesture are virtually wholly neutralised, because so many other, harmful substances circulate in our blood? Just think of the many chemical and synthetic substances that are nowadays mixed into our food! They are properly mentioned on the packaging, but this does not help at all; they are certainly in our food! Next, think of the nerve ether which, in our modern age, is often exposed to the fiercest tensions. This nerve ether in particular would be able to spread the comforting balm and the grace of the new soul in our environment. What do we do about it? Do we consciously seek a spiritual balance, in which it can find rest? What do we do for the proper functioning of the spinal spirit fire that is closely related to it? Closer to us is, if we then become ill, the hormonal system. Many symptoms of illness are directly related to disturbances in the endocrine system, also if they are related to tensions. Nevertheless, we should be very careful and reticent in

this respect and interfere as little as possible. And what should we say about the proper care of the flame of our consciousness? The prevailing idea is: 'My consciousness is, my consciousness exists. And this should be enough for us,' it is then said. However, the teachings of the School of the Rosycross state: become used to the idea that the fivefold light-vesture forms one indivisible system. If we change something in one of the aspects for the better, this changes our consciousness!»

These five, large annual meetings showed a thematic coherence – and to a certain extent, they also formed – once again – a concentrated representation of the task and the thinking of J. van Rijckenborgh and Catharose de Petri. The Aquarius Renewal Conferences, that followed during the years 1964 through 1967, dealt with themes like 'The World Brotherhood of the Rosycross', 'The Mighty Signs of God's Counsel' (about the use of the human creative faculty) and 'The Liberating Path of the Rosycross', in which J. van Rijckenborgh dealt with the Supernature.

#### 1964. CALW AND CHRISTIAN ROSYCROSS

In the presence of 2200 kindred spirits, the Christian Rosencreuz Temple in Calw was consecrated in 1964, followed by the second conference that was held in the sign of Aquarius. As its theme, the spiritual leaders had chosen 'Christian Rosycross and the path of Hermes'. Before beginning a construction, the place of construction should be made ready. This is why the eightfold path of Hermes Trismegistus distinguishes two stages: one stage of breaking and one of realisation. The beginning is: the return to the pure point of departure of the soul, however, with the fullness of experience of the centuries. Van Rijckenborgh called this starting point 'pre-Adamic', because it concerns a purity of the soul that is equal to that of the soul before the fall.

The spiritual leaders stated that all of human life had become whol-

ly bogged down. They drew the conclusion that the appearance of a world brotherhood was needed that would put humanity back on the right track on the basis of a wholly different world order than ours. This World Brotherhood of Aquarius, of the 'living Rosycross', existed and was much larger than the Lectorium Rosicrucianum which, however, was a part of it.

On the basis of a few passages from Rudolf Steiner about events in the thirteenth and fourteenth century, J. van Rijckenborgh imparted the genesis of Christian Rosycross to his audience. A pupil of Christian Rosycross is a Johannine human being, who rediscovers the right place of construction, the pure beginning of the 'first sidereal birth', by the author also often referred to as 'the new soul'. During the stage of the 'second sidereal birth', that of the nascent spirit-soul, this pupil begins his activities for the benefit of the world and humanity. The same path was walked by him who, resurrected from John-Jesus, is now called 'Christian Rosycross'. Next, J. van Rijckenborgh not only paid attention to the characteristics of those belonging to the new World Brotherhood, but also to the way in which this brotherhood might call a human being to become a pupil of Christian Rosycross, and to the way in which the new World Brotherhood will begin its work. In this context, he referred to a lecture by Rudolf Steiner, given in Neuchâtel, Switzerland, on 28 September 1911, about the way in which Christian Rosycross made himself known, and how he could be active in human beings.

'Those who CRC wants to make his pupils are chosen by him in a peculiar way. What matters in this respect is that those, chosen in this way, should heed a certain event in their lives, or a number of similar events in their lives. The way in which a specific person is chosen by CRC is that such a person has arrived at a decisive turning point in his life, at a karmic crisis. For instance, assume that

J. van Rijckenborgh during the construction of the Van Rijckenborgh Temple in Bad Münders



a person is on the verge of undertaking something that will result in his death. This may concern different things. This person sets out on a way that may become very dangerous for him, perhaps close to an abyss, without his being aware of it. Then it may happen that this person, perhaps still only a few steps from the abyss, hears a voice: Stop! – in such a way that he must stop, without knowing why. There may be thousands of such incidents. However, we should keep in mind that this is only the outward sign, although it is the most important sign of an external, spiritual call. Then it belongs to the inner call that the person concerned will occupy himself with truly spiritual matters.

The described incident is a fact in the material world, but it does not stem from a human voice. The event is always of such a nature that the person concerned is very certain that the voice stemmed from the immaterial world. Perhaps he may initially believe that someone had hidden himself, whose voice it was, but if the pupil is mature, he will discover that it was not some personality who was calling him. Briefly, by this event, the pupil is very certain that

communications and messages from the spiritual world exist. This may occur once or several times. We would now like to examine its effect on the pupil's spirit-soul.

The pupil says to himself: Through grace, I have been granted to continue living; the first life was actually spent. This new life, received through grace, illuminates the pupil for the rest of his life. He experiences this specific certainty: without this event, this Rosicrucian experience, I would have died. The following stage of life would not have the same significance without this event. [...]

If such an event releases the inner certainty in a human being that he considers the rest of his life a gift, this will make him a pupil, a 'confessor' of Christian Rosycross, because this is the way in which he calls his pupils.

And he who can remember such an incident, may say to himself: Christian Rosycross has given me a hint that I belong to his movement. Christian Rosycross has added the possibility of such an experience to my karma. This is the way in which Christian Rosycross chooses his pupils. In this way, he chooses his community. He who experiences this consciously, knows: A way has been shown to me that I must follow, and now it is up to me to consider the extent to which I am able to put my powers in the service of the Rosycross.»

Subsequently, J. van Rijckenborgh referred to the need that humanity may be in for a re-education, by which the cause for new, disharmonious karma can be removed. The coming era of Aquarius will be devoted to the awakening of understanding for and the growth of the Christian impulse.

1965. BAD MÜNDER AND THE ACTIVE RADIATION OF URANUS,  
NEPTUNE AND PLUTO

A year later, the place of assembly was the new conference centre of Bad Münster in North Germany. As the theme, the Grandmas-

ters used a quote from the *Confessio Fraternitatis*: ‘The Mighty Signs of God’s Counsel’.

The liberation of the soul and the Spirit is the main goal of the activities of the Rosicrucians, and it is even the sole and exclusive task of the Spiritual School of the Golden Rosycross. During this third conference, J. van Rijckenborgh gave concrete, direct hints for a path that anyone could start immediately, advice that may be considered a call to immediate action.

During this conference, the Grandmasters endeavoured to ascend with the group the third step of a staircase, counting a total of seven steps. The development that they described concerned a process that people, who are sensitive to the Light, are held to apply, and that may serve unto liberation. This is why it is necessary to describe briefly the foundation, the basis of this process of salvation. This basis is: the solar system is one collaborating whole; the earthly human being and the earthly personality do not know this unity. The appearance of the three outer planets, to which he referred as mystery planets, causes wholly different atmospheric conditions. In the future, three other influences will be added. The new conditions awaken unprecedented and dormant possibilities in people. Uranus and Neptune respectively ask of the human being a new, purified love nature and pure insight with regard to God. Through transfiguration, the human being is then able to partake of immortality, although he himself should choose and realise it. Pluto is the power that enables the realisation of this transfiguration.

#### 1966. BASLE AND THE TWO BREAKTHROUGHS OF THE CONSCIOUSNESS

The fourth Aquarius Conference, about ‘The liberating Path of the Rosycross’, was held in 1966 in Basle, Switzerland. During this conference, J. van Rijckenborgh referred to people’s own, conscious choice and to the self-authority that from then on should be in



The place of assembly of the Aquarius Conference in Basel was the Messe Gebäude (Trade Fair Building). Many participants had put up their tents in the large hall of the centre

evidence. Humanity, having matured to a certain morality under the influence of the ancient racial religions, has for many centuries been consciously misled to the extent that the thinking faculty has been harmed and crystallised by it. Now that the active and regulating role of those ancient religions has ceased, and a certain point has been reached, the human being himself should curb and transform his natural desire nature. If this is not possible in a natural way, in peace, quiet and joy, it will initially turn into unrest. This is the crisis in which humanity lives.

In order to change himself, a person needs the proper use of his thinking faculty; however, the key to change in this sense lies in the heart. The heart contains a blood-purifying energy that we call the power of the rose. Fervent longing for higher, liberating life and a spontaneous impulse to help others activates it. This energy,

charged with the inner, solar power of Christ, will be able to purify and open dormant centres. This is the first breakthrough. The ideal human development has joyful, liberating results. In all respects, the function of the physical vehicle is to be the servant of the soul. In this way, a human being is able, without causing new karma, to partake of life in this world. His inner being develops a powerful and simultaneously sensitive soul life, and he is able to nourish himself with the power of the spirit. The human consciousness becomes strong, tranquil and light as a bright flame and the outlines of true transfiguration unfold.

#### 1967. TOULOUSE. THE WORLD BROTHERHOOD BECOMES VISIBLE

The place of assembly of what would prove to be the last Aquarius Conference was ancient Toulouse in the South of France. The fifth Aquarius Conference had as its theme the subject 'The New Caduceus'. During the discussions and addresses, J. van Rijckenborgh once again spoke, despite his weak physical condition, about the developments that he had described in 1963. Much of what he formulated at the time had gained momentum during the turbulent 1960's. This is why he dealt with the new activities and aims of the Seven-Spirit, with what had been predicted for ages and had been exemplified by many people, but that now required a reaction by everyone concerned. And «just as the universe travels along with the development of the Divine Plan and every cosmos obviously partakes of it, also every microcosm is an integral part of it – preferably as a positive participant – and if not, then at least as a negative one.»

Once again, he spoke about an unfortunate development that humanity had initiated, and on which he had dwelt during previous Aquarius Conferences. He referred to the consequence that threatened humanity: the denaturation of the serpent fire. This would result in wrong ideas in the head sanctuary of humanity, a standstill



Arrival of J. van Rijckenborgh and Catharose de Petri in Toulouse, 1967

of the emotional process of the heart, and the degeneration of the sensory organism. In addition, the quality of the hormones, secreted by the endocrine glands, would deteriorate. Instead of being the pure prana of life, they would become more synthetic, and the sensitivity to higher vibrations would decrease. Simultaneously, radiation fields, stemming from the constellations of Serpentarius and Cygnus, about which he had already spoken during previous Aquarius Conferences, are more topical than ever. Their goal is purification.

He went deeper into this: when an electromagnetic radiation field has touched the outer contours of a certain body, its radiation power immediately penetrates the nucleus, the innermost being of this body. Possessing soul life implies the assimilation of high, pure astral substance that is supplied in a supernormal way. This will result in a positively constructive and very accelerated development in the new state of life.

In J. van Rijckenborgh's considerations, the Mercurius idea occupied a central place. By the caduceus, he referred to the threefold serpent fire, corresponding to the human spine and the head. Via its root system, the sacral plexus, this absorbs as it were all building materials, all power substances that the life system needs and propels them to the various organs. The central organ is the head, from where all those building materials and power substances accomplish their task. The building materials are attracted either from the system of light power of ordinary nature or from the system of light power of the Universal Seven-Spirit. In our time, a process of arising begins. There are seven divine light streams of a different nature, on the basis of which the human being can live again. They are the seven primordial elements, called 'the seven harmonies' by the ancients. The human being is absolutely able to react to these seven harmonies if he brings the serpent fire system, which everyone possesses, into the proper state.

For the first time in world history, the Brotherhood of Immortal Souls will make itself known and become visible. Two groups of people can be distinguished: firstly, the group of people who understand the purpose of life and are occupied with attuning themselves to it. If the soul of these people truly develops, it will be possible to see their serpent fire as a special radiation power. This serpent fire is the precursor, the harbinger of the new, true caduceus.

And to the second group belong those who are somehow mentally damaged. They will not and cannot participate in the coming increase of vibration. They will be able to achieve regeneration in another atmosphere, another field of life.

The Rosicrucians say that it takes a considerable effort to make someone believe something that is still invisible. However, when it is later shown in the full light of day what we announced, many will be deeply ashamed about their doubts.

FULFILMENT – A MESSAGE OF THE BROTHERHOOD OF THE GRAIL

We can imagine the joy that J. van Rijckenborgh experienced when he, during his last address on 23 June 1968, was able to refer to the ‘sevenfold World Brotherhood’, the Brotherhood of the Holy Grail, which had approached the Spiritual School of the Modern Rosycross. For decades, he had periodically spoken about it. Inwardly he was, in his own words, clearly aware of the approach of this ‘World Brotherhood of Liberated Ones’, which would coincide with the realisation of his task. For the last time, he was able to draw his pupils’ attention to ‘the great task of the harvest’, for which the School had been invited. Now it should be shown whether the School was inwardly sufficiently prepared for this task. In this last address, he wrote:

«As far as current humanity is concerned, there have only been two eras: the Egyptian one and the Christian one. The Egyptian era gave birth to the Christian era, because it was written: ‘From Egypt I have called my son’, and it was this son who heralded the Christian era. However, the fullness of life is composed of three, the trinity. Two eras have passed, although in a literal sense, we are still strongly bound to the second era, the Christian one. However, the new era, born from the old one, has begun, and the former fulfils the law of this trinity. We now live in the era of man, of the manas-man. And we who belong to this era must now truly become man.»

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If we consider the five Aquarius conferences as the apotheosis of a life’s work, we cannot but become impressed by the way in which J. van Rijckenborgh once again dealt with all topical issues of the liberation of the Spirit-Soul against the background of the modern age. According to him, the period in which humanity can learn

158. Commemorative text J. van Rijckenborgh. Haarlem, Rozekruis Pers, 1968, p. 14 ff.

what it means to be a manas-man, might continue far into the third quarter of this millennium.

It is absolutely certain that we cannot possibly achieve results but through the path of the not-I, the path of the soul. J. van Rijckenborgh and Catharose de Petri did not fail to express this on every page; and they always linked this path with the all-embracing universal love and the inner Christ.

For the first 22 years of their common work, from 1946 until the demise of the Grandmaster on 17 July 1968, these people, who envisaged a world work that would reach countless people, initially had to devote all their available forces to the development of the Mystery School within the Spiritual School of the Golden Rosycross. Time and again, it proved to be necessary to give new impulses and to adapt the work. In this way, they ensured the unimpeded inflow of the purely gnostic forces of life from the 'pure, unknown half of the world'. At the end of his life in 1968, J. van Rijckenborgh and Catharose de Petri, anchored the spiritual line of succession in the 'International Spiritual Directorate', a college consisting of seven persons that in principle would lead the School. Shortly afterwards, they ascertained that the World Brotherhood was active, and that the efforts of the whole group ensured a lasting inflow of autonomous, liberating Light forces.



J. van Rijckenborgh, approx. 1963



PART IV

THE SEVENFOLD WORLD BROTHERHOOD



Catharose de  
Petri, around  
1963

## 21. The work is consolidated

*1968-1979. The fifth period. Catharose de Petri consolidates the work. The International Spiritual Directorate*

In everything that preceded to this point, Catharose de Petri's role as spiritual leader was actually underexposed. From the very beginning, both Grandmasters were fully aware of the gnosis of the spiritual line, and without either of them, the whole work would not have been possible. Both had knowledge of the original life of the soul; both carried the inspired link with the Brotherhood in their souls. Catharose de Petri was, above all, the one who enabled J. van Rijckenborgh to do his work. She protected his environment, spiritually as well as in a practical sense. In addition, she had her own task, received from the Order of the Rosycross, which she had experienced very clearly in 1930. With her deeply rooted sense for the 'gnosis of Christianity' and her knowledge of what pure, gnostic magic is, she was the right figure to protect the level and the state of the temples. She was the one who focused her fellow workers on the highest mode of life; her very presence ensured that everyone who entered the temple had thoroughly examined himself as to whether he was sufficiently prepared.

After J. van Rijckenborgh's death in 1968, Catharose de Petri, as Grandmaster, ensured, together with the college of the International Spiritual Directorate, that the autonomous power, active in the Spiritual School, developed a solid structure within the seven-fold work of the World Brotherhood. The first thing that had to be done after J. van Rijckenborgh's death was to safeguard his literary inheritance. However, the mandate of the college of the Interna-

tional Spiritual Directorate had a wider scope. It is clear that the School had learned its lesson: the Mystery School, the instrument of the liberation of the soul for a new period, neither could nor should be governed any longer by one person. As early as 1970, Catharose de Petri transferred the daily governance of the Spiritual School to this college, although she supported it not only with her wisdom, but also in word and deed.

This book deals with a number of people of common descent, who nevertheless had very special lives. First of all, they possessed a particular sensitivity to pure spirituality; secondly, they subordinated their lives to the control of their inner, microcosmic human being. They subordinated themselves to the initiated spiritual line, in which personalities never matter; it was only the extent to which they were able to extend the line of work passed down to them that mattered. This concerns a work that requires the whole human being.

What happened was that a living structure developed that had started in 1875 and that aimed at guiding the original Christian-hermetic gnosis into a new era. This concerns a structure that implies a certain development. This continues, as long as there is sufficient understanding, sufficient willingness to help, sufficient simplicity and sufficient wisdom. If any of this is lacking, due to personal inadequacy, conscious distortion or lack of consciousness, this impulse will seek a new way in new, selfless servants.

We see how there was an attempt, initiated by Anna Kingsford. She died at a young age of tuberculosis, incurred when she protested at ungodly hours outside the rooms in Paris, where Pasteur carried out his horribly cruel vivisection research. We see how Blavatsky recognised young G.R.S. Mead at the end of her life, and paved the way by allowing him to manage all publications of an association of thousands of members. (Who else would have given a young man of barely twenty the keys to her personal correspondence?) Under the leadership of Besant and others, the Theosophical Society

became wholly controlled by Oriental masters. Mead distanced himself from it and continued with The Quest; Max Heindel dissociated himself and founded the Rosicrucian Fellowship; Rudolf Steiner went his own way and founded the Anthroposophical Society; and Arthur Waite dissociated from the esoteric confusion and founded the Fellowship of the Rosy Cross. Shortly after the death of these people, the three friends, Z.W. Leene, Cor Damme and J. Leene, discovered the original, Rosicrucian manifestoes. They experienced the responsibility and the implicit mandate, to undertake the first authentic work since 1614 under the seal of the Rosycross on the basis of this source. After the publication of *Het geestelik testament* (The Spiritual Testament) in 1937, Z.W. Leene died. Wholly conscious of the above-described spiritual line, Catharose de Petri and J. van Rijckenborgh realised a direct link with the Universal Brotherhood. This Universal Brotherhood is the one source that links all this work, and always protects not only the spiritual line but also the person whose function is to serve it. Due to their spiritual maturity and the sustained striving of their group, they were able to expand the sevenfold Spiritual School, in which the Mystery School developed in the Inner Degrees.

We saw the year 1924 mentioned as the official beginning of the work of the modern Rosycross – on 9 September to be exact, the moment that the moon entered the sign of Aquarius. We know that this was the year when, in April, the Leene brothers came into contact with the Rosicrucian Fellowship. This moment, which they themselves experienced as the exact starting point, mentioned so accurately, obviously had a certain meaning to them. What does this mean for an organisation, the moon in Aquarius, if we consider this astrophysically? Firstly, the moon in Aquarius indicates a power of sympathising with the spiritual needs of humanity. There is a certain power for intuitive knowledge of a special category.

This organisation will be open to all, but it does so in an impersonal way. Its members will desire freedom of emotional expression, but they will also experience the conflict if this is at odds with the spiritual longing for freedom in Christ, which signifies serving love in absolute self-sacrifice. Centres and homes of such an organisation will be meeting places for friends, for group efforts and for group activities. The negative aspect of the moon in Aquarius is an inclination to stubbornness, or a certain shrinking back from personal (emotional) involvement, because this might obstruct a free spiritual development.

Two other important dates have been mentioned before: 1935 and 1946. In 1935, the Rosicrucian Society started as an independent Dutch legal entity, independent of the American parent organisation.

In November 1946, J. van Rijckenborgh and Catharose de Petri founded the Lectorium Rosicrucianum. The name was a translation into Latin of Rosicrucian Society, but we have also seen that the inspiration of the work of the Lectorium Rosicrucianum was quite different from the scientific-Christian esotericism from before World War II. However, the name 'Rosicrucian Society' was maintained for a long time for the work with the interested people.

#### CATHAROSE DE PETRI

By 1930, Catharose de Petri had joined the enterprising, idealistic circle of friends that had been formed around the two brothers; at that time, she also saw the new, spiritual ideal and the building of the group before her. She explicitly expressed that she had her own task which, at age of 28, she had received from the Brotherhood, namely 'from the bonafide Order of the Holy Rosycross'. Although she initially saw no benefit in the formation of a group, the two brothers were nevertheless able to convince her that combined power was stronger.

Her own name was Henny (Hendrikje) Huizer, born in Rotterdam during the turbulent early years of the twentieth century. Her father was a ship builder; as a girl, she attended the MULO (junior high school) and was subsequently employed in an office. In an article in the weekly *Het Vaderland Weekjournaal* (The Fatherland News of the Week) we can read that, as a young girl, she was, just like her friend and brother Jan Leene, wholly occupied by many vital questions, such as the purpose and essence of human life here on earth. She spoke about how these problems had already intensely occupied her by the age of eight. And somewhere else she wrote: 159

«Already in our youth, Mr. Van Rijckenborgh and I saw the gnostic past dawn before our consciousness as the connecting link of our tasks in life in the present in the service of humanity. [...] The consciousness of the personality hardly made its power available to the physical vehicle, which was the reason why we were called misunderstood dreamers at the time.» 160

And misunderstood she was. Her father and mother came from different denominations within the various reformed churches in The Netherlands, but neither of them was an active believer. For her, just as for J. Leene, the ordinary Christian instruction was far from sufficient to answer her vital questions, and she found the catechism classes she attended with a Dutch reformed minister in Rotterdam unsatisfactory. Just like J. Leene, she attended the MULO and she was subsequently employed in an office. She sometimes reiterated how she suffered through working conditions during her youth that did not allow her to share her inner world with her colleagues. During those years, she did not associate much with colleagues or friends; she felt that she had become somewhat

159. *Het Vaderland Weekjournaal* (The Fatherland News of the Week). Weekly edition 29 01 1966

160. Catharose de Petri, *De gouden levensdraad* (The golden thread of life). In: *The Triumph of the Universal Gnosis*

alienated from them. They did not understand her mode of life and often she was mocked or derided for her spiritual inclination,  
161 which was quite different certainly for that time.

As she became older, she increasingly felt that she had a calling, as she was continuously occupied with the question of what comprised  
162 the basis of her life. In 1929, she married H.J. Stok. He brought her into contact with the Dutch Rosicrucian Society. During an inner experience, and after much philosophical and religious contemplation, she experienced her task in the form of an etheric dove, which appeared as if from an azure vault. Ever since that moment, she was certain that «the Rosycross as a Spiritual School with spiritual power should be proclaimed to all who yearn for the liberation of the soul. Later, also much has been revealed to me, the fruits of which have in the meantime been revealed in the Spiritual School of the Young-Gnostic Brotherhood.»

She assumed the spiritual name ‘Catharose de Petri’ in the mid-1950’s. This name was received from Gadal: «Catha-Rose – because the word *katharos* is not the property of a single category of people. Becoming *a pur, a parfait* lies within the possibilities of the  
163 whole world». This represents the link of the microcosm with the Cathar Brotherhood and the Brotherhood of the Rosycross, based on the cornerstone that is Christ. In addition, referring to her spiritual name, she said that it was actually exclusively meant for the benefit of the Spiritual School and the people assembled in it. She also used this name in the outside world, «not because of its gre-

161. In a conversation with the author, December 1973

162. J.W. Jongedijk, *Geestelijke leiders van ons volk. En hun kerken, stromingen of sekten* (Spiritual leaders of our nation. And their churches, movements or sects). ‘s Gravenzande, Europese Bibliotheek (European Library), 1962, p 178 ff.

163. A. Gadal, *De triomf van de universele gnosis* (The Triumph of the Universal Gnosis). Amsterdam, In de Pelikaan, 2004, p 63

ater musicality, but because I want to make my own personal life subservient to my task, in the service of all [...].» Gadal gave her this name in homage, after many years of preparation and testing. «She should,» she explained later, «be able to testify to the divine power that liberates the human being from his material being. And before one is able to testify to this power, one should first prepare oneself to receive it consciously, in order subsequently to be able to use it.» We continue to read in the same article, «I received a confirmation of my divine task unasked for and without having spoken with him about it before, from the hands of A. Gadal. After a second meeting with this patriarch, he handed me, ‘as recognition and acknowledgement’, a silk cloth, designed by himself, with the motive of a white dove with spread wings, in an azure field.» Her new name simultaneously implied a new task. And this task, which also concerned an internal aspect of the work, deserves to be mentioned. Asked what task this concerned, and what its purpose was, she wrote:

«The name actually expresses a directedness of life that is closely linked with the striving of the School: the trinity of Grail, Cathar and Rosycross, which is manifested on the unshakable rock. This concerns, amongst other things, forging this Triple Alliance of the Light into a harmonious unity in a newly formed Grail community, together with its accompanying representation in matter.»

The School did not get around to this task, the establishment of the community of the Grail, until 1969. This was a work that could be undertaken (and is to this day maintained and continued) by workers who have been loyal for years. Catharose de Petri was not able wholly to devote herself to it until, in 1970, she was able to entrust the active leadership of the Spiritual School to the International Spiritual Directorate.

We may certainly say that J. van Rijckenborgh epitomised – and in many respects still epitomises – the modern Spiritual School. Ho-

wever, Catharose de Petri was in all respects the guardian of the inner structure. It was she who consolidated and promoted the high level of the internal organisation and its development. Certainly, the later Grandmasters had cooperated in the years before 1945, but the situation between 1935 and 1945 was nevertheless quite different. During that period before the war, the Leene brothers intensively cooperated in quite a few respects with many different friends. The friendship of Wim and Jan Leene with Cor Damme, in particular, was of great significance.

As of 1946, Catharose de Petri's task and position in the work received its special prominence after the foundation of the Lectorium Rosicrucianum. Her great significance lies in the fact that while in Albi, she, together with J. van Rijckenborgh, received the task of establishing a new Mystery School for the West. Together, they founded an inner school for the development of the soul, a true mystery school, on the basis of the seven rays of the Universal Spirit. During the forty-four years of her service to the great work, Catharose de Petri safeguarded this school in all respects. She was able to do so on the basis of her spiritual authority, her thorough knowledge of the work and her great confidence in the power of the Christ vibration, which immediately appears when a person is able to put aside his individuality.

#### THE SUCCESSION

When J. van Rijckenborgh died in 1968, it was her vision and tenacity, focused on the spiritual line, which guided the School through the difficult period after his passing. However emphatically he had, throughout the years, prepared his group to be able to act autonomously, J. van Rijckenborgh's demise left its members in upheaval. During this period, Catharose de Petri demonstrated her leadership qualities on a spiritual level. From home and abroad, she received declarations of support and guarantees that people would

not desist from the shining vision that they together had etched into the new ethers.

During these years, her great power was once again demonstrated when the above-mentioned 'harmonious unity' came under great pressure, this time not so much caused by financial problems as had occurred a few years earlier, but rather by the problem of the succession. This had also been a matter that had led to some worry a few years previously, in 1965. However, now this problem had undeniably cropped up and had to be solved.

#### THE SITUATION AFTER 1965

Shortly before 1965, the spiritual leaders had, in accordance with the tradition of the classical Rosycross, appointed their successors. Catharose de Petri would be succeeded by a college of seven people that would constitute an international governing body: the Council of Elders. J. van Rijckenborgh would be succeeded by his son Henk Leene. The former had not particularly motivated this choice; to him, it was the order of things. When his father suffered from a cerebral haemorrhage that year, which seriously impaired him, Henk Leene 'saw all these things coming his way automatically', as he later described it.

Because the Grandmaster anticipated that there would be no unanimous support for this choice, he asked everybody to support his choice positively and loyally. Van der Kuijp, one of the most respected and loyal members in J. van Rijckenborgh's immediate circle, confronted him with the general feeling of the oldest supporters of the work by stating: «You may say this, but he will first have to prove himself!» Nevertheless, because Van der Kuijp did not agree with the chosen line of succession, this friend of the first hour left the School; and this issue caused a group of pupils to leave with him.

Referring to this crisis, C.G. Stratman said: «We had expected a

larger influx of members, but instead of an increase, the numbers decreased; a number wanted their money back and we complied with that request, albeit with difficulty. [...] However, the Lectorium will emerge rejuvenated from this crisis; the spiritual nourishment received here cannot be found anywhere else.»

164 One can imagine that J. van Rijckenborgh wanted to pass on his spiritual heritage to his son via the bloodline, via the blood soul. After all, it was in this way, when his brother died in 1938, that he was enabled to continue the work uninterrupted. At the time, he wrote:

«If the blood soul of a person surpasses the ordinary level, such a blood soul can be transferred to others, to whom the person concerned is closely related, for instance through a family that can be greatly helped by it. [...] Very many times, a blood soul may indeed be helping and uncommonly strengthening. When my brother died in 1938, a brother not only as to the flesh, but also and above all a brother in the sense of the Brotherhood, in the sense of a higher vision, his blood soul came over me on the second day after his passing. And you can imagine that we have received the greatest possible help from it ever since.»

165 However, in the new time, a spiritual line can no longer be passed on personally in this way. Obviously, an important difference between then and 1968 was also that in 1938, the Grandmaster had from the very beginning, together with his brother, shaped the work of the Dutch Rosicrucian Society. A spiritual line that continues, a plan already initiated centuries before, is no longer a personal matter, as has been pointed out in various places in this book. For although J. van Rijckenborgh appointed – actually contrary

164. See note 159

165. Working in the service of mankind. The Rosycross 1924-1994. Haarlem, Roze-kruis Pers, 2000

to the spirit of the work – his son as his (sole) successor in 1965, he revised this decision, two months before his death. Instead, he selected him for membership in the college of the International Spiritual Directorate with equal rights.

This is important for properly understanding the way things developed as described in this book! It is the spiritual line that the Grandmasters protected by guaranteeing the succession through the college of the International Spiritual Directorate. These seven people, plus one, were supposed to shape the School of the future together. Later, Catharose de Petri wrote about this in her book *The Living Word*:

«[...] The seven members of the International Spiritual Directorate have the task to take care that the teachings of our Spiritual School are brought to the seeking public in their fullness in the various working fields of the School and that the fundamental basis of the work is not affected by any worker of the Spiritual School. In addition they have to take care that the liberating goal of the Spiritual School – namely: the process of the liberation of the Spirit-Soul in the human being – remains pure as to its development, and that the content of the literature, possibly used by you in your public lectures, is not bent towards the horizontal plane.»

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Before it came to that, the initial situation, in which Henk Leene was appointed as the direct successor, was uncomfortable, the more so because, at that moment, the financial problems were not yet over. A number of members asked for their loans to be repaid while others expressed the feeling that someone had to be suitable if the responsibility of a spiritual function was to be placed on his shoulders. A spiritual leader actually cannot be appointed;

166. Catharose de Petri, *The Living Word*. Haarlem, Rozekruis Pers, 2001, chapter 32: The teachings, the life and the way of the cross of Christ. An address to the workers of the School, p 183/184

he must prove himself by demonstrating his ability to work according to the lines of a spiritual task that is experienced by him. He must be convincing in his actions as well as a living example of the teachings that he propagates. Such a leadership grows organically in interaction with the followers who recognise and acknowledge  
167 him or her as their leader.

In an address given 18 July 1968, Catharose de Petri pointed out that J. van Rijckenborgh's heritage resided in the hearts of his pupils. «His testament, his spiritual testament, states that he wants to be buried in you, in his work, a work for the liberation of your souls that he carried out in the desert of this earthly life for more  
168 than forty years.»

Elsewhere, in the first issue of the new periodical, *The Topstone*, of June 1969, she wrote «that no one can personally inherit such a school. After all, a true mystery school, and therefore a spiritual school, is an instrument of the Brotherhood. A gnostic spiritual school is not a personal matter. In a spiritual school, other laws are applicable. [...] If an emissary appoints someone as his successor,» she continued, «this means that this candidate receives the possibility to show that he is able to continue the holy work, according to the same holy, unassailable guidelines, and to proclaim the same holy teachings that the founders and builders of the School have  
169 shaped in the Living Body and its living organism.»

Catharose de Petri confronted Henk Leene with the consequence of accepting the mandate. As the sole remaining member of the spiritual leadership, she stated that the whole organisation, the entire work of his father was standing at his disposal, provided that

167. Commemorative text J. van Rijckenborgh. Haarlem, Rozekruis Pers, 1968, p 13

168. *The Topstone*, June 1969, p 5 ff.

169. *De roep van de Graal (The Call of the Grail)*. In: *Lectorium Rosicrucianum*, Announcements and service schedule May 1969, p 7 ff.

he would, in the same way as his father had, make himself wholly subservient to this task.

However, Henk Leene wanted to change the organisation such that there would be fewer strict rules, no youthwork, and far less emphasis on the gnostic and original-Christian nature of the School. It was a situation that had to lead to a crisis, and in 1969, Henk Leene left together with a group of followers to establish his own organisation.

Around the heart of the Spiritual School, and rallied on the side of Catharose de Petri, stood Van Rijckenborgh's closest fellow workers and friends, those who pledged their loyalty to the common ideal which suffered blow after blow during these years. And indeed, the School was maintained by the unwavering loyalty and devotion of all those people, from high to low in the organisation, who 'were there' through good and evil tidings, and continued to serve the work. Amongst them were seasoned and respected men like C.G. Stratman, P.C. Feekes and T.H. Ritman: the first for his great heart and esoteric knowledge, the second for his effective and unhesitating actions in pruning where necessary, and the third for his meek charisma, with which he was able to soothe the mind when tensions sometimes arose.

But also people like H.C. Meelis, friend of the youth and manager of the printing and publishing branch, J.P. van Eijk, responsible for Headquarters in Haarlem, and A.H. van den Brul, intendant of the, at that time, most important conference centre Renova, were, by their unyielding loyalty, of decisive importance in maintaining the organisation.

Once again, the crisis was defused, and it was thanks to the effectiveness of these people – and the sacrifice of many others – that the School survived. However, a great deal was pruned, and much of the property which the School had obtained through, for instance, inheritances, had to be sold. With much sadness, the School also

had to let go of the centre Galaad in the valley of the Ariège in the south of France. As a consequence of unfortunate developments in the work in the south of France, the karmic possibilities for the School to work there directly seemed to be temporarily disturbed. Fortunately, it was possible to keep the five main centres: Noverosa in Doornspijk (where the conference work started and which was a conference centre for the youth at the time), Renova in Bilthoven-Lage Vuursche and Headquarters in Haarlem, where the first Main Temple was located, the Christian Rosenkreuzheim in Calw and the J. van Rijckenborgheim in Bad Münster.

On 15 March 1969, Catharose de Petri explained, on the basis of her position as spiritual leader, how the crisis had been defused, that being, by the foundation of a wholly new activity within the group, namely the activation of the Grail community of the Mystery School of the Young-Gnostic Brotherhood. *That* was the uplifting answer of the Spiritual School to the external and internal pressure to which it had been exposed during that period and it was also the reaction to the invitation of the Brotherhood of the Grail. She quoted from the last address of her brother: «A renewed transfiguristic world freemasonry of the third temple has begun.» With this, she referred to the last words of instruction and encouragement, which were spoken on behalf of J. van Rijckenborgh in the Renova Temple on 23 June 1968, approximately three weeks before his passing. In this address, he spoke about the sevenfold World Brotherhood as part of the universal body of Christ, which overshadows all work performed for the benefit of humanity with its love, power and Light. It is also referred to as the hierarchy or the Brotherhood of the Holy Grail. This sevenfold World Brotherhood has approached the Spiritual School in order that it may go up into the covenant of the harvest, and participate forcefully in this new work. Guidelines emanate from it, along which the worldwide activity of the Grail work should be realised. And the

announcement, made on 15 March 1969 in the temple of the Golden Head that «the renewed transfiguristic world freemasonry of the third temple has begun» was the most important Topstone that could be placed on the work. Within the Spiritual School, a first group was formed, a first ‘cosmos’ which was able to shape this work. This was sufficient reason to change the name of the periodical of the School into *The Topstone*. Now (in 2011), many cosmoi are active in the most important working fields. 170

How does this community of the Grail work? Its power is to be found in the common activity of well prepared people who release Light power in a gnostic-magical way. It proves itself through bearers of Light power, living in and on the earth, who – symbolically – form, in the unity of their renewed souls, a living Grail cup, in which the hierarchy of liberated ones links and unites its power with theirs. It is a special perspective, born by inner equilibrium, a disposition to serve and a benevolent mutual harmony; at the same time it is ‘now or never’ for the whole group. 171

#### THE INTERNATIONAL SPIRITUAL DIRECTORATE

In 1965, the spiritual leaders appointed a group, consisting of seven people, as their successors; also nowadays, it is this organ, the International Spiritual Directorate, currently consisting of nine persons, that governs the Lectorium Rosicrucianum. For forty-four years, J. van Rijckenborgh led the Spiritual School, twenty-two years of which he did so together with Catharose de Petri. For forty-four years, from 1946 until her death in 1990, she was the focal point of this group.

In 1970, she withdrew from the active spiritual leadership, after which she assisted the new International Spiritual Directorate with

170. See note 168

171. See note 169

her advice. At that time, we find in this college the same names that were mentioned before: T.H. Ritman, P.C. Feekes, C.G. Stratman, A. Hamelink and from abroad, H. Albert and W. Wiesner (Germany), and H. Bürki (Switzerland). On 21 March 1970, in addition to this college, Catharose de Petri installed E.T. Hamelink-Leene, J. van Rijckenborgh's daughter. In 1982, she became chairperson of this college of the International Spiritual Directorate.

On the occasion of the fiftieth anniversary of the Spiritual School in 1974, Catharose de Petri once again summarised *her* vision on five decades of building, sacrifice and striving, during which the Spiritual School was established, and on which we dwell so extensively in this book. She wrote:

«On 24 August 1973, the Spiritual School of the Golden Rosycross had uninterruptedly acquainted humanity with its teachings and a corresponding mode of life for 49 years, during the first fifteen years of which – from 1924 until 1939 – the teachings and the work of the School were wholly characterised by esoteric aspects. In its initial stage, the School was not yet a mystery school. It did not yet have a gnostic, overarching magnetic field at its disposal, with all its glorious gifts, consequences and powers.

The second stage of the School is characterised by a certain rest and an inner preparation for a complete reversal of the teachings, revealed at that moment. These were the years 1940-1945.

The third stage, beginning in 1945 and ending in the year 1965, brought the teachings of the liberation of the spirit-soul, wholly dissociated from the wheel of birth and death. The international work of the Spiritual School developed as well as the foundation and recognition of the international working fields of the Spiritual School, in the meantime manifested sevenfold, which have been active for many years.

The fourth stage of the work consisted of three years of great struggle, both for the Spiritual School as well as for its group of

pupils. These were the years from the end of 1964 until the end of 1967.

The fifth stage began at the end of 1967 and lasted through 1970, during which the great breakthrough was accomplished. The consolidation, the forging of a firm and durable link with the Chain of the Universal Brotherhood of Christ, enabled the Spiritual School of the Rosycross to establish the International Spiritual Directorate, consisting of eight international top workers (7 brothers and 1 sister).

After this great struggle, the Spiritual School was raised out of its nadir. The International Spiritual Directorate received an opportunity to prove itself, after the spiritual founder and leader of the Spiritual School, J. van Rijckenborgh, was liberated from his physical body on 17 July 1968 at the age of 71.

The sixth stage, which began at the end of 1970 and lasted until the fall equinox of 1973, was particularly characterised by the formation, development and manifestation of the Grail community. The Mystery School of the Young-gnostic Brotherhood will be able to reach its fullness in the Grail community.

Just as the word became flesh in Christ, the word must also become flesh in us, through Christ; this is the significance, the meaning, the calling and the work of the brothers and sisters who have been reborn in Christian Rosycross.

The seventh stage of the work of the Spiritual School will, therefore, herald this state of the members of the Grail community in the near future, the absolutely new period of gnostic, Christian experiencing.»

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In the year 1989, a few months before her death, Catharose de Petri expanded the above-mentioned college from seven to twelve

172. Commemorative text 50th anniversary of the Spiritual School of the Golden Rosycross. Haarlem, Rozekruis Pers, 1974, p 26

members, with E.T. Hamelink-Leene as the thirteenth member. She transferred her spiritual mandate to this college. «Apart from its own specific task, the International Spiritual Directorate now consists of the following members: P.R. Agostini from France, H.H. Albert from South Germany, A.H. van den Brul from The Netherlands, H. Bürki from Switzerland, J.P. van Eijk and J. van Galen from The Netherlands, A. Lazaro from Brazil, H. (Han) Leene (son of Z.W. Leene, who replaced A. Hamelink who died in 1975), and J.R. Ritman from The Netherlands, J. Schneemann  
173 from Germany and V. Malschitzky and H. Zion from Brazil.»

In this way, the Lectorium Rosicrucianum was able to be a true Aquarian organisation for the new time, in which no longer was one person the standardbearer. Almost thirty-five years later, in September 2001, the International Spiritual Directorate transferred this mandate to a structure of presidia that are responsible for the work in the seven regions, into which the world work of the Spiritual School had been placed. In February 2008, these presidia were expanded to almost forty members, who carry out their work under a mandate.

Conversely, this structure may also be seen as a developing, growing and dynamic community. In everyday life, the youth and the young pupils, members and pupils live and work together in over 200 smaller or larger centres that can be found in the most important cities of Europe. How long ago was it that such a well-organised community existed in a liberating sense! They meet and work together in all the various functions of the working fields of the Spiritual School. These groups are organised and governed by the respective centre committees and national directorates. In their turn, they are accountable to the presidia who, working from the Fifth Aspect of the School,

173. Letter from E.T. Hamelink-Leene and Han Leene to all pupils of the Lectorium Rosicrucianum, December 1989

the Community of the Golden Head, are responsible for the work of each region. The presidia allow themselves to be inspired by and are accountable to the college of the International Spiritual Directorate that, from the sixth working field of the School, maintains a conscious link with the field of the Brotherhood. In its current composition (2011), this college is responsible for the spiritual line of the work and consists of Y. de Vries-Heitman, P. Casanueva, W. Kohler, C. Moreno, A.P. Neto, J.R. Ritman, Th. van Rooij, J. Schneemann and J. Zapasnik.

Through this conscious link, the Living Body is able to be active in two worlds. It is both here and in the field of the resurrection, a living factor by which the college, and therefore the Spiritual School, remains linked with the spiritual being of Catharose de Petri and J. van Rijckenborgh. Perhaps one day people will step to the fore with greater spiritual qualities, but those latter two are the only Grandmasters that the Spiritual School will know. Their names and nucleus power guarantee – as long as the Mystery School is able to function – a pure link with the field of the resurrection.

## 22. The publications of Catharose de Petri

*The symbolism of the two spiritual figures. The Living Word. Live as a soul human being would live*

Throughout the years, the author Catharose de Petri, added interesting publications to the spiritual heritage of the transfiguristic Spiritual School. Her first four publications were published as 'De Rozenserie' (The Rose Series), four books containing addresses with a wholly individual character. They are strongly focused on the care of the Spiritual School and on the individual responsibility of each of the participants, always seen from the perspective that Christ is the inner, controlling factor in everything. In fact, her work can only be properly understood on the basis of this spiritual point of view. Her abundant advice for the daily practice of life on the spiritual path is only useful, if the reader makes this point of departure his own.

In the first part of the Rose Series, *Transfiguration*, she explains for  
174 whom a spiritual school is meant.

«In a very special sense, a mystery school is meant for those who truly want to walk the path, and who truly want to form God's people. However, in addition, the Spiritual School will exert a decisive influence on the whole course of humanity through the third magnetic field. This aspect of the tremendous work of liberation, undertaken by the Brotherhood, should never be underestimated. Usually, you are so much occupied with the work of liberation and

174. Catharose de Petri, *Transfiguration*. Haarlem, Rozekruis Pers, 1979, p 25



Catharose de  
Pétri, 1986

the special goal of liberation that you are inclined to forget the general aspects of the beneficial work of the School.»

In an article from the periodical, *The Topstone*, published in 1970 (this publication appeared from 1969-1979), she wrote that the language of the Spiritual School possesses its own vibration key. Anyone who wholly attunes himself to this vibration, «is able to read, for the benefit of the development of his own soul, what has been recorded of a life of experience in the service of the Spiritual School in the book of Divine memory.» In order to be able to make this language resound purely in the materials of the School, as of 1970, she devoted a portion of her time to ordering, classifying and possibly updating approximately four hundred rituals, a large number of addresses, and epilogues.

On any occasion that presented itself, she linked her pupils with the essence of the School and gnostic Christianity, showing them the far-reaching aspects of spiritual work. She clearly expressed her vision when she dealt with the stream of spiritual energy that hermetic Christianity refers to as Christ.

«Often, Jesus, the Christ, has pointed out that he had come to show people their possibilities. He said: ‘What I have done, all people are able to do, and what I am, all people will be.’ What Jesus, the Christ, has said about himself, is true for every servant who is prepared to work in the service of a spiritual school in this Light. In the radiation fullness of the Christ, and with the help of the Brotherhood of Salvation, and not in the least with the direct servant of the Young-gnostic Brotherhood, Mr. Van Rijckenborgh, beside me, I have very many times been enabled to raise my consciousness above the time-spatial level.

This is why I have often used voice and name! The human being who seeks the depths of God and speaks the one name, will absolu-

175. Catharose de Petri. In: *The Topstone*, 1972 no 7, extra annex, p 4

tely be linked with the divine idea, the nucleus being of the Spirit, that is, the power that turns to the individual, to the one human being, and manifests itself in the individual!

Speaking the name of Jesus Christ is associated with a great power, a Love power. This is why the true gospel is such a great joy for those who experience it as a divine power, because the gospel makes itself known as a firsthand, merciful touch, directly stemming from the Pleroma.

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Therefore, a gnostic spiritual school wants to provide insight and clarity about its teachings. On the other hand, it teaches to open and devote oneself to the one name, Jesus – as pure energy. In this way, the spontaneity of the new mode of the life of the soul is maintained and manifested.

And this is why it is the signature of the eternally living soul to remove any contradiction, so that everything that concerns its growth may be fulfilled, namely: to make the man-of-the-beginning arise from nature. Then one might become a stranger in this world, but fundamentally and directly a citizen of God's Kingdom. Every dialectical human being partakes of the ignorance, just as all partake of the one truth in Christ. He who penetrates to this insight, will also immediately experience life itself. Initially, all of this can be experienced by the heart. As long as the human being can still only be called an ordinary mortal, he must often walk a long way of many lives and deep experience through the field of creation, before he can truly achieve wisdom through the experience of the heart.

This is why this wisdom will always be in or come into conflict with the wisdom of those, who consider themselves wise according to their own standards.»

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176. Catharose de Petri. In: *The Topstone*, 1972 no 7, extra annex, p 6  
177. *Idem*, p 7

As we have extensively explained, the encounter, in 1954, with Antonin Gadal was decisive for the development of Catharose de Petri and J. van Rijckenborgh. Both felt very closely related to the preceding brotherhood of the Cathars. In Catharose de Petri, this was expressed by her spiritual name, received from Gadal, and in J. van Rijckenborgh by receiving the Grandmastership of the three brotherhoods. In *The Triple Alliance of the Light* (1980), earlier addresses by J. van Rijckenborgh and herself, held during the first Ussat conference in 1956, and earlier adapted and published in *The Topstone* in 1968-1970, have been combined. In it, she explains the spiritual work of the Cathars and their immaterial heritage. Time and again, the message remains the same: the ancient method of complete self-denial of the material human being, called the *endura* by the Cathars, is the necessary condition for the path of spiritual development. It was also she who continuously referred the pupils of the Rosycross to the need of a 'pure heart'. With 'a pure heart' she meant above all thoroughly fathoming all motives that drive us, both the overt as well as the hidden ones. We can learn to fathom completely what they arise from, and how we can neutralise them through the process of transfiguration.

In 1987, Rozekruis Pers published her book *Letters*, a collection of letters in which she gives different kinds of advice to people who encounter various problems during the process of development of inner consciousness. She explains, for instance, why it is necessary that there is a group like the Lectorium Rosicrucianum; and also that only too often, there is great pressure to cause this initiative to fail, not only from outside, but through conflicts that are played off within the group through individuals. In letter 35, she writes: «Who will win? Who will win within you? The growing soul principle within you? Or the human being of this nature? [...] The path of the liberation of the Spirit-Soul is absolute and straight and does

not allow deviations. If we try in our considerations, thoughts and feelings to attune the demands, the demands of the Christ, that is, to subordinate them to problems, difficulties and/or personal views with the directedness of our will, we should reject and neutralise this influence at any price.»

#### THE SYMBOLISM OF TWO SPIRITUAL FIGURES

J. van Rijckenborgh and Catharose de Petri often assigned a central place in their considerations to two figures, when they tried to explain the consciousness aspects of the path: John and Jesus. John is the human being who wants to learn everything, and who does everything to lead the life of a soul human being in a rock-hard and materialistic world. Jesus is the victorious new soul, who makes the limits of matter transparent by his love, a property that belongs in principle to the domain of the spirit field. This soul provides guidance, inspiration and perfect understanding to the human being who accomplishes his Johannine stage.

In letter 45, she explains:

«If a seeking person has obtained the key, leading to the soul-liberating path, but is unable to use it in the only proper way, confusion irrevocably arises. This is why we should make sure whether spirit, soul and body are guided to a unity through the process of transmutation (matter) and transfiguration (soul). What matters is the inner Other One. He must increase – and the I, the Johannine human being must decrease. Not the material human being, but the inner Other One, the soul human being, will accomplish the link with the Spirit. In this respect, the soul should never be considered secondary. This is why the Spiritual School assigns the primary place to the awakened, imperishable soul in the ether field of life of the person concerned, because only this soul can serve as the basis for the link with the Spirit. There is a material soul and there is a Spirit-Soul. The material soul will only be able to sojourn

within the borders of time and space, which will, therefore, never imply the liberation of the Spirit-Soul.»

#### THE LIVING WORD

Two years later, in 1989, *The Living Word* was published, in which she collected a selection from the addresses that she had held in the course of twenty years for all different working fields within the Spiritual School. The description 'a selection of addresses' does not do justice at all to the sparkling, spiritual content of this crown jewel of her work. The book is certainly the most living proof that a spiritual line indeed continued to work in and through the most conscious workers of the School. In their turn, these workers represent the growth and the degree of maturity and consciousness of the Spiritual School as a collective. *The Living Word* is the most mature, wise reflection of the thinking in and about the Spiritual School.

The author does not impose any restriction on herself in the publication of these addresses; she addresses the approaching interested person, the youth member, the workers in the public work, the members of the Inner School and the members of the Fifth Aspect. And each chapter reflects the constructive power emanating from her. On every page, sixty years of a faithful link with the inner Christ, and with the inner task, once received from the Brotherhood of the Rosycross in 1930, resounds. A few chapters illustrate certain aspects of the structure of the Spiritual School. She always returns to the point of departure, the basis of the reason for this spiritual school: the process of transmutation of the soul figure that is able to raise itself to the state of Spirit-Soul human being. She also refers the members of the Inner School to the temporary nature of a school: «You must thoroughly realise that a creation (she speaks about the Spiritual School as the Living Body) is maintained

as long as there are still a few people who are able to turn their possibilities into a positive result. But the times are accelerating! However, as this course of the world and humanity is accelerating much faster than could have been suspected, we may describe these matters as ‘coming’ and ‘developing’, but their vibration and their speed depend on many factors far above and beyond the state of our world. Or rather, we cannot predict and determine this speed. [...] The servants of the Gnosis come and go and return again at certain times. This is why there is a beginning and, seen from the point of view of time and space, there is always an end. For example, there is a time when there are seekers and the ears are open to the Gnosis. And there is a time when the work must be undertaken, and when the task must be carried out with vigour and devotion, and everyone and everything must be used – because the end is coming. [...] The inflowing Spirit can only be ensured when the astral field of each of you individually and that of the Living Body of the Spiritual School as a whole remain wholly unmoved by the influences of this nature, and when your high calling in the name of God is attuned to it.»

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The wisdom of this special woman who since 1946, shaped the modern Spiritual School together with her brother J. van Rijckenborgh, has anchored its structure firmly and strongly in the mind and soul of the pupils since 1968. The School is actually so firmly anchored that it is still able to grow and function as a living entity. This concerns a process that, as she often expressed it, can only develop on the basis of the nucleus principle Jesus Christ – the nucleus power of the other, original life. If we like, we may approach this power with the concept of ‘love’, but then we do not do full justice to it. It is simultaneously faith; it is filled with Light and

178. Catharose de Petri, *The Living Word*. Haarlem, Rozekruis Pers, 2001, ch 43, p 247

hope; it implies embracing, loving understanding, knowledge. It scintillates with life, energy, and in the interpersonal field, it even demonstrates a light and spirited sense of humour. This nucleus power has firmly grasped the Spiritual School during all the years of its existence, and on the basis of this liberating nucleus principle, all the manifested teachings of the Spiritual School have been brought about. In the last chapter of this book, we will go deeper into what this has led.

#### LIVE AS A SOUL HUMAN BEING WOULD LIVE

Since 1946, during the forty-four years of her participation, Catharose de Petri has protected the gnostic structure, the purity and the high level of the Spiritual School. Repeatedly, she referred the pupils to their responsibility, to the new mode of life and to a high morality. Live and act as a soul human being would live and act. Live as if the new soul human being were already within you. In this way, you will make him conscious as soon as possible, and the new life will become reality for you shortly.

During the 1920's, this was already part of the first spiritual lessons for probational pupils, formulated in the characteristic language of the Rosycross:

«Acts of helpfulness, of resolute limitation of the inclination to be presumptuous and arrogant, and attempts to curb passions will be its fruits, which must be cultivated in the garden of daily life. If any of these fruits has matured, the evening exercise will convert them and spiritual alchemy will make them suitable to be assimilated by the morning exercise. In this way, both parts of the vital body will be built and the outlines will be drawn that will in due course form the *soma psychikon*, an independent vehicle that is suitable for flights of the soul in a higher life of greater use.»

179. Light of the Rosycross, 1938

Together, J. van Rijckenborgh and Catharose de Petri realised an exceptional, gnostic manifestation. The school that they founded has in all respects been a stimulus and a help for a pure, simple and harmonious life. They have, amongst other things, recorded in writing a sevenfold Gnosis:

- The universal teachings of *The Chinese Gnosis*, the Daodejing;
- the Indian Gnosis, in the explanations about *The Voice of the Silence*;
- the hermetic Gnosis, by unlocking the books of Hermes Trismegistus, in *The Egyptian Arch-Gnosis*;
- the Christian Gnosis of the ancient gnostic writings like the *Pistis Sophia*;
- the Christian mysteries of the Bible, with publications like *The Mystery of the Beatitudes and The Light of the World*;
- the magic and the alchemy of the Rosicrucians, recorded in the explanations of the *Manifestoes of the Brotherhood of the Rosycross*;
- the modern Gnosis and the possibilities of the new time in *The Apocalypse of the New Time*.

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180. J. van Rijckenborgh's commentaries to *The Voice of the Silence* have not been published



PART V

THE WORK FROM THE  
HOUSE SANCTI SPIRITUS



## 23. The establishment of the gnostic kingdom

*1990-2001. The work of the sevenfold world brotherhood. The great triad. The Pistis and the Sophia. New impulses and initiatives of the International Spiritual Directorate. Seven regions. The symposia at conference centre Renova. Conference days in the J. van Rijckenborgh Centre in Haarlem. The Bibliotheca Philosophica Hermetica in the light of the universal Gnosis. Further expansion of the work*

### THE GREAT TRIAD

There are two ways to look at the developments of the esoteric field of life that have evolved since 1875. The first one is deterministic in the manner of Darwin, so to speak. Viewed in this way, various large movements and many small ones originated from the first movement, the Theosophy, one developing from the other, and another splitting off from and opposing others. In the expositions in this book, which are far from exhaustive, many examples can nevertheless be found.

However, these developments can also be seen as associated with the great, spiritual line, which we also tried to present in this book. Then we see how this special field that we call the original life, or the Supernature, always seeks human minds which possess the right suitability, the right preparedness, the right purity and the right knowledge – consciousness – to continue a tremendous impulse of another order. From this point of view that lies slightly higher on the *mons philosophorum*, the mountain of the philosophers, we do not see differences, splits, or separation, but rather sincere attempts, striving, and yearning of the heart. And how different the personalities sometimes may have been and how unintelligibly they

may sometimes have reacted, yet from that point of view, it is only the motivation that counts – and the extent to which it is embedded in the soul. Then a quite different light brushes over the landscape of 150 years of esoteric development: the light of the one great, spiritual line that only intends to make human beings suitable for higher Light. Then a great triad appears before the mind's eye, a triangle in which the great movements of the nineteenth and twentieth century each occupy one side.

During the first fifty years, from 1875-1925, we see the worldwide movements of theosophy, anthroposophy and the Rosicrucian Fellowship take shape. From the spiritual point of view of the Brotherhood, this was a period during which the brilliant human mind learned to see and tested the contours of its knowledge, experienced its materialistic limitation and became acquainted with its limits.

The second period of fifty years, beginning around 1925, ultimately led to the development of the three brotherhoods in one, in which knowledge, pure and directed living *and* pure magic were combined. Halfway through this period, the opening of the Renova Temple occurred, which may be considered an important milestone.

The third period of fifty years, in the middle of which we now live and that will last until approximately 2025, shows us how the sevenfold World Brotherhood will become active. Obviously, the question crops up whether this World Brotherhood will remain limited to the relatively small group of those who have assembled within the religious community of the Lectorium Rosicrucianum, although in asking this question we also answer it. This may be illustrated by a modest example.

If you see a lamppost burning on a lonely country road at night, you are usually glad to be able to see anything. At the same time, it is possible that, once you have found the right direction again, you realise that this light is proof of a whole network that must exist.

The lamppost is literally a focal point, and its energy must have been generated somewhere in a large power plant, although you don't know where. Similarly, the Light of the sevenfold World Brotherhood burns. Initially, you only see the glow from this one, great lamppost, the Spiritual School of the Golden Rosycross, which illuminates this part of the way that we go. Later, once you have plotted your course again, you see the power plant; you see the other lampposts; and perhaps you see the whole, great network that does not leave any yearning soul alone or left to his own devices. And at a certain moment, you even see how in the great triangle, the seeds have been sown of the seven forgotten sciences, which build the spiritual human being, about which we wrote before. A friend who had achieved this notion wrote at the time: «What a tremendous event it must have been to partake of it: particularly the large diversity in walking the upward Path makes such a gathering even more interesting!»

Theosophy submerged us into the wealth of ancient knowledge that has accompanied humanity for unspeakably long periods of time and that is still near to it, provided we are prepared to open our ears and our hearts. Simultaneously, it confronted us with the adage of the true divine wisdom which continuously holds out before us: there is no religion higher than the truth – and that are you. Anthroposophy has planted the idea of what a person himself can do (probably in the future) by cooperating with the cosmos, the planetary spirit, our earth: pure agriculture and a medical science that takes the developing human being into account and not only the body. It spread deep insight into karmic coherences and gave a splendid description of a possible development of the consciousness in the material as well as in the tenuous bodies. We are eternally grateful to the Rosicrucian Fellowship for its clear cosmology, and its device 'a clear mind, a loving heart and a healthy body'. And the Triple Alliance of the Light, which gives itself wholly away in the Spiritual

School of the Golden Rosycross, ensures for every striving soul the passage, the ascent into a higher field of life, by the application of the ancient Rosicrucian ideal: 'Self-forgetting service is always the shortest and most joyful way to God.'

When we go from striving for knowledge to wisdom, a new vibration quality grasps our inner being, which is often called 'the new atmosphere', Aquarius or some other name. Then our feeling, our thinking and our preoccupations will change; the new influence will make us suitable for higher life. Because a critical number of people are able to sustain this striving, a third atmosphere is generated, an intermediate field between the absolutely spiritual and the purely material life of the consciousness. New possibilities are shown in this field, numerous properties which the human being would not dare to hope that he would ever possess. These properties develop in this field, in which all of this is reality, is visibly and invisibly spread in the earthly field of consciousness by the Triple Alliance of the Light, not for a few, but for all who carry the passport of the Light with them.

In this sense, but also much more literally, the founders of the Spiritual School gave the impulse to a world work. They gathered around them an international group of people who worked on a change of consciousness, the outlines of which had been drawn long ago. It is a community that is mutually linked on different levels. As we have seen in this introduction, this community formed a field that spread the Light that is, in principle, available for all. The activity of the new sevenfold World Brotherhood does everything to approach seeking people to show them their great and special possibilities in the cosmic plan. And perhaps unnecessarily: 'the treasury of inner knowledge' can be reached by everyone who seeks in simplicity and sincerity.

#### THE PISTIS AND THE SOPHIA

In the last chapter of *The Gnosis in Present-day Manifestation*, J. van Rijckenborgh deals extensively with the two streams of knowledge and wisdom which continuously touch and alarm the human being. As we discussed before, following the Egyptian-Hellenic gnostic, Valentinus, he called them the Pistis and the Sophia. Valentinus explained to his pupils the unknowable spaces of the Pleroma, the 'empty spaces' of the world of the divine nature.

J. van Rijckenborgh explains that emanations of power flow into our knowable nature. They touch all who have any affinity with the Light. The Sophia is an emanation from the Pleroma that brings wisdom; the Pistis is the stream of knowledge. This latter stream drives the agitation of all who sail the academic sea in the broadest sense of the word. And ultimately, this stream in particular awakens dissatisfaction instead of satisfaction, as might be expected – after all, more knowledge means being better prepared; it is an antithesis. It strongly affects the human intellect – until the intellect understands that knowledge alone does not solve the vital question.

The other stream, the Sophia, addresses the chosen ones. They are those for whom knowledge no longer suffices, because they yearn for wisdom. They are 'the few', to whom Blavatsky dedicated *The Secret Doctrine*. This is why this second stream or emanation is separated from the mental turmoil; it keeps itself wholly separate from this world. Nevertheless, it exists; and it waits until the seeking human being approaches it. It does not address his animal intellect, as the first stream does, but rather his not yet opened soul, and it tries to awaken the thinking of the soul in it.

In this way, a single human being is able to resort to finding the wisdom of the soul when he is saturated with the stream of knowledge. Both streams are electromagnetic waves from the one pure life that affect people. However, it is ultimately the stream of the Sophia that brings the seeker into contact with the school of wis-

181 dom of the Spirit. In their coherence, both streams stimulate humanity to discover the whole of the divine manifestation, and will one day be able to react to the six emanations again, which together form the Seven-Spirit.

#### THE VISUALISATION OF THE SEVENFOLD WORLDWORK

What J. van Rijckenborgh announced as a vision in *The Gnosis in Present-day Manifestation*, became once again a reality in the context of the Lectorium Rosicrucianum during the period between 1990 and 2001. On many fronts, the work came into the open, while the general public was acquainted with the activity of the Gnosis. A series of publications appeared, containing the basic writings of the Gnosis: *The Gospel of Truth*, *The Gospel of Mary*, *The Admonition of the Soul* and others. During the period until 1975, the work was first of all expanded with the working fields in The Netherlands, Germany, Switzerland, France and Brazil. Between 1975 and 2000, the members of the college of the International Spiritual Directorate tackled new working fields such as Spain, Poland, Hungary and Italy, and a number of countries in South America such as Bolivia and Colombia; in all countries, centres, conference centres and temples were erected, like the beautiful conference centre of Christianopolis in Birnbach, Germany.

At approximately the same time, the International Spiritual Directorate divided its activities into seven regions, among which the work in the countries of Eastern Europe, Russia and Africa, in particular, should be mentioned. In the beginning of the 1990's, the first activities in Russia took place, while the work could not start properly until 1993. In that year, the Bibliotheca Philosophica Hermetica (BPH) organised an exhibition, together with the Rudomi-

181. J. van Rijckenborgh, *The Gnosis in Present-day Manifestation*. Haarlem, Roze-kruis Pers, 2000, p.263 ff.



Conference Centre Christianopolis in Birnbach, Germany, built and consecrated in the year 2000

no Library in Moscow and the Pushkin Museum in St. Petersburg. And as often happens, the Spiritual School and the BPH worked together utilising a combination of visualisation of the sources from world history, together with the liberating radiation power of the Mystery School in the actual present, to bring seeking people into contact with the living Gnosis.

The exhibition, after all, offered a clear survey of five hundred years of Gnosis in Europe. Theosophical links between Europe and Russia have existed since the eighteenth and nineteenth centuries. A good example of this may be seen in Karl von Eckartshausen and his Russian peer Lopukhin. Both wrote about the activity of the brotherhood of humanity and about the three temples of the inner work. Eckartshausen (1752-1803) did so in *A Few Words from the Inner Being*, written in 1797, and at the same time, the Russian author did so in *Some Characteristics of the Interior Church*. These were the years of the Enlightenment, of reason that seeks what is true, and of the heart that is on its way to do what is good. However, these authors warn us: «The human being, a chaos of passions, desiring, thinking and willing, this human being is unable to enlighten: the truth enlightens.» It is quite simple, Eckartshausen explains: «God is love, and

love is nothing else than doing what is good for our fellow human beings. Reason can know what is good, provided it allows itself to be inspired by the Christ, and seeks 'the mysteries of true religion', in other words, provided it approaches the temple of the inner being. Only love links one human being with another. And where it ends, and is not found, a human being becomes the executioner of the human being.»

Countless visitors heard for the first time about the theosophical and gnostic relationships between Russia and ancient Europe. The work of the Spiritual School met with great interest and many hundreds of members, particularly around the cities of St. Petersburg and Moscow, joined. Partnerships with various other organisations developed.

In 1998, the Lectorium Rosicrucianum, the Royal Library in The Hague and the BPH organised a survey exhibition of 400 years of the Rosycross in The Hague. The title of the exhibition was: 'The Call of the Rosycross. Four centuries of living tradition'. In Barcelona, Madrid and Zaragoza, Spain, there are partnerships with the scientific world in order to realise symposia, sometimes combined with exhibitions and musical presentations.

#### THE SYMPOSIA AT CONFERENCE CENTRE RENOVA

There were about twenty large symposia, the first of which was in 1998, which was devoted to the Dutch philosopher Baruch de Spinoza. With these symposia, the workers of the modern Spiritual School drew attention to the spiritually great ones who, during the preceding four hundred and fifty years, devoted their lives to thinking about the freedom of the soul. These were figures such as Marsilio Ficino, Paracelsus, Robert Fludd, Giordano Bruno, Jakob Boehme and many others. The symposia conveyed a coherent vision of these figures, workers who were standing in one great line, as free proclaimers of a scientific religion, or of a religious science,

without a church, without a central hierarchy and without priests and prelates. They were proclaimers of free thinking, researchers of the human heart and consciousness, who returned religion to the place where it belongs: man's inner being. Their religion is the religion of Hermes; their church is the wide expanse of free thinking. Their altar is a calm, pure and simple heart; their laboratory is the human body, in which, purely alchemically, the one Light is first liberated, next transformed, then emitted into the world field and finally applied close to home. The vision that all of them give on the world and humanity is expressed in a core sentence of Hermes Trismegistus: «Man is a great miracle.»

Throughout time, man, this great miracle, has often secretly been the subject of study and instruction in philosophical circles and schools of wisdom. Starting in Egypt, this wisdom travelled via Greece, Judea and Rome to modern Europe; it disappeared from time to time into the upper layers of western culture, and in due course came to the fore again. During the Renaissance, it was attempted to bring these Christian-Hermetic teachings to a synthesis which caused the Southern European societies to leap with hopefulness and joy, indeed, with the beauty of a child. The seventeenth century gave the clarion call of the classical Rosicrucians that made Northern Europe «sleep off the stupor of its cup filled with poisons and intoxicants, and merrily and joyfully, with open heart, bare head, and unshod feet, step forth early in the morning to meet the rising sun», as their *Confessio Fraternitatis R. C.* testifies. This is the perspective that the 'thinkers of Hermes' opened to western man, and the figures and movements, highlighted during the Renova symposia, always represented another aspect of this worldview.

CONFERENCE DAYS IN THE J. VAN RIJCKENBORGH CENTRE  
IN HAARLEM

Similarly, conference days take place in the J. van Rijckenborgh Centre in Haarlem which have a slightly different point of departure. During these days, the wisdom, the activities and the explicit teachings of the modern Spiritual School occupy the central place, while the visitors and speakers discuss topical themes, enlightened by the sharp insights of Catharose de Petri and J. van Rijckenborgh. During the past years, conference days were held regarding such topics as: the new possibilities that are manifested in the Age of Aquarius; the role of men and women and the way in which they can cooperate; the seven stages of human life; the upbringing of our children; and the development of the new science of astrosophy. In the temple of the Rosycross, those present listen to two introductions and to the closing words. In this way, they can experience for themselves the special atmosphere, emanating from this central focal point of the Spiritual School. In the afternoon, people can exchange ideas about the subject under discussion in the different rooms of the building.

THE BIBLIOTHECA PHILOSOPHICA HERMETICA IN THE LIGHT OF  
THE CHRISTIAN-HERMETIC GNOSIS

In close cooperation with the Bibliotheca Philosophica Hermetica, the symposia are special days that always attract hundreds of visitors, and which are repeated in different places in Europe. A few words about the significance of the Ritman Library, the Bibliotheca Philosophica Hermetica in Amsterdam, are appropriate here, because there has been an uninterrupted cooperation with the Spiritual School since 1986. At the age of sixteen, the founder, Joost Ruben Ritman, became aware of the unique field of the Christian-Hermetic gnosis. In 1957, when his mother gave him a book by Jakob Boehme written in 1657, he realised for the first time that a

certain category of ancient books was still marketed. After a quarter century of active acquisition of the collection, working virtually from the beginning with a scientific staff, he was able to bring this collection into the open in a meaningful way by the mid-1980's. The first exhibition dealt, amongst other things, with the manifestoes of the classical Rosicrucians. From the outset, he has viewed all the activities of this library in connection with the spiritual line that has been discussed in this book and therefore, also in connection with the same impulse that drives the Spiritual School of the Lectorium Rosicrucianum.

In an address of 19 January 1985, he stated that «the work in the Light has certainly been preserved in a material and concrete form. This is why the library takes the point of view that this spiritual treasure in the form of documents, manuscripts and writings, including the writings of our Grandmasters, actually belongs in a tradition that is many thousands of years old. [...] The library is a testimony to the 'rivers of wisdom' that, according to the timeline of Robert Forlong, have been flowing for over 12,000 years and in the silt of which numerous, special seeds have germinated, which help the human being further in his development.» And Ritman continued. «If the Alchemical Wedding of CRC speaks about 'Hermes is the primordial source', we immediately see the principle of the work of our Grandmasters, namely the Egyptian Arch-Gnosis and the mysteries of Christian Rosycross. [...]» This was once described as follows by Karl von Eckartshausen: «There is still a secret society of unknown masters that has continued in an uninterrupted succession since the times of the first Christians. Through this secret company and its uninterrupted duration, not only the true tradition of the hidden forces is present by means of which Christ and the apostles have accomplished miracles, but this company also possesses a part of those miraculous powers, so that

they not only control nature, but are also able to generate the most important effects in this nature with the help of the spirit or the spiritual breath.»

Ritman concluded the lecture by referring to an analogy in *The Alchemical Wedding*, by which he wanted to emphasise the unity of radiation and the unity of the work of both the Spiritual School and the library as emanating from one source. He quoted from J. van Rijckenborgh's explanations: «The precious library found by Christian Rosycross in the castle's burial vault need no longer give rise to questions. In an astral focal point of an astral field, the ideas and forces, the development and impulses brought about by the wisdom of those exalted beings who formed the field and the focal point, are always preserved. They are present in the temple of renewal and they remain there as starting points for ideas, supported by the Spirit itself. This is why not one single particle of that wisdom can be lost. [...] Living souls, wherever they may live, wherever they may be spread over the earth, cooperate in building the temple fortress without anyone ever breaking down what another has built. The wisdom and power released by any living soul always fit together harmoniously with the wisdom and power of every other living soul, even though they may not know each other.

In this world and its reflection sphere, what one person builds is torn down by another. A philosopher develops a certain idea. Along comes another philosopher with the opposite idea. Things are entirely different in the living soul state. This is why, when gnostic wisdom is discovered, it always corresponds to other wisdom of the Gnosis. The one truth always confirms the other and even though the ideas it contains may show variations and be attuned to particular aspects, they combine together in absolute harmony. Living souls can speak but one language, and whatever the variations, there

is always a fundamental unity, because ultimately there is but one wisdom, one fundamental truth.»

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Catharose de Petri, who was present during this address, not only expressed her enthusiasm and gratitude in her word of thanks, she also expressed her great respect for what had been collected in the library: «It is great; very great! After everything we were allowed to become acquainted with, only this one prayer arises from the heart that the spirit, the love, the light and the wisdom, which now still lies bound as ‘words’ in your treasury of books, may one day be released by countless seeking souls. To be precise, not as teachings of knowledge, but that they may be released in the heart of everyone who really wants to be liberated as to the soul, so that what has been received may one day – in the activity of the radiant Light – achieve fulfilment and growth. For is it not, after all, the goal of your work that the true, absolute life, emanating from the original Spirit, can be born in a pure manifestation.»

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With the many activities that it has developed, the Bibliotheca Philosophica Hermetica is a striking example of the abovementioned stream of the Pistis, the electromagnetic influence that links humanity with the knowledge of liberation. Here we find contained in books, manuscripts and unique copies, the Gnosis of the centuries, Hermetics, the science of alchemy, combined in a unique collection. It is a testimony of centuries of struggle of the human being, who time and again must become acquainted with the laws of the universe in a spiritual sense; it is a testimony of the human being who learns to see that it is not the earthly laws, with their arduous progress, but the laws of the Light, the radiation laws from the solar world that allow him to make faster progress than he had ever

182. Typescript lecture J.R. Ritman, 19 January 1985, BPH

183. Typescript word of thanks Catharose de Petri, 19 January 1985, BPH

believed possible. And once charged with this knowledge, he will understand that not only are both systems of laws not antagonistic but also, in fact, enrich each other.

In 1986, together with the Jung society, the BPH organised, a congress in the Kosmos in Amsterdam, titled 'Gnosis, the third component of the western cultural tradition'. It was for the first time that the gnosis, other than through the work of the Spiritual School, was placed right in the middle of society. Led by Prof. Dr. Gilles Quispel, many speakers dealt with topical themes in the light of the ancient gnostic teachings. From different angles, scholars such as Van den Broek, Sinnige, Burnier and young Esther de Boer (who spoke about the Gospel of Mary Magdalene) dealt with the continuous influence of the gnosis on our culture. Studies concerning both the nature and influence of the gnosis during late antiquity as well as concerning the influence of the gnosis on western culture guided the listener (again) to Montaigne, and to Goethe's writing desk and he became (according to a review from the Dutch Library Service) «a contemporary of Hegel, and meets Steiner, Jung and others». The organiser himself stated that, in addition to Athens (the reason) and Jerusalem (the faith), Alexandria, *the gnosis*, should be counted in 'the third component of western culture', because, in addition to Greek philosophy and Christianity, the gnosis has significantly contributed to the culture of Western Europe. Two years later, the presentations of this symposium were published in book form. In December 1990, a second congress followed, 'The Hermetic Gnosis throughout the ages', the presentations of which were also published.

There is another aspect of the BPH that is important for the acceptance of the Spiritual School in modern society. By its point of departure, *ad fontes*, return to the sources, it attracts students and many renowned scholars, who perform their own research and

studies there, often with astonishing insights and publications. Regularly, these results correspond remarkably with the insights that J. van Rijckenborgh and his followers had developed throughout the preceding decades. Perhaps they formulated it differently in their time, and without the opportunity for scientific substantiation because another task awaited them. Many of these insights were unknown when they were expressed for the first time. Often they were dismissed as socially irrelevant and not modern enough. However, in an unforeseen way, modern, scientific results support the gnostic-scientific basis of the work of the modern Rosycross.

In the context of this book, it will not seem strange that we first of all ascribe these results to the broader spirit of this time. Nevertheless, these insights require much study and much effort; and many of them have become possible by the facilities offered by the Ritman library, particularly due to the sources that have become available within its walls. Nowadays, there are only a few people who can acquire knowledge intuitively; every self-respecting researcher bases his research on sources. The ideas, forces and developments of wisdom along with the mighty impulses of wisdom of the exalted ones are preserved, and not only spiritually, in an astral field! Due to the activity of the library, the sympathy for and the goodwill towards the Spiritual School have tremendously increased within the top circle of scholars who investigate the gnosis, hermetics and the history of free thinking. In this way, it was thanks to the relationship with the BPH, that the eminence grise of scientific research of the Gnosis, Gilles Quispel, visited Renova several times to support a symposium with his scintillating narrative style. He began his first lecture, during the congress 'Back to the Sources', with: «The cosmic Jesus Christ is the Sun... and it is for and in all.» Next, Quispel discussed 'three gospels': the Gospel of Truth, the Gospel of Thomas and the Heliant. He subtly stated that «a word of Jesus outside

the Bible may be clearer than his word in the Bible». According to him, the writings discussed are all characterised by the idea that «the kingdom of God does not concern a vision of the future: no, this kingdom already exists, but people do not see it.» People are seemingly asleep and wholly unconscious. However, the mentioned gospels still clearly speak of the idea that the cosmic Jesus is the Sun, without which no one can exist. It is also a Sun that shines for everyone: «Since Augustine (354 AD), every church has forgotten this. One was focused on the elect, so that the knowledge of the cosmic Christ was lost in everything and everyone». According to the speaker, this knowledge is that «God is not malevolent or harsh. No, God is: sweet and good. The gnostic mystic sees this, knows this and also tastes it.»

Former finance minister, professor Witteveen, also the spiritual leader of the Sufi movement in The Netherlands, along with important authors in the field of the early gnosis like Jacob Slavenburg, participated in these days. Their sympathy and appreciation for the atmosphere and the work of the Spiritual School have a  
184 wide scope and their value can hardly be overestimated.

In 2005, a cross section of the collection of this library was bought by the Dutch state. In a letter from minister, Maria van der Hoeven, dated 14 April 2005, it was stated that «the sources in the subcollections Hermetics, Alchemy, Mysticism and Rosicrucians, consisting of manuscripts and ancient printed books until approximately 1750, may be considered to be the core collection of the BPH. [...] The theme of the BPH is summarised in it and the unique nature of the BPH as a whole is sufficiently guaranteed in this way. [...] The

184. Valentinus, Inayat Khan and Hermes Trismegistus. In Symposium Series Back to the Sources Haarlem, Rozekruis Pers, 2003

newly acquired National Property is on loan to the BPH Foundation, in which Mr. J.R. Ritman has also permanently placed his private share in the library. In this way, the two parts of the property will in their coherence remain available to the public and to academic research. [...] In the multi-year plan of the BPH Foundation, its goal for the coming years is described as further developing the research institution that has been formed around the collection by intensifying the existing associations with, amongst other things, the Royal Library, the Royal Academy of Sciences and the academic world at home and abroad.»

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#### FURTHER EXPANSION OF THE WORK

Currently, the Lectorium Rosicrucianum systematically expands its work. Everywhere the liberating religion of Hermes, which has been suppressed and denounced for so many centuries, resonates and numerous initiatives result from it. In over 200 Centres in forty working fields, 16,000 pupils and members have their meeting places. There they can stay in pure and direct contact with the spiritual field that is earlier in this book called the 'Domus Sancti Spiritus', 'the House of the Holy Spirit' that is protected by vibration. This is a matter of every individual soul with the higher, inner vibration level that is active in the Spiritual School in a concentrated way. In addition, great efforts are made in the context of the sevenfold World Brotherhood of the Rosycross, which develops initiatives on numerous levels to draw the seeking public's attention to these teachings. In various places in Europe, international information centres are established where the impulses, related to the spiritual line of liberation, may be studied. Annually, other workers offer hundreds of interested seekers lectures, special afternoons and

185. The Hague, Ministry of Education. Our reference. 14 April 2005. MLB/LB/2005/16.825.logooow

courses about Rosycross and Gnosis. Again others cooperate with Folk High Schools, offering a general basis course 'From movements of wisdom to inner wisdom', by which they offer the public a first introduction to the development of the gnostic-spiritual line from pre-Christian times to the present time. Via the worldwide Internet, a coherent vision can be found on the work of the seven-fold World Brotherhood, of the Spiritual School and its impulse. The School has its own education, with two primary schools in Hilversum and Heiloo, offering the developing child its own, inspired environment, in which a free development of soul qualities is not obstructed.

To the extent that the development continues, the seven pure sciences return in the world field in a pure way and in an adapted form, attuned to the new time. In the future, many people will become sensitive to these original sciences due to the fact that a mystery school is active. Thus the ideals of the Brotherhood of the Rosycross, the complete reformation of the world on a hermetic, Christian and scientific basis will come within the sphere of the consciousness of the modern human being.





Catharose de Petri and J. van Rijckenborgh in Belo Horizonte, Brazil, 1967

## 24. Conclusion

*'The love that is salvation'. A testimony by Catharose de Petri*

«J. van Rijckenborgh and Catharose de Petri are examples of present-day Rosicrucian-Gnostics. In their works, they profess the Christ-centred Gnosis of the last two millennia. Three-hundred and fifty years after the publication of the Rosicrucian Manifestoes in the beginning of the 17th century, they not only speak the living word again [...],» we paraphrase the earlier quoted text by A.H. van den Brul, given during a symposium in Wolffenbüttel, Germany, in 1995.

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No, they did not only write about the House Sancti Spiritus, but they actually also built a new home for a striving community of brothers and sisters. Since 1924, a path has been cleared, and the 'Domus Sancti Spiritus', closed so roughly during the seventeenth century, is accessible again: the powers from the Supernature freely flow into the Mystery School, and are emanated by all participants in the work, each on his or her level.

In a conversation with her publisher during the preparation of her last book, Catharose de Petri once again explained the nature of their life's work. «When we started all over again at the end of the 1940's, we certainly had a task and a goal, but we had no idea how we should shape the group in a new way, and it was certainly not clear either how we should organise the Spiritual School. We only knew the next step, that which should be done at that moment,

186. A.H. van den Brul, J. van Rijckenborgh –modern Rosicrucian and hermetic Gnostic. In Pentagram, seventeenth volume no 4, 1995, p 25

and we could only trust that we would see how to proceed if we  
187 would unhesitatingly take this step in a positive way.»

And J. van Rijckenborgh expressed the same in a slightly different way: «Yet, floodlights did not illuminate our path from beginning to end. The part of the road illuminated by firsthand knowledge consisted of one step only. That is why the Psalmist says in Psalm 119: ‘Your word is a lamp unto my feet and a light to my path.’ Therefore, despite all our praying and imploring, our path was illuminated only one step at a time, right in front of our feet and not more; further on, everything was dark night again. Not until we actually took this illuminated step, light for the second step appeared, because by going we took the lamp along. And this Light  
188 cleared and formed the pathway, along which we made progress.»

#### ‘THE LOVE THAT IS SALVATION’

At the place where initially, from 1934 to 1958, the Temple tent stood, J. van Rijckenborgh broke the ground for laying out a rose garden on 28 September 1963. For the group of younger and older pupils and friends, he commemorated that on this special place, the work of the School of the Rosycross actually started; in this book, we have seen how this was done. «In this place, many glorious hours were devoted to the contemplation and the inner fathoming of the philosophy and the fundamental ideas of the Rosycross,» according  
189 to the spiritual leader.

It was not without reason that on this very spot, where the work of the dissemination of the one truth – God in man – had begun, the

187. Communication H. Steinhart, February 2008

188. J. van Rijckenborgh, Problems of rebirth. In: *New Religious Orientation*, 1948, part 8. Also in: *Pentagram*, twenty-sixth volume no 5, 2004, titled: *Rebirth and its practical aspects*

189. W.A. van de Stolpe. Memorial address J. van Rijckenborgh, In: *The Topstone*, August/September 1970, p 5 ff.

Rose Garden was planted. Certainly, the memory of the beautiful Rose Garden in Albi, where the Cathars celebrated their services, and which was a focal point that we still can clearly experience today, played a role. It was in this Rose garden of Albi that the two spiritual leaders saw their task before them down to all its details: 'the foundation of a mystery school, a wholly equipped and balanced body of initiation for the new time'.

Seven years later, in the presence of almost five hundred pupils and a hundred young people, a memorial service was held in the Temple of Noverosa on Friday 17 July 1970; and on the same day, a modest monument was dedicated to J. van Rijckenborgh in the Rose Garden. This monument is also a testimony and a symbol. It is a white cube, 'a white stone'. This is a reference to Revelations 2:17: «To him who conquers I will give some of the hidden manna, and I will give him a white stone, with a new name written on the stone which no one knows except him who receives it.» In Roman law of those days, those who had been judged received either a black stone, if they had been found guilty, or a white stone, if they were acquitted. And on this stone, their name was engraved.

On the white cube, we see a bronze ring, representing the circle of eternity. On top of the ring, there is a beautiful, open rose, surrounded by a few sepals. On the edge of the ring, the magical formula of the classical Rosycross has been engraved:

*Ex Deo nascimur, in Jesu morimur, per Spiritum Sanctum reviviscimus*

On the top face of the cube, the text is engraved:

*This memorial has been placed on 17 July 1970*

Engraved on this face are an equilateral triangle and the words:

*Knowledge Love Deed –*

*The three lofty attributes of the Christ*



Memorial stone in the  
Rose garden of Noverosa in  
Doornspijk, The Netherlands

On the second face on the right side of the cube, has been engraved:

*The Knowledge of the Light that has been manifested*

On the third face on the backside of the cube, the words are mentioned:

*The Love that is Salvation*

On the fourth face on the left side of the cube, we read:

*The Deed that guides along the ascending Colonnade into the Gate of Eternal Life – J. van Rijckenborgh*

These are all words from one of his most intimate addresses.

#### A TESTIMONY BY CATHAROSE DE PETRI

During the memorial address that Catharose de Petri gave during this meeting, the nature and the atmosphere of the sevenfold structure were expressed in a lively way. She looked back on how the building, which she had helped to shape since 1930, had been realised by common efforts – and how J. van Rijckenborgh had

continued to provide inspiration and drive to his friends. It was an address with a number of stages that above all characterised the atmosphere with which the Grandmaster had always approached the members of the Spiritual School.

«J. van Rijckenborgh was a special friend of the youth! During his conferences with young people, he always struck the right note. He possessed a gift for placing the widest and deepest topics in a context that young people were able to understand. During the D-group week of 1961, he discussed with the group a topic that he himself called a bold venture because of the fact that he considered it very comprehensive.

‘But,’ he said at the time, ‘we will try to pull through with your cooperation.’ And the young people did their best to understand how they should try to see the solar system as a living system. And he subsequently taught them that they should learn to see the solar system as an astral system, all parts of which might be of a composite nature, yet that actually constituted one body with many members. And he taught them to see that, just as many planets belong to the solar system, we may speak of many members, and that we, as matter-born people, are intimately linked with all those members of the solar system through our astral body. He taught them that Christ is called the solar spirit, and that everything Christ is, wants and does, is primarily the fulfilment of a plan. He explained: ‘The Christ, this great figure, emanates from the heart of the solar system, and through the Christ radiations, through those solar radiations, the whole universe of the solar system is directed towards a certain goal. Fulfilment of the plan on this basis is: elevation of the world – salvation of the world – fulfilment of the world.’ These young people deeply reflected on it; seriously discussed it with each other; and what was not yet absolutely clear to them, was further explained in a question and answer session during the same youth conference. [...]

To the preparatory and professing pupils of the Spiritual School, J. van Rijckenborgh often spoke quite radically, as he had done more than once before his serious physical collapse in 1965. To them he said:

‘If a pupil has decided truly to walk the liberating path and to celebrate the sevenfold sacrifice on the altars of the temple, a very difficult and dangerous time dawns for him. He may take a decision, he may have the serious intention to live, to profess the essence of his pupilship, but all of us will experience how exceptionally difficult, indeed, how awfully hard this is. The reason is that our personality is not only nature-born, but is also wholly one with and attuned to the state of consciousness and the state of power in which this personality exists. Through our consciousness and our faculties with their very electromagnetic organs, the nature aeons have us in their grip. Therefore, anyone who approaches the path, should – and how could it be different? – affect his own fundamental state of being down to its basis, and implement the necessary changes in it, so that true pupilship might become possible.’

He said: ‘Usually, we are prepared to affect others, and to destroy them down to their naked self. However, we are certainly unable to help others in this way; everyone should first do this to himself; not until then will helping be useful. Therefore, if you have decided for yourself on a positive pupilship, it is important to plant the sword in your own being.’ In this way, he spoke to the pupils in the Spiritual School in general.

To the participants in the Inner School (divided into the third and the fourth working field), he said, amongst other things, the following:

‘In the full sense of the word, you are now able to serve the Brotherhood by making service the keynote of your life. How? By practising absolute neighbourly love, while thinking of all living beings, and by attuning your heart in such a way that you yearn for the well-

being and happiness of all beings, including the happiness of your enemies. However, do not contact your enemies, but irradiate them with your absolute love and forgive all your debtors. You should do so by a state of complete compassion, while you think of all beings in distress and vividly imagine their sorrows and their fears, so that profound pity wakes up in your soul. And you should do so by a state of complete joy, while thinking of the prosperity of others and rejoice in their joy. You also do so by a state of complete awareness of wickedness, as a result of which you fathom all the evil consequences of degeneration, all the consequences of sin and illness, the futility of the pleasures of the moment and their fateful results. You finally do so by a state of absolute calmness and inner rest, by which you surpass love and hatred, tyranny and suppression, wealth and penury, and you consider your own fate with impartial tranquillity and perfect peace of mind. On this basis, you will be able to serve the Brotherhood and humanity, and inherit the bliss of the Spirit-Soul life.'

And he concluded:

'With neighbourly love, we embrace the whole of humanity with the love radiations of the Gnosis. With compassion, we link ourselves with it and cause it to be irradiated by the Gnosis. With joy, we propel it in an intelligent way, without forcing it, and being aware of wickedness, we burn away sin in an impersonal way and fight it. And by a state of calmness and rest, we ourselves will not fall victim to the turmoil, but we will stand as a rock.'

With these words, he broadened the insight and the consciousness of the pupils of the third working field of the School. Often, the Grandmaster spoke to the pupils of the fourth working field as follows:

'The priestly group of the Young Gnostic Brotherhood should realise and fulfil its calling with great, deep and holy seriousness. Every cell and every group of cells of the magnetic, living body

should understand its large responsibility with regard to the Spiritual School of the Golden Rosycross. Particularly now! However, we absolutely hope that you yourself will intervene in time, when the great initiative for true human genesis in a divine sense makes this necessary, and this is why we feel free to ask you: Brothers and sisters, are you prepared to honour your priestly calling as of today, or not? The Spiritual School no longer has time to lose; otherwise, the imminent threats become too big and the work of years should not be lost. This is not why the great sacrifice, made by many of you in the service of the holy work, was made. This concerns fulfilling the great task of the liberation of your microcosm, your innermost being, from the imprisonment in the nature of death.'

He often spoke very directly to the members of the fifth working field, in which all leading organs of the Lectorium Rosicrucianum are represented. He said:

'All of you know and are clearly aware of the extent to which the School has passed through violent turmoil in a relatively short period. This turmoil influenced all parts of the gnostic field of work, and did not leave any of you unaffected. The personality of all of you has been affected; all of you have encountered your astral adversary. An intense attempt has been undertaken to break up the whole community of the Golden Head and therefore, the Spiritual School, and without exception, all have been party to it. One by his positive attitude, another by his negative attitude in various respects; one by his temperament, another by his phlegm; and one after another by their personal relationship to the situations of their fellow human beings, by personal insight, by inner or emotional considerations. All of them were personally affected by very hostile, astral influences to cause an all-destroying explosion in the community.

But this is what you have that you remained standing, that you bowed

for the work in obedience and love, and that you, as servants, have given the Spiritual School the absolutely primary place. This is great; this is glorious. This is – and we may now say: this was the great test. Devote yourself to purely passing on the Aquarian streams of salvation, so that the voice of the silence will resound within you.’

Subsequently, the members of the community of the Fifth Working Field have always been aware of the fact that they together form the spine as well as the central nervous system of the Spiritual School manifested sevenfold, and that therefore, this community is one of the basis points on which the whole magnetic body rests. With respect to the Sixth Working Field of the Spiritual School, J. van Rijckenborgh formulated things as follows: ‘The task that should be accomplished in the Sixth Working Field cannot, and indeed, should not be carried out with the ordinary, nature-born character, but solely on the basis of the higher faculty of the pineal fire circle. It is a task that is directed towards all and is performed for all. It is a highly classical task that has been carried out by the Brotherhood of the Rosycross in all times.’»

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#### THE ONE FLAME

Now, at the beginning of the twenty-first century, there is a strong, sevenfold world work that is able to be of service to every seeking human being. Under the guidelines of the International Spiritual Directorate and on the basis of its sevenfold, inner structure, this School develops the liberating possibilities of life, which every human being has in his own hands, but which he often does not see or is unable to grasp. There is a community of likeminded ones, in which the hermetic and gnostic teachings are learned and lived. Within this sevenfold structure, the development of the soul may

190. Catharose de Petri, Memorial address J. van Rijckenborgh. In: *The Topstone*, August/September 1970, p 14 ff.

occur more rapidly, provided the human being does not let go of the one nucleus power, the essence from the rose heart. In the inner being of all participants – and of all people – the one flame burns. In those who devote themselves to it, the earthly nature becomes more neutral, while the consciousness of the universal Spirit, which turns us into people of a wider, greater world, grows. Life and work of the Gnosis are wholly visible. The vision of sincerely striving people is that an active community of the Light has been realised by the activities of the workers of the Light, with which this book deals, and who were supported by a close group of friends, without whom growth would not have been possible.

## EPILOGUE

What made the Rosicrucians so certain, so absolutely positive of the way in which they, during the past one hundred and twenty-five years, implemented the spiritual line that we tried to put forward in this book? Where did they find this certainty, while the whole intellectual world found itself in doubt in a metaphysical respect? From what did the main figures in this book derive their indestructible trust and the power always to continue, despite the failures of people and despite good and bad tidings – although simultaneously indicating that they, despite the great plan underlying their work, were never able to see more than the one step ahead which they would have to take to be able to continue?

Since 1927, with the publication of the first issue of *The Rosycross* until this day, what makes the tone of their publications so full of consciousness, charged with a certain joy, constructive and testifying to a certain knowledge? These are a few of the questions which I asked myself when I started my study of the Rosycross in 1970. The knowledge that Catharose de Petri possessed, the knowledge that irradiates everything that J. van Rijckenborgh wrote, was different from that of Rudolf Steiner, for instance. It was different from that of special people and contemporaries such as Krishnamurti or Ouspensky, and also different from that of Heindel, their great example. Their certainty is simple, pure and very far-reaching – due to the fact that they stated that we cannot learn anything that we do not confirm in and through our life.

This is why the reader may imagine my ‘study of the Rosycross’ to

be somewhat romantic: I read, listened, spoke, borrowed, bought and collected everything that I encountered in this field without a system, without a predetermined plan, but with a drive that sometimes amazed me. However, much more seriously than this study, I took up my pupilship in the Lectorium Rosicrucianum that, not accidentally of course, began approximately simultaneously. It is an inner path that has formed me, and has given me very many beautiful moments.

I wondered: does this certainty perhaps develop proportionally to the growth of the consciousness brought about by the path? But how could they then, at a young age, be able to know for sure that there is a path and what this path looks like?

Anyone who perseveres on the path, experiences a great deal, because life does not bypass pupilship; it coincides with it. Also life linked with a close community like the Lectorium Rosicrucianum, our youth, our work, our family, and later our children, has its own characteristics, in certain respects not necessarily different from that of a close circle of friends, a community with often deeply felt, very special moments. Reading the literature of the two spiritual leaders occurs on many levels, and each time, as the reader, we experience a new deepening.

At a certain moment, the process turned around. This did not happen long ago, but quite recently. I no longer read to gain insight, or for better understanding of some topic. I recognised that every theme is truth, and does not contain any speculation. Here and there, the tone of the 1940's or 1950's resounds and even earlier patterns of moral values, because these people were high-minded and sincere figures of their own time. However, I knew that I could put this aside. I recognised the certainty; in all rest, I was able to testify to any inner theme: it is true. I may have had certainty, but I did not yet have the insight from whence this certainty stemmed.

Throughout the years, I have told young people a lot about the his-

tory of figures and movements that had played a special role in the history of ‘the other Christianity’. The reader may find an elaborate record of this in *Stromen van Licht* (Streams of Light). Later, I wrote a brief history of the Rosicrucian movements since the seventeenth century. Many of these movements were fabrications, had other intentions, and were exaggerated; however, underlying a few initiatives, the same positive certainty resounded which the founders of the Lectorium Rosicrucianum also had. I thought I would be able to see the differences between those two kinds; I thought that I understood what the characteristics of true movements were.

However, this was not the case. There are libraries, filled with sources, but the study of sources does not bring the truth any closer. Or perhaps it brings the truth closer, but not the understanding of it. At a certain moment, I realised that even if I came to know the whole history, since the primordial beginning of Christianity, or even since the fall, I would still not yet be able to acquire the proper understanding.

I began burying myself in the origin of the Rosicrucian Society, in Jan Leene’s life, and later in the genesis of the Lectorium Rosicrucianum, and in Catharose de Petri’s life that was wholly devoted to the Spiritual School. An important starting point for this was the lecture that A.H. van den Brul gave in 1994 during the symposium ‘The Rosicrucians as European phenomenon in the 17th century’, which was later published as ‘J. van Rijckenborgh – modern Rosicrucian and hermetic Gnostic’.

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I consider myself lucky to have been able to speak with people who have cooperated in the life work of J. van Rijckenborgh and Catharose de Petri. Without their help, this book would have been unthinkable. Mentioning everyone would result in a long list, in

191. A.H. van den Brul, J. van Rijckenborgh –modern Rosicrucian and hermetic Gnostic. In *Pentagram*, seventeenth volume no 4, 1995

which individual acknowledgement becomes meaningless; I thank all of them from the depth of my heart.

Yet, I do not want to fail recalling the special moment, on which two events virtually coincided, in the beginning of June of this year, when the book got its 'momentum'. At a certain moment, it was crystal clear: it is not what you write or read that is true, not what you think, and not even who you are – but what you live.

'Not me', a friend said; names are not important, ever. It is simple, natural, very ordinary (I called it deeply ordinary), but of a wholly different nature. It is not mystical, or spiritual, or intellectual, or particularly sensitive. It is natural, but of *another* nature. They built their School, not with words, not with services and conferences, but with *people*, and with *life*, referring to the life and the consciousness of another nature belonging to it, which they bore. Or rather: of which they partook and partake.

The second event occurred on 9 June of this year. That day, I (very briefly) received evidence of this life of consciousness. It concerned evidence that the link with the Order of the Rosycross, inwardly as well as outwardly, was a reality, just as was later the case concerning the link with the Universal Brotherhood, of which the Order is a part, and into which the Mystery School has been taken up.

This always happens with puzzles: if we find this one, correct piece, if we have the key, all pieces seamlessly fit together, just as happens in life. J. van Rijckenborgh once said: It takes a hundred years before the whole apparatus of the Mystery School will have wholly matured. A hundred years! If we take 1924 as the beginning, the active instrument, able to help countless seeking people, will be fully operational – during the second quarter of *this* century. How will this instrument be able to do so? The reason is that there will be ever more people who know the Light and work with the Light in the same way. These are people who demonstrate in society the same loving, quiet and certain consciousness of the other reality,

which the founders of the Order of the Rosycross, initially the three friends in 1935, and later J. van Rijckenborgh and Catharose de Petri also possessed.

And what should we expect then? Let us once again quote J. van Rijckenborgh, describing what he saw before him:

«Imagine that a group of people is positively touched by the new magnetic field and that, therefore, the effects and activities develop in them and manifest themselves through them. Then they will, at the same moment, form an enormous transformer station as it were for new magnetic forces. The Christ power will manifest itself through them; it will radiate widely and encircle the earth. Through such a group, many seekers will be reached and helped; it will gather a new harvest that it will lift as it were into the new field of life. [...]

We repeat, so that you may never forget, that if the power of the new magnetic field touches you, the various activities will manifest themselves through you. Therefore, these activities cannot be explained from a dialectical power; they cannot be learned at a university, by teaching, books or study. No, if they manifest themselves, they can be directly explained from the intercosmic, all-embracing, new magnetic field. In an exclusive sense, we are fellow builders of God. This is what the ancient Rosicrucians called in the *Fama Fraternitatis*: ‘the construction of the new House Sancti Spiritus’ .»

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When Christian Rosycross had spontaneously offered all his gifts, everything he possessed, to the learned and wise men of Europe, and they had shamefully rejected him – understanding the value of what he offered, but at the same time discovering that this would have (great) consequences – he withdrew, as the *Fama* relates, and built the House Sancti Spiritus with his own people.

The human being, who lives, works and is active, uses power, the

192. J. van Rijckenborgh. *The Coming New Man*, 1957, part III, chapter VIII, p 326

power of the blood. In this way, every human being daily sheds his blood for himself, for his family, or for others. However, once a human being enters the essence of the two natures, the shedding of the blood of the new nature brings liberation.

Everything someone does on the basis of the new nature, even if it is still very little, is immediately liberating as to its effect. In this, I found the explanation of the certainty, the notion of what I had been seeking. Because, according to J. van Rijckenborgh, «Five minutes of service to the Universal Brotherhood, in and through the power of the Brotherhood, are worth gold and mean more than years and years of plodding away, because such a work, undertaken on the basis of this new nature, always helps build the new field of life, the House Sancti Spiritus.»

9 September 2008

Peter Huijs

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PETER HUIJS (1951, TEGELEN) IS AN ART HISTORIAN AND PUBLISHED **PERFECT LIGHT, ESSAYS ABOUT THE SCIENCE OF THE SOUL** IN 2006. TOGETHER WITH C. BODE, HE WROTE A SHORT HISTORY OF THE **ROSICRUCIANS**. HE ALSO WROTE **STREAMS OF LIGHT IN EUROPE** ABOUT THE DISSEMINATION OF THE GNOSIS. HIS LATEST BOOK GIVES AN INSIDE DESCRIPTION OF THE HISTORY AND THE PATH OF THE MODERN ROSYCROSS, AS IT IS MADE PUBLIC BY THE LECTORIUM ROSICRUCIANUM.

IN CALLED BY THE WORLD HEART, PETER HUIJS PRESENTS AN ACCOUNT OF THE DEVELOPMENT OF THE SPIRITUAL PURSUITS OF THE PAST ONE AND A HALF CENTURY, DURING WHICH THE GREAT SPIRITUAL ORGANISATIONS PLAYED AN IMPORTANT PART. IN THIS COMPLEX ESOTERIC FIELD, THE LEENE BROTHERS REDISCOVERED THE SEVENTEENTH-CENTURY MANIFESTOES OF THE ROSICRUCIANS IN 1935. HUIJS DESCRIBES THE HISTORY OF THE ROSICRUCIAN SOCIETY THAT THEY FOUNDED BEFORE WORLD WAR II.

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THE AUTHOR ALSO PRESENTS A SURVEY OF THE FURTHER DEVELOPMENT UNDERTAKEN BY THIS SCHOOL AFTER 1990. IN A PREVIEW, HE DESCRIBES THE DEVELOPMENT UNTIL 2024, DURING WHICH THE SPIRITUAL DEVELOPMENT OF THE PAST PERIOD MAY BE RECOGNISED AND ACTIVATED IN BROAD SECTORS OF SOCIETY.



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