

## *The Rosicrucian Brotherhood—Part 3*

**N**OW WE SHALL explain why this name, the Rosicrucian Brotherhood, is a fitting one. From what has been said it can easily be seen that all true Christians must be engaged with greatest effort to discover and recognize that mystical cross, and to bear it within themselves. For without it they cannot justifiably be regarded as pupils and disciples of Christ.

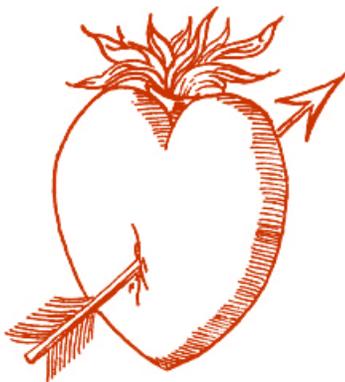
But straightaway is asked in what color, what guise, does this cross usually appear to the chosen ones and is recognized by them? That cross to which all good Christians should dedicate themselves is not conceived or fashioned according to the material used. It has the color of blood and is similar to the reddest red of the rose, surrounded by lilies, of which the Prophet asks in a mystical manner, "Wherefore art thou red in thy apparel, and thy garments like him that treadeth the wine-press?" (*Isaiah* 63:2). The answer is, "their blood is sprinkled upon my garments." With these words the Prophet seems to indicate that the blood or redness of the cross, that rosy sap of the cross, originates from the fact that the cross of Christ is dipped into the blood of all sinners, and that through this virtue each of them is cleansed from the imperfections of his sins. Thus John says, "The blood of Jesus Christ, the Son of God, washes us clean of all sin" (*1 John* 1:7).

With the expression "the blood of the Son of God," he means not human blood, but the divine and mystical blood. For as there is procreation out of human blood and sensual intercourse, so there is

also a divine procreation out of the Spirit of God, according to the word of the Evangelist, "Not out of blood, nor of the will of the flesh, but out of God," for blood and flesh cannot enter into the Kingdom of God. Peter also says that we are redeemed "with the precious blood of Christ, as of a lamb without blemish and without spot" (*1 Peter* 1:19). It is likewise said in another place that the shedding of the blood of Christ "speaks better things" than that of Abel, for Christ was spiritual and mystical, the other, material and typical (*Heb* 12:24). Again we read that "The God of peace...brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant" (*Heb.* 11:20). Here is meant that blood of the testament which is living, spiritual, through whose mediation—and through it alone—according to the testimony of the Holy Scripture, has the restoration from death to eternal life been effected.

In another place the Apostle speaks of that "blood of the testament which God hath entrusted to you," and he speaks still more clearly where he points out that the ceremonies of the Old Covenant are only parables and figures for the explanation of that hidden, spiritual secret: "For if the blood of bulls and of goats and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?" (*Heb.* 9: 13-14).

The Holy Scripture also says that those are



blessed who have washed their garments and have received power through the wood or Tree of Life. Now that blood of the cross, I say, was that spiritual blood of the Covenant into which God has instituted us. For it is a gift of the Holy Spirit which teaches us that we must understand that Chalice which we bless, and likewise that mystical Blood is the true Sacrament, according to the word of the Apostle: “The cup of blessing which we bless, is it not communion with the blood of Christ?” (*1 Cor. 10:16*)

It is this therefore which is the true rose cross adorned with lilies, which is described by Esdras, or rather is described by God through the testimony of Esdras, indicating the House of Wisdom erected on the imaginary seven pillars: “I have,” says the Lord, “prepared seven mighty mountains whereupon there grow roses and lilies, whereby I will fill all thy children with joy” (*2 Esd. 2:19*).

In a similar manner the whole parable of the *Song of Solomon* is related to our subject, and there we read (the bride and bridegroom are speaking): “I am the rose of Sharon, and the lily of the valley....My beloved is like a young hart among the mountains of Bethel” (that is, the House of the Lord)....“A garden enclosed is my sister, my bride; a spring shut up, a fountain sealed. Thy plants are an orchard of pomegranates; a fountain of gardens, a well of living waters.”

Finally, we are taught by the Holy Scripture what we must do in general and in particular in order to attain a pearl of such incomparable worth. What we must do in general is indicated by the Apostle thus: “We beseech you, brethren, that ye increase more and more; and that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you; that ye may walk honestly toward them that are without,



From *Die Bibel in Bildern*, Julius Schnorr von Carolsfeld (1789-1853)

### ***The Prophet Isaiah***

*Jehovah speaks through Isaiah, foretelling the coming of the Savior. Three visions of the Lord's life are depicted above: "For unto us a child is born..." (9:6); "He was wounded for our transgressions..." (53:5); "I will divide him a portion of the great..." (53:12), showing Christ in a Michael-like overcoming of the Devil.*

and that ye may lack nothing” (*1 Thes. 4:10-12*).

What we are to do in particular he teaches us in a similar way through the pictures of the Sower and the Builder. Under the picture of the Sower he says: “I have planted, Apollos watered, but God gave the increase” (*1 Cor. 3:6*). “For we are laborers together with God.” This last also means “You are the seed of God.” And James, taking such Sowers into consideration, says: “Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and the latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh” (*James 5:7*). Paul, however, teaches us that the Lord Jesus Christ will appear to the chosen ones in this life, by saying, “See that you lack no gift, waiting for the coming of our Lord Jesus Christ: who shall also confirm you to the end, that ye may be blameless in the day of our Lord Jesus Christ.” With these words he shows

that the Lord reveals himself to the true Brothers in this life, and that the following life is without end. In this sense also speaks the prophet Isaiah: "The earth will open itself and give birth to the Saviour," while the Evangelist says that God is able to awaken out of the stones the seed of the sons of Abraham. Job says that "Out of the earth cometh bread, and from beneath it cometh fire. The stones of it are the place of sapphires, and it hath dust of gold" (Job 28:5-6). The Patriarch knows that

indeed the stone which he has erected as a symbol shall become the House of God. In the word of Wisdom is found the most perfect light which reveals the hidden, the invisible, to the eyes of mortals.

If the husbandman described above prepares the right soil in a proper manner, if he cares for it and tills it, if he plants it with Paul and waters it with Apollo, nevertheless he cannot gather the harvest until the fruit has been blessed by God, until he has "waited in patience" for the revelation of the Lord. The reason for this is given in the words of the Apostle: "it is not given to the one who desires and hastens, but through God's mercy."

After this, the Apostle makes the Brothers labor toward the perfection of the work, under the picture of the Builder, for he says that God has laid the foundation like a wise architect. Such building is indicated by Paul: "For we are workers together with God; ye are God's husbandry, ye are God's building" (1 Cor. 3:9). David echoes this thought when he says, "If the Lord does not build the house, they labor in vain that build it."

Although the indestructible Spirit of God lives within the grain of wheat, nothing can come of it without the labor of the husbandman and his sowing. It is his business to prepare the earth and to bed into it the seed for the purpose of its decomposition. Otherwise nothing will come from its living, inner germ.

With the picture of the Architect, the Prophet demands of us that we "ascend the Mount of Reason and build the House of Wisdom." As for the right way of going about this, and how we may reach the rose-red blood of the cross which hides itself in the center of the cross, having been poured out into it, we have to consider how much labor and diligence we must devote to the task, for this is not a superficial work. One has to dig into the inner core of the earth and to "knock" and "seek," or his labor is in vain.

A philosopher experienced in true and genuine Alchemy says that all bodies have their boundaries in three dimensions, namely the height before the eyes, the hidden depths, and the widths lying between. There is no direct transition from the one extreme to the other. One must pass through an intermediate element. Therefore, on the basis of the outer form of anything we cannot deduce for ourselves its inner, hidden aspect unless through the destruction of the revealed we come to the revelation of the hidden element.

The truth of this observation is made apparent through the content of a geometrical cube, the height of which, multiplied by itself gives the width, which in turn multiplied by the height gives its content.

In just this way the Alchemist transmutes the apparent forms into occult ones by finding the general form through destruction of the specific one. This is the work of the true and divine Alchemy, through the mediation of which the earthly has been opened to the entry of the joys of Paradise so that men may pluck that red rose with the lilies of the field and taste of the Tree of Life. This is also taught by the Apostle when he says: "That ye may be able to comprehend with all saints what is the breadth, and length, and depth, and height, and to know the love of Christ, that ye may be filled with all the fullness of God" (Eph. 3:18). Thus the truly wise Artist will



Book of the Holy Trinity, Staatsbibliothek, Munich  
*This alchemical drawing shows the cross of Christ as a three-petaled, two-leafed lily, representing the quintessence, growing out of the Holy Virgin, who, as the Mother of God, corresponds to materia prima.*

have to dig deeply into the earth, will have to work carefully in all three directions in order to find the true cornerstone which God has laid as foundation in the earth.

Through this he will come to know an all-towering love for the science of Christ, and he will be filled with the all-conceivable fullness of God. Thus we can deduce that the Rose Cross, or that mystical building of the cross, has to be striven for of divine grace, through begging and asking to the very core of our being. This is that mystical building of which the divine poet spoke, "That sanctified form which shines out of the venerated form."

All of this is according to the statement of the Apostle: "Ye have not yet resisted unto blood, striving against sin." Through these words we are taught in an occult manner that sin is all that alien part in us which does not correspond to pure truth, which is Jesus Christ. We have to use all possible care, working without ceasing, in order that there may shine forth from the human or animal rock, the truth in its rose-colored, blood-colored glory. Thus it will shine to the true Artist and Brother so that in this divine radiance he may see the light and at last harvest the fruits of his labor, according to the word of the Apostle.

All of this carefully considered will make clear what this mystical building of the cross and also the cross of Christ means. For each true Christian will strive for this with all his strength until he finds that reddest of roses, that most precious and eternal building of the cross, so he can be recompensed rightly by being called a Brother of the Rose Cross, and will find himself a member of the true Fraternity. This is confirmed by the Psalmist: "Behold how good and how pleasant it is for brothers to dwell together in unity!"

Now without doubt someone could say, "How is it that you profess to know the spirit of that Brotherhood so well? How are you so well informed about their secrets so that you proclaim not only their religion and circumstances, but also reveal why they should be called Rosicrucian Brothers? What! Are you also one of the Brothers of the Rose Cross?"

Under such questioning I answer that I least of all have deserved such high grace from God, for I



*A wisdom revelation before students in an etheric school.*

acknowledge with the Apostle that such gifts cannot be bestowed through longing and impatience, but through God's mercy alone.

So as to give satisfaction to any questioner, whoever he may be, and also to you, well-disposed reader, I shall place before you a letter written by the Rosicrucian Brothers and sent to a German candidate, which I have reproduced faithfully below. I received a copy of this through my friend in Danzig, and after serious reading and re-reading you yourselves can judge whether what I have written above about the Spirit and the spiritual gifts of God, about the cornerstone, the living waters, and about the religion of these Brothers and members of the Fraternity, has been produced by me out of error or unrighteousness. Those can judge best who base themselves on the pillars of fairness and justice, giving impartial testimony:

"Venerable and Honorable Sir! Seeing that this will be the first year of your nativity, we pray that you may have from the Most High God, a most happy entrance into and departure out of your life,

because until now you have been with good mind a constant searcher of divine philosophy. Well done! Go forward, fear God, for thus you will gain Heaven. Acquire the most true knowledge, for it is God who has discovered every way; God alone is circumference and center.

“But now draw near and pay heed, take this cross unto yourself, for the one who increases knowledge increases sorrow, for in much knowledge is much grief, as we know from experience. For all worldly men, proud, vain, boasters, talkers, unworthily attack us, yes, curse us without cause. But we are not surprised that the ungrateful world persecutes the professors of the true Arts, together with truth itself. Yet, for your sake we shall briefly answer these questions: What is it that we do? What can we do? Whether there are any such as we?

“In John we read that God is the Supreme Light, and we walk in light so that we show light to the world. But the man of the world who denies this knows not and sees not that in his vile body the Christ dwells. This you have from the Apostle. ‘And Jesus knew all their thoughts,’ to whom, if you remain faithful, you will at length be made one spirit with him, and having become one, who will hinder you—like Solomon—from knowing the good and the evil thoughts of men? And this you may take from us as truth. Hence it is that we do not answer the questions of all because of the deceitful minds of some. For whoever are alienated from God are against us, and who is so foolish as to allow a total stranger to enter another man’s house?

“On the other hand, if men expect that this union with Christ is to be attained only in the world to come, in this they show their foolishness and ignorance. Are they not also ashamed to make the Apostle a liar, in whom these things are clearly shown in the words, ‘So that you may be wanting in no grace, expecting the coming of our Lord Jesus Christ.’

“But men say that this is not to be understood as pertaining to this life on earth. If this is so, what does the following mean: ‘Who shall conform you even to the end,’ for in the Kingdom of God there is no end, therefore in this earthly condition will



Gustave Doré (1833-1883)

### **Solomon**

*The proverbial “wisdom of Solomon” designates the intuitive ability to “read the hearts of men.” According to Max Heindel the same Individuality that lived as Solomon was later the Christ-bearer—Jesus.*

appear the glory of the Lord and Christ glorified.

“If anything further is required to be known concerning our work, our effort is to lead back the lost sheep to the true sheepfold. Therefore mortals labor in vain to enter upon another path than that outlined by the Apostle. And that path is not walked in through dying, but like Peter when he said, ‘As Christ taught me,’ that is, when he was transfigured in the mount. Had this not been secret and hidden, the Apostle would not have said, ‘As Christ taught me,’ neither would the Supreme Truth have said, ‘Tell it to no man,’ for according to the way of earth, to die was known to all men from the beginning of the world. Therefore you are to be changed from dead stones into living philosophical stones.

“The Apostle shows you the way to this when he says, ‘Let this mind be in you which was also in Christ Jesus.’ He describes that mind in the following words, ‘As being in the form of God he thought it no robbery to be equal to God.’

“Behold these things, you who search into the secrets of nature! If you will be happy, you most miserable; if you will be lifted above the world, you proud; if you will rule this earth from Heaven above, and your dark body as well, you ambitious; if you will perform all miracles, you unworthy: then know, you rejected ones, what nature is before it is sought!

“But you, O Brother, listen! I will speak with the words of John that you may have communion with us, and indeed our communion is with the Father and Christ, and we write to you that you may rejoice: ‘God is light and in Him is no darkness at all.’ And that you may come to us, behold this light, for it is impossible for you to see us, unless we will it, in another light.

Therefore follow us in this so you may be happy with us, for our most immovable palace is in the center of all things; it is also much obscured because it is covered with many names.

“Enter, enter into the glory of God and your own salvation. Enter the gates of the School of Philosophical Love, in which is taught everlasting charity and brotherly love. Enter into that same resplendent and invisible castle which is built upon the mountain of the Lord, out of which flows a fountain of living water, a river of love. Drink, drink, and again drink, that you may see all hidden things, and converse with us.

“Again, beware! For you know very well that nature receives nothing for nutriment but what is subtle—the thick and feculent is cast out as refuse. And as you well know that those who will live in the Spirit rather than in the body take in nourishment by the Spirit, not by the mouth. As for example, it is lawful to know heaven by heaven, but by

virtues of earth, if you understand us aright, no man enters into heaven, which you seek, unless he who descended from heaven enlighten him first. Therefore whatever comes not from heaven is a false image and cannot be called a virtue.

“Therefore, O Brother, you cannot be better confirmed than by virtue itself, which is the Supreme Truth which, if you will religiously and with all your strength endeavor to follow, in all your words and works, it will confirm you more and more. For it is a fiery spirit, a glistening spark, dwelling in every created being, sustaining and governing it, by Christ purged, purified in fire, always more glorious and pure, jubilating without limit. This Spirit,

we say, will confirm you daily until, as a certain learned man has said, you become like a lion in battle, can overcome all the strength of the world, and you fear neither death nor any violence whatever that devilish tyranny can invent. For you will have become what you desire to be—a Stone and a true Work.

***Enter into that same resplendent and invisible castle which is built upon the mountain of the Lord, out of which flows a fountain of living water, a river of love.***

“In order that God may bless your labors, you will study most approved authors, but under a shadow as it were, for a wise man reads one thing and understands another.

“Are you imperfect? Strive for due perfection. Are you foul and unclean? Purge yourself with tears, lift yourself by good manners and virtues, beautify yourself with the grace of the Sacraments. Make your soul sublime and subtle for the contemplation of heavenly things, conformable to angelic spirits, that it may vivify your vile ashes and gross body, making it white and altogether incorruptible through the Resurrection of our Lord Jesus Christ.

“Do these things and you will agree that no man has written more plainly than we. These things the Lady Virtue has commanded should be told you, by whom, according to your deserts, you will hereafter be more fully taught. This read, and keep what has been committed to your trust.” □

—F.T.F.