

TOMMASO PALAMIDESSI

THE AIMS OF THE LOTUS+CROSS INITIATIC ORDER

Third Booklet

"A R C H E O S O F I C A"

Esoteric School of High Initiation

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TO ROSA BORDINO PALAMIDESSI, PERFECT SPOUSE AND FIRST
DISCIPLE GIVEN BY GOD TO ARRIVE IN TWO AT THE STEPS OF HIS
THRONE AFTER THE LABORIOUS JOURNEY OF THE CATHARSIS.

Rome, May 22, 1969

A NECESSARY CHOICE

These pages are an act of love and hope, but above all the fulfillment of a precise duty: that of sharing with others what a man has received from on High, after years of catharsis; an act of love, because giving life to an Initiatic Order is a message of brotherhood, a call to perform a spiritual task together, to feel united in a burst of faith around Him who said to men^(*): "I am the bread of life; he who comes to me will never be hungry and he who believes in me will never thirst All that the Father gives me will come to me, and whoever comes to me I will not cast out, for I came down from heaven not to do my will, but the will of him that sent me. Now, the will of him that sent me is that I should lose nothing of all he has given me, but that I should raise it up again on the last day. For the will of my Father is that everyone who sees the Son and believes in Him will have everlasting life, and that I raise them up again on the last day" (John, VI, 35-40).

To found an Initiatic Order and call it "Lotus+Cross" means to reunite other seekers of God, scattered over the planet, separated and at times too alone, to proceed in the Way of peace, of sanctification and of the perfect union with the Absolute. As if to say, in the words of the prophet Jeremiah (L, 5): "Come, let us bind ourselves to the Eternal in an eternal covenant, that shall never be forgotten". To ally and walk together means to love each other, understand each other, have trust in one another in times, like these, of diffidence and mistrust of man towards man.

The path towards God is not gone through alone, but in a group, because each one supports and gives courage to one another, each one goes on together without any pretence of some being superior to the others, accepting the knowledge and experience of all for a unique finality: to conquer the Kingdom of Heaven.

To participate in an Initiatic Order is a rare occasion, and perhaps unrepeatable. An Order is like an Ekklesia, an

^(*)Please note - In the Italian usage, "man", "he", etc may intend both male and female. This usage has been maintained to stay as faithful to the original as possible. (*Translator's note*)

esoteric priesthood for which one must have the vocation and the call, humility and trust in the Order itself and in its finality. But perhaps the vocation is not yet strong enough for this choice. In this case there is "Archeosofica", an esoteric school that prepares for Initiation: a free school for free scholars, who must not feel like pupils nor apprentices, but brothers who listen to the living voice of other brothers, or who wish to doctrienate themselves by their writings that present the results of serious studies and experiences: Brothers who have started out with a mentality free of prejudices and who have analyzed, chosen and accepted the best of all the other ancient and modern esoteric schools. In addition to this, having understood that the Christ is the most qualified to represent the Messiah on earth, since he has taught for all in conformity to their possibility of understanding him, both in the language of the masses, or popular, and according to a more advanced or esoteric dialectic, Archeosophy considers Jesus Christ the most complete Master for the Archeosophical didactics.

We wish to clarify at once that the reading of this booklet does not mean that you must ask for admission to the Lotus+Cross Initiatic Order. This free choice presupposes a strong priestly vocation in man and woman, even though it is a free priesthood that does not involve leaving home, one's relatives or public life, but staying free where one is, missionaries mingled with the crowd.

One can be an Archeosopher and at the same time a Lotocrucian, or just an Archeosopher, which is no small thing. At the moment, we have thought it a good thing to inform you about the great possibilities of the Theurgic Ascesis(1), and of the eventuality of participating in the esoteric priesthood of the new times.

This booklet is a call, but if it is not accepted as such, it will still be a useful treatment to clarify the ideas on the occult and profound mechanisms of an initiatic Order, and its relationship with the supersensible worlds. It is a call addressed to all, and it does not matter if they belong to the different communities (Theosophists,

(1) T. Palamidessi-ENCYCLOPEDIA OF ARCHEOSOPHY-40th B.

Anthroposophists, Martinists, Rosicrucians, Catholics, Yoghists, etc.). The Brotherhood is only one, and it can have only one verb: Love one another; only one Master: Jesus the Christ.

We close this introduction with an ardent prayer: read, examine our booklets without preconceptions, with serene soul, with vigilant mind, and above all with humility and love, because with humility and love we have written to you, with humility and love we are looking for you, with humility and love we are working for you, to prepare the way for the Lord who must return. And with us there is always John, the Prophet of the Apocalypse, to whom Jesus left the task of developing the esoteric and invisible Ekklesia, discontinuous and ardent like the fire, instituted on the Calvary when John was made son of the Virgin Mary and brother of Christ, and confirmed on the lake of Tiberias. To Peter was entrusted the flock and the martyrs (lambs), but to John the more evolved humanity with the command of remaining until his return (John, XXI, 4-25).

What return? The end of the times! Those which must still come. John was the only one who could work in silence with other disciples and the Virgin Mary, according to the doctrine that the Zendic Magi had given to Jesus during his childhood and to his precursor John the Baptist. The visit and the sojourn of the Magi Kings, Astrologers(1) diviners, therapists, is connected with the didactic preparation of Jesus and of the Baptist. The Zendic Magi had learned from the Veda and condensed in the Avesta the secret doctrine. This was learned by an inner circle of Hebrews during the time of the deportation in Babylon, and transmitted orally and partly in writing in the Kabbalistic literature and in the incomplete writings of the Ecclesiasticus, the Book of Wisdom, the Book of Daniel and the Book of Enoch: doctrines that passed to the secret Orders of the Therapeutists and the Essenes, and from them to John the Baptist and the Messiah.

The Savior, as an envoy of God, had the integral gnosis, that is the divine knowledge, but as a man he had to study

(1) T. Palamidessi - THE BASIS OF PERSONAL INITIATIC ASTROLOGY -
21st Booklet

the Holy Scriptures and their popular and secret interpretations.

Here much could be written on the personality of the Magi Kings, who have passed into a cult and then to the Christian altars, although they were authentic Archeosophers and in apparent contrast with the predominant ideas of the Catholic Church of today; but we return to this argument in another booklet(1) .It is enough to know that Peter, James and John in particular were well informed about the esoteric doctrine of Israel and its relationship with the teachings of the Sanctuaries of India and of Egypt of their time.

So, along this line, walk we of Archeosophy and of the Lotus+Cross Initiatic Order, to serve God and Humanity.

THE DIVINE INCARNATION AND THE COOPERATION OF THE INITIATES

In conformity with precise cosmic cycles, certain men appear through the centuries, who are not only inspired persons or prophets, but authentic Incarnations of God, that is manifestations of the Divine in the human species, and who take the name of Savior (Avatâr) or Messiah (Messenger of God). The Messiah is like the viceroy of a powerful monarch. When disorders break out in some faraway region, the Ruler sends his delegate to restore peace and order. So, every time the religious idea and the spirituality are weakened in a part of the world, God sends his Messiah, his Avatâr, to teach men to rediscover the way that leads to Him, to protect virtue and favor its growth.

Naturally these births do not occur only to maintain the "moral Law", because for that aim there is no lack of legislators, of religious teachers, of individuals to imitate, and of all the ordinary means to protect morality. If the divine birth should happen only to defend morality, it would be reduced to a very small thing. It happens precisely to lead men towards the living and operating spirituality.

The two aspects of the divine birth are summarized as follows: 1st) -The descent or birth of God in humanity, the

(1) T.Palamidessi - HISTORY OF ESOTERIC CHRISTIANITY - 35th Booklet

so-named Messiah, the eternal Avatâr: God Son who takes possession of a human body to talk to the consciences and reawaken them; 2nd)-The other aspect of the divine birth is the ascent, the birth of man in the Divinity: the man who raises himself to the divine nature. This phenomenon, in the Major Mysteries(1), is defined "to be born again", "to be born from on high". This concept is found in the conversation that Jesus had with that Nicodemus, notable of Judea and master in Israel: "No one can see the Kingdom of God if he is not born again.... no one, if he is not born from water and Spirit, can enter into the kingdom of God. That which is born from the flesh is flesh; that which is born from the Spirit is spirit" (John, III, 2-8).

In which way it is possible that the Supreme Being, eternal and infinite, incarnates himself in a human being made of limitations, is easy to understand if we consider that the Word of God gushed from a man by a sort of induction, of co-presence. God as Avatâr does not remain limited even though incarnated, because he acts through a human form or outside of it, in a man, in a geographic location and at the same time elsewhere. The Avatâr is always the same. The unique God, when he wants it and it is necessary to save humanity, descends, incarnates himself in a historical character. He could have incarnated himself as Rama, the hero of the Râmâyana, leader of the Arian peoples (Indians and Persians); another time, he could have descended in another man, and was called Krishna. Later, in Palestine appears the same Avatâr, and he is called Jesus. And it is not finished! Where will the future Messiah be born? In Russia, Africa, China, America? Or in India, where the spirit of religiousness is higher?!

The Messiah comes, God manifests himself through the Avatâr with the purpose of having human nature modeled to his thought, his sensitivity, his action, his being, on the line of the nature of Rama, Krishna or Christ. His precise finality is to transfigure the men in the Divine. Then, according to the historical moment, in conformity with the

(1) T.Palamidessi-INTRODUCTION TO THE MINOR AND MAJOR MYSTERIES-4th Booklet

evolutive needs of a people and of the entire world, each Messiah offers his example, declaring himself the way and the door.

The Avatâra leave some Ekklesiae, apostles, groups of individuals who teach, some along a popular, exterior line, others along the esoteric, special way, in conformity with the understanding capability of the converted and reawakened.

THE SPIRITUAL CO-PRESENCE OF THE AVATÂR AND THE INITIATIC ORDERS

God incarnates himself in a human body for love towards his creatures, and the souls that come here between us with the Avatara are souls that incarnate themselves for the last time, they are souls freed for eternity or which return for compassion. When the Messiahs go away, their work needs to be continued by someone guided and inspired by Them, penetrated by the force that They send in their place. Jesus sent the Holy Spirit, the Vivifier, that is God in action, the creative principle as compared to God as Absolute Being.

Who works for the Messiah, supported and inspired by the co-presence of the Holy Spirit, must be ardent, courageous, because the Ekklesia and the initiatic Order lacking in fervor are abandoned by the Spirit. The extinguishing of the great religions was due to the withdrawal of the Holy Spirit because of the tepidness and aridity of heart of their faithful (not faithful enough). In the Apocalypse of John (III, 14-22) there are precise warnings: "To the angel of the Church of the Laodiceans write: - So, because you are lukewarm, that is neither hot nor cold, I am about to vomit you out of my mouth ... Who has an ear let him listen to what the Spirit says to the Churches".

More than once the influence of the Son through the Holy Spirit made itself felt in those who organized themselves in religious Orders for the popular diffusion of religion, or in initiatic Orders instituted for the preaching and the realization of the Christian message in an esoteric sense. Among these Orders we remember the Templars and the Rosicrucians, from the far-off time of Dante Alighieri and of Khunrath. Afterwards, these centers of spiritual life dried up, fell asleep, so that the influence from on high withdrew

almost completely to make itself felt elsewhere. And it could not have been different. Where charity and wisdom are missing in thoughts, words and works, the divine influx withdraws, in conformity with what Christ said in the parable of the seeds and of the sterile fig-tree: "... to whom who has shall be given and he shall abound greatly, but from whom who has not shall be taken away even what he has" (Matthew, XIII, 12-13). "And having seen a fig-tree on the way (Jesus hungered), he came near it, but found thereon nothing but leaves; then he said to it: - May you bear no fruit again for eternity.- And immediately the fig-tree withered away" (Matthew, XXI, 18-20).

Thus it happened, has happened and will happen to the initiatic centers when they fail in their task, and their deficiency is to be seen by the absence of fruits. Today, however, there is an initiatic epicenter to give new fervor, new apostolic vigor to the Christians. This epicenter is the Lotus+Cross Initiatic Order. In it, by logical deduction and subtle intuition, many seekers of the Truth have believed, and, as in the past, there has been no lack of the diffident and the incautious skeptics. After all, the intuition of things true and holy is for the few. A wise Hindu, Shrî Râmakrishna, has said: "It is very difficult to understand the true nature of a pious man, whether he follows the way of love or that of knowledge. The elephant has two kinds of teeth; the exterior tusks which serve simply for ornament, and the internal teeth that are used to chew with. Thus the pious man often hides his real nature and assumes another.

The down of the thistle seeds does not fall at the foot of the plant, but is carried far away by the wind and takes root. Thus the spirit of a wise man when it manifests itself is appreciated at a distance."

WHAT AN INITIATIC ORDER IS AND HOW IT IS BORN

Assuming that you have read and studied deeply the concepts of the first booklet, we think it useful to explain about the origins, the formation and the development of an initiatic Order.

An Order is, first of all, the institution of a center of spirituality, the institution of a priesthood that an individual founds by divine vocation and historical necessity, and also by right of nature when the development of his consciousness is such as to authorize him to create an Order and expand its spiritual force. In practice the Order, referring back to the divine intervention in the interior life of every human being, is formed by an earthly Instructor immersed in the light of the special divine presence and by a group of chosen Disciples, followed by others, according to the principles of the initiatic way.

What the initiatic way is we have already explained in the other booklets, but we repeat it again: it is an accelerated process of evolution that realizes in the Initiate what the man of today would be capable of becoming only after many centuries of reincarnations by following the ordinary way of religion. The initiatic way is a science and an art that works bio-physically, psychically and spiritually to obtain the masterpiece of the human species in just one existence. It is the conquest of sainthood and of the control over our inferior nature, in just one life, with all the means put at our disposal by religion and by the archeosophical techniques.

The Order, to be valid, must have its own force, in a certain way a soul, in which will make itself felt the spiritual presence of an outer-earthly Master.

When a clairvoyant is present where the members of an initiatic Order assemble, they see the colors of the luminous atmosphere becoming intense around the most worthy of the Order. This aura extends itself in all the directions of space. Each color has its own precise significance, it denotes the virtues, the gifts of perfection. When an Order has fallen into decay or has never been a real Order, the colors of the aura(1) are missing, or else they are opaque, null.

(1) T.Palamidessi- TECHNIQUES OF SPIRITUAL AWAKENING-
Ed. Mediterranee, Rome, 1975

The possibility of developing the clairvoyance or of using the archeosophical instruments is part of our disciplines(1).

In an Order, every Disciple receives a name and a grade of power with the task of transmitting to others what they have received from their Initiator: they will perform certain rites, know certain symbols, have certain keys.

We have mentioned the fact that an Order has its own soul. It is not too much if we consider this force as an image and likeness of a person of a high spiritual development comparable to the state before the Adamic fall, but with new experiences and conquests. To understand this we should refer to the occult constitution of man and woman(2), who are equal but with inverted polarities; but first of all let us remember that we are immersed in a fluidic sea of subtle forces called "planes of Nature, skies, waters", which co-penetrate each other and are co-present. The matter of all these planes occupies the same space. Science explains that the ether interpenetrates every physical thing, even the hardest and densest. No atom or molecule has a direct contact with another, but each one is suspended in an ocean of ether. For the esoteric physical science, also the ether is atomic and its atoms do not touch each other. They remain suspended in an environment of a still finer matter, named by the Hermetists "astral matter". The astral atoms are in turn suspended in the mental matter. The etheric, astral and mental matter form the man, who is mortal but alive as long as his bodies (etheric, astral and mental) are maneuvered by the respective immortal principles: spirit, emotive soul and eros.

The true man is constituted by these three principles or essences which are endowed: the first with will, the second with emotivity, the third with creativity. The three essences register their impressions, during each life, in the mechanisms of a subtle body formed with the mental matter

(1) T.Palamidessi-BECOMING A MEDIUM AT HIGH ULTRAPHANIC LEVEL-
7th Booklet

(2) T.Palamidessi-THE OCCULT CONSTITUTION OF MAN AND WOMAN-
8th Booklet

from the 1st, 2nd and 3rd sub-planes of the mental plane: its name is the Causal Body. It resists for millennia, always bound to the three (spirit, soul and eros), constituting the Ego, and it records like a computer the experiences of each reincarnation. When we think or desire something in the process of imagination we put in movement the matter of the respective mental, astral and etheric planes, and if our concentration is strong we can also model, create all possible and imaginable forms in this sea of plastic forces. Specters, larvae, geometric figures, symbols and colors can be formed and remain bound to who has imagined them. This phenomenon is amply studied by magic and by theurgy.

In the formation of an initiatic Order, the Founder, fed by his disciples, creates an artificial Causal Body, which we denominate "Body of Grace". This will attract around itself other energies of the mental, astral and etheric worlds, the same energies of which the mortal man is made: energies that to the ultraphanic vision are colored like the human aura.

The Order therefore is an artificial, cosmic, gigantic man, dilatable and endowed with the faculty of growing qualitatively and quantitatively because it is fed by the Founder of the Order, nourished by the Disciples, made active in a superlative sense by the special spiritual divine presence: the presence of the Avatâr, that is the Messiah operating through his dynamics, the Holy Spirit.

If the energetic body that is called "Initiatic Body" comes to lack the special spiritual presence, either because of the death of the founder of the Order, or of the scarce cooperation of the Archeosophers, the "Initiatic Body" remains alive, valid, united with the Father and the Holy Spirit in the Son and the Holy Virgin Mary. As the apostle Paul wrote to the Galatians, 4. 6 "you are no more a slave, but a son; and if you are a son, you are also an heir by the will of God". Reflect on the significance of the Resurrection of Jesus Christ, the Man-God and the greatness of the destiny that awaits the true Initiate, man or woman.

An Initiatic Order calls for continuous help from heaven, and the vertical action is in direct function of the intense interior life of the animator and of the disciples of the Order. The Founder, or Head of an initiatic Order, can be

compared to a famous bird: the "Pelican". This bird of the white plumage with pink and yellow hues, feeds its young even with its own blood, by ripping its breast open. It was the symbol of Christ the Redeemer, of the Eucharist, of the preacher, of penitence and charity.

Who founds and keeps alive the Order must possess the Knowledge, the Holy Gnosis about which Clement of Alexandria wrote, and must have experimented authentic contacts with the hereafter and have put himself in contact with the divine instructors. The animator of an Order must have lived the experience of the small and great Mysteries, and must continuously feed in his heart the lamp of Christic love. Between the Master of the Order, the Initiatic Body and the Christ a circuit must be established.

We know that the founder of an Order and his continuers, as men or women, cannot create the spirit, the soul and the eros, that is the immortal triad. This creative power belongs only and uniquely to God, but to the Adept is given the power to form a "Body of Grace" with the other wrappings or instruments such as the mental, emotional, etheric bodies, and give himself to them. But he cannot continue alone, he needs the immanence of God from on high and the immanence of the Disciples from below.

We, for years and with years of theurgic will(1), have formed the "Initiatic Body" of the Lotus+Cross Initiatic Order, with the heat of our heart we have developed the seed of the Lotus flower and, in order to cooperate with the Avatâr, we have accepted the sacrifice of a gigantic missionary task that integrates the Christianity of the masses. After long years of gestation, preparation of the Order, we have succeeded in earning for it the special spiritual presence, supported by the authority of the universal priesthood of the faithful.

(1) T.Palamidessi-THE LABYRINTH OF DREAMS AND THE PERENNIAL WAKEFULNESS- 38th Booklet

THE UNIVERSAL PRIESTHOOD OF THE FAITHFUL AND THE PRIESTHOOD
OF THE INITIATES

With the descent of the Savior in the world a new force has been infused into every believer, the life of grace, principle of eternal life, interrupted when the first stock of humanity alienated itself from God.

Already at the beginning, when the metaphysical world was created, we were ordained priests potentially, because the Adam Kadmon was made the first priest of a cosmic liturgy; but the missing continuity of union of the progenitor with the Intelligence of God set the conditions for a long wait before the restoration could be re-established. During this long wait, God gave a progressive revelation. As Saint Paul writes to the Hebrews (I, 1): "After God had in ancient times, in several occasions and in various manners, spoken to our fathers through the prophets, lastly in our days he has spoken to us through the mouth of his Son". So, when the opportune moment came, the Avatâr Jesus instituted the Ekklesia by the will of the Father and the cooperation of the Holy Spirit.

In conformity with the Christian Initiation of this Ekklesia, all the baptized, confirmed and communicants are elected priests for the eternity of a "Royal Priesthood".

In the Bible, next to the functional priesthood, namely the caste of the Levite clergy, there is mention of a universal priesthood of the people of God. The Lord Jehovah, after the gift of the Torah to Moses, declared: "You shall be to me a kingdom of priests and a holy nation" (Exodus XIX, 6). In the New Testament it is Saint Peter who confirms what God had revealed to Moses: "You are a chosen generation, a royal priesthood". The first Bishop, in his first epistle, twice reminds the persecuted neophytes of their priesthood, with the following expressions: "Set yourselves close to Him (the Christ), the living stone; you also as living stones are built on Him (to be) a spiritual house, a holy priesthood, to offer spiritual sacrifices made acceptable to God by the intermediation of Jesus Christ . . . But you (who believe) are a chosen lineage, a royal priesthood, a holy nation, a people set apart for God" (1 Peter, II, 4-5, 9). Passages

similar to the letter of St. Peter are found in Isaiah, LXI, 6; LXII, 12.

John the Evangelist confirms what St. Peter says: "To him that loves us and acquitted us from our sins in his own blood, and has made us a kingdom, priests for God his father, to him be glory and dominion in the centuries" (Apocalypse, I, 5-6). Saint John will confirm three more times the priesthood of all the faithful (Apoc. V, 10; XX, 6; XXII, 5). Obviously, one speaks of the baptized and faithful of both sexes.

If a priesthood has been established with the imposition of the hands and the power to transmit the sacred Order to other Christians, it is still true that through the baptism, faith and works, we are priests for eternity and every virtuous person can validly administer all the Sacraments. Otherwise for what reason should Moses, Isaiah, Peter and John, who revealed the word of God, have said that we are a "chosen line, a royal priesthood, a holy nation, a people of God"? At the beginning of Christianity there appeared a category of people with the task of performing the liturgical functions (to baptize, to consecrate the Eucharist, to administer it, etc.): these constituted and continued to be (by succession) the clergy. But such a distinction between clergy and laity was founded solely and uniquely on practical necessities of good order. All the faithful considered themselves priests, and when it was necessary they could preach, baptize, celebrate the Eucharist. Such traditional usage and conviction was confirmed by the Apostles and by that famous and significant passage of Matthew (XVIII, 18-20), which says: "In truth I tell you: whatever you will bind on earth will be bound in heaven, and whatever you will loose on earth will be loosed in heaven. In truth I also tell you: if two of you on earth will agree to ask anything at all, it will be granted to them by my Father which is in the heavens. For where two or three are met together in my name, there I am in the midst of them".

Only in the IV century was the dreadful idea born that the priesthood was a privilege, and an inalienable and reserved power only for the priests ordained for the clergy.

Saint Augustine gave an indelible basis to the doctrine which upholds the non-priesthood of the faithful.

The Holy Scriptures, however, cannot be changed, and we remain true to them because Peter and John knew the will of the Messiah better than those who came after. From these considerations and from many others, not said for reasons of space, we can draw the conclusion that in virtue of the "priesthood of the faithful" it is possible and legitimate to develop a "priesthood of the initiates", that is an esoteric priesthood represented by an esoteric Ekklesia.

The idea and the epithet of "lay people", that is profane, does not find a place either in the Bible or in the New Testament, but makes way when the Era of the Emperor Constantine closes the fecund period of the exoteric and esoteric Christianity, that is integral; the people of the "Royal Priesthood" became estranged from their mission, refusing the prophetic dignity and the marvelous gifts of the Holy Spirit. Despite this grave deviation, the Tradition of the Fathers and Ecclesiastical writers of the archaic Church remains unchanged. The layman is not considered as such, but he is sealed in all his being with the gifts of the sanctifying Spirit, he is a charismatic being in the total sense. For the Christ, the faithful represent an ecclesial place, which is at one time World and Church. The universal priesthood of the faithful has power over the cosmic liturgy, over the cosmic sacredness, through the mere presence of its sanctified beings, bearers of the Trinity.

Christ did not entrust the carrying out of the priestly and prophetic mission to only a part of Christianity, but said to all, men and women: "Go, therefore, and teach all the peoples". In conclusion, each of us has been confirmed an "apostolic person". The universal priesthood of the faithful, instituted by Jesus according to the order of Melchisedek, certainly participates in the three powers: to govern, to teach, to sanctify. A passive people is not coherent with the patristic ecclesiology and with the will of Christ, true historical Man and true God.

Let us reclaim, therefore, our priestly dignity. The sleep of the laymen has ended. Let us open ourselves to the Holy Spirit and enter into the world.

We dedicate some more lines to the "priesthood of the initiates", even if the preceding booklets and the present one have been clarifying enough.

The Priesthood of the Initiates is the logical development of the "universal priesthood of the faithful", born from the faithful in the Christ who have understood what the Messiah meant under the veil of those sealed expressions: "He who has ears, understand....! Many things I could say to you, but you cannot understand them....".

In the priesthood of the Initiates find their place those Christians who know more, and can face the experiences of the great Mysteries, from the memory of past lives(1) to the out-of-body experience in order to travel through the supersensible worlds(2), from the reading of the akashic archives to ultraphanics.

If it is true, most true, that without Charity and Humility one cannot enter the Kingdom of Heaven; if it is true and most true that without the Love towards God and his Messiah we cannot enter the Kingdom of God, it is also true that without the conquest with the initiatic experiences, suggested by the archeosophical ascesis, one remains behind the walls of the Heavenly Jerusalem. He who has ears, understand! We have already said much.

THE LOTUS+CROSS INITIATIC ORDER

On 4 May 1948, at 2:45 p.m., Tommaso Palamidessi founded in Turin, following the rites of the Theurgy, the Lotus+Cross Initiatic Order. Then, in conformity with the traditional usage, the Founder took the Esoteric Name. In the same way, the symbolic change of personality is effected, in the new Lotocrucians, with the adoption of an esoteric name.

Our Order is a society of Initiates in the Mysteries of the Kingdom of God; it is a Family composed of Men and Women

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- (1) T.Palamidessi- THE MEMORY OF PAST LIVES AND ITS TECHNIQUE- 5th Booklet.
 - (2) T.Palamidessi- HOW TO HAVE OUT-OF-BODY EXPERIENCES AND TRAVEL THROUGH THE SUPERSENSIBLE WORLDS-6th Booklet

selected with the Archeosophical doctrinal preparation, with its ascetic methods and with the rites of Initiation to the different Grades. It has a Rule and secret teachings. Its aim, as we have already said, is the perfecting of men not only in Knowledge and in Virtues, but by way of a self-surpassing that must resolve itself in a real transmutation of the personal I, realizing the experience of the Mystic Way and of the Initiatic Way. We will repeat again what these two Ways are, and what is the difference between them:

- 1) - Mystic Way (humid, lunar): to move in the waters and then upon the waters.

This is the work and the path of the Saint who proceeds willingly, awaiting the sanctifying Grace, until he arrives at the contemplation of Jesus in his heart and at the ecstasy. This is the destiny of many Saints venerated by the Church, who arrived only at the Son, but did not advance, that is, they did not follow the successive Way (initiatic), which leads to the Father.

- 2) - Initiatic Way (dry, solar): to ascend to heaven.

It is that of the Hero (the image of Saint George who kills the Dragon) of he who wants at all costs to force the Kingdom of God, that lets itself be won as it is written more than once in the Gospel and in the Apocalypse.

Since the Initiate, unlike the Mystic, goes to take what he wants and does not wait for others to give it to him, it is clear that he must struggle and force. Therefore, by means of given disciplines, ascenes, and with the support of others who are already experienced, the Hero can undertake the venture. The ascent and the conquest are progressive. One needs, however, to be vigilant against self-conceit and self-centeredness: the Initiate must not believe that he has done everything by himself, because if God did not want it he would not obtain anything, and he must not consider himself satisfied with his initiatic state without taking care to help those who come after, those that remain far from the goal. This point has been made clear in the 18th booklet, MYSTERICAL EXPERIENCE OF THE HOLY GRAIL, on page 23 and following.

Therefore, the mystic Way and the initiatic Way are tightly tied: first stage and second stage, until the final success, because all depends on God and not only on man.

Those who maintain that religion and the mystic are extraneous to the Initiatic or solar Way, are in error. They have cut themselves off from salvation because they exclude the call of God, negate the reality of God.

The Lotus+Cross Initiatic Order carries out its action in the world through its brothers who have different grades and tasks. The Order has 12 Grades, plus one represented by the Founder of the Order or by his substitute. The first 3 grades can be summarized as follows:

1st) - Brother Neophyte; 2nd) - Brother Initiate; 3rd) - Brother Master. The other nine grades indicate the different Brothers Elected Masters. In all, precisely 12 grades, in which all citizens of the earth of both sexes may take part. At the head of these 12 grades there is the Superior Initiator, whose office has the duration of his life. The death of the Superior Initiator implies a successor to continue the activity of the Order, chosen from among the Brothers and Sisters on proposal of the same S.I.; if this is not possible, the election will be made by a Synod of Lotocrucians.

The members are organized in groups or Temples of Assembly, whose direction is entrusted to who has the highest initiatic grade.

The central seat of the Lotus+Cross Initiatic Order is Rome, also because the *Urbs*, in the past, was a center of spiritual radiation with king Numa Pompilius, and later with the Ekklesia itself.

The Order has its symbols, rites and theurgic instruments. We repeat that both men and women(1) have access to the grades. The name Lotus+Cross was given because the flower of the white Lotus, as we will see, has a rich symbolism of its own, of no less importance than the Cross.

(1) T.Palamidessi-THE INITIATION FOR THE WOMAN AND FEMALE
ADEPTHOOD - 2nd Booklet

In the floral symbolism of Ancient Egypt, India, Iran and Palestine, the flower of the Lotus is superior to that of the Rose. It is the meeting between western and eastern spirituality. The Lotus is the symbol of reincarnation, of purity, of the "new birth from on high", of the blossoming of the consciousness purified in the Sun of the Divinity. The Cross is the Horizontal and Vertical Initiation that in fact cross each other, but it also represents the Cross of the Christ, the crucifixion of egoism in us to let pure love towards Humanity, all creatures, things and God spring from our hearts. But we will speak again of the symbolism inherent in the Lotus+Cross emblem. Now, it seems important to us to make known how toilsome and lengthy has been the bringing to life of the "Body of Grace" of this Order, exactly from 1948 to 1966.

The theurgic rites, the deep meditations to create the instrumental substrate of the Initiatic Body have demanded the labors of Hercules, until the Special Divine Presence made itself felt with two extraordinary phenomena during the pilgrimage in the Holy Land, in Jerusalem, 7 April 1966, at 7 p.m., in the Holy Sepulchre, exactly in the place where tradition says that the Cross was driven on the Golgotha. But if this date marked the beginning of a decisive turning point for the spiritual evolution of the Founder, also significant is the other phenomenon which happened to him on the morning of 8 April 1966, on the rock of Gethsemane. That Easter of Resurrection will remain unforgettable for the Author and Founder, because the two unexpected preternatural events healthily unsettled him and made him a participant of the revelation. In the first event, on the Golgotha, a little to the right of the hole, he suddenly felt a drop of blood fall on his skullcap: a hot, living drop which penetrated his brain like a burning iron. And this dripping of blood continued to hammer, day and night, for years. On that occasion, he had the distinct sensation that the drop fell from the upper part of the body of the Christ, because, in an interior vision, he saw the pierced feet of the Redeemer and the wood that grew a little from the ground. Jesus was crucified with his feet half a meter from the ground.

In the second phenomenon, that of 8 April in Gethsemane, a whirlwind of force, a mighty light, pervaded the Author, who remained crying and sobbing on the white rock of Christ, for a time that was short, but seemed eternal. His wife Rosa and his daughter Silvestra were to one side praying, but he seemed to be clinging like an anguished shipwrecked person to a rock beaten by the stormy sea. Hissings, moans of the elements, physically heard, and a great blinding light, then the figure of Jesus ablaze like molten gold. Nor did the hot dripping on the head stop. It was a state of profound anguish, that of those who search for God and are unable to detach themselves from earth, and feel the ripping of their soul being drawn and quartered, by the angels who pull on one side, and the demons on the other. From that moment many years have gone by, but emotions of this kind remain impressed like a brand of fire.

These phenomena, and still many others that we cannot put in writing since they occurred in the course of particular Initiations, provide the guarantee that the Lotus+Cross Initiatic Order is a living and active force wanted by the Avatâr. The Holy Spirit is upon it, whose symbol is the white Dove. But this could also fly away if the Order should yield little and bad harvest. In the Bible and in its esoteric commentaries (see Zohar, I, 207^b; III, 7^a), the Holy Spirit is the Shekinah. Jesus, according to the Gospel of the Hebrews, says: "A short time ago my mother, the Holy Spirit, took me by one of my hairs, and transported me on the great mount Tabor".

Believe us, to have the special spiritual presence we did not spare ourselves, but new forces are called upon to nourish the sacred fire of the Lotus+Cross, and these are the right times, because we are moving towards the end of a Cycle. There is not a minute to lose. Today we are alive, tomorrow we may find ourselves motionless in the coffin, without even a moment to collect our forces and call, with humility and love, for the help of Jesus to keep us awake while we pass away and profit from his redeeming and liberating action, to be free from the yoke and play of the phenomonic world.

If the destiny of our reincarnation is true, and of this we have proof, he who dies awake, repenting his sins, overflowing with love for Humanity, for all things and creatures, for the One and Trine God, is mathematically certain of reaching the Paradise, and of not being reincarnated again, neither in this nor in other worlds. This far the way of the Loto+Crucian Initiation and the Archeosophical doctrine can lead, followed with courage and will.

THE GRAPHIC SYMBOLS OR IDEOGRAMS OF THE LOTUS+CROSS EMBLEM

The Lotocrucian doctrine is Archeosophy. To understand it well it is necessary to study all the booklets planned by "Archeosofica". The Order has an emblem that puts in evidence two fundamental symbols: the flower of the white Lotus and the Cross. To integrate these two symbols, other ideograms (drawings expressing concepts) come into operation, ordered as follows:

- 1) - An equilateral triangle with the vertex pointing upwards and a cross welded to the center of the base, the alchemic symbol of the red Sulfur or Philosophical Sulfur.
- 2) - In the center of the triangle there is a heart.
- 3) - In the heart there is the open right eye.
- 4) - The right eye, developed and open in the heart, is inside a pentagram or five-pointed star with the vertex pointing upwards.
- 5) - A flower of white Lotus is above the heart and digs its root into the heart itself, it is nourished by the blood of this heart: it is a Lotus that is opening, flowering.
- 6) - A looped cross, or key of Isis, is suspended above the flower.
- 7) - Three dots, forming a triangle with the vertex pointing upwards, are above the looped cross, and another three dots, with the vertex pointing downwards, are under the heart.
- 8) - Over the vertex of the red Sulfur there is the name of God in Hebrew: jod, hè, wau, hè (h w h y), at the right vertex the name of God in Latin: DEUS, at the left vertex the

Sanskrit AUM (ॐ), or the name of God for India. Below, under the cross, the name of God in Arabian, Allah (الله).

9) - Starting from the left side of the triangle and going around it, we have the writing: ORDINE INIZIATICO LOTO+CROCE.

10) - Finally, around the symbols, a large circle.

The ten symbols of the emblem say many things about the doctrine, they are a force, because the icon of the sacrificial altar with the theurgic rites, awakens in the Initiate the paranormal faculties. These symbols are explained in detail in the Rituals reserved for the Lotocrucians, but they are also dealt with in two special booklets(1), therefore we will not dwell any longer on them.

(1) T.Palamidessi- THE WAY OF SYMBOLS AND THE SPIRITUAL
TRANSMUTATION - 14th Booklet; THE ARTISTIC ASCESIS, COLORS AND
PAINTING - 27th Booklet

THE LOTOCRUCIANS PREPARE THEMSELVES AWAITING THE RESURRECTION
OF THE BODY AND FOR THE PAROUSIA OF THE CHRIST

The Archeosophers and all the reawakened who are united with the Lotus+Cross Initiatic Order and grouped around it, prepare themselves for the Parousia of Christ, the Last Judgement and the Resurrection of the flesh, as has been synthesized by the Creed. The Parousia, or the visible return of the Glorious Messiah, will this time be without a kenosis. What does kenosis mean? The "Kenosis" is the lowering of the Word, that at the time of his incarnation "made himself empty of himself" (Philippians, 2:7). A reality which is verified, by analogy, also for the Holy Spirit, in the time of the Church when there also is a kenosis.

The Christ will come in his blazing glory, evident to all, the good and the evil, so that the former will be happy and the latter confused and terrified, with a therapeutic purpose.

The true Lotocrucians are the "wakeful", who wait for the manifest return of the triumphant Christ and his angelic disciples, but stay awake while preparing for themselves an ethereal and shining robe for the feast of the Parousia in honor of the Word.

The becoming of the phenomonic world drags inexorably into its slimy stream the creatures that are subjugated by demoniacal instincts, by carnal desire and by spiritual blindness, but the reawakened from the earthly sleep are preparing themselves at every moment, to better construct that latent body which one day will be that of glory.

Archeosophers and Lotocrucians use, in secret, every means of mystical and initiatic asceticism to present themselves at the appointment, regenerated in their egoic tri-unity (= the ego or I composed of eros, emotive soul and

spirit), by this time firmly united with a body of resurrection ready for the great day of Judgement.

The work of an authentic qualitative transmutation, of cooking the constituent principles of the I, is an undertaking for saints and heroes, constant and possible, because if it is true that there is a Providence that helps in this alchemical "Great Work", it is also true that each one of us has freedom of will and choice.

Awaiting the collective Judgement, each one, conscious or not, atheist and materialist, or religious in his own way, prepares day after day the fabric of his body of resurrection: a body of a flesh that the physiological eyes of today could not discern, but that the owner of this body or a clairvoyant would distinguish as a ghost, in reality the Guardian of the Threshold. A perfect, beautiful, glorious, solar body for the happy stay in the "new earth", if they will be perfect ones on the model of Christ, but an inglorious, murky and reddish body for the unhappy stay in the "old earth of the damned".

Of this body, enunciated by the Holy Scriptures, we have amply spoken in the 10th Booklet of Archeosophy, THE GUARDIANS OF THE THRESHOLDS AND THE WAY OF EVOLUTION, because we are the makers of it and because it will be the future wrapping of the spiritual I, that is, the body suitable for the planet that we will populate when the present condition of the earth is changed.

The wakeful, in eschatological (discussion about the last things) waiting, intuit how will be what the Gospels summarily announce speaking of the Parousia (apparition of the Son of God in his Glory), of the judgement of the living and the dead, and of the Resurrection.

Following the example of the Master of Alexandria, Origen, son of the Christian martyr Leonid, we insist against the inopportune literalism and the excessive Judaic-Christian exoteric realism of a physiological resurrection. The "spiritual body", according to Saint Paul, is the idea or the elemental essence of the material body, something fluidic in the image and likeness of the spiritual I. In the collective Judgement of the last days, when the resurrection of the bodies will happen, these will enter into function to

substitute the physiological bodies. Naturally, who will have passed away into the hereafter will see the Son of God in his Glory and will be judged and called to take part in the Kingdom to receive a more complete Gnosis, or pushed back among the guilty. The living in the flesh will also see the Son of God and his angels, with a long-lasting, indelible and obsessive vision, but this vision bearing amazement, certainty and desperate regret will have a tremendous significance.

The subtle bodies will correspond to the last psychosomatic state of passing away during the catastrophe, that is the destruction of the earth by fire and by the combined action of the astronomical perturbations, the shaking of the terrestrial axis, the deranging of the Precession of the Equinoxes, the deformation of the planetary orbits by the will of the Great Architect of the Universe.

The body of resurrection will be a reality which cannot be eliminated by the collapse caused by the death. Providence will have safeguarded it, to allow the perfect and the imperfect, the good and wise and the bad and ignorant, to live on the new earth according to their state. A new corporal world will therefore be necessary.

The worlds, for the Lotocrucians and for Origen, succeed each other because the creation is an eternal act. In a mutilated work of his, devastated and sacrilegiously interpolated (the De Principiis, III or Peri Archon), Origen wrote: "We therefore say that God did not begin to act only when he created this visible world. But since after its destruction there will be another again, so we believe that there were others before its apparition..... There were worlds before ours, and others will come after it. We do not suppose however the simultaneous existence of different worlds, but after this world there will be again another one". Let us not forget two realities: the love of God and the freedom of man. The repeated fall of the spirits necessitates a new corporal world.

The winners will have a prized condition. Let us pray and initiatically strengthen that which in us must become indestructible.

Let us be wakeful, brothers, and of this we implore you with all our soul, to prepare ourselves for the return of Christ, in the hope of not being sifted and thrown away into the fire of purification for the duration of another cycle. Let us consider every day that passes as a vigil of the Parousia, of the Judgement and of the Resurrection. Let us remain in a vigilant operative waiting.

Nothing is lacking for the liberation from the servitude of the cosmic becoming, we have the certain doctrine of Archeosophy and the already tested experimental methods to contemplate the Holy Spirit with the eros, the Verb with the sentimental soul, the Father with the spirit. We have the theurgic rites of the Lotus+Cross Initiation and the formulas for the transmutation of the I from human into super-human.

God, in his great love for us, has progressively revealed what we must do to leave the phenomonic world by transmuting ourselves, and voluntarily re-enter into it for the great work of assistance towards the lost and the confused, in order to lead them into the Kingdom.

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FREE TOPICS TO DEVELOP AND SEND TO "ARCHEOSOFICA"

WITHOUT OBLIGATION you can answer all or some of the questions. This exercise helps to better understand the content of the booklet and to prepare you to explain to new friends and adherents what you know.

1) - Do you think it opportune to follow the normal religious life, Archeosophy or the Lotus+Cross Initiatic Order? And why?

2) - What is an Initiatic Order, how is it formed, how do you recognize if it is valid?

3) - What do you think of the priesthood of the Faithful and of that of the Initiates? Is there a difference?

4) - What relation does the official religion have with the Messiah? What relation does it have with Protestantism and the other religions?

5) - Does the Avatâr prefer the Church or an efficient initiatic Order?

6) - Can you explain to us what the Mystic Way and the Initiatic Way are and what difference there is between them?

7) - Do you know any Initiatic Orders (apart from the Lotus+Cross)? What are they, what guarantee do they offer of their effectiveness? Are they to be considered active, sleeping or finished? Do they have, or not, the special spiritual presence of Christ?

- 8) - Are the "Body of Grace" and the "Initiatic Body" the same thing?
- 9) - What opinion have you formed of the Lotus+Cross Initiatic Order?
- 10) - Could you decipher the symbols of the emblem?
- 11) - Do you think it possible that a man can found an Initiatic Order and give it a force, make it a radiant center of spiritual life?
- 12) - What importance does the "Grail" have for the Lotocrucians?
- 13) - Can you express what you have understood about the Mystery of Golgotha, the Mystery of the Blood of Jesus Christ in relation to the spiritual life of the Lotus+Cross Initiatic Order?
- 14) - Which disciplines, arts and sciences must a Lotus+Cross Initiate know, in theory and practice?

WRITE TO US AND HELP "ARCHEOSOFICA", if it is possible, finding new friends, suggesting what you think is useful for the development of our organization, which wants to carry the message of Christ to all and prepare the consciences waiting for his return.