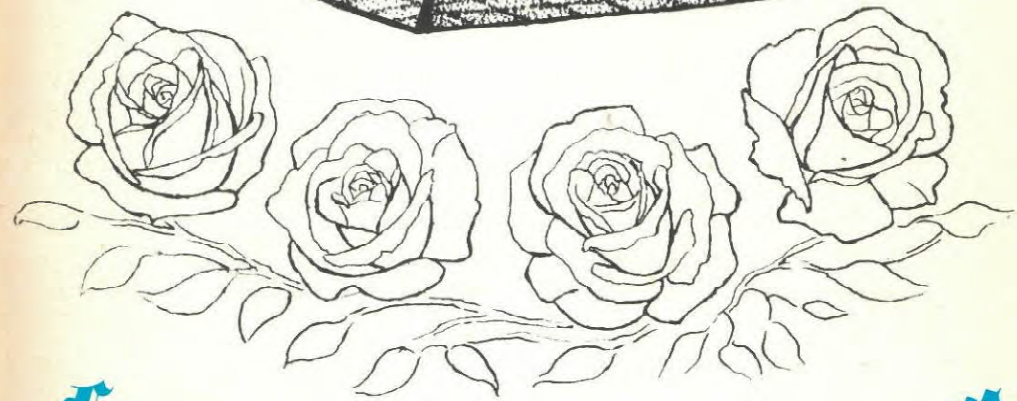
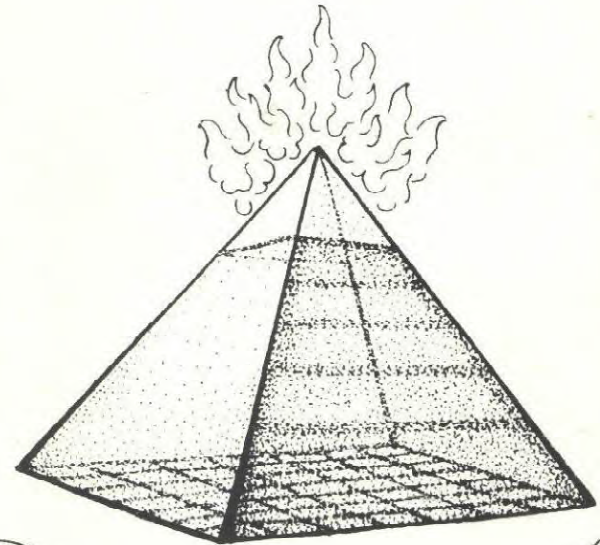
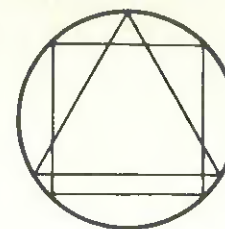


The Topstone



Lectorium Rosicrucianum

"Topstone"
Volume 2 Number 2
July, 1976



THE TOPSTONE

HEADQUARTERS: Bakenessergracht 11-15,
Haarlem,
The Netherlands

U.S.A.: P.O. Box 9246,
Bakersfield,
California 93309

AUSTRALASIA: P.O. Box 152,
Parkholme,
South Australia 5043

CONTENTS: 2nd. volume no. 2
July 1976

The Sublime Wisdom of Lao Tze VI	page 3
The Universal Remedy V	page 10
Reveille III	page 14
The Gnostic Gospel of the Pistis Sophia IV	page 21
Christian Rosycross	page 27
Transfiguration and occultism	page 28

THE SUBLIME WISDOM
OF
LAO TZE VI

You have possibly had the experience of having known a certain truth for years in theory rather than in practice, then to find that the reality behind the truth all at once manifested itself to you and the Light shone forth.

This is what happens to the pupil who, practising Wu-Wei and experiencing Tao's inexhaustibility, actually *discovers* that there is a Gnostic activity which adapts itself to his or her state of being. It is the same with the person who makes the tremendous discovery that he is not an exception, that he is not the only one upon whom Grace is bestowed, but that there is a Bridge of Liberation for every one, in the inexhaustibility of Tao's love-radiations, by means of the Gnostic-astral magnetic binding.

Lao Tze may well rejoice:

*"O depth of It!
It is the Original Father of all things."*

Think of the 1001 experiences inherent in the process of Salvation itself. Here we are with our degenerated microcosmos. *Who are we* compared to the infinite glory of Tao?! And yet, this infinity occupies itself with us. It has discovered me and *It* is touching me. And It:

*"blunts its sharpness,
untangles its complexity,
softens its blinding glare and merges with dust,"*

merges with me, with us, with every one of us, in our so

The copying or reproduction of any part of this publication is allowed only after written permission has been given by the Lectorium Rosicrucianum.

individual condition, provided we surrender the self. What wondrous Grace; what wondrous Insight; what a soundly scientific basis! How could we be helped otherwise? We have often told you who are in the School, "Not a single pupil will be forced." The Gnosis adapts itself to every situation, adjusts itself to our pace and accompanies us on every mile we go provided we are truly candidates. Tao always merges completely with our material state, blunts its sharpness, untangles its complexity and softens its blinding glare. Nothing can happen to us.

Supposing you stop the Liberating Work. Tao would at once become empty to you again, and would wait for you - wait in immeasurable love - for aeons, if necessary. O the tranquillity of Tao; O peace inviolable!

There is a certain amount of agitation in the Spiritual School - we say, "The time is at hand" - and this may be understood because this Day of Manifestation is coming to an end. The Brotherhood wishes to raise you up before the night falls. Even so, all this does *not* disturb the peace and the tranquillity of Tao as Tao is eternal.

It has already been waiting for you for an Eternity. *It* will wait an Eternity for you. There will never be a time when Tao is *not*. Tao is parentless. Ere the highest God was, *It* was. There are many sublime, and illustrious brothers and sisters who, in their majestic development, are ineffably exalted from us. Yet *behind* them is Tao; enthroned *above* the greatest of them is Tao.

And this Tao merges with our dust, softens its blinding glare, untangles its complexity, and blunts its sharpness, provided we are truly candidates.

In the fifth chapter of the Tao Teh King we read:

*"The All-Manifestation is not humane;
To it all things are as straw dogs.*

*The Sage is not humane;
To him the people are as straw dogs.*

*The All is like a bellows.
It is empty and never exhausted.
The more it moves, the more it yields.*

*Many words exhaust a man;
It is better to retain self-control."*

"The All-Manifestation is not humane" may seem astounding words to you. If they are true, they may well hurl your conceptions of the world and of life into an abyss. That is indeed the purpose of the most ancient Universal Revelation we call the Tao Teh King. When you understand what the Tao Teh King is trying to convey to you, a great many of your conceptions will fall apart; the world-picture, surrounding dialectical mankind like a diorama, will fall asunder; a world-picture communicated from generation to generation since time immemorial.

You have all loved; you have all known the nature of love in some shape or radiation. Disregarding in this context the lower workings and aspects of love, we find that you may experience love for your partner in life, for your child, for your family; possibly for a group of people, for a nation or for a race.

You have your friends whom you hold dear. You all possess a certain degree of humaneness, and on account of this you have your love for mankind, your industry for people in distress, your activities to place humanity on a higher plane of existence, your endeavours in this School, and many other activities in this category.

All this you know. You know that all those activities and expressions of the loving human heart and their numerous consequences make men live. Man's manifestation of love, whatever its nature and character, is practically the only thing that still imparts some value to ordinary dialectical life. If man did not know or possess these manifestations of love, life would be unthinkable, impossible, and unacceptable. The more man's character has been cultivated, the more the beauty of love and loving conduct will be manifested forth by man. There is no

mortal on earth who does not know love in some way or other. World literature proves that conclusively. And so - love makes the world go round.

But just think: by stating that love makes the world go round we are in fact saying that love is maintaining the dialectical manifestation, the nature-of-death. But that is terrible, that is diabolical! Love, an essential part of our being, is maintaining the nature-of-death! Does not Holy Writ say, "God is Love"?

We may admit that the character of our own love is limited, ego-centric and tainted, even so we imagine it to be a caricatural remnant of divine and original love that will alter when we walk the Path.

No, says Tao, the All-Manifestation is not humane; it knows no love. And in despair, we may say, "But where did we go wrong then?" Throughout the ages that question has been asked and we shall do it too, "Where did we go wrong?" Does our love have to be sexless, cultivated, universal, or something of the sort? No, says Tao, the All-Manifestation knows no human love of any kind. Our picture of the world and of life now falls apart and chaos descends on us!

What is required of us then? Nothing! By virtue of your dialectical being, you cannot do otherwise than abide by your lot in its psychological actions and reactions. If you were to impede the psychological processes of your being, you would fall into an impossible condition. The more normal your behaviour as an entity of this nature-order, in this nature-order, the better it will be. Yet for all this Tao is not humane.

Only one conclusion can be drawn from this, namely that when the Holy Bible speaks of love, and says, "God is Love," it means something totally different from what we 'can' mean by it. Divine Love is neither super-universal nor sexless; Divine Love *is* and *means* something completely different! Let us endeavour to prove this.

The second chapter of the Tao Teh King says that beauty always brings forth ugliness. We discussed this previously. Ugliness is proof that beauty is an illusion and that beauty as a

reality *is not present* in this nature-order. And in relation to the subject now being discussed we could say, "Love brings forth hatred." And hatred is the proof that love is an unknown quality to us, not to be found in this world, and what we believe to be love is an illusion.

Holy Writ says, "Love triumphs over all things; Love bestows freedom; Love is the greatest power in the world." Endless numbers of books have been written on the subject of love triumphant. Yet, if love were able truly to bestow freedom and to triumph over all things, the world and mankind would have been free ages ago. Surely none of us would say that *our* love, love as *we* know it, is a lie and a deception. We all know numbers of people, of groups, of families who, have made "Love above all things" the device of their lives, actually put it into practice. Throughout time this manifestation of love has been so formidable, so cultivated and organized that the power and the vibration thus engendered should have raised up our world to the absolute and Divine Heavens ages ago.

Yet this is not so! Beauty brings forth ugliness, goodness brings forth evil, and love brings forth hatred. Love is a glow, hatred is a fire. Earthly love is personal or impersonal self-preservation; it is an attempt of the I to make its state-of-being divine! Hence we evoke the antithesis, "By the glow also the fire."

There are temples and centres where numerous people meditate lovingly, emitting forces to elevate mankind and to protect it from evil and war. Even so, those temples and centres are pre-eminently hotbeds of war, generating and realizing hatred everywhere. It is pleasant when a person approaches you with loving warmth. When a human being approaches you with hatred you will be on your guard. Our natural life moves between those two extremes. Love and hatred are forces mutually maintaining one another. You may say, "I do not hate, I know nothing of hatred," We say to you, "You *do* know hatred, you cannot exist without it." As human love has a scale of vibration with its various expressions, so hatred has too. You have your sympathies and antipathies. Antipathy is a natural

aversion and a form of hatred; it is the antithesis, the opposite of sympathy and hence the antithesis of the emotion of natural love. You experience your daily irritations; you often behave in an irritable way. This behaviour arises from indignation or imagined injustice. At services you are gathered together with many of your fellow-pupils, and yet among you there are some who intend to ignore each other completely. Indifference, irritability, these you possess, and they are all the antithese of love.

When you become aware of all that, of your behaviour in its entirety, you will know that nothing human is strange to you. Hatred has fierce flames but also a gently smouldering fire. In this nature-order you may be able to extinguish hatred's roaring flames but never its smouldering fire! As love is a natural necessity in this nature-order, so hatred is its twin sister. You cannot do without it! Whoever *cultivates* love, cultivates hatred; that is the Law. In the nature of death hatred is protection of life and is just as real and I-centred as love. The scales of love and hatred are continually swinging and can never be stopped. While full of amiability now, the scales will swing the other way presently. The continual alteration taking place in man is amazing, and we must see this. We are indeed miserable wretches, consumed by love and hatred. The two mighty fires; the hell into which we have been thrown. Love and hatred are generated alternately in some form or other, and so we become "the stokers" of our own hell. Can you now understand why Tao stays aloof from this?

Just as you cannot imagine a hatred-sowing Gnosis, so likewise you must not imagine a loving Gnosis. The Gnosis does not love you in accordance with your dialectical notions. "The All-Manifestation is not humane" and regards all these activities as "straw-dogs" (straw dogs were used as sacrifices in ancient China). And hence the sage raised up into the All-Manifestation is not humane and regards the people as straw dogs, as animals. But what does Holy Writ mean by "God is Love"? By that it means the completely *Other*. To understand this we must detach ourselves from the image of love held in

our life and our world. Destroy that image, and likewise the other images inhabiting your pantheon.

In the divine All-Manifestation an All-Rhythm reigns, a rhythm present in the smallest atom. That state of being knows no antitheses, knows no shadows, and always brings forth itself. Goodness is not placed against evil there, nor beauty against ugliness, nor love against hatred, nor illusion against reality. The Gnosis has no love attribute, nor does It shine forth love; It *is* Love! In other words: Divine Love knows no orientation, no struggles, no activities! *It is Itself*. It is a world-order; it is in itself that world-order. Hence it is mighty in the extreme; comparable to a bellows. A bellows, moved rhythmically, produces great power; emptiness brings forth power. The All-Rhythm of the All-Manifestation brings forth great power and in it nothing can be contrary to the All-Rhythm.

Understanding all this, you will also know better than ever the hopelessness of the nature of death. And you will resolve to waste as few words as possible on this hopelessness. You will not enter into discussion with people who do *not* understand. You will leave the world for what it is.

In complete self-mastery, and in the true service of God, you will attend to that which can assimilate the All-Rhythm and which is of a like nature. You will attend to the wondrous Atom, the Rose of the Heart, the Kingdom not of this world.

J. van Rijckenborgh

THE UNIVERSAL REMEDY V

We all know the words from the gospel:

*“He who eats my flesh and drinks my blood,
abides in me and I in him,
but whoever eats and drinks in an unworthy manner,
eats and drinks judgement upon himself.”*

The Light-power of the Gnosis, which is assimilated by the candidate through contact with the Spiritual School, is the eating of the body of Christ and the drinking of his blood. The candidate can open himself to the Light of the Gnosis in one of three possible ways:

- via the head,
- via the heart,
- or via the head and the heart.

You have probably never thought about the consequences of the assimilation of light-power, in fact, perhaps you never knew you had to think about it, and the idea that there is such a thing as light assimilation has probably never occurred to you, and yet think of the spleen!

As modern people you have undoubtedly attended numerous meetings in your life, and have heard hundreds of addresses and received innumerable preachings in which much was said, much was asked, and many reactions were sought. Countless assurances have been given to you, many warnings have been transmitted to you, and you listened to and tested all kinds of things. For this reason, in all probability the situation will be that gnostic light assimilation does not convey much meaning to you. You have had to assimilate so much in your

life, in the sense of listening or reading, that what the Spiritual School does for the candidate in this sense, you classify under the same heading.

However, may we now fully inform you about these things? Perhaps you will then truly begin to understand inwardly the meaning of Light-power assimilation, and will enter, with us, into the new attitude to life. If you do not understand the meaning, you will certainly *not* do that! You will know what radio-activity is. It is a radiation resulting from atomic fission. It enters the atmosphere and by alien radiation it somehow causes damage in the tissues of people, plants and animals, and therefore has a tissue-destroying activity.

But did you know that the Light-power of the Gnosis, set free in the foci of the Spiritual School, is also highly radio-active? The bread of Life and the wine of the new covenant are freed in the Living Body of the young Gnosis, which is connected to the Universal Chain. This is not mystical-religious theorisation, but refers to a radiation of atoms, which does not suit us at all by virtue of our nature birth, for it is alien to our nature-birth (bread is to be compared to atoms; radiation to wine). All of space is filled with root-substance - there is no vacant space - and root-substance consists of atoms. Atoms are minuscule universes, minute systems with seven possibilities, seven radiation values.

“Gnostic” Light-power refers to a radiation which has adapted itself, and is caused by, what we call, the sixth cosmic plane: by the Light-field, the Life-field Christi. This Light-power or radio-activity is intended to charge the pupil with a power over which he, as a nature-born person, has no command, but over which the pupil, when he receives that power, is given the control to turn his life into a direction which cannot be explained from nature in any aspect whatsoever. It is the radiation-power which the Gospel of John mentions, “All who receive Him, he gives power to become children of God again.” It is the radiation-power of which it is said, “He who eats my flesh and drinks my blood, abides in me and I in him.”

When you are confronted with the radiation field, you

yourself invoke this radio-active power, and you set it free in yourself. As you are touched by that new power-field, you set free and activate a new atomic faculty in the heart, the head, or both, and it is to this that the words apply, "but whoever eats and drinks in an unworthy manner, eats and drinks judgement upon himself." By your contact with the Gnostic Foci you absorb into your system atoms which have a different kind of radiation than the one you are used to receiving from nature. Even if the candidate might reject some teachings, he *must* respond to this gnostic radiation, whether it be in a positive, liberating sense, or in an absolutely negative, degenerative sense. For this reason it is also said in the Holy Language that one can eat one's death at the Holy Supper. What is meant is a rational-moral death on different levels of life.

Thus we receive a new Light-power, the fiery breath of the One Life, in the "present of our life", a Light-power additionally charged with the strong electro-magnetic energies of Uranus! And this breath impels us, and what is more, "enables us", to a new attitude to life, now and tomorrow. This is a new attitude to life, entirely oriented to the purpose of Gnostic pupilship. This breath influences the blood, the nerve-fluid, the serpent-fire, the internal secretion and the entire consciousness, and therefore all mental, astral, etheric and physical processes of our personality system. It is thus possible to make and carry out a positive decision on this basis. If this is not done, or not *able* to be done, we could wonder, "Why does such a candidate voluntarily enter into a Gnostic Power-field, and make a binding with it?! For what is more unintelligent than calling up a power which we do not want to use?! Not only is it unintelligent, but very dangerous, extremely dangerous!!! For who could say beforehand what consequences your stupidity or negation could have in your present state of life?

Whoever is infused with and by the new power, that is, the atomic radiation power of the sixth cosmic plane, experiences a strong influence on the so-called throat chakra, which is a

creative organ, the higher organ of creation of the true man. The pituitary gland, the pineal gland, and the thyroid gland work together with the throat chakra, as well as the brow chakra and of course the pineal or crown chakra. This whole system with the organs under its control enable the pupil, who is standing under the new influence, completely to divert his entire course of life, to raise himself to a totally new state of being, and to reap the results of a truly priestly life.

Whoever does not enter into this now, whoever rejects these new potentialities either under the grip of the old habits of life, or for other reasons, will undergo the following process: The new Light-power, rejected by the consciousness is extracted from the head and heart sanctuaries by the chakra system, and induced back into the system via the root chakra (or sacral chakra). But in this journey the new Light-power loses much of its original ability and is polluted. The mixture enters the root chakra. In this way the candidate is deprived of his Light-power, and the great imitator, the lion-headed power, gives back to him his sheen, into which trap he walks with open eyes.

J. van Rijckenborgh

The person who is now round about twenty years of age, and has therefore taken his first steps into what is called the community, is greeted by a disoriented structure. It is not possible to imagine one aspect of society which is not adrift. There is a race, which cannot be stemmed, in a direction that nobody can forecast. Humanity has become extremely nervous.

People usually try to adopt an attitude, but to what that attitude is supposed to lead nobody knows.

It is not our intention to describe our present society in all its facets, but we can establish that the pattern on which society was based up till now is in a state of flux. It is in a state of turmoil as if hit by a volcano, and all that stood on the carpet of social life is being hurled about, so that no one can find any mainstay.

Our community has lost its sense of norms. Previously there were codes of honour, virtue, heroism and reliability, of integrity, of things and ideas that simply could not change.

Countless numbers of people previously had what is called "a conscience". No matter what that conscience prescribed, whether it was wise or stupid, narrow-minded or broad, that voice of the conscience *was* followed. One could rely on it: the dictates of conscience were adhered to. The voice of the conscience was obeyed rigorously. It was possible to determine the presence of a degree of culture in some endeavours; there was truly a presence of growth. And it is obvious that as in all dialectics and in all times, there was the conflict and the culture of consciences.

In our times it appears that all this has disintegrated; all has been thrown asunder and degenerated into a hopeless jumble.

In fact, we now live amidst fantastic lies, which are consciously and purposely followed and set as goals. Our world is also artificially kept divided into two sides, as we know, and our entire economy is based on this. Systematically and intelligently the so-called great reformation, the glory of a few ages ago, the reformation which totally changed our world, is being betrayed and annihilated in our days by the heirs of the reformation. And all the world, all of humanity, is at the mercy of a formidable experiment, in which not a single person's life counts. Very little is left of morality; an increasingly smaller number of people have any moral responsibility. What a moral degeneration, what a deep moral decline the world has had to witness, particularly during the last twenty years!

We do not want to dig into that pool of iniquity, but we do want to establish that the younger generation can no longer hold any respect for the older ones; they cannot have any regard for what is referred to as the leading generation. This is understandable, seeing the lamentable disorder caused and maintained by the leading generation, under the guise and behind the veils of lies and deceit.

The cause of this lies in the fact that humanity has become bogged down in a critical phase, which this age had to produce in its closing years; a final phase which is the consequence of the attainment of the limits of personality development. However, this is a limit which our humanity has already reached quite a few times in our earth period. You could compare this to a continual attempt, a continual run-up by humanity to surmount a certain barrier in this period.

You may be surprised to hear this, as you probably thought that intellectual development has reached its greatest heights and expansion only now, in our years. But you are mistaken in this, friends; the limits of personality development have been reached many times in this earth period, albeit in a different way than is the case now.

During the old civilizations, which developed a great culture, and were lost in the course of time, the number of people who populated the earth was much smaller than it is now, Relatively

speaking, there was only a small group which had reached the limit of earthly development, and a large group which could be considered as being in a state of intellectual infancy. In those times it was the intention to provide a positive ever-successful means to the leading classes, to be of service to the underdeveloped masses in a liberating capacity, by means of the living soul-state. Unfortunately the priestly communities of those days perished in the same miseries which afflict humanity now, and for this reason a whole succession of old civilizations was wiped out. That is how it went in the Lemurian era, the Atlantian era, and in the prehistoric Aryan era. In this way went the old civilizations of China, Egypt and India, of the lands between the two rivers in Mesopotamia, North Africa and South America.

Much misery could have been spared humanity, but if we wish to remain standing with both feet firmly planted on the ground, it does not have the least sense to go on philosophising about these things now.

In our days, civilization has again reached a final phase, but this time all of humanity is party to it, nearly all have crowned their personality development with an intellectual faculty, and the number of people who fall outside of this group is becoming smaller every day. In our social relationships and our political customs and usages, it is possible that at any moment a given person may step forward from among the masses, enter the group of authorities and intellectuals, and take a leadership role.

Greater however, is the danger which threatens us from the side of the greatest priestly cast of all times; a cast which is attempting to hold everybody back from the liberating life, and is trying to enclose and keep humanity imprisoned in the dialectical nature of death, once again; and so to effect the kind of useless destruction the world has already seen several times in this earth period.

But this perfidious striving is being made impossible by the Earth-Spirit himself.

It is the blood-soul which makes humanity what it is, it is the blood-soul which makes humanity reap what it has sown.

The blood-souls rise up from the seventh earth stratum, as you know, and the nature of it we see around us. The result of its activity cannot be denied or disguised: an ever spreading group of hippies or drop-outs, a degenerated art form which is reverting to the pre-lemurian, a group of authors who earn their living from this downfall, decadence all around, and an irreparable destruction.

What is going to happen now?

Do you remember, dear friends, that at the commencement of this series of articles, we explained to you emphatically, that *the development of man's intellectual faculties has the exclusive purpose of supplying him with a basis for the realization of the living Soul-state?*

If that purpose is neglected, if the intellectual faculties are utilized for all kinds of purposes *except* the realization of the living Soul-state, a great crisis understandably begins to develop. Then mishaps begin to manifest themselves continuously; the greatest possible misery is the consequence. Already we see the signs of it around us.

When a person with a healthy brain and a normally functioning endocrine system aims totally at matter, at his social position; when he trains himself or allows himself to be trained for the so-called leading classes, the greatest woes will irrevocably develop for the generations succeeding him. Because, friends (and we direct you to our previous article), the plexus sacralis-force is pushed upwards from the base of the spine by the internal secretion, and as this force enters a head-sanctuary which is *not* prepared by the kundalini of the heart, but which *does* have access to opened brain centres, and more especially to an overloaded memory centre, a disorganisation of the creative power will *always* develop (*there are no exceptions in this respect*), and very often a degeneration. And this will manifest itself, it *must* manifest itself in an ever increasing inferiority of the coming generations.

This danger is assuming such tremendous proportions in our day, that not only the children of the pronouncedly intellectual class are demonstrating drop-out behaviour, but the children of

nearly all people who refuse to answer their Divine Calling are doing so. They will all experience the consequences of it.

You should also understand that not only this process in the succeeding generations, but the entire present-day decline of life in society is the result of rejecting the most important consequences of the attained intellectual development.

Now you will understand that such a degeneration will have limits, *must* have limits. When a person does not behave according to his calling, his goal, his purpose of life, a degeneration, an animalization will obviously develop. The ancient Wisdom refers to such a lack demonstrable presence of the higher Man, as the animalistic or bestial man. That animalization is increasing rapidly in our times and in many people even a sub-animal state is becoming manifest. What many people demonstrate at present, would be an insult to the animal kingdom, if we referred to it as animalization.

The seventh stratum of the earth reacts to this attitude of life with all the consequences, and for this reason some authors have remarked that there is a rather remarkable situation in the seventh stratum. Good and evil are linked to such an extent, that they are virtually inseparable. That is understandable, friends, because *everything* that we cause in the course of our lives must be assimilated by the seventh stratum of the earth.

But there is a limit to this!

If this process of the deterioration were to continue, such an unimaginable evil, such a diabolical life would develop, the earth would become such a pussboil in the Solar body, that anything we imagined would pale into insignificance when compared with the reality of it.

For this reason this will not be permitted: the upheaval of the earth's strata can go on only to a certain limit. Divine Compassion will intervene at a given moment and neutralize the unholy course of humanity.

What must happen to prevent such a cataclysmic development? Or more correctly: what must happen to steer this development onto the right apocalyptic track?

The book of revelations describes a great and intense world

revolution, but a remarkable situation develops in this, namely that a large group of people, a multitude which no man could number, is saved.

And so we ask, "What must happen to steer this development onto the right apocalyptic track?" Can anything happen in this connection? *Can* a development take place by our doing and that of our fellows, by those who truly call themselves pupils of the modern Spiritual School of the Young Gnostic Brotherhood? And if so, what can we do?

That is something we must establish clearly.

We must see these things properly before us, and especially all young people who understand what this is all about, must now take the positive decision, "*We will join in!*" For you will understand that in times such as these, we need *young* people especially. It is a pity to have to say this, but in the present development, most older people in many respects have become *impotent* to turn the course.

Young friends, in these times we direct a *strong appeal* to you especially!!

What must we do???

It is out of the question and useless to appeal to world conscience as some are doing in trying to combat the dangers of nuclear armament for example. World conscience is practically *dead!* All nuclear scientists know more than anyone how extraordinarily dangerous their pursuit is. Yet they continue with it. Those who still have a conscience therefore knock on locked doors.

Should we issue special publications? Thousands and thousands of books appear in the world. Should we add some more to all those thousands, so that you can add yet another volume to your book case? It would just be a waste of time.

Should we alter the orientation, the ideas of the Spiritual School, and enter politics? Form a new political party for example? Friends, no matter what political persuasion it would be, it would turn out to be completely futile, for the whole world is directed by a few small groups who stand behind the governments, they are not in the governments, but stand *behind*

them. These groups have absolute power, and control all of humanity. All other activities of humanity are therefore just a game.

What is necessary is a total re-orientation of *all*, and we emphasize: *of all who are young or still feel young*.

What we mean by this will obviously need detailed explanation, which we will give you in the next article.

J. van Rijckenborgh
C. de Petri

THE Gnostic GOSPEL OF THE PISTIS SOPHIA IV

Every person with a rosebud in the heart sanctuary is affected by the elementary radiation power of the Gnosis. That is the light-power sent out by the sevenfold world-brotherhood.

Whoever is affected by that light, without exception experiences an intense disquiet, because the light-power which is taken into the system by means of the original atom, is in all respects opposed to our dialectical nature. You could compare it to breathing in an alien atmosphere with the whole system being forced to assimilate the inhaled substance.

At the same time servants of the Gnosis go out to humanity. They speak of the Light, which affects all carriers of the rosebud. They testify of it. It is not their purpose to silence the developing unrest, for that unrest proves a reaction; no, the workers of the Gnosis give direction to it. They explain the purpose of this reaction and place the pupil "straight" on the path he must go. We have often compared this unrest to being charged by an entirely new, dynamic energy which has to be utilized. This unrest is a driving force. For this reason a pupil of the School of the Rosycross should try to determine whether he knows or has known this unrest, this holy disquiet. If he does know it, he has been taken up into the process that the pupil and the School undergo. If a pupil does not feel this holy disquiet, he is in fact no longer a pupil. Then a crystallizing influence has gained control over him. Then the rose-tree has been deprived of its soil. Several times we have discussed the causes of this crystallization, this dreamless sleep of the original atom. They are related to the fact that the person concerned has tied himself completely to the forces of nature.

Now we want to discuss the next phase of the holy touch.

When a person is affected in the heart by the radiations of the sevenfold world-brotherhood, and so experiences the holy disquiet, and when consequently direction or purpose is given to that unrest by the workers who come from the Brotherhood, two possibilities are evident.

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

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

Thus every pupil is led to a cross-road, after which a definite choice must follow. Either an immeasurable longing for the new life, with the driving force generated by the holy disquiet providing sufficient energy to enable the goal to be reached, *or*, the rejection of the path with the consequent neutralization. The power-field of the School is sufficiently strong to create these reactions.

You should try to find out whether you understand properly in its deepest essence this choice which every pupil who has arrived at the cross-road must make. This is not a choice which you have to make after some intellectual consideration, or which you might be prepared to make in an emotional state. No, this is an unavoidable psychological reaction, a situation in which you cannot do otherwise. Not in the sense of self-compulsion or compulsion exerted by others, but as a manifestation of an inner reality that cannot be rejected, a manifestation in which illusion, exaltation or suggestion are completely out of the question. We might say a kind of self-balloting, in which the inner reality is revealed with such complete certainty, that every possible mistake is excluded.

One could regard it as a point of consideration whether every pupil in the forecourt of the Spiritual School really belongs there. One might become worried about that. However, in a living School like that of the Rosycross, every inhabitant of the forecourt is driven to that aforementioned cross-road. And then the pupil will declare himself.

The Universal Doctrine says, that truth and reality will be exposed to the light of day in every candidate.

“Truth *must* free itself! ”

Let us now determine how this self-declaration is brought about. In what way does the longing for the new life, the desire for salvation, arise?

Firstly: You are affected by the elementary radiations of the sevenfold world brotherhood. That is the hand extended to you by the Brotherhood.

Secondly: If you possess a spirit-spark-atom, and the course of your life gives rise to it, the holy disquiet will come over you.

Thirdly: The workers of the Brotherhood give direction and purpose to that unrest, so that you begin to understand your state of being in dialectics, your state of alienship. You begin to understand that there was an original life, and that your present microcosmic manifestation is a caricature compared to the original.

When you begin to realize that clearly, the course of your life will determine whether longing arises in you as a result of this inner experience. A certain amount of insight develops and an indestructible longing for the new life.

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

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

*“As a hart longs for flowing streams,
so longs my soul for thee, O God.
My soul thirsts for God, for the living God.*

*When shall I come and behold the face of God?
Why are you cast down, O my soul,
and why are you disquieted within me?"*

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

You will find this situation typified in the Chemical Marriage of Christian Rosycross. The candidate is faced with the choice of a number of ways and at a certain moment he spontaneously, as if driven by an inner urge, enters one of the ways which leads to the inner Temple.

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

Let us now study how rejection of the path and neutralization develop, and how the person, having arrived at the cross-road, goes the other way. In this examination we follow the same method.

A person is affected by the elementary light of the Brotherhood, and disquiet develops. He is oriented and put straight on the Path by the workers of the School, with the one exclusive advice:

*"He, the Other One, must increase,
the I of nature must perish.*

Make straight this Path for your God!"

And so this person also arrives at the cross road, but he does not choose the path of longing; he goes the other way.

Why?

Because his experience-consciousness is still oriented in other directions. This person *cannot* yet go the path to liberation by virtue of the same inner compulsion that enables the other

person to do precisely the opposite. Both have a spirit-spark-atom, both are touched by the elementary magnetic field of the Gnosis, both are called by the Spiritual School. But each chooses a different way, because of the inner urge which arises from the experience-consciousness.

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

When we examine the catch-cry of such people in each case, we always discover a great variety of motives:

Firstly: "I cannot go the path, because I have to look after my old father, who takes all my time." A father-complex is pushing the longing aside.

Secondly: "I am leaving because I cannot make my old mother eat vegetarian food. She wants me to do the same things as she does, and if I were to refuse a slice of ham, I would cause her distress."

Thirdly: "My wife won't let me," or "My husband is against it."

Fourthly: "Bringing up my children takes all my time."

Another category lies in the area of disappointed self-glorification, and these people turn against the School as a result of the unmasking.

A third category is formed by people who still expect a lot from life and first want to satisfy their ambitions.

There are also those who, although they have had more than enough of this nature of death, hold themselves back in self-reproach and engage ever more in retrospection at their life's course, overwhelmed by an awareness of guilt.

In all these cases the wrong path is taken.

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

Thus we can see that wonderful living necessity in the Spiritual School that every dweller in the forecourt *must* declare himself, no matter how. That is one of the aims of the School. On the basis of this inner psychological state, every candidate reveals himself, and so we see two streams:

one stream in which the liberating yearning ensures an ascension into the new field of life,
and one stream which begins to turn and at a given moment leads back to the point of entry.

You will understand with us, that Ibsen's "all or nothing," and Jesus the Lord's "If you cannot leave all you have, you cannot be my disciple," is not an attitude-to-life which you can decide to adopt at a given moment by the application of your will. It is an attitude-to-life which grows out of experience. It is a cup we must drink empty to the last drop. This cup cannot pass us by.

When at a certain moment the experience-consciousness is placed before decisions, its nature, its quality will determine what decision will follow. The decision is then a foregone conclusion.

We are all lead by the sum of the experience qualities in our blood and, thanks and praise be to God, we are never forsaken by the Universal Brotherhood. It affects us with its rays, and drives us to the cross-road. We have already been lead back to the point of entry numerous times, but one day we will break through to the heights of longing, and we will see the new dawn rise.

J. van Rijckenborgh

CHRISTIAN ROSYCROSS

Who was, or rather, who is Christian Rosycross? He is the proto-type of the true, original Man, the New Man, the man who is a true Christian; who has freed the Inner Christ by going the Path of the Cross, in the power of the Rose.

The way which the dialectical person has to go on the Path of Liberation, is the way of the five-fold Gnosis. And that is a cross-road. The cross is the meeting point of two lines of force, which are diametrically opposed. This signifies a total change, a conversion of forces, an alchemical conversion.

The Rose in us must be connected to its true field of life, the field of immortality. The Rose must be liberated by the way of the cross of transfiguration. That is why we speak of Rosycross. That work must be done in the Power of Christ, the electromagnetic power of the Universal Life. That is why a person who truly goes this way and completes it, is a Christian Rosycross. We are Rosicrucians when we have walked that path to its end.

J. van Rijckenborgh

TRANSFIGURATION AND OCCULTISM

In this article we want to discuss the fundamental difference between transfigurism and occultism and we will do this by means of an examination of the human serpent-fire.

In the esoteric philosophy, the serpent-fire indicates the fiery, animating force which is seated in the spinal column and runs all the way through it up to the head, up to the seven cranial cavities. It is a seven-headed dragon.

The Holy Language has many names for the serpent-fire. "Serpent" is an often used name for it, but the serpent-fire can also be meant with the concept of "river", namely the Jordan, while the concept of "tree" fixes our attention on the serpent-fire when seen in connection with the nervous strings and ganglia on both sides of the spinal column. The symbols "staff", "sceptre", "sword" or "flaming sword" often refer to the serpent-fire which is being magically controlled, be it in the occult, or in the Gnostic or transfiguristic sense. In the latter we often read the added words "in the right hand" meaning the only correct utilization of the controlled serpent-fire by the *deed*. Finally the symbol of the "seven-armed candlestick" or the "seven golden candlesticks" is a reference to the mystery, that after the total regeneration of the serpent-fire, the seven cranial cavities are again kindled and burn in the flames of renewal: the fire of the Holy Spirit.

The "serpent" can indicate the snake crawling and writhing on the ground but it can also be the golden serpent of the mysteries, the griffin, the winged dragon. On the one hand the very lowest and on the other, the very highest.

Two fundamentally differing states of being are possible. Two trees stood in the middle of the microcosmic paradise. Or

rather: one tree with two possible states of manifestation, namely as the Tree of Life and as the tree of the knowledge of good and evil. The Tree of Life manifests unity, the undividedness of Life in the Divine Plan. The tree of knowledge of good and evil manifests duality, the law of antitheses, dialectics.

Immediately after the original spirit-soul-man had eaten of the fruit of dialectics, and therefore had begun to know good and evil in their opposite effects, and when the serpent-fire in his microcosm began to manifest itself as the tree of the knowledge of good and evil instead of as the Tree of Life, the Garden of Eden was closed to him. Or in other words: the microcosm could no longer manifest itself in its original glorious state. The Spirit-Soul, now subject to death, wrapped itself in the emergency order personalities - with "garments of skin" - in ever increasing density of matter. From then on the way to the Tree of Life was guarded by an Angel with a flaming sword: the proto-type of the genesis of the Higher Man, with the regeneration of the serpent-fire as the absolute condition. The laws of karma and reincarnation began to operate and will remain until the times are complete.

And now, after much microcosmic experience, after much suffering and sorrow, trouble and anguish, half-joys and whole disillusionments, our microcosms - driven on by karma, impelled by reincarnation, but above all led by Divine Love - have found themselves in the School of the Rosycross. And our souls can remember the immeasurable past.

In the literature of the Lectorium Rosicrucianum we can read that the microcosm, seen from the inside outwards, consists of the following: the personality, the respiration field and the firmament or auric being also called the lipika. Outside that, the sevenfold magnetic field manifests itself. The lipika is the carrier and radiator of karma, the experience-essence of centuries, of all the lives of the personalities within the respiration field. The respiration field is the connecting field between the auric being or higher-self and the personality or lower-self. In this way the personality hangs by strings from the auric being in "the web of fate"; it is imprisoned inside the

lines of force of its horoscopic confinement.

At a certain point in involution the human personality becomes conscious of this imprisonment. The lower-self then tries to take over the reins. In this way culture arises. Many philosophies spring forth from the intellectual brain consciousness, until man discovers that the secret is hidden in the conversion of his stream of life: his serpent-fire. At that moment occultism is ready to receive him.

Let us see what the occultist can attain. The occultist aims at nothing less than mastery over himself as well as over the worlds surrounding him, in order "consciously" to assist, in all areas of matter and Spirit, in the work according to the evolutionary plan of the planetary Logos.

Do not think that occultism is child's play. Occultism has five initiations and in some cases, seven. It has its probationary pupilship, its disciples, its masters, its adepts and a brotherhood. An adept is a person who has received the fifth initiation and is then called a master of wisdom. Rigorously persevered methods of training, exercises and occult meditation, varied with an active show of service, can lead the occultist to successive phases of consciousness-expansion and extension of the radius of action.

The occultist learns to control the laws in the three worlds. He learns to control all things which develop in these planes. Elementals work for him. He builds mental forms as pure mathematical constructions and fills these with the sparkling colours of his richly variegated emotional life. He is a master, a mason, a colossus of knowledge, a giant of will, a titan of power.

As far as personal faculties are concerned, we, pupil-transfigurists, could in no way compare with such a person.

We would probably feel as Christian Rosycross did when he entered the initiation temple and met there the splendid spiritual kings and emperors, the pompous princes and barons who, seated in the front places said to him in amazement and ridicule, "Brother Rosycross, what are you doing here?" But how different it would all turn out! The spitalanficum-makers

were chased away, while Christian Rosycross in all his humility and simplicity withstood all the tests and weighings.

Because what is wrong with the master occultist? How has he gained control over his serpent-fire and what can the transfigurist offer in opposition to him? At the base of the spine, behind the sacrum there is situated a slumbering fire, like a coiled serpent, which is the result of radiations from the auric being. It is the goddess kundalini from the old myths. The goddess who has fled into a cave: the plexus sacralis. This sleeping kundalini force can be awakened by occult methods. This serpent can unroll and move upwards through the spinal column as an extremely fiery, electrical, tremendous and dangerous force, with impressive consequences.

The ordinary human being, in which this karmic nucleic force is not awakened, experiences of all this not more than a regulated explosion of force via the organs of procreation. The wheel of birth and death is maintained by karma in this way.

A second escape valve is the larynx and a third the brain system. Chattering, nattering and disproportionate intellectualism are therefore unhealthy sexual expressions.

If the average man could raise the kundalini, he would certainly not be able to control it. His fate would be a burning up, the destruction of his nervous system, and lunacy. This is why the occult Path is so full of dangers and can only be accomplished with success (success from the occult viewpoint) under the leadership of an accomplished Guru, a master whose care, amongst others, it is to ensure that the pupil does not arouse his kundalini too early. The Guru and the pupil - and this is the mark of occultism - make a very *personal* bond.

If the pupil-occultist can succeed in raising the serpent of the kundalini, this will pass respectively the different chakras which are thus electrified; they become very animated. This arouses certain occult faculties such as clairvoyance, clair-audience, etc.

Finally the force of the kundalini can enter the head; it can penetrate into the centre of the soul, the fourth cranial cavity and from there into the last (seventh) chakra in the pineal

cavity in the brain. The candidate has then become conscious in the reflection sphere and a light-birth has occurred; the "light-birth in Lucifer" as Jacob Boehme calls it.

What does this mean? This means that this person has united with the nucleic powers of the dialectical world, he has become one with the nucleic forces of the karmic past. He has withdrawn himself from the process of procreation and, consequently, reincarnation and he has thereby assured himself a personal continuance in the reflection sphere.

However, he has not *freed* himself from the wheel; he has merely brought it to a standstill in regard to himself. As a henchman of the Aeons, with his aeonic consciousness burning in the aeonic hydrogen, in the Luciferic fire, he fancies himself liberated. But the imprisoned soul must sleep its sleep of death and wait - until, after unimaginably long eras, (for every unholy fire must once be extinguished) the wheel can possibly resume its rotation.

But... against Lucifer stands Christ! Beside this imitation Path there is the authentic Path. The pupil-transfigurist, if he is a true seeker, has heard the voice of the Spirit-Spark-Atom in his Heart. Via the sternum, a seeking radiation is emitted, which is answered by a field, active in the world in an impersonal sense, as representative of the Kingdom of the original Spirit-Soul-humanity, the Immovable Kingdom, the kingdom which is not of this world.

That field has been built up into a power-field by a truly transfiguristic initiation School. The primary radiation strikes the seeker impersonally in the heart, in the Rose, which is thereby activated - awakened to a certain extent. In that power the pupil must purify his Heart Sanctuary; make it free from the karmic desires in the blood. Via the thymus, the Rose, which has been touched by the Gnosis, stimulates the production of a new hormone, causing a mental reaction in the head, by means of the upper circulatory system, connecting the heart and the head. In this way, from the desire for salvation and from the heart, which is made pure for God, the

Gnosis, insight is gained into what must be done: "Light on the Path."

Now the deed must follow! Now the breaking up of the self through the power of the Gnosis must be achieved. If the pupil follows the instructions which are given him in the Spiritual School, and if he can withstand the successive tests and weighings (which happen to him in his daily life), an extremely important process will develop resulting in the destruction of karma in the Plexus Sacralis, and the raising up of a Golden Serpent: a completely new serpent-fire.

The central spinal channel is called "Sushumna" by the Hindus. On both sides of the Sushumna the nervus sympathicus with its two strings is situated, on the left (Ida) and on the right (Pingala). Sushumna is filled with the unholy forces of the accumulated karma and as such is unacceptable to the Gnosis fire. This is why it makes use of Ida and Pingala to form a new magnetic circuit descending along the right string (Pingala) into the Plexus Sacralis and rising up again along the left string (Ida) to the Head Sanctuary.

If the pupil perseveres in the attitude-to-life of the Sermon on the Mount, a battle will be fought by the Christ-Light against the old kundalini serpent. And behold, the old one is destroyed. A new serpent-fire is realized. It can rise up through the Sushumna and, via the Medulla Oblongata, it can penetrate into the centre of the soul in the Head Sanctuary. There is situated the fourth candlestick. Then it can break into the Pinealis cavity and can grant the pupil the Crown of Life, the Golden Flower, the Sign of Victory. Christ has "crushed the head of the serpent."

The newly born soul in this way has gained control of the microcosmic system. After transfiguration is complete, the Spirit-Soul-vehicle will radiate through the old personality figure. The "I" is destroyed and man is forever taken up into the consciousness of the Spirit-Soul. He is liberated from the wheel! A "Son of Man and a Son of the Serpents." He is linked into the chain of the workers for the world, the Brotherhood of Life.

And the nature aeons, with all their adepts and masters, have seen with great amazement how the pupil raised himself away from their radius of power. They have seen the Soul-Man free himself from their vibrations; he has withdrawn from their radiation-frequencies, away from the frequencies of the nature of death.

The occultist has united himself with the karmic nucleic-force, with the Luciferic fire of delusion, with his lipika-God. The transfigurist has conquered karma by the awakening and vivifying of the eternal Spirit-School. Not from corruptible seed but from the incorruptible seed of the Rose of the Heart.

The white magician is thoroughly good, the black magician is thoroughly evil. The Gnostic magician is neither good nor evil: he is Spirit and Truth.

The white magician eats of the good fruits of the tree of the knowledge of good and evil, the black magician eats of the evil fruits thereof. The initiated transfigurist eats of the Tree of Life.

The occultist is accepted into the dialectical hierarchy. The Gnostic is accepted into the Christ-Hierarchy.

The occultist has a will which is unbending like steel. The transfigurist puts into practise the words, "Not my will, but Thy will be done," and this Divine Will in him is like a diamond.

The occult-initiate fights with mighty weapons. The transfiguristic initiate does not fight, yet he stands in the Light of Victory.

The occultist binds himself *personally* to his master. The Master of the transfigurist is the Spiritual School. In this way he is connected *impersonally* with the Sanctifying Seven-Spirit.

Never allow yourself to be impressed by occult exhibitionism or the demonstration of an almost encyclopedic occult knowledge. The simple transfiguristic pupil, who realizes he knows nothing except this one thing: that there is a Spirit-Soul that must be awakened, in essence knows more than any adept whatsoever and that one thing is sufficient.

in the Spirit-Soul but not in the necessary intermediary in which the Spirit-Soul must be nourished. Such people say, "I don't need the School any longer, I know enough and now I will go it alone." Indeed we have often seen this around us. Their "going" is: "going-down"!

How abysmally stupid would we be if we wanted to improve the Universal Method of Salvation? How infinitely stupid if we did not wish to nourish and bathe our microcosmic Christ in the Powers of the Living Body as in a river of Living Water? Would we, as John the Baptist, not want to baptize our Christ in this Jordan? Surely we wish to be healed of our karmic burden of sins, of our "leprosy"?

Remember the words which were spoken to Naaman who was a leper and who wanted to be healed: "Go and wash in the Jordan seven times," (2 Kings 5:10). "Sanctify your serpent-fire in the Seven-Spirit, which is present in the Living Body."

Do we truly realize what it means that the body of the Spiritual School is called a "Living Body"? Do we appreciate what an incomparable privilege it is, to be what Paul calls "members of one body" and what Peter calls "living stones built into a Spiritual House"?

No, usually we do not fully realize this. But know this: in transfiguration there is nothing for the "loner", for everything is for the group. What is for one is for all and what is for all is also for the one. Let us bear in mind the words of the intermediary, "Believe in God (in the Spirit-Soul), believe also in me".

"Then I turned to see the voice that was speaking to me, and on turning I saw seven golden candlesticks, and in the midst of the candlesticks one like a Son of Man, clothed with a long robe and with a golden girdle around his breast; his head and his hair were white as white wool, white as snow; his eyes were like a flame of fire, his feet were like burnished bronze, refined as in a furnace, and his voice was like the sound of many waters;

in his right hand he held seven stars,
from his mouth issued a sharp two-edged sword,
and his face was like the sun shining in full strength.
When I saw him I fell at his feet as though dead.
But he laid his hand upon me, saying,
'Fear not, I am the first and the last, and the Living One;
I died and behold I am alive for evermore.' "