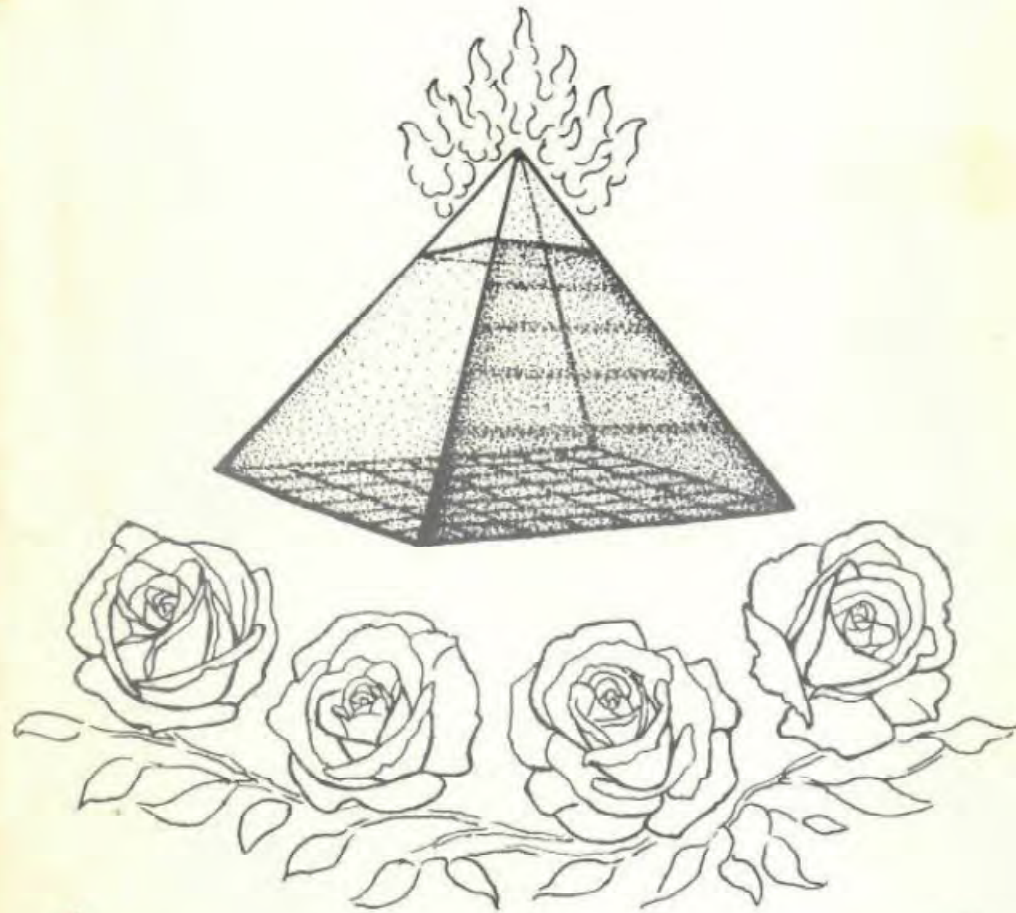
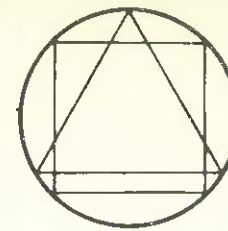


The Topstone



Lectorium Rosicrucianum



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:	1st volume	no. 2
	july	1975
The Sublime Wisdom of Lao Tze II		page 3
The Universal Remedy		page 11
The periodical triumphal march of the Gnosis through dialectics		page 17
The doom of the western race and the deliverance shown by the Christian Mysteries		page 25
Reflection of life and attitude of life		page 31

THE SUBLIME WISDOM
OF
LAO TZE (II)

Wu-Wei - Not-Doing

The second chapter of the Tao Teh King says:

*„Because all under heaven assert that beauty is beautiful,
ugliness makes its appearance.
All believe they know so well that goodness is good
that evil makes its appearance.
Being and not-being give birth to one another.
Difficult and easy beget one another.
Long and short cause difference in shape.
High and low beget one another's difference.
The tone and the voice are in mutual harmony.
Before and after follow one another.
That is why the sage is engaged in not-doing;
he walks in the teachings without words.
When the work is completed, he is not attached to it;
and precisely because he is not attached to it,
it does not leave him.”*

We shall be emphasizing the words: „That is why the sage is engaged in not-doing; he walks in the teachings without words.”

Upon the pillars of the first chapter, the second chapter of this most ancient Chinese gospel divulges the nature of our dialectical nature-order. It makes plain that all the entities in and of the dialectical nature-order sustain the latter themselves by obeying and nourishing the law of antitheses in everything. Lao Tze makes plain that everything in this nature-order is delusion, that is, unreal in relation to the essential, to the abso-

lute, to the divine. In a sense there is reality in dialectics, but in no way does it resemble or even compare with the absolute, the original.

Lao Tze makes plain that since everything in this world is subject to the law of antitheses, subject to change, it is useless to cling to fleeting things. Even so, contrary to all nature-laws, men do attempt to make reality in this world of fundamental unreality, although they then find that it turns into its antithesis, its opposite.

We all have a certain idea of beauty. Even so our impressions of beauty and our evaluation of beauty diverge widely. They are not only subject to time, to nations, to races, to customs and manners, to education and culture, but they are most personal. Often they are affected by various authorities, or by people whom we regard as authorities, such as teachers, parents or artists. Fierce arguments arise if one man admires a thing another rejects. But whether a thing is truly beautiful, no-one knows. In your life you may cling to certain things you like and which you adore daily, simply because you feel you must; and you would get a big shock if anyone said to you, possibly in all innocence: „I don't like it at all. How could you?" We may then be injured to the depths of our soul. Why? Because all of us feel as if by intuition that beauty is in fact only delusion in this dialectical nature. We do not know the reality of true beauty with which we could compare our impression of beauty!

We are inclined to think nature beautiful; a forest, for instance. Yet upon closer inspection there will be much to be desired. You may see a certain countryside and say to one another with enthusiasm: „Its wonderful isn't it!" But when you approach and observe it objectively and without exaggeration, the ugly part will also become apparent; often with an impact so appalling that you turn away with keen disappointment. Travelling through mountains we may suddenly see a valley, of a wonderful shape and colour. Edgar Allan Poe once described this in one of his stories, in his own inimitable and penetrating manner. The visitors to the valley, descending into the village, found that literally everything there conflicted with beauty and

harmony; they then had to recognize, to submit to the harsh reality of ugliness.

We are poor in true beauty, and so we extend our love to illusion. And in our unhappiness we try to lie the ugly out of existence. But that does not succeed, because whoever builds his life on illusion, on unreality, thus invokes intense contrary reactions. When you discover that a certain situation is not right; a situation you formerly thought fine and wonderful, you usually do not want to accept the discovery. But if you continue, the reality of its ugliness will eventually overwhelm you and cause your degeneration.

The illusion of beauty and the illusion of goodness both produce ugliness. You may then say: „If beauty and goodness in our nature-order are illusions, surely the same may be said of bad and ugly. Badness and ugliness are then illusions too. And continuing thus, by the same law you could call ugly beautiful and evil good. But that is an error, an absolute error! True, this is done, this is attempted in this world; there are various groups, as for instance Christian Scientists, who try to lie ugliness, imperfection, illness and pain out of existence. They say: „This misery and ugliness is not real. Just keep tight hold of that thought; it will revert to its opposite, to its antithesis, and you will become well again." Even so Christian Scientists get cancer and tuberculosis and other diseases! And in time they all go to their graves.

When we try to lie the ugliness in our lives out of existence, we create most unpleasant results. For beautiful and ugly, good and bad, are not equivalent! When we say: Beauty is illusion, we may not conclude from that that ugliness is also illusion. No, ugliness is the proof of the illusion of beauty. If you cling to illusion, ugliness will prove to you that your illusion is illusion. Ugliness is the proof that our beauty is not beautiful, just as evil is the proof that our goodness is not good. So beauty and goodness of this nature-order are lies; ugliness and evil prove this to us. For that reason we may say that evil and ugliness are essential in this nature-order; that ugly and bad are one with this nature-order. In reality, this world-order is wretched misery.

You may not agree with it, you may not be conscious of it yet, but continuing in your path of life you will one day come to agree, from within.

Beauty and goodness of this nature-order are lies. If this were not so, beauty would bring forth beauty, and goodness would bring forth goodness. If you possessed anything truly good do you think it could turn bad? And ugly? Quite impossible! What you believe to be beauty is delusion, and that is why it gives birth to ugliness.

A question we might ask is: If we seriously were to come to grips with ugliness and evil in this world, could we not turn it into goodness? Could we not lift this society, this world, this world-order into the Light? As you know, mankind has tried to do so countless times and many try to do so still. You will know too what negative results came of such attempts.

No, if you truly want a solution, you will first of all have to relinquish the aspects of delusion. When we say this, it may seem quite ordinary to you and you may say: „Of course, that is the solution. In this world we are always trying to camouflage in a mantle of pretence the ugly and the bad, those essential aspects of our nature-order. So away with pretence!”

When you do that, when you neutralise all delusion in your everyday life, what will be left to you? Nothing but ugliness! Nothing but loneliness, desolation, drabness, monotonous ugliness! Look about you in the world and see the way people are jettisoning illusions; one great horror, dehumanization, brutalization, is coming to light!

In this respect too Lao Tze has driven us into a corner. Many people are combating the delusions in life; but invariably the ugly, the unspeakably ugly remains. In the corner into which the ancient Chinese Bible has driven us, recognizing and experiencing, despite every delusion and outward show, the drab misery and hopelessness of this nature order, only one solution is left to us: that we break away from this dualistic nature-order, that we turn away completely from this world of illusion, to walk in the Path of the Transfiguristic Revolt. To return to the House of the Father! Here we know we are with the swine,

eating hogwash like the prodigal son. Only one solution remains: that we arise from this life of delusions and speak, in a life-renewing action: „I will return to the Father, to the Father's House, to the Original Homeland!”

This revolt must have a beginning, a starting-method. And we would like to describe it to you, following Lao Tze's text. Lao Tze calls the method, „not-doing”, „wu-wei”. We discussed it in our School once or twice some time ago. We found then that the majority of pupils did not understand it at all. It is of course possible to give an intellectual description of the method, but what use is that to you? What kind of liberation is that to you? Let us therefore once again try to truly understand the teaching of not-doing, to anchor it into our souls. What does Lao Tze say? „The wise soul must engage in not-doing”.

Let us put it this way: You enter the School of the Golden Rosycross as a preparatory pupil and naturally you are extremely enthusiastic, intensely glad and have the best intentions. And because of your enthusiasm you fling yourself with intense energy into the teachings and into the life that the School points out to you. Such behaviour, such intense enthusiasm, the energy generated and displayed by practically every new pupil is not in agreement with the liberating method of not-doing, definitely not. Why not? Because by this typically dialectical behaviour you invoke the law of antithesis, you set it in motion. You love the School you see it in a golden glow of delusion. But in dialectics the beautiful and the good invariably give birth to ugliness and evil, and beauty proves to be a delusion and unreal.

May we ask you, older pupils in the School are there not times when all the things you thought to be wonderful turn monotonous and ugly? Disconsolate, you then perhaps say: „I have been doing my best all these years, but what have I actually achieved?” You have then been flung back to your starting point: to the loneliness, the ugliness, the drabness. Often the reaction, the thought then is that something is wrong with the School. Yet that reaction is wrong! As we tried to make plain, it is the law of antitheses which turns beauty into ugliness. Your

enthusiastic behaviour, your dynamic fling into the work of the School prove to be unreal in the sense of the one divine Reality that can only be. In a way your enthusiasm was a purely dialectical reaction, a reaction of your nature-I.

And at a given moment your gladness merely brings forth disappointment, sorrow, loneliness and laxity, and you fall into habits, into a condition of crystallization. After that a new impetus is necessary to make you enthusiastic and glad again. Frequently with a like result. And that gives rise to psychological strain, with its ups and downs. When thinking of all this you may be astonished and wonder: „Why shouldn't I be happy and enthusiastic about finding the School? Why shouldn't I be grateful for seeing the Path of Liberation before me? If such grace and gladness bring forth misery, what in heaven's name must I do?”

No-one, and certainly not the Brotherhood of Salvation, wishes to deprive you of your gladness. Even so we must urgently advise you to alter thoroughly your psychological reactions to such gladness! Think what a man does who is glad and grateful in this world, not so much in his seen life but rather in his unseen life. In his enthusiasm such a man will behave in the oddest way; he will evince a liking for all things, and have the tendency to fold all people to his heart. And such a man also has the tendency, the wrong and unintelligent tendency, to fling himself into the liberating life.

What we ought to have when the divine enters our life is what the Holy Writ calls a tranquil gladness. Without words, we ought to experience the teachings.

Not-doing does not solely consist of leaving behind dialectics, as you may have believed. It does not solely consist of our holding aloof from dialectical life, of our no longer being of the world, of our no longer taking part in ordinary monotonous life. If you are a true pupil, all these things are a matter of course. If you have recognized the ugliness, the emptiness, the delusion of dialectics; if you have tasted of the nature-of-death in its fundamentals, you will surely take leave of it! That is a matter of course. No, Lao Tze's „not-doing” means that we do

not lay hold of the things, the values, the powers of the Immovable Kingdom with our dialectical I. Don't do it! Do not touch! If we lay hold of the things of the Immovable Kingdom with our dialectical hands, if we plunge into it with our dialectical I, we shall be ejected.

„Flesh and blood cannot inherit the Kingdom of God”. Under the impetus of nature we wish to possess. It is our nature to do so. Yet we cannot lay hold of the things of the Immovable kingdom with our fingers. Don't try it! By virtue of our nature we cannot possess the Divine and therefore every action to attempt to do so, to experience it, to possess it, will end in trouble. It may also bring forth illness, exaltation, nervous breakdowns, disease of the endocrine system, and overshadowing. The New Life does not come into the I, or for the I, or by the I of nature. What comes by the I, what is possible with the I is, for instance, mysticism or occultism. There are regions in the reflection sphere, in the realm of the dead, where various occult brotherhoods exist, where they have concentrated, have created a certain field-of-delusion for themselves. With that a man may make a tie, but then the I merely plunges into a delusion from which he will eventually have to emerge, greatly harmed.

Recognizing all this, you will understand that in a person who truly seeks liberation from the nature-of-death, the I must assume not-doing and must in no way attempt to lay hold of the New Life, of the Universal Brotherhood, and related things. That we musn't do. Don't concentrate, don't meditate, and especially don't fantasize. Complete not-doing!

The method of not-doing is a tranquil, peaceful gladness; a going forward in tranquil gladness, in complete self-surrender to the Kingdom-within-us, the Original Atom. That is engaging in not-doing; that is experiencing the teachings, without words. „Not I, but the Other who is more than I must grow. And I must diminish; I must sink into the Other, into the Other Being enclosed in the Original Atom.”

Whenever a worker in the Spiritual School receives a task, he or she undertakes the most difficult work of all. He will be walking on a path like a razor's edge. For a worker cannot ful-

fulfil his task as an I-being. When he does attempt to do so, he will fall, like a meteor! This is not done to him by others. He is not expelled from the School, as is sometimes believed. No, he will do this to himself. For the worker there is only one way to fulfil his service : the way of not-doing. In a tranquil modesty; devoting himself completely to the Mystery of the Original Atom. Because the work must be done from the Temple of the Original Atom, in the way the Great Ones brought and are bringing the Universal Teachings, to then disappear wholly.

The pupil who fulfils his work in his own being and in the service of others will not attach himself to the work, will not claw into it with his I. Under no circumstance will the I press forward. Whoever presses forward in the work, whoever wants to do the work with his I is committing the most serious type of egocentricity imaginable. It is making use of Jesus Christ to get to the top of the wall or over it. You will understand that Divine Grace will depart from such a man, must fly from him.

And that is the reason why „The sage engages in not-doing; walks in the teachings without words”.

That is the secret, the secret of salvation. Precisely because he is not attached to it, it will not leave him. When a man walks in the Path of self-surrender, a quiet observer, he will find that although in his inner being he is holding aloof every second, the New Life shines over him. It is not his; the New Life is the Other's; but his own dialectical self wholly melts away into it.

That is the teaching of Not-Doing.

That is the Path, that is Tao.

J. van Rijckenborgh

THE UNIVERSAL REMEDY (I)

Ever since the beginning of this century the world has sped, with an ever increasing and ever more alarming rate, to a definite decision which will finally decide humanity's fate.

You no doubt bear knowledge of the fact that a number of worldwide powers, as well as some smaller groups, are very concerned about the nature of the decision and about what it will finally look like. This becomes apparant from the words and writings, and the immense struggle between the world's ruling powers.

In the latter half of the last century the opinion prevailed that the major world and human conflict consisted of the existing controversies between capital and labour, between poverty and affluence. And you know the enormous commotions of world and mankind which resulted therefrom and which so thoroughly changed the aspect of the world.

In the human race, predominating on earth up to now, these contrasts have practically disappeared, for ever more peoples of the white race give proof of a social and cultural super-saturation, with all the resultant consequences and difficulties connected with new arising problems. And when we think of the so-called 'awakening' of the other human races, it will become clear to us that these races will also, within some scores of years, be in possession of all that the white and western race has acquired; attainments of which people will ever more urgently ask themselves whether they are really blessings. At the same time fear is increasing at a frightening rate, for in the field of the great socio-economic contrasts, the western peoples have not made themselves particularly 'beloved' with the other races. We may rightly wonder about the time when the coloured

peoples will have reached the same socio-economic cultural results (including all the weapons, aeroplanes, rockets and atomic destruction units) what these people will do with us, the western race.

May we use an example. The Chinese people already possess a number of universities, manned with Chinese professors who received their scientific education in western universities. They hand their western knowledge over to tens of thousands of young people, exactly as it happened in Russia since 1917. Many of these young people have meanwhile finished their studies; and in the near future quite a number of doctors (entire levies of doctors, as a matter of fact) will start practice in every kind of faculty. China is already in possession of nuclear weapons, they have rockets too, and all the basic materials for a worldwide economy are at hand, in Tibet and Gobi especially. So, now the burning question is: what are the Chinese going to do with us when their time has come?

From a dialectical viewpoint it seems understandable when people say: Let us do something to them while there is still time for it, before they do something to us. Others react upon this urgent suggestion, saying: for God's sake don't start violence, for it is too late already for such a thing. Look what happened in Korea and Indo-China. It would be the end of everything and everybody!

So, clearer than ever before, we discern two governing powers separated in two worldspanning camps. When we take off all gilded glitter, things come down to the fact that one governing power draws its strength from the so-called 'guided economy' and the other one - up to now - from what is called 'free enterprise'. Both systems have their advocates and opponents, but also in this respect they will never surpass the experimental stage. The confusion is great everywhere. For, in both large camps they shift, in the various aspects of world-economy, from time to time, from guided economy to free enterprise, and from free enterprise back to guided economy, depending on what is useful or necessary for one group of interests or and other.

At any rate, whatever the case may be, in both camps they

say: we are the free world, in the other you live in abject slavery. Both camps are armed to the teeth, and are an enormous threat for one another, so that neither of them can allow each other any concessions. Every concession might disturb the balance. There is but one possibility for either of them: incessant search for new means of violence so that perhaps some invention will give them absolute power.

It is a lugubrious game to which humanity is subjected, humanity in whom immense possibilities are stored! What terrible danger did humanity enter!

Everybody is in fear of everybody else, all distrust one another. A pool of hatred, fear, worry and anxiety is the living atmosphere of mankind in this century, and it has been becoming so in an ever increasing degree during the past 70 years. In this poisonous respiration field four generations have already entered. So you will see with us that we may not be surprised when we come to hear about the horrible consequences of such living conditions.

The physical conduct of the governing groups of all of humanity, with all the etheric, astral and mental ramifications, has created a state-of-being which is much more terrifying, disastrous and deadly than anything else this age has given us to see and experience in the form of wars: namely a hellish respiration field, an inferno in which all the energies of the reflection sphere mingle with mankind on earth in an unlimited rate.

What has been announced previously, as a 'threat', has now become a reality. And the result of it causes a very clear and utterly dangerous psychic disorder in all the growing generations. It is no exaggeration to say that humanity is on its way to rapidly become sick in the soul.

When humanity is forced to breathe and live in a very poisonous atmosphere, then - naturally - the same is true for the other nature kingdoms. The vegetable kingdom and the animal kingdom inhale the poisonous influences of the extremely filthy and ruinous ethers and astral radiations, just as we do. Anyone who takes food, is affected unto the very soul fluids, in mani-

fold ways. So, rightly we can say that nobody can escape. Nobody can avoid the psychic destruction. It affects the younger generations especially and will do so to an ever increasing degree, until there will finally appear a generation that - in its ways of expression - will put the prehistoric Lemurians to shame, in case one would start to compare them with one another.

Under the guidance of its authorities, mankind has manoeuvred itself into an abyss and the two great powers of the world prevent it from climbing out, just as it happened in the prehistoric eras, such as Atlantis.

We said: humanity is becoming fundamentally sick in the soul. What do we mean by that?

Well, every nature-born person possesses, by nature, an animating power, from which life and consciousness can be explained. This natural or animal consciousness - and all of the animating power connected with it - on the one hand are explainable from heredity, on the other hand from karmic factors. That is to say, we received our natural consciousness, the power which animates us, from our parents and ancestors; and ... the microcosm which surrounds us, transfers to us the microcosmic past.

Furthermore, our life is possible by means of our breath and is maintained by it, that is to say: by the life-atmosphere which is around us. We know that there is a reciprocal influence between man and atmosphere. Our parents are responsible for the atmosphere which surrounds us. We can ameliorate this atmosphere or make it fatal. Our children develop similar possibilities until a situation arises which will make life impossible for nature-born man.

The nature-born body, the nature-born soul and the nature-born life have but one principle and fundamental purpose, namely maintaining and keeping open the possibilities for rebirth as long as possible.

The nature-born body is an instrument for the attainment of a higher and more perfect life. When we damage that body with its functions; when we prevent the animating power of

that body to develop naturally; when we force that body to live in a poisonous respiration-field, the result will be a psychic disablement. It will, in its consequences, more and more escape any control and will finally bring forth over all the world a population of absolutely abnormal beings. Every new generation will show the effects of this abnormality more distinctly. To what extent this condition of ultimate distress has already been reached, you can see for yourself.

The pupils of the modern Spiritual School know that this severe danger and its consequences can only be averted for many, when those, who want to do so and are able to, start positively to go the Path of Soul-Rebirth and when they can avail themselves of a so called purified alchemical field of transmutation which sharply differs from the poisonous respiration-field of the masses. The Spiritual School maintains such a sanctified transmutation-field and it can remain alive when a group of truly „new-living people” maintains this field. In case such a group weakens in power and capacity, it will no longer be able to resist the poison that surrounds us. The field of transmutation would crash down and the Spiritual School could no longer do its work; the name only would remain.

The task which lies before the School, can be executed only when the School can possess a group that will give evidence of the fact that it really has the required qualities. It is necessary that we tell you all this with great emphasis, for every negative endeavour to stop the nations in their downward course will prove completely futile. Our century has already given proof of this several times and the future will give still more evidence of it!

The important thing is, that we gain insight into the fact that only by practising the new attitude-of-life can one realise the fundamental and principle purpose of the nature-born body, and that exclusively by the result thereof can one be active in helping, serving and redeeming mankind and, naturally, in achieving self-liberation.

Everything that a man might possess by virtue of natural birth such as ambitions, humanitarian feelings, intellectual in-

sight, etc., are of no use when we wish to do something of a liberating nature for humanity.

Only a new faculty, awakened by a purposeful attitude-of-life, will be of any help to you.

You know the words: 'For many are called, but few are chosen'.

It means: all are called to realize the one and only purpose by utilizing the existing possibilities, through attitude-of-life.

When we fail in that, it is not due to the call, to the possibilities, to the purpose, but exclusively to the neglect of the new attitude-of-life.

He, who is willing to perform this work of realization, can become a worthy pupil of the Spiritual School of the Golden Rosycross to the benefit of the world and mankind.

J. van Rijckenborgh

THE PERIODICAL TRIUMPHAL MARCH OF THE GNOSIS THROUGH DIALECTICS

Those who are acquainted with the literature of the spiritual school will have noticed that mention is made therein of a periodicity in the manifestations and activities of the Gnosis in the realms of time. This phenomenon, of course, has a very deep meaning and, therefore, it is appropriate that we study a little closer its essence and its causes.

In taking up this subject, we shall have to discover, almost right from the start, that, in reality, the Gnosis never lets go of world and mankind, but that there is merely a variation in the aspects of the manifestations and activities, which adapt themselves entirely to the course and the behavior of mankind from century to century. You will at once perfectly understand the necessity of this, when taking into account that mankind's state of soul and, consequently, state of consciousness and power of reaction, change fundamentally a few times in the course of a century.

The cause of these remarkable modifications is to be found in a periodical circulation of magnetic currents, as a result of which our planet is caused to exist, from time to time, in a different dialectical magnetic field. The entire state of nature of mineral, plant, animal and man must react thereto, by virtue of the necessity of the magnetic respiration out of which every creature lives and exists.

As you know, the entire dialectical universe is one system of interdependent and interacting, large and small stellar and planetary systems. This entire gigantic organism is governed by magnetic currents; these, therefore, likewise control, as it were with one intricate system of large and small hands of a clock, the course and all the doings of mankind.

It will be clear to everyone of us that, if the servants of the gnosis want to obtain a really practical result from their fishing in the human sea, in order to find lost souls and urge them on to rebirth, they have to take into account the changes underlying these magnetic currents. Anyone who is conversant with this matter will know that a magnetic field in which, at a given moment, a person is obliged to breathe, brings about fundamental changes in the whole system of the personality. This happens, first and foremost, in the soulcentre and, thereby, in the three aspects of the ego, namely, in the faculties of desire, of will and of thought, which govern all man's activities.

Supposing that our planet enters another magnetic sphere of influence, then every race, every nation and every man will be forced to react upon this. At the outset, there will then be a very chaotic period of time, but it will not be long until a certain cohesion can be detected in that rapid succession of events and reactions. The human cattle is being driven out to another meadow. In the beginning there will be protestations, opposition, quarrelling, on one side ... pioneering flurry on the other side.

This game we then see being played in various strata of culture and life. Gentlemen endowed with a literary and philosophical vein write voluminous books about an old trend of thought which should be given up, and a new one which, with inviting gestures, begs of mankind to be accepted.

But there is nothing to be begged and to be invited, and nobody needs to cogitate, for there is merely a new, factual magnetic situation that has come into existence and, as a result, every man is being changed, according to his whole state of being. It is also comprehensible that, in the beginning, the young cattle leap into the meadow and frisk for joy of life, and do not stop saying: „Never before have we eaten such tender grass” - „we of the younger generation are not so stupid as you older folks are, contenting yourselves with the stuffs of that old meadow.” One can also see why the old cattle smile a little wryly at all that jocosity and shake their heads; why, a bit stiff and rheumatic, they enter the new meadow and hesitatingly set

their teeth into the new green which, in the meantime, has lost much of its cleanly looks through the workings of many uplifted tails. Do diligently dig into world history and many a time you will come across all the ado and hubbub resulting from that continuous change of meadows. Every time it looks new, but it isn't. „All things that disappear will come back, and all things that come have already been in past centuries.” You recognize the language of the Preacher. And therefrom we should now gather and clearly visualize the worldwide action of the servants of the Gnosis.

As we told you, the periodical successions of magnetic fields, needs cause changes in the soul and, hence, in the consciousness of mankind. Our mentality, for instance, is different and functions differently almost every day, through the boundless interplay of the magnetic rays. And, therefore, our susceptibility to the Gnosis is likewise different well-nigh every day, until the time when the soul can fully rise up in the Gnosis.

In connection herewith, it must be stated that, from all the causes just discussed, the power of assimilation of the soul and of the ego that can be explained from the soul, is subject to all kinds of ups and downs. And thus it can happen that the Gnosis disappears from a human life, and that man completely loses the very remembrance of this power of Salvation. For what has happened? The Gnosis and Her streams of grace have remained unchanged, only man has changed as a result of the just discussed magnetic supremacy and its consequences. The fact is, indeed, that that which we call Gnosis is a fulness of radiation which is equally of a magnetic nature, but originates from another universe which, in the Holy Language, is frequently called the Kingdom, the Kingdom of God, that is not of this nature.

So, make a clear mental picture of two magnetic systems, each having its own circulation process: that of the Gnosis and that of the dialectical nature. In the correlation between these two processes, there are moments when entities, or forces, of one system can communicate with those of the other system. These are, therefore, moments in which the seeking man can approach the Gnosis, seize Her and penetrate into Her being,

through and with transfiguration. If, however, these opportunities are not taken by the seeker, then they will pass, because the magnetic wheels will again be moving apart.

Now when, after this preamble, we look back into our history, we discover how, around the 12th and 13th century, an enormous gnostic revival came to an end; a revival which had lasted from about the beginning of our era and which yielded a harvest of innumerable thousands.

It is true, during that period numerous massacres were perpetrated by the classical adversary of the Gnosis, massacres so extensive and horrible that they almost defy our imagination. But mark that the gnostic fire proved to be inextinguishable. When the fiery torch of the new Light was trampled upon in one place, at that very moment it was lighted at another point and, at the end of a few years, it flared up again in the old spot.

Therefore, we certainly cannot admit of the point of view according to which the wholesale slaughters effected by pope Innocent and his hordes amongst the Cathares should have forced the Gnosis to give up Her labor in the world. For entirely different reasons, the gnostic labor was to have a period of rest. There was the fact that all the magnetic aeons of the dialectical nature were preparing themselves to lead mankind to a new point of depth, namely, the point of depth of exacerbated individualization, of greater densification of the racial body, of extreme deification of materialism.

You are probably aware of the effects produced by this downward course up to this moment, both in the physical and in the reflection sphere. Well, it is for these reasons that the gnostic wheel had to interrupt its labor, because it could not go down deeper than it already had. It had to wait until a more favourably time, which undoubtedly would come. The point of depth started at the end of the middle ages has now been reached, and one may wonder „what is now going to happen”.

The School of the Rosycross has already dealt with this question several times, saying that a separation of mankind will be brought about, a separation into two groups.

The great masses, caught by a new dialectical magnetic impetus, will proceed to a new point of depth, under the aegis of natural science, and any other science that can go alongside with it. And that point of depth will mean the absolute end, such as Atlantis has shown us.

The other group of human beings is engaged in turning itself anew to the Gnosis. And it will be successful, provided the time available will be adequately used and, consequently, the Hora Est will be adequately reacted upon. It will be clear to you that it is to this group of possible candidates that the attention of the modern spiritual school is directed, because it is in this group that the potentialities as to pupils lie.

The question will now arise within you: „Where does that group come from? ” „How has it been formed? ” - „What will be its future? ” If we could succeed in answering these questions, we would all know:

1. whether we belong to this group and
2. at which point we stand within this group.

This knowledge is very important, because it will teach us what we all have to do in order to catch up on a possible lag or to prevent a threatening lag.

When the tragedy of the Cathares had happened, one of the first consequences was that a number of brothers and sisters were scattered all over Europe. There was not a country, not a region where, at a given moment, they could not be found. They entirely gave up their former labor, with all those current and very familiar gnostic working methods and, by virtue of their vocation, they adopted brand-new methods.

In the first place, they adopted the so-called individual spreading method. Every single brother or sister proceeded, after prolonged searching and weighing the pros and cons, to selecting one pupil. If the pupil proved to be apt and could be fully initiated, this pupil, at a given moment, was set the task in turn, to gain a pupil. You will realize that, in this manner, a very strong chain of brothers and sisters could be forged, which had control and spanned the whole of Europe; and this was done in the greatest secrecy, under the cover of profane and

common labor. The brotherhood in question became and is the basis pillar for and of modern gnosticism.

In later centuries, there was much talk and phantasy afloat about this brotherhood, but no one who did not belong to that chain could get to know anything whatsoever about it. And those who knew kept silent. The only authentic facts which the uninitiated may know concerning this initial circle can be found in the Fama Fraternitatis of Valentin Andrea.

The second stage could now be started upon. The Renaissance had broken through, the Reformation had forced its way. Europe was grazing in the new pastures. And, in that situation, it was not over-spectacular that Europe became flooded with numerous so-called secret societies. We must not study these secret societies according to their character, their teachings, their behavior and such, but according to what was at the back of them.

At the back was the aforementioned fraternal chain which, at a given moment, formed such societies in all countries, using them to sound and to experimentally probe public opinion, the public level, and the seeking possibilities of the public under those so entirely new circumstances of the race. There were and there came forth societies to please everyone. And it can rightly be said that the whole population of Europe was being subjected to a vast psychological investigation. When that investigation was ended, and the new power of reaction had been established, all those secret societies were dropped by the fraternal chain. They were partly dissolved, partly reduced to a merely passive state of existence, or else enemies of the Gnosis took possession of their empty shells for evident purposes.

The general psychological investigation, which had been carried out as explained, caused the Father-lodge to plan three great impulses, - each of a different character, although all three were to serve one and the same purpose - to be started when historical materialistic developments would have attained a further point of depth. This purpose was to lead the particular group of human beings, from which the modern spiritual school was to arise as the distinctly reborn Gnosis, more rapidly -

although in a completely different way - to a fixed point of depth.

These three impulses took shape as the movements of Freemasonry, of Theosophy and of Antroposophy, accompanied by a number of under- and side currents.

They were given a foundation based upon eastern wisdom to which a plain label as to their origin could be attached, such as the Bible, Buddhism, Parzism, Hinduism, etc. while, carefully hidden as in a background, the pristine luminosities of the Universal Gnosis were shining for those who were able to „see“. Under the wing of these universal tendencies, these movements were launched upon and into the ideals of which dialectical mankind seemed to be possessed, such as, for instance, humanism, cultural philosophy, occultism, and cultural propensities in general.

Consequently, two tendencies were mixed: the universal and the dialectical. And a child would be able to realize what the consequences of this would have been sooner or later. The consequences would inevitably be that man, in one of the three directed movements, would come to a complete dead-lock in regard to the dialectical aspect and would be left with the fragments of it: all that he would retain being that one core, namely, the universal aspect. At that point, after this very valuable but painful first-hand experience, abundant seeds would again be available for a new Gnostic Kingdom, despite the densified racial bodies.

Therefore, according to the vision which has here been exposed to you, the three impulses and their effects are directed toward the modern spiritual school which, completely discarding the dialectical aspect, releases anew the Universal Gnosis in Time.

Thus, the moment for getting the harvest field ready again was, and is being accelerated. The day is not far, when the three above mentioned movements will undergo a complete change. At any rate, the inspiriting fraternal chain will completely

abandon them to their fate. And we shall then have to wait and see what is going to happen next.

We sincerely hope that, by these explanations, we have been able to clarify many things which hitherto were inexplicable to you.

The new Gnostic Kingdom has been founded, and Its Brotherhood calls you to participate in the „magnetic field” which has been prepared for it, and which will protect you from threatening great dangers.

J.van Rijckenborgh

THE DOOM OF THE WESTERN RACE
AND THE DELIVERANCE
SHOWN BY THE CHRISTIAN MYSTERIES

Momentarily there will probably be nobody who, in the course of recent years, has not heard or read about all sorts of speculations, philosophies, theories and warnings relating to a fast approaching doom of mankind and civilization, and of terrible catastrophes which are making their menace felt, whereby the accent is primarily laid upon the destruction of the leading western race.

We need only think of the natural science genius, professor Oppenheimer, who, although he is the creator of the first atom-bomb which brought death and ruin over Japan, ultimately shrunk from pursuing his activities and categorically refused his collaboration in making the hydrogen-bomb.

It suffices that we turn our attention to the well-known Dr. Robert Jungk, author of the breath-taking book „The future has already begun”, in which we can find a confirmation of the general menace.

Jungk has made a tour of the so-called civilized world, after which, in a series of lectures, he orally confirmed what he had written earlier, namely, that technology in its entirety is growing into a terrifying monster which will escape the control of its human creators.

There are numerous features which appear at home and abroad and which are unanimous in pointing out the frightful calamity, unchained by the hands and the brain of man, with which the whole world is now confronted.

As we know, a disaster, before manifesting itself in its consequences, is always preceded by an atmospheric vibration, as an omen, as a warning in connection with a succession of developing events.

Now it is this warning, which so to say is in the air, that causes a certain portion of mankind to unite in protest, with a stream of literature.

An appeal is made to the world conscience, petitions are signed and sent out, governments are called to account. But the menace that rouses and causes one part of the world population to flock together in vehement protest, apparently makes the other part blind and deaf. At any rate, Oppenheimer and Jungk and many others, were and are not heeded.

Besides those who protest, there are others who, in an organized manner, are sent into the world at present with the well-known message:

it is not so bad: all is well: we will keep it under control all right: and we are preparing everything for peaceful use; don't be alarmed, the whole question is to obtain, in a different manner than hitherto, the energies necessary to maintain the civilized world: the use of these energies for war purposes, we trust, is but a very temporary phenomenon.

As a matter of fact, the great fear of mankind today, is confined to the threat that, at a given moment, the great supply of uranium- and hydrogen-bombs might be tapped and used in various lugubrious manners. And it is a probability bordering upon certainty that there are nations and peoples who, at a certain moment, will prove to possess insufficient self-control and, in a fit of madness, seized with war psychosis, will put the torch to the powder.

Why, on this point, should the future differ from the past ?

There is not a single reason to assume that mankind has improved, ethically and psychically, since a few years ago... We all know better than that.

The seventy odd years of this century have taught us very much in this respect.

Quite independently from a possible destructive use of atomic energy, the western philosophy of the modern Rosycross has already indicated many years ago that the very so-called general, peaceful use of atomic energy, for the good of technology in its broadest aspect, will prove to be infinitely more

destructive and fatal for mankind than the use for military purposes.

But because, as yet, the world conscience speaks little or not at all in this matter, we shall entirely neglect this point of discussion and restrict ourselves to the topical phenomena. These phenomena are amply sufficient to have appeal beyond the circle of the modern spiritual school, to the alarmed public in general and, to the true seekers amongst them in particular.

For in our opinion and view on these matters, and according to the testimony of the entire world history, there is no question that the great number of people protesting against the present state of affairs, though their number were multiplied by thousands, will be able to avert the coming destruction of mankind (with the western race at the top), nor even delay the development by a second. Protesting and lamenting is merely useful to rouse eligible people from their monotonous way of life, in order that they all be confronted, personally and consciously, with the great problems of our time, in which every person is so bodily involved. In our opinion and view, there is no possibility whatsoever to escape the threat of our era in the manner usually practised by mankind. Entertaining such a hope against all evidence is so naive, so unphilosophical, and so unscientific, that we express the wish that, on this point also, mankind will soon arrive at a more realistic insight, and not let themselves be blinded by apparent successes.

For, undoubtedly, it will happen that, within a not too distant future, the nations, in a solemn session, will ban the use of atom-bombs and dismantle their supplies of bombs in the presence of international controllers.

No doubt, in doing so, those concerned will proceed with grossly exaggerated mysticism, calling on all holy Names.

And mankind will feel greatly relieved.

But let us tell you that various scientific gentlemen are now busy making inventions, or have already made them, which will supersede the manufacture of atom-bombs. As soon as the new inventions are well under control, the atom-bomb will be solemnly banned, for the convenience of the public, so that new,

other preparations can be continued unhindered.

The fact is that soon it will be possible to emit, without the least explosion, radio-active and supersonic radiations of various kinds to regions and localities, and to focus them over whatever districts they wanted.

It will be possible to send the so-called „silent death.. to all, very nicely and economically, without any vulgar „boom-boom”, and to make a clean sweep of each other by the hundreds of thousands, without causing any unaesthetic injuries.

For example, while the sun is shining, and the birds are singing their songs, and our children are playing and romping, while we, older people, are engaged in our social activities, the „silent-death” will overtake all, when a youth in uniform will push a button in some far away country. None of us need be surprised or doubt the possibility of such a sinister, silent, wholesale massacre, because such a neatly directed radio-active radiation has already been applied, on a reduced scale, for quite some time. The only problem was and is to put things over on a large and more dynamic scale, and to surmount technical difficulties. It is the same principle which, in pre-historic times, was applied in many ways, with extremely evil consequences.

Anyone who is familiar, to any degree, with the Universal Doctrine, will know this.

We only want to tell you this, in case you belong to the protesting and militant crowds who stand up against the natural-scientific course of affairs: meanwhile, natural-scientific ingenuity has already gotten round your objections and will, in time, seemingly let you have your way, since there are new, better, and still more dangerous means to serve imperialistic, economic and other purposes. These means can and will be tested, in absolute secrecy, without any spectacular experiments.

What will be the outcome of all this, can be easily imagined and makes of the calamity not a probability, but a certainty.

Why do we think we should tell you all this and commit all these suppositions to writing? Well, it is certainly not to tell

you: prepare yourselves for the end, it can't be helped anyway!

Nor to give you the advice: protest still more vehemently and be still more zealous, unchain a world revolt of the human conscience. But to tell you: use your energy otherwise! We wish to point out to you the only way of liberation left to mankind under the circumstances, the way of transfiguration, the way of the christian mysteries. It is a way which, of course, has a mystical aspect, about which one can talk and preach, assuming sedate and pompous airs, but - most important - it is a way which one can go, reasonably-morally, structurally and fundamentally.

It is a way which brings about a process of transmutation of the entire human being, which is highly interesting, of high scientific value, of very intelligent reactions; besides, a path which procures joy and happiness, peace and equilibrium to every soul who wishes to advance upon that path.

It is a way that will bind you, directly and absolutely, with man's original true world. It is a path that will liberate you from any threats, from any „silent death” whatsoever; which will enable you, while being in this world, to be no longer of this world.

You will realize that it is not feasible to describe, in a few lines, that path to you in all its aspects, workings, and possibilities. We only wanted to show you that there is such a path, which may still be hypothetical to you at this moment and which you may add to the series of hypotheses possibly collected by you throughout the years. But to us it is a guarantee of liberation, a certainty in which we are standing, and wherefrom we now contact you, from personal experience.

And it will be obvious that we address ourselves to all those who are still in the searching stage, to those who, knowing the world situation, are eagerly looking for a solution to the menace.

We wish to offer to all, what we have found.

Why should we not, prompted by Universal Love, make our certainty available to all those who want it? We do not force our possessions upon you. All we want is to share them with

you, if you so wish.

We invite you to examine all our treasures, because they are there for all.

And we are willing to answer all your questions as best we know how, to help you to the best of our ability.

We tell you: There exists a liberating life! It does not lie in abstract distances, not on yonder side of the grave, but in the here and in the present.

There is a wisdom which will explain everything to you, should you decide to walk with us and accept the consequences thereof.

We ask nothing of you. We merely wish to share our joy with you: the joy of the certainty that the „silent death”, nor any other death, can befall us, since we have a share in the liberating life of a new era, in the living present.

J. van Rijckenborgh

REFLECTION OF LIFE AND ATTITUDE OF LIFE

It will be clear to you, that everyone, who wants to attain something in the field of spiritual striving, must put theory and practice into complete equilibrium. The theory gives the reflection, the inclination, the aim; life follows the directions indicated and in that way approaches and reaches the aim. From this it follows that after life-reflection a fulfilment of life will follow through the attitude of life.

Practice, however, shows us that such a twofold revelation of life, viz. life contemplation and attitude of life in complete equilibrium is too difficult a task for the greater part of mankind.

Why too difficult? Because the race-body has crystallized too much already and because of this, man has become too materialistic, and adapts himself accordingly to that which is close at hand. Consequently he is not able to realize that an object which is still theoretical to him can be put into practice.

Should he, however, realize this at certain moments then there will be too much fear, real fear of life, fear of existence, too severe to be able to persevere and to really want this. He feels too weak. Moreover, because of this the corporeal system has become unfit and the spinal energy required for this can no more be extracted in the blood.

It also occurs that the confusion of consciousness is so great or complicated, that man thinks that he already is the living evidence of a new reflection of life. The illusion of already being or already experiencing something plays many people a nasty trick. For this reason the disillusionments which are bound to come when the delusion and its veils are torn away are quite often very heavy and discouraging.

We may have observed this process many times, when there was spoken urgently about a new attitude of life. Some are then very upset, surprised and very painfully affected, because they had the wrong idea, that plunging into a higher reflection of life and talking about it, sacrificing everything for that purpose in a way that can be called very praise-worthy, was already an attitude of life in the sense of the Gnosis. The realization of life would only be a matter of time and would come at a certain moment! And very often the requests for information were all put in the same wording viz.: „What do you actually mean?“

But to all those questions only one answer can be given: Reflection of life is no attitude of life in the sense of Truth and Reality.

A reflection is merely abstract and not concrete. It is a state of feeling, founded or not founded by intellectual insight. Such a state of feeling can make a person very happy at a certain moment, can give him glorious satisfaction and can be very consolatory and enlightening. And he can remain in such a state of feeling for a long time, arouse it again and again, but it is no realization. A state of feeling is brought about through astral currents. They fill your respiration-field, they enter through the liver-gate and make themselves felt in your blood. The consciousness is affected by it and enjoys itself in it. Now the state of feeling and the state of intellect are beginning to work. Feelings are aroused and ideas are formed and the result of this vibrates through blood and body and rotates through the respiration field. Images form themselves, phantoms which are near you and with you and beside you; they live on you and are maintained by you. They urge you on to persevere in this state of feeling, for their existence depends on this.

That is why you are engaged from early in the morning till late at night in order to satisfy all your phantoms. In this way it may happen that a person is completely held up by his reflection of life; he can be so occupied with it, that a deadly tiredness may arise. No wonder that some irritability may arise when somebody speaks to you of a new attitude of life. „I am fully directed to the Truth, all my thoughts and feelings go out to it,

all my time is at it's disposal. What more can you desire?“

Yet everyone of us will fully understand that new reflection of life must be followed and accompanied to go together by a very concrete attitude, so that a fulfilment in the New Life will be realized.

Such a course of events is the process that the School of the Rosycross wants to go with you. For years, the school has been occupied in leading those interested to new reflection of life and hundreds of them possess that reflection. They are fully absorbed with it; their entire state of consciousness, of feeling and of intellect are filled with this. And now it is clear that this true state of life concerned can come, has to come. Faith and life, faith and work, they should be in equilibrium with each other. Surely it can never be your intention to allow yourselves to be detained by the spectres of your reflection which you have created in yourselves through your state of faith - that you allow yourselves to be fully paralyzed by this?

It is not so difficult to understand all this, but it is difficult to determine your own state of being in connection to this. The conditions in your own life are sometimes so confused; all our life-threads are sometimes so entangled and our state of personality has become so dislocated through all sorts of events, that without help we are no more able to build a clear picture of ourselves. In the desert of life so many Mountain-high cacti have grown that we are unable to overlook the field sufficiently and can find passage out no longer.

Therefore it is necessary to cut off all those hindrances, so that everyone will see clearly and will go with us, for after a reflection of life, an attitude of life is urgently necessary! For only in this way is the manifestation of a new state of being in the world absolutely possible.

The reason why all this is so urgently necessary and that it is actually impossible to wait any longer, we shall try to explain and to demonstrate to you. The Universal Chain, unceasingly proceeding with its efforts to save mankind, fully knows all difficulties and confusions of mankind, which we have tried to explain to you here. That is why, in order to finally arrive at a

practical effect as great as possible, the Gnostic Chain makes the person, who is susceptible to this, start from two sides, i.e. both on the side of the reflection of life and on the side of the attitude of life. The most logical way, is to commence with a reflection of life, so that a clear vision may arise, whereafter an attitude of life will harmoniously follow. The realization of life cannot fail to come then.

Suppose that through all sorts of social, personal and blood-factors a gnostic reflection is primarily impossible with a certain group, but that this group, having been purified and been driven to desperation because of the way of sorrow of the common nature, would be susceptible to a trial of new attitude of life. Then there is principally and practically no objection at all to allow this group to start with the attitude of life.

Consequently there are two human groups. One group has started with the reflection, the other with the attitude of life. Those two groups belong together, only they do not yet know it. The Gnosis impels them towards each other. For one group possesses the reflection of life and is ailing in its attitude of life, and the other group is entirely taken up in the attitude of life, but has no reflection, and, therefore, arrives or runs the risk to arrive at something that does not give a solution. And the point at issue is to be able to celebrate the correct interfusion, not forcedly, not intentionally, not organized, but spontaneously, naturally and necessarily.

All this is possible and can be realized when the mission of the modern Spiritual School is understood in an ever wider circles. The modern Spiritual School has founded a new Gnostic Kingdom, not as an idea, as reflection, but as a practical attitude of life and one day various groups which have started on the side of the attitude of life cannot do anything else than to take refuge and to be taken up in the modern Gnosis.

For instance there is a movement practising an attitude of life and requiring from their members a completely practical fulfilment of honesty, self-denial, purity - and love. This movement has its headquarters in Caux, Switzerland. It is the movement for moral rearmament. Its reflection is naught point

naught; of little or no significance. It only has faith in God - and almost all of mankind has that (but without that faith one is also allowed to join it). Is only attitude of life that matters, moral rearmament. And now you may imagine; as the reflection is absolutely missing - that the most nonsensical and most questionable directions and intentions are brought forward. Absurdities and questionable intentions which we, with our reflection, immediately perceive.

But all this is dwarfed by the new and sound life that these people try to demonstrate positively. Try to realize it: honesty - purity - self-denial - and love. Even if one should try feebly, primitively, most unintelligently to make something of this, then that must end in the gates of the Gnosis, it cannot be otherwise. Because finally it will become evident that such a four-fold attitude of life cannot find a home in the nature of death, not even a head-rest. Thus this group is on the march to an aim that does not exist in this world. They don't know it yet, because they are aimed upon the horizontal. And now the moment will come quickly that these people on their desert-journey on the horizontal field must find the gates of the modern Gnosis. Not a modern Gnosis of mere reflection, but one at the same time one of concrete attitude of life, so new, so sparkling, so good, that in the attitude of life of the modern Gnosis these people will recognize their own with jubilating gladness. Via this open gate they will rise to the pinnacles of the reflection and enter with all the others.

You can approach one man with a book, because he is aimed at reflection, but with the other man you have to demonstrate a sound attitude of life, because he is only susceptible for that. One man will go from reflection to life, the other from life to reflection.

If ever more people can be found fully prepared to practise the new attitude of life in this time, an attitude of life originating from gnostic disposition, then presently crowds of people will enter the gates of the Spiritual School. People who are not only prepared to live as vegetarians, not to smoke, and not to use narcotics, but who are also fully practising honesty, purity,

self-denial and love. Honesty in all striving, perfect purity in all motives, complete self-effacing in all aspects of life, and embracing the whole of mankind in a complete love.

What did you think about people who have tried to realize something of this in their life, knowing that world and mankind are sunk down in death and sin? Did you think that such people will presently have any trouble in going through life completely without conflict?

And where must such people go when those who have been called to help to found the new Gnostic Kingdom, forsake their mission and filled with their reflection stop at the flesh-pots of Egypt and the state of life of the nature of death, because, out of fear and delusion they cannot break through to a new attitude of life?

The answer is up to you! You are urgently awaited and time is very short.

J. van Rijckenborgh