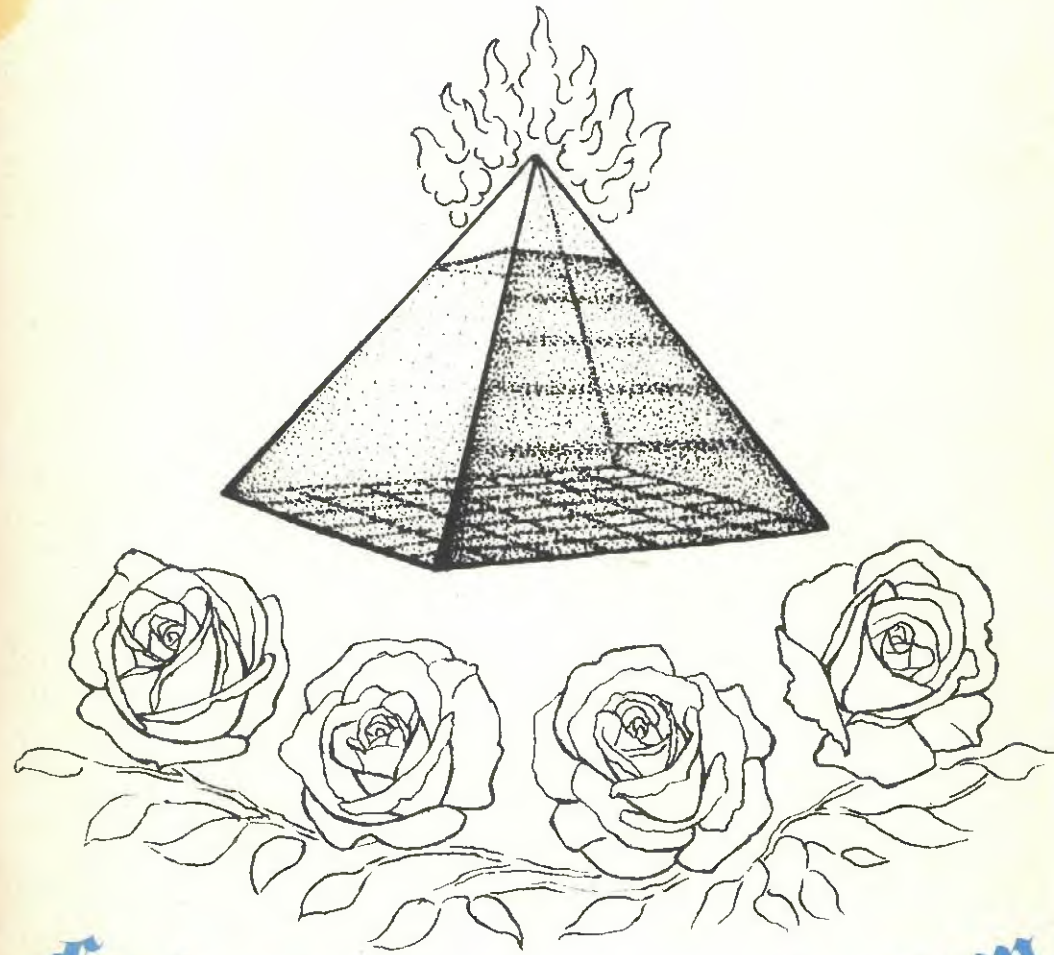


The Topstone



Lectorium Rosicrucianum

It brings to humanity, *firstly*, a community of seeking souls who want to orient themselves on the original Universal Doctrine. This community is continuously protected and surrounded by a mighty, all-penetrating radiation field, in order that the light, the life and the future of the liberating path can be visualized clearly by all who belong to this community.

Behind this community of the forecourt, there is, *secondly*, the Mystery School of the Lectorium Rosicrucianum, in which all those are accepted who make the decision to actually walk the path of liberation from the wheel of birth and death. The same radiation field or *Living Body* completely assists every seriously striving pupil so that no truly determined pupil needs to fail.

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

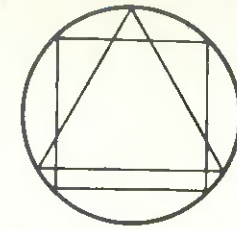
With this declaration the Lectorium Rosicrucianum has aimed to:

clearly formulate its calling,
awaken to the making of a decision and to
make themselves known to the Lectorium Rosicrucianum,
all those who are concerned with, and who seek fulfilment of,
their purpose of life.

Catharose de Petri

Jan van Rijckenborgh

Haarlem, 21 December, 1960



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You may read in the 9th chapter of the Tao Teh King:

”Do not touch the filled vase —
Do not touch the edge of the blade —
Do not desire to retain the hall full of gold and gems —

Whoever is proud of his wealth will suffer misfortune —

Retire when the work is done
and the name is made,
This is the way of heaven.”

The translation of the 9th chapter has proven most difficult to sinologists on account of their having no key to any true understanding of Lao Tze’s words. One translation saying: “It is better to carry no vase at all than to carry a filled vase on both sides,” is obviously nonsense if we are to assume that the allusion is to a cask of water. The ancients had no water-mains and accordingly would require casks of water, undoubtedly being willing to carry them, if possible without spilling a drop. Another translator thought of spilling, and translated: “Whoever fills a vase to the brim, wanting to carry it with both hands, will spill it.”

After what the contents of the Tao’s previous chapters have proven to be, you may understand that Lao Tze must have meant something else altogether. In fact, the actual difficulty for translators is that the Tao Teh King cannot be translated. The pictorial signs, the pictographs of Chinese antiquity in

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which the Tao Teh King was written are not the established characters we have in our day, enabling us to see the meaning of a word by the combination of its letters. The word "tree" for instance; a man may have written "I see a tree"; the reader then knows the writer saw a tree, however obscure the details may be.

Even more than in Hebrew, every ancient Chinese pictograph has a multiplicity of meanings, at least seven in fact. Besides, any capable Chinese was permitted to give his own meaning to the pictographs he devised and painted on parchment or silk. In fact, without a formula, without a method, everything written by the Chinese in antiquity is virtually a secret code. However it became civilized usage, rendered necessary by continuous intercourse, to write numerous things and concepts in the same pictographs, thereby permitting communication by letter if communication by word of mouth proved impracticable; even so, the parties concerned had to know the meaning of each other's pictographs beforehand. Accordingly, in ancient Chinese writing there are many words that can be read, but many too that can not, the context being lost thereby. In any event the language of the ancient Chinese Bible is not intended for the sinologist who offhandedly proposes to rush off a translation of the Tao Teh King. All the translations differ hopelessly, and no wonder.

The Tao Teh King is intended solely for the true pupil in the Transfiguristic Path; the author knowing those many tens of thousands of years ago that a servant of the Brotherhood — even a mere beginner — would be able to read the Tao Teh King quite easily untold years later.

"How is that possible?" you may ask. "You don't know any Chinese, and even if you did you would encounter difficulties similar to those of the sinologists." The answer is really quite simple.

Throughout the ages, the Universal Brotherhood has always appealed, in both the spoken and the written word, to the picturing consciousness of any human being ennobled thereto. Hence, there is a key in every sentence of such language. If a

person can grasp and understand the key, the rest of the meaning of the proverb follows easily. If he *cannot* grasp the true meaning of the key, he will *not* understand a thing and will *not* be able to translate even if he were the most learned man of all time. Here too the words are appropriate: "What is hidden to the wise and learned of ordinary nature *shall be, or is* revealed to the children of God."

And we believe we are not elevating ourselves before you by saying: "We are children of God"! You are children of God too; you too possess that state. Some people may be more aware of this than others; even so, we are all equal, perfection being there for all of us. Let us then endeavour to find the key to the 9th chapter, guided by our status of being "children of God."

You will note that the first part of the 9th chapter refers to a "filled vase" or "vessel." The translators agree on this point; they agree too that something must definitely not be done with that vase. What does a vase contain? Water, of course. One translator may therefore translate: "Be careful not to spill any water." "Alright," says the second translator, "but the vase is heavy, so it is better not to carry it." "That is so," says the third, "but you have to have a vase, and water too. Not spilling any, of course; but I think Lao Tze meant that you cannot hold the vase while simultaneously filling it." "We can in our day, just turn the tap. However the ancients had no water mains." "Yes, but they had waterfalls." And so on and on. And was it any use? Not the slightest, because they missed the key.

Yet with some picturing-consciousness you will have received the key long ago, as the filled vessel or vase will be a familiar concept to you.

Before us we see an ancient symbol of the 16th and 17th century Rosicrucians: A sage, old and grey, seated in a tower-chamber, its entrance consisting of three steps, bearing the words: "the steps to Wisdom." Upon climbing the three steps and entering the tower-chamber we see a pillar at each side of the entrance, the right-hand pillar bearing the words: "Remain near the vase to make its colours known." And in Isaiah 52 we read: "Depart, depart, go out thence, touch no unclean thing,

go out of the midst of her, purify yourself, you who bear the vessels of the Lord." In the Acts of the Apostles, chapter 10, we may read about a most unholy vessel descending from heaven. And in his Epistle to Timothy, Paul says: "If anyone purifies himself he will be a vessel for noble use, consecrated and useful to the Lord." Hearing Lao Tze say: "Do not touch the filled vase," the many symbolical narratives about the Cup of the Grail, open as the calyx of the lily, come to mind, and we know *that is the key!*

The child of God possesses a filled Vase, the seven-petalled Rose, the seven-petalled lily-calyx, the Grail-cup of the heart. It is because he possesses the Holy Cup that the child of God is the child of God. The Grail is the Kingdom-of-God within us, the original atom holding a universe, holding the All.

The immense dangers of dialectics in relation to the foregoing are known to you: Your I not being the child of God; your dialectical consciousness having nothing to do with it; your 'I' being a robot-consciousness, incapable of liberation. You exist within a microcosm, and in that microcosm the divine being exists too. The Tao Teh King therefore beseeches us, "Will you please keep your fingers off that filled vase?" The Grail-cup filled with the Blood of the Lamb, with the pure and living Water; and no part of unholy nature may touch it, may be added to it.

Hence, will you please dissociate from it, in complete self-surrender? Will you please refrain from saying: "I (with the emphasis on I) am a child of God"? You are merely *near* to the child of God who, like you, is in the same microcosm. The Other One existed long before you did, and will exist after you have ceased to do so. You will have to diminish, and the Other One will grow. Will you please refrain from touching the filled Vase of the Lord? You and your mystical and occult delusions? Do not touch the Holy Vessel!

In the Grail-cup the Wine of the Lord abides, and this Wine, this Living Water has to touch us, has to quench our thirst. That power has to descend into our soul like a sword, so says the Bible. Hence: "Do *not* touch the sword's edge"; do not render

the sword powerless by the touch of your unholy hands; do not say: "The sword will descend into me in *this* way, and I myself shall guide it." Empty the cup the inner Christ extends to you, accepting it joyfully.

You will have heard the legend that the Masters of the Grail placed the Cup of the Grail in a temple, glorious with gold and gems, with the most wondrous, the most precious riches. Such a temple exists in your microcosm; and the Bible accordingly says: "Rejoice, the Kingdom of God is within you"; the new Jerusalem with its twelve Gates is within you.

The dangers inherent in the lust for possession, I-centred and insane, are appalling and you must see this. *You* wish to retain the hall full of gold and gems? *You?* You in your pride of possession as a mystic or an occultist? If you try it, the misfortune of continued wheel-rotation will be your lot, as the new and pearly-gated city descends only when the old city disappears!

See the Way of Heaven before you. Your time having come, your preparatory work done, your new name conceived for the Book of Life you must retire according to your whole dialectical soul-state after John's words, the key to the path of liberation: "He, the Other One must increase and I must diminish"; you must retire, the Sword of the Master of the Grail in your soul, His Cup emptied to the last drop, that the Holy City may descend from God in heaven.

Let us return briefly to the symbolical picture from the treasure-house of the classical Rosicrucians, to the words inscribed on the pillar: "Remain near the vase to make its colours known." By the words, "remain near the vase," the Rosicrucians convey that the dialectical-I-being must devote himself, humbly and quietly, in retiring self-sacrificing life, to the inner Grail, to the City of God that will one day descend from heaven. And having thus assumed the one correct attitude-of-life towards the vase we may be capable in its service, of making known the holy words to the straying and the seeking; be capable of making known the wondrous, serene colours and

aspects of the vase, enabling the seekers, in the solace of the glorious promise, to walk in the same path themselves.

Isaiah 52, an appeal to the bearers of the spirit-spark to say farewell to dialectics by way of the endura, says: "Go out of the midst of her, you who bear the vessels of the Lord." And Paul says: "When you walk in the Path of self-emptying a new soul-state will be rendered possible by the Grail-cup, consecrated and useful to the Lord." And Peter in the Acts of the Apostles experiences a most classical temptation: the false vessel is sent down to him by the reflection-sphere, but seeing the danger by its contents, he rejects it. His resolve, firmer than ever, is to remain near the One Vase-of-the- heart to make known its colours.

The Rosicrucians, the servants of the Brotherhood, described to us, accordingly remains near to the One Vase-of-the-heart to make known its colours, not priding himself on doing so. Having become immeasurably rich, he will not be possessed of pride as misfortune will surely befall him. Pride is self-exaltation, pride is love of ostentation, pride makes concessions to I-centredness; and so: pride renders the light-giving Vase dull and colourless.

Having acquired riches by the practice of the five-fold Universal Gnosis, the candidate *must fulfil the great Work*, the boundless treasure-house of the Universal Life being open to him. It is said to him: "You who are carrying the vessels of the Lord." And the One Living Body, consisting of many members, receives the same treasures in its powerfield by its liberating magic. What is within us simultaneously becomes what is outside of us. Boundaries vanish, the unity of the Universal is being experienced by us. The Light is born in the night to awaken those who are of the night. And, they, the elect, stay together to make known the colours of the Light, colours numberless in diversity. But tumult descends upon those clutching at the night as they refuse to see the colours of the Vase, confusion swaying them. And confusion gives rise to doubt, and they say: "Yesterday you said it was green; to-day you say it is blue"; not understanding that although the seas

may have many colours – as the aquamarine – they are still the seas. Such people are light-shy, having yet no eyes to see. But the Apostolic Work goes on as the colours of the Vase must be made known; the Universal Apostolic Work goes on in both the light of day and in the sewers of the night. It abides in the great field of the Apostolic Brotherhood, and begins likewise in the 32 who set their hands to this endeavour. And the inhabitants of the night, the light-shy who mock, "Where is your apostolic light?" will hear our reply: "Give heed to the things to come; as lightnings's flashes disturb the darkness and make men shudder, so the Divine Astralis in the serpent-fire canal will make itself known to the body in its entirety as heavenly fire; the work will be completed and the new name made; and the work being completed, they who have so wrought will retire, leaving the night to the night."

J. van Rijckenborgh

We have tried to make you familiar with the idea of more than one universe being enclosed in one spatial image. It is not correct to suppose therefore that some other universe might perhaps be so far removed from us that we could not detect it even with the strongest astronomical telescopes.

More than one universe exists in the same space, if we were to describe it three-dimensionally.

As dialectical people we have a world-image and we belong to an universe. All that our strongest telescopes can discern, and all that lies beyond their reach, the entire unfathomable space, belongs to the universe of death. That means to say, it belongs to a state in which the laws of dialectics, which we know, operate totally.

That is a state of rising, shining and fading; a state characterized by life and death, by incessant change with all the accompanying causes and consequences. The universe to which we belong is maintained by a certain electro-magnetic law, by the operating of a differentiated, gravitational law, which operates within a certain group of possibilities. By this law, the whole of it is held together; all the things in it belong together, are dependent on each other, and influence each other.

The earth is thus influenced by the solar system and by the zodiac. Itself a unit, it is incorporated in increasingly larger units, until we can view the whole universe as one unit. And this universal unit is based on *one* idea. The whole of it is the activity of that idea.

An idea is, and generates, a vibration which moves root-substance and demonstrates an activity and a manifestation.

The activity is the magnetic field; the manifestation of it is the revealed universe.

The fundamental idea causes hydrogen — oxygen — nitrogen and carbon to form and be liberated in mutual connection, and atoms are forced to split and to join and combine in certain ways into elements.

We have told you that the idea, lying at the basis of our universe is recognizably and demonstrably undivine. This can be recognized and demonstrated by the activity and the manifestation of the idea.

Consequently we can deduce from this that there must be another universe, which is based on another Idea a Divine Idea. This Idea therefore has another activity and another manifestation, another etheric configuration and so a totally different nature in principle and in result. This other universe needs no other space, but simply another idea and so another magnetic field. Two different magnetic fields can express their totally different manifestations in one and the same space without one manifestation being able to perceive the other. At most, the two magnetic fields can disturb each other, when, in some way, their creatures have something to do with each other.

It is known to us that a part of the creatures of our universe, initially belonged to the divine universe. This does not refer to their present manifestation, for that is completely of this nature, but there was another manifestation, of which only one single rudiment remains. It is a primordial atom with a latent magnetic system in the aural being. This magnetic system has fallen asleep, as it were, while another magnetic system is now in force in the aural being.

It is clear that when we possess an original atom, a rose in the heart, which once flowered in wonderful beauty in that other universe, we will consequently have a certain susceptibility to the divine magnetic field. Our microcosmic field can therefore be disturbed by the divine cosmic field, and it is clear that as we individually and collectively belong to the dialectical universe, we pass on that disturbance to the entire dialectical

cosmos. We are partly of the divine nature, and partly of the nature of death. Thus there is no alternative but that both magnetic fields disturb each other.

The Holy Language expresses this mystically, for example in the remarks, "God does not forsake the work of His hands — He sends His Son to save what is lost — He is wrathful at the sins of His children." Every pupil will understand, by confronting himself with the nature-scientific facts, that when he possesses a rose-bud in the heart and so is a lost son of the Gnosis, he will undergo influences of the outermost radiation field of the divine universe.

Now when a person not only simply undergoes this effect, but unconsciously experiences and recognizes it, he stands bodily and absolutely in the outer gardens of the Gnosis. That outer radiation-field of the Gnosis is unmistakably magnetic, but not to the degree that it could be catastrophic. That would not achieve any success, because at most the primordial atom, as the original principle, could be attracted and torn out of the sunken system. And that is certainly not the intention. The intention is that the sunken system voluntarily gives itself in transfiguration. The sunken system in its entirety must become a divine system again and return to the divine universe. For this reason the outer radiation-field can be compared to a touching, a calling, a silent beckoning without any force or compelling magnetic attraction.

A weak radiating is caused in the heart by this touching, and this appeals to the dialectical consciousness, which reacts to this with a state of disquiet, as we have discussed repeatedly. By this continuous impulsion of the dialectical being, the dialectical consciousness is invited, so to speak, to follow the suggestions — the voice — of the original atom.

The dialectical consciousness does not know that of course. It has no idea that there is any such thing as an original atom. It is so used to experimenting and speculating in its imperfect undivine world, and it is such a fortune-hunter driven by circumstances, that it thinks it is acting completely out of its own initiative. It is completely egocentric and yet the ego is in

fact being led. No doubt it is clear to you that no rose-bud carrier escapes this gnostic impulsion.

Under the power of this influence that whole sequence of events develops which you know so well because you yourself have had experience with it, or still are. You know those mad whirls of the dialectical ego in its interests directed this way: reading piles of books — visiting 1001 meetings — attending seances — having discussions and joining movements and societies — pondering till we go round the bend and always drifting between hope and fear — *or* resisting that inner, calling voice with everything that is in us — and acting the firmly convinced person — and acting as if we are initiated and called! In short this is all the well-known carrying on of tens of thousands of people at home and abroad.

You may know the example of the well from which the lid is removed. The sun shines into it and this causes the insects to wriggle and flutter and scurry about in a great whirl. You know all this!

But note the following: that seeking and fluttering can last a long time, a life-long time! Until a great inner exhaustion comes. The cause of this is that the aural being or higher self is at the end of its tether. In all this experimentation of the personality during this period, the higher self tries to retain the initiative, and leads the lower self everywhere to satisfy its hunger. It is a case of stones for bread, but as long as the ego bites, there is a certain satisfaction. But now, after a longer or shorter time, there comes a moment when the ego has finished biting and the magnetic system of the aural being or higher self is no longer capable of giving new satisfaction. Then the higher self has become weary; there is a weakening of the light in the dialectical firmament and thus a recognizable magnetic disturbance. Not only the primordial atom radiates a new light, but a corresponding light-field in the aural being is seized and vivified by the gnostic magnetic field.

From that moment on a magnetic ray bores into the head-sanctuary at a place in the midbrain, and as soon as this point is seized, the adrenal glands receive a vigorous impulse;

from the midbrain (the midbrain controls the kidneys and the adrenal glands) a new energy flows into the body, and the ego begins to react positively to the call of the Gnosis for the first time.

At that moment this person has become ripe for the second radiationfield of the Gnosis, seen from the outside inwards. And in that second field the pupil for the first time comes into contact with The Spiritual School.

The person concerned has probably already known the Spiritual School in his first period, and may have entered it, but then he knew it simply as he would know any other given movement or society. Only in the second period will he know it from within and in a totally different way. Then he will love and serve it, so ardently and incessantly that he will never let go of it. The pupil then already experiences the foretaste of the "Homecoming".

We hope very much that you can already speak of this experience.

J. van Rijckenborgh

THE PLAN OF GOD FOR WORLD AND MANKIND

In the development of humanity, under the ever changing radiations of the zodiac, two clearly discernible reactions can be observed: firstly the reaction of the personality man, who lives and manifests himself in the natur known to us; secondly the reaction of the soul-man, in whom the affecting radiations stir the spirit-spark-atom. Both go the way that is in accordance with their own state of consciousness.

During the Piscean era, there arose numberless different forms of religion, which large or small groups joined in ecclesiastical connection. These groups sometimes fought each other in life and death struggles. As they were formed according to the state of the blood, the race, and the soil, there was such a great diversity of opinions, that the god-consciousness of the one often stood diametrically opposed to the other. Through the ages, dogmas of divergent kinds were established by the ecclesiastical hierarchies, by means of which entire populations were captivated. Religious wars, large and small, occur as a consequence of these crystallized dogmas even today.

Besides this, and because of all this, there were people, spread over the whole earth, who reacted to the radiation-forces of the Piscean era by means of the original, divine principle in the heart, the divine soul. The gospel of Christ was interpreted and applied by them in quite a different way than the ecclesiastical hierarchies. They understood the true message of liberation of Christ, which was to lead the soul to liberation. These people found each other and were taken up in Mystery Schools or Spiritual Schools, in which they could be led to soul liberation.

However, they aroused fierce hatred in the dogmatists whose opinions and attitude of life were diametrically opposed to theirs. They were persecuted, thrown on the fire or exterminated in other ways. But the power they liberated could not be lost, and again and again larger or smaller groups arose under the leadership of a few who had already actualized the path of liberation.

It was a question of two states of consciousness therefore, in which the consciousness of the personality-man could not comprehend that of the soul-man. The soul-man however had complete understanding of and love for the personality-man, and precisely this irritated the latter so much, because he intuitively felt that the soul-man possessed something that was elusive and unassailable to him.

The last large grouping of these people striving for soul-liberation is known under the name of the Cathars, who had their followers and supporters mainly in Southern France, Northern Italy, and also in Switzerland and the northern countries. Their entire life and striving were aimed at the liberation of the divine soul. When they had attained this after a long path of initiations, they entered the world as "parfaits". They put their love and wisdom at the service of all they met. Thus they demonstrated that they had been raised up above this nature.

Although they had hundreds of thousands of followers between the 11th and 14th centuries, they were almost completely exterminated by many of the governments, on the incitement of the ecclesiastical hierarchy. But the shedding of their blood liberated so much power, that by it alone Europe could be assured of a continuation and a growth in a liberating sense. This happened initially by the formation of secret societies which have held out through the ages. The Rosicrucians, the Templars, the Communities of the Grail all responded by their awakening soul, to the entering radiations of the Piscean era. They applied Christianity, and the Sermon on the Mount in particular, in their lives in the correct manner. They also were persecuted and tortured by those who did not

understand their teachings and attitude of life.

Under the leadership of the Christ-hierarchy, man's mental faculties were powerfully stimulated during the last centuries, in the radiation of the zodiacal forces. It was the intention to develop man's true intelligence on the basis of obedience to the will of God and the love-power Christi, which was invoked and stimulated during the first two periods of the Piscean era. This was necessary for the preparation of the coming Aquarius era, in which the soul-consciousness must begin to manifest itself. The mental faculties however are used largely for self interest and for material progress, and to the expansion of knowledge of the outward forms of life. Nevertheless this was a necessary phase in the development of the first group, that of the personality-man.

Thus we see once again, at the beginning of the Age of Aquarius, the two types of man alongside each other: the personality-man, in whom self interest or group-interest still plays the most important role, and who is equipped with acute mental faculties completely aimed at matter; and the soul-man, who now under the influence of the Aquarian radiations, has a new task to fulfil, besides the liberation of the soul.

Outwardly these two types cannot be distinguished, but inwardly they go completely different ways. The Aquarius radiations affect humanity with an influence that is primarily unifying. Thus we can see in all aspects of life how people are led to this unification. In the economic field, there are amalgamations all round between greater and lesser concerns, between banks, even between countries. Although this is accompanied by great differences among themselves, people do react to the radiations, although mostly unconsciously, and they are forced in many aspects to push aside their own interests for the interests of the many.

In religion also we see how the churches try to arrive at co-operation in oecumenical connection. Church buildings are used for different religious orientations, or even for art expressions at different levels. A great drive for unity and tolerance is coursing through all of life. Everywhere new groups

are brought together which strive for unity in all areas of life in this world.

However the person who is capable of reacting to the new radiations according to the original soul-principle, is driven to an entirely different reaction. Initially he will start completely to co-operate with the drive towards unity of one of the many groups in the world. But eventually this will not satisfy him and he will come to a deadlock. He seeks a different unity!

In this way he will, at a psychological moment, be brought into contact with a Spiritual School, founded by entities who themselves are no longer *of* this world, but who, although liberated, have returned to the earth to help seekers. They formed an electromagnetic powerfield with many focal points, in which the pure and perfect Powers of the divine field of life are received and concentrated. Like the Cathars of the middle-ages, they who have found the Spiritual School begin to purify and change their system with the aid of this powerfield, on the basis of the spirit-spark-atom in the heart, so to awaken the original soul to life.

However they must not stop at that, for when this soul has been awakened to life, a further task awaits them, namely to restore the binding with the Spirit. This binding was broken when humanity turned away from the plan of God and began to lead its own life in a plan that was not designed for its manifestation. The lower personality-man could come to development in this field of life, but not the original soul-man as he was created according to God's "image and likeness".

For this reason a powerfield of a Spiritual School is necessary to awaken the sleeping soul to life again. Within this powerfield the radiations of the original divine field of life enter, and these give the soul the opportunity of freeing itself from the lower influences, and of raising itself to its true state of life. To this end the binding with the Spirit must be restored.

What is meant by this? The Spirit is *one* and indivisible. It is the Divine Spirit-Field from which everything originates and to which everything returns. The soul, which was bound to the Spirit, was the intermediary between this spirit-field and the

form-manifestation, the personality. When the soul turned away from the Spirit and began to lead its own life, it was constricted more and more in the form, in matter, until it could no longer manifest itself, and was present only as a sleeping nucleus in the microcosm. The form, which no longer co-vibrated with the Divine Plan, became subject to breaking up, to death. A new personality was continually adopted by the microcosm again, but it remained subjected to breaking up and death.

Thus the personality-man is presently the form-manifestation as it has become after many aeons, through processes of ever greater condensation and crystallization. This personality-man now lives in the three-dimensional field of life as we know it, a field which has been formed in accordance with human consciousness. This field of life is also subject to the ever changing radiation forces of the rotating movement of the equinox of the zodiac. Through these changing radiations humanity is continuously placed before new experiences, to develop the consciousness. Now that we are leaving the Piscean era and entering the Aquarian era, all of humanity is therefore influenced in the soul-principle, which, among other things, leads it to the aforementioned unification. The awakened soul-man however wants to return to his lost fatherland. His longing goes out to the restoration of the binding with the Spirit. He also seeks unity, but the unity of the spirit-soul-humanity. When the soul begins to turn to the spirit in a self-sacrificing life, in which the I of nature is prepared to go under, a focal point between the one indivisible spirit and the soul will form in the microcosm. The philosophy of Hermes Tresmegistos called the focal point "Pymander". It is the spirit-soul, which once again begins to reveal itself to the renewing personality. This is the path of transfiguration before which the pupils of the Rosycross are placed, as every human being will be placed before it eventually.

Thus we can see two entirely different reactions to the entering Aquarius radiations: a reaction to unity and group formation of the personality man; and a reaction to unity of the soul-humanity, which must find its completion in the restored

binding with the Spirit, to accomplish the transfiguration of the entire system, so that this spirit-soul-man can ascend into the original field of life.

Nobody can be forced into a state to which he does not belong by virtue of his inner consciousness. Although the personality-man is also subject to great changes in these times therefore, he will still have to go through many painful experiences to make his experience-consciousness full and to ripen him for the phase of the soul-consciousness.

Only they will enter the great liberation who have awakened their soul to life and have restored the binding with the spirit. However their task is then to labour, in great love, for the raising up and the liberation of all of humanity. For just as God does not forsake the works of his hands, so the spirit-soul-man can experience no true ascent as long as his brothers and sisters are still captive in their earthly prisons. For this reason the Christ-hierarchy will be strengthened by their effort and by the great love-radiation which is a consequence of that, man's journey will be accelerated and illuminated.

Consciousness arises through many experiences of grief and pain, and the personality-man cannot escape that. Only by experience will he also learn to liberate his soul, in order to ascend into the field of the resurrection. But if this process can be accelerated, suffering will also be shortened.

May there be many, therefore, who awaken in this time of great changes, so that they can return to the lost fatherland.

IS OUR ATTITUDE OF LIFE REALLY NEW ?

In this article we would very much like to reflect on and discuss with you some aspects of our attitude of life. It could be that you sigh inwardly, "I probably know it already. I wish you had come along with something new." Our attitude of life has already been written and talked about so often in the School, advisingly, admonishingly, sometimes castigatingly, encouragingly, and no doubt desperately, to get us finally not only to see it and endorse it, but to carry it into the practice of everyday life in the battle for survival, in shops and offices, in the seclusion of home and family, and in the open towards colleagues and subordinates, patients, clients, pupils, children, the aged and pets, in short in all areas of contact with world, humanity and the other kingdoms entrusted to our care

Indeed we have already known for a long time that there ought to be an essential difference between *our* approach to all kinds of problems of life, *our* reactions to various situations in different areas, and those of the masses. However, in our times the people we call "the masses" turn out to think much more about all kinds of matters than we had expected in a feeling of spiritual superiority. Especially the young, grafted upon innumerable streams of the so-called human sciences, experience the external world surrounding them in an increasingly conscious way, and with their internal world, no matter at what level, they too react to it more and more intensively. Perhaps in our eyes somewhat awkwardly, childishly, or often group- or egocentrically, but: they react. They no longer accept everything lock, stock and barrel; they have their own, pronounced opinions, although they may be wrong in our eyes, and they dare to express those opinions with all the consequences.

For this reason we hope that the directedness, with which you attend a service, for example, is connected to your deepest desire for an attitude-of-life which should distinguish the true pupil of a Spiritual School from other people. But let us not imagine that we are better than those others. Perhaps we are not worse either, but in any case we should be definitely different, i.e. bearing witness of that Other One that is developing in our microcosm.

It is possible that we have become a pupil with an expectation-pattern arising from our inner need, and especially in the beginning of our pupilship the situation is that we want to receive something of the power, the light and the vibration which already impressed us initially as a seeker. It is indeed wonderful to be able to receive. We need it like manna, like bread from heaven, but we may not keep it for ourselves; we cannot hoard it for a rainy day, because then it will turn sour; it will spoil, coagulate as a poison and turn into its opposite. We have to form ourselves into givers, into channels for what we receive. But that is possible only when we do not wish simply to be channels only, but also, and especially, *transformers*; then we first inwardly assimilate what we have received and only then radiate it out, and work with it in thought, word and deed.

It often takes a great effort not to tarry in the stage of the expectation-pattern and to realize that everything we receive is grace, and that the purpose of pupilship is to give, to offer whatever we have consciously or unconsciously realized of new soul-quality in our system. Eventually this will occur quite involuntarily, completely circumventing the ego. When we have arrived from the expectant phase in the giving phase, we are saturated with light and power, according to the degree that we have made room, for there is no vacant space, and that counts for our being too.

Our attitude in this life and this world even before our contact with the School of the Rosycross, is dependent upon many factors; the microcosmic karma, the nature of the blood as inherited from our forebears, and these factors determined our moment of birth, with all the concomitant positive and

negative aspects. Some make the mistake of hanging onto the aspects of their first breath, especially as regards the position of the sun, "A Ram is what I am, so I will have to go on ramming," or, "Sagittarius is my fate, and so I will probably always remain divided, drifting between the highest heights and the deepest depths, my feet planted somewhere in the black earth and my bow aimed at the clouds." Who will deliver us from our microcosmic doom?

The School teaches us however that it is not necessary at all to remain the same as we have always been. To the contrary, the School teaches us that we must break through our horoscopic limitations. In any case our horoscope applies only to the moment of birth of the earthly personality, while the heavenly other one, the original spirit-soul-man stands in an electromagnetic binding with a completely different universe, of which the astrosophical constellations can become clear to us after reading the rota, as the Fama Fraternitatis calls it; the seeing of the soul into its own microcosmic heaven into which the light of God fell. And *that* light brought the change., the fulfilment, and accomplishes the inner release of the earthly horoscope.

All of us as pupils of the Rosycross exist in different phases of the process of release and change. We have commenced at different levels, with completely differing microcosmic histories. For this reason the desired new attitude of life will be individually completely different. Of course there is an elementary basis for all of us, as soon as we are pupil, but what is an almost unattainable ideal for one, could be a long acquired position for someone else. For this reason we can really determine only in ourselves to what extent anything of the new life has become noticeable in an unforced way in our daily actions. It is therefore impossible to judge the state of being of others, although naturally there could be symptoms sometimes which might enable us to say with probability bordering on certainty that there is no question of a new attitude of life in a person. Yet we should understand, that living and moving in the Living Body of the Spiritual School alone can already cause

such vibration differences in our microcosm that great inner tensions can arise, expressing themselves through feelings, words, deeds and thoughts, which on the surface might not exactly bear witness of pupilship, but which are nevertheless consequences of it.

It becomes more difficult if we remain in that state of division or if we try to release it unconsciously onto our environment. A person must first have a personality before he can sacrifice this in the process of transfiguration. That is why there are so many strong personalities in our School and so few weak ones. Personalities develop through a multiplicity of intense experiences in this life or in previous microcosmic manifestations.

When we have recognized the teachings of the Rosycross, as revealed in services, lectures and literature, and acknowledged it as the true guide for us to the new life; when we have tested something of what distinguishes the School of the Rosycross from other estoric and religious societies; when we know intuitively, sometimes without reasoning, of the fulness of Powers which are hidden behind the external cloak of the School, the organization, the meetings, the books and the symbols, then there comes the moment for all of us, when we begin to ask ourselves, *who* we are, *what* we are, *where* we are, what we no longer wish to be, and to what extent "the other one" in our microcosm *is*. Do we testify in our life, here and now, of being a faithful one, a called one, or a chosen one, by and out of a consciousness? Is the possible change, which we think we observe in ourselves, not simply the consequence of more experience in life, of just getting older and more careful, of lessons born out of sickness, loneliness, pain and lack of understanding?

One of the essential points in the teachings of the Rosycross states that the divine principle was suppressed and driven away from its original place and task by the waywardness and conceitedness of the personality. We know, we find it in numberless places in the literature of the School, and we feel it confirmed in our own heart, without becoming fanatical or

drifting in the clouds, that the mighty ideation force of the Gnosis, of the Logos, projected itself as the omnipresent, all-filling "space", as we call it, which is not vacant, but filled with root-substance. As soon as the divine idea in regard to His plan and His creature, man, radiates into that space, the microcosm comes into existence, a concentration of root-substance, of atoms, a monad not yet embodied, a spirit-spark. The spark proper is the direct nucleus of the monad, from which a radiation is emitted, a sevenfold eddying, causing a sevenfold magnetic field. It is in *that* field that the great self-realization should take place. At a given moment there develops in it, a manifestation, a form, a body, an image. In prehistory man was in the perfect sense the entity that revealed himself and hence the Logos. Through the nuclear radiation of the monad, a glorious personality developed in its field of creation as a pure idea of God. This personality was equipped with mighty faculties, as a result of which it could act and fulfil a task in the entire universe.

But we know, that a part of these entities was taken up in a process which we call the Fall. As a result, the images of the divine idea crystallized. The bodies condensed and at a given moment this caused an incident between the nuclear radiation of the monad on the one hand and the crystallizing bodies on the other. Because of this the nuclear radiation could no longer feed these bodies sufficiently with energy. And then came death in order repeatedly to prevent crystallization. The monad withdrew its radiation force which was not being utilized; it became more or less latent. The crystallized personality became a caricature of the original divine-human form of manifestation.

At first the nuclear radiation tried still to carry out its task by creating a new form in the microcosm; the bisexual being, male-female, hermaphroditic, of which we all still show the symptoms and inclinations to a greater or lesser degree. Every embryo is initially formed the same, but later on it develops the accent to one side or the other, both physically and psychically. When death is neutralized by spiritual rebirth, the spirit-soul-man will once again be lord and ruler over creation as a male

woman or as a female man, and will no longer be able or willing to misuse his creative faculties.

In the widest sense, the cause of our present woe lies in the misuse of the creative faculties. Mentally, astrally, etherically and physically we often participate by word and deed in the squandering of the initially divine creative power. How much of our daily life is spent in talking, conferring, insinuating, gossiping! How many agreements and concordances are made, only to be almost immediately broken! And if we watch ourselves, how often have we not participated in a temple service, imbued with the purest and best intentions, when we made an agreement with ourselves; mentally, by the thoughts with which we were inspired; astrally, by the divine astral forces which we attracted into our system; a wealth of wonderful feelings and thoughts inspired us; we spoke the creative fiat, which heralded the new human genesis in our microcosm; which deposited the germ to secure the soul-embryo in the micro-cosmic womb.

Two new magnetic poles are formed; there is a creative divine force, which causes a new sympathetic system and then a new serpent-fire to rise up from out of the hellish chaos of the dialectical sea of flames. Three atomic nuclei gradually develop again in the system: the atomic nucleus that corresponds with the rose of the heart, the atomic nucleus in the aural being, which has subjected itself to the entire process of development, and the atomic nucleus present in the embryonic new soul-being, the contribution of the self-sacrificing image-bearer. This so subtle process is endangered daily by the wrongful application of our creative faculties.

But there is such a thing as grace!! If we seriously keep trying to bring an end to our degeneration, personally, as a group, and as a part of humanity, when we try to open ourselves time and again to the radiations which emanate from the Holy Sevenspirit, and which stir our deepest being during those special moments of openness, then we will be confronted by completely different creative forces, then the re-creation, despite everything, will become an inner fact. The emergency

order is actually an abode of grace and not only a punishment. The penetrations of the reborn soul into the regions of the original creation is an experience of light, power and vibration, unimaginable to our present consciousness.

Will we then be exactly the same as before the original incident which we call "the Fall"? No, because besides the complete harmony with all that is created by God, something of that experience-consciousness from the aeons of time that lie behind us will remain, and the involution and descent into the pit of death will not have been for nothing. Our compassion with those who still struggle on the bottom of the pit will be great, and our unremitting attempts to help them equally so. We should therefore pose the question ourselves: what has really become new in our lives? And what influence has that newness had on our being?

Often our judgement and condemnation of others will cloud our objectivity in regard to a careful analysis of our own state. When we then turn our glance inwardly, we begin to discover that by that hard earned objectivity we also earn a certain amount of freedom, arising from *not* judging others and from the prevention of the bindings which it causes. The difficulty is, that much of the development of the new soulstate occurs outside the notice of the ordinary consciousness. However during moments of great rest and openness, we can experience flashes of the "completely different one," flashes which give us the inner proof of being on the right track.

Our whole life is really determined by the quality of our soul, of the new soulgenesis. But in most of our fellow men, the seven aspects of the soul cannot manifest themselves completely in the heart-sanctuary. Thanks to the purifying and cleansing action of the Living Body of the Spiritual School however, something has changed in us in regard to that, we hope. Not just by the biological process of senescence, not just by the multiplicity of experiences in the hard school of dialectics, but by the "Creative Word," which was in the beginning, and now *is* again, in *our* new beginning. In that Word is the life and the life is the light of men, i.e. the new life points the way to the

renewing person to react harmoniously to those soulflashes.

The soul however is not simply visible. There have to be sense organs which can perceive it. This is why the darkness cannot comprehend the light shining in it. If we imagine a broad beam of light, something has to be present in its path to make this light perceptible. The virgin spirits, originally radiated by the Father Fire, had to go through a certain process of polarization in order to grow in spirit-soul consciousness. An involution was therefore necessary to become consciously self-creative entities.

In the journey back, which we can go only together as a group, especially in our present age, the divine help through the radiations of the Holy Sevenspirit has been present from the first moment of our inner longing for liberation. We can call this a special interference phenomenon. Interference is a remarkable phenomenon: when two vibrations of different frequencies strike each other, a differential frequency can arise, which begins to lead its own life, and can adapt itself to many purposes. If we, in our present state, were placed directly before the divine fire, we would perish, but because a kind of differential frequency adapted to our state-of-being arises through the contact of our longing soul with the Living Body of the Spiritual School, we can feed from that Living Body without the danger of being consumed; we can bathe in that light without drowning; we can be touched and impelled by the fire without being charred.

We can confidently assert that if we follow the directions given us by the School, if we have actualized the teachings and the trials of the various fields of work, if we have struggled and suffered because of the friction with the world of dialectics, we will come to the discovery that our thinking, feeling, willing and acting have become quite different. Despite everything our consciousness has expanded, has widened, the egocentric web of thinking has made way for clear, vivid impressions of the opening realm of the soul, also transposed into a frequency tolerable for us.

express the ineffable in words comprehensible for the seeker; to convert the inaudible to a frequency below 20 000 Hertz; to cause all, who have realized anew the correct faculty of discrimination, to experience never before known feelings and emotions without forcing and devoid of fanaticism. Divine intuition can then again become our share and the paradoxical faculties of feeling with the head and thinking with the heart will be able to dwell in us. A certain transparent soul-realty will come into being, which can be used by the transmuted transcendental divine forces.

We will be able to arise from the two dimensions of the nature-man, to free ourselves from the three dimensional witches' chauldron of the occultists, and to participate in the four and multidimensional kingdom of light as it was in the beginning, as it is now, and as it will be in the triumphant end.

THE MODERN ROSYCROSS AND YOGA

As pupils of the Spiritual School and as people generally who are interested in the way of liberation, you will all have heard and read much about the Indian religious philosophy with its so-called system of yoga. The yogis – these are the people who practice yoga – try, by means of these methods, to establish a union with the aim they have in mind. The Sanscrit word ‘yoga’ can best be translated as ‘union’ or ‘unification’. The concept of yoga includes different systems. It is possible to find a great amount of literature about this. The best known systems are:

1. Hatha Yoga
 2. Karma Yoga
 3. Bhakti Yoga
 4. Jnâna Yoga
 5. Raja Yoga
1. Hatha Yoga is a method of training the body and the soul.
 2. In Karma Yoga, the yogi enters into certain kinds of actions, without however taking any interest in those actions nor paying any attention to the consequences of those actions.
 3. Bhakty Yoga we could call mystical yoga. The yogi is completely fixed on devotion and worshipful love.
 4. Jnâna Yoga is the method by which the yogi tries to attain his aim led by *insight*.
 5. According to the method of Raja Yoga, direct unity is sought with the Universal.

When you look at these five systems, and listen to what people say about them, do all these things not sound very familiar? We recognize them because of two very differing reasons: firstly, we as pupils of the Spiritual School, recognize the aims as being universal. Note well: we recognize the *aims* as

universal, not the deliberate systems, methods and exercises to attain the aims.

Secondly, because in dialectics we come across reflections of it in *all* ages and in *all* lands. This once again proves how the adversary in the reflection sphere makes diligent and fruitful use of the system of imitation.

Let us investigate this imitation somewhat closer. If we stay close to home and have a look at Europe, we find that ‘yoga’ is the order of the day everywhere. We experience that the reflectionsphere imitators adapt their methods in a masterful way to the nature, customs and usages of the people they have chosen as their victim. The times are also taken into consideration. We cannot hide from the fact that yoga does not have to be borrowed from the Indian religious systems, but is and was practised always and everywhere, with lots of subsidiary nuances. The fields where the adversary works are very extensive. No mortal can escape yoga. After all, every person is trying to unite with something in his life.

The method is very refined and subtle. The powers in the dialectical magnetic spirit-field confront or attract every person in his microcosm with some aim in life. And when a person has thus been manipulated, the yoga methods are suggested to him as a means to reach that aim. Don’t think that only the small fry, the simple folk are taken in and victimized by this. The ‘great’ are also especially infected by it. By their influence they can be ‘used’ to a greater extent to ply and haul along others. For instance when we study the philosophical system of Krishnamurti, we see Karma Yoga fully depicted; the method of acting without attachment and without fear of the consequences.

When we see religious-occult groups perform all kinds of bodily exercises, such as religious dances, rhythmical movements of the body and limbs, accompanied by especially oriented music, and all this under the modern name of eurhythmics; when we see the whole register of breathing exercises being applied, such as holding the breath for a long time, slowly in- and exhaling, with various special positions of the body, the head and

the hands, when we observe all kinds of children's games on the school playground at recess time; we know: all these things are very old. It is Hatha Yoga: a method of body- and soul-training.

When the children in a Roman Catholic infant school walk in a long row, singing and clapping their hands rhythmically, we know: this also is Hatha Yoga, adapted for Roman Catholic children. The same thing, with better singing, more sophisticated music, and free or regulated exercises, with your 'loosen those muscles!' and your 'get that blood flowing!' early in the morning in the open air or with the radio: it is all real, unadulterated Hatha Yoga! For what purpose? With no other aim than good health, or a long life, or unification with the god of nature.

Yoga rules all of life, all of modern life: in sport (did you know that in ancient times sport had a religious character?), in the business world, in art, science and religion, yoga is applied and is indispensable.

In many cloisters, in numerous religious groupings, devotion and worship are practised in all different ways and in numerous gradations. There are congregations, spiritual orders, who apply prayer-without-end. Day in, day out, by day and by night, weeks, months, years without stop, organised prayer resounds, magically, suffocatingly. All this is Bhakti Yoga (mysticism, devotion, worship).

If you visit the Sacre Coeur, the Jesuit church built on top of the Mont martre, the basilica that controls all of Paris, you will be able to hear the magic praying there at every and any hour of the day or night. The church is fairly modern; Bhakti Yoga however is as old as fallen humanity itself.

Innumerable in the world are those who seek a unification with their objectives in a scientific sense. They apply the methods of insight. They apply the methods which give them insight; insight into problems, the understanding of the oppressive puzzles of life. Is this striving in any way different from Jnâna Yoga, the unification through insight? And how many are there who say they have reached their objectives — and in fact prove it — and, basing themselves on that form of unification,

continue from step to step? They are people who are totally closed off to every other contact. As subjects they are inseparably bound to their object and are lost therein — one of the forms of Raja Yoga as practised in our dialectical world. All of us, by virtue of our birth, by virtue of our predisposition and our character, are united with one of these five methods of Yoga. By nature we feel ourselves attracted to one of these methods, and our joining a yoga school can only accentuate our tendency in this regard. Such a school just helps you reach your goal a little more.

If we sum up all this, and examine the results — the negative results, for there is not a single liberating motive in it — we will come to the discovery that something is missing in all this yoga concern. A link has gone astray. Namely, the 'yoga' in all these yoga methods is missing. We lack the unification, the unitedness, the one-ness of yoga, and in that one-ness, the directedness at that absolute goal.

If you study the theories of the yoga methods, and then examine the practice, you will realize that all known yoga systems are deviations, mutilations of an originally universal system. Why are they not merely deviations but also mutilations? Because they have been adapted to some very dialectical goal, whether it be in the gross physical matter, or in the astral matter of the reflection sphere. A more intense betrayal, a more outrageous abuse of the original universal method-to-unity is not imaginable!

The various wonderful aspects of the Universal Method have been torn asunder and adapted and made suitable for the ordinary dialectical nature. A mirror, ground to perfection, has been dashed to pieces and the splinters..... are now called: methods. Of course every splinter still possesses something of the original lustre. It can still be used to achieve something, but it is just a spectre, a caricature of the original. It is quite clear why Buddha for example in his days dissociated himself from all those applied forms of yoga. Not because there was then no universal method of unification, of liberation. There certainly was, but not in those generally known and applied ways. We

read in the Holy Language: 'flesh and blood cannot inherit the Kingdom of God', and we know on scientific grounds that these words are true.

Imagine us gathering in a circle with musicians in the centre. The orchestra strikes up a certain magic-mystical melody. As we are placed in a circle we form — even a child will know this — a magnetic circuit. The music invokes certain vibrations. We take up the melody. We begin to sing, and at the same time the magnetic currents flow into our circle. Under the influence of this stimulation we begin to move our feet and clap our hands. Our bodies and limbs gyrate, our necks jerk. In short, our whole body is concentrated on taking in these magic currents into our entire organism, and on it gaining power over us — Hatha Yoga!

We strike the same thing in dark Africa. With the accompaniment of the music of the drums (the tomtoms) the negroes dance their rhythmical, religious dances. The ecstasy glows in their faces — Hatha Yoga! What do you think: is this going to lead the negroes to liberation from dialectics and entrance into the Immovable Kingdom? Is it going to bring the eurhythmics-practising white inhabitants of Europe closer to the Universal Life? Surely you will not expect them to?

Perhaps somebody might think that the mental directedness makes the difference. But what else is mental directedness than a dialectical phenomenon? A dance or an expression of art can at most be a representation of a reality, but never the reality itself.

Is there no possibility of experiencing estatic moments in groupunity? That possibility is certainly there, but it can never be artificially called to life in a liberating way. Numerous problems loom up here, and one can extricate oneself from this tangle of questions by placing oneself before the uniting Yoga, before the Universal Yoga of the Original Gnosis.

This Universal Yoga is applied in the Modern Spiritual School of the Golden Rosycross. They who know the modern Rosycross know that every pupil is placed before the one goal: unification with the original life. Which unification? That of the

microcosm in its present state with the omnirevelation? That of the present egocentric being with its two expressions: higher self and lower self, with the Gnosis?

Out of the question! What then? The unification that is striven for in the Rosycross is: the unification of the spiritual centre of the heart, the rose, the original atom, with the Original Life. To this purpose the rest of the entire microcosm must transfigure and the centres of consciousness now existing in it must disappear.

In order to accept this teaching, insight must obviously be present, clear, radiant insight, on the basis of experience. That is what matters.

The Platonic philosophy also required that insight. Plato also put insight first, the idea, reason: Jnâna Yoga. When that insight is aroused and begins to expand, desire-for-salvation will develop spontaneously. The entire biological-intellectual microcosm-man, beaten to exhaustion by experience, begins to yearn immeasurably for liberation, through that growing insight, and is prepared to do anything.

'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?'

An immeasurable devotion begins to fulfil the person who knows this longing, an adoring love, in which the Salvation of the Rose is approached as the Holy Spirit comes to touch and liberate it. Spontaneously, by itself, true mysticism awakens from the nature of this pilgrim's journey as a rose-garden: Bhakti Yoga. The candidate is prepared for anything. He knows: flesh and blood cannot earn salvation. He doesn't even want it. Hasn't he already searched and practised everything of which the I-faculties are capable? And see, it was all trouble and grief.

For this reason there now awakens: self-surrender in its totality. Without any attachment, the candidate performs his actions; without any attachment to daily life. He is always

correct; he does not pull out from his obligations. He exists; he carries the burden of life. For if he were to get rid of them forcibly, or if he were to shift his burden onto others, he would not be able to escape from them anyway, neither from the burden nor from himself. He does not fear the consequences of his actions; those consequences are always good! He stands in the centre of actual practical Karma Yoga.

But that acting without attachment, that living in desire-for-salvation and self-surrender, is nevertheless acting, living in a certain way in the nature of death. This living, this acting therefore demands an intellectual reflection; reflection on the personal attitude, and reflection on his relationship to his fellow-men, to his society. Through this, the pupil also spontaneously enters into Hatha Yoga, and he places his personality in a certain relationship: to the life of death, to his problems as a pilgrim, and to the community. He understands that the rose, as a spiritual centre, must gain freedom of movement in his degenerated microcosm; that this spiritual centre must begin to take an all-governing function. And so: the consciousness of the heart must be born.

In this way he enters into the life-reform which we know partly, the life-reform that is highly reasonable and necessary. The blood must be purified so that the Rose will not stay imprisoned, but will gain as much freedom of movement as possible. For this reason the diet is properly controlled in a scientific way; for this reason the entire personality system is subjected to high demands, demands of morality and ideality. Not that a personality-culture thus arises, with the I-being as the centre, but a personality-culture with the Rose as the true aim; a total subordination of life to the Divine All. In addition, Hatha Yoga in the modern Spiritual School consists of group-unity; of an astral life of the *deed*; of obedience to the Work; of a complete mutual rendering of service, the one recognising the other as an equal, in unity, freedom and love. You will all know of the way the School has commenced with its pupils, and at what beginning we stand, perhaps still hesitantly:

‘Only when *together* we walk to the Light
Can we our names in the Book of Life write’.

Only in group-unity can we break through the resistances, and the consciousness of every pupil needs to be impregnated with the knowledge of being a cell in the Living Body of the School.

So we have seen that in the Modern Spiritual School four yoga methods are practised in unity and alliance. You will ask: ‘And the fifth method, Raja Yoga?’

Whoever walks the four paths as discussed – according to the requirements of the Gnosis – will finally enter into the unity of the True, New Life. Every step the pupil places on the four yoga paths is at the same time a step on the Fifth Path. The Fifth Path is the Path of Actual Liberation, of unification with the Gnosis. By and along the Fifth Path, the candidate enters into the Divine Reality, into the formless, eternal Now.

We need to respond to the rhythmical waves of the electromagnetic radiations of the Universal Life, through the five-fold attitude of life, as discussed, namely through insight – desire for salvation – self-surrender – group unity and entrance into the new life. Then, only then, does our whole being respond harmoniously – that is, rhythmically – to the Call of the Gnosis.

J. van Rijckenborgh.

