

THE UNIVERSAL REMEDY

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I

*Many are called, but few are
chosen.*

(Matthew 22:14)

Since the beginning of this century the world has sped, at an ever more alarming rate, towards a definite decision which will finally decide the fate of mankind.

You no doubt know that a number of world powers, as well as some smaller groups, are very concerned about the nature of this decision. This is seen in literature and in the immense struggle between the world's ruling powers.

In the latter half of the last century the opinion prevailed that the major conflict of world and mankind consisted in the controversies between capital and labour, between poverty and affluence. You know the enormous commotions which resulted from this and how thoroughly they changed the aspect of the world.

Among the western peoples who in recent history have predominated on earth until now, these contrasts have practically disappeared, for more and more there is evidence of a social and cultural super-saturation, with all the ensuing consequences and difficulties. Yet when we think of the "awakening" of the other races, it will become clear to us that these too will, before long, possess everything

the western race has acquired, and people will more and more urgently ask themselves whether these attainments 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 nations have not made themselves particularly beloved of the other races. We may rightly wonder what the coloured peoples will do with us, the western race, when once they have achieved the same socio-economic and cultural results (including all the weapons, aeroplanes, rockets and atomic destruction units).

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

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

So, more clearly than ever before, we discern two governing powers, separated into two world-spanning camps. When we take off all the glitter, the basic reality is that one governing power draws its strength from the so-called "guided economy", and the other — until now — from what is called "free enterprise". Both systems have their advocates and opponents, but even so, neither system will ever surpass the experimental stage. Confusion is great everywhere, for both large camps shift, in the various aspects of world economy, depending on what is useful or necessary for one group of interests or another.

At any rate, both camps 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 to one another. Consequently, neither of them can allow the other any concessions, as any concession might disturb the balance. There is but one possibility for either of them: always to search for new means of power, which finally will make their power absolute.

It is a lugubrious game to which mankind is subjected, mankind in whom such immense possibilities are stored. What a terrible danger it has entered! Everybody lives in fear of everybody else; all distrust each other. A pool of ever increasing hatred, fear, worry and anxiety has become mankind's atmosphere of life during this century. Into this poisonous respiration field, four generations have already entered. Thus we need not be surprised when we hear about the horrible consequences of such living conditions.

The physical conduct of the governing groups, with all its etheric, astral and mental ramifications, has created a state of being much more terrifying, disastrous and deadly

than anything else this century 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 intermingle with mankind.

What was announced previously as a threat, has now become a reality; a reality which causes a very dangerous psychic disorder in all the growing generations. It is no exaggeration to say that mankind is rapidly on its way to becoming sick in the soul.

When mankind is forced to live and breathe in a very poisonous atmosphere, then — naturally — the same is true for the other kingdoms of nature. The vegetable and animal kingdoms 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. So, we may rightly say that nobody can escape. Nobody can avoid psychic destruction. It affects the younger generations especially and will do so to an ever increasing extent, until finally, there will appear a generation that — in its ways of expression — will put the prehistoric Lemurians to shame, should one start to compare them.

Under the guidance of its authorities, mankind has maneuvered itself into an abyss, and the great powers of the world prevent it from climbing out, just as happened in prehistoric times, as in Atlantis, for example.

We said that mankind is becoming fundamentally sick in the soul. What do we mean by this? 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 are, on the one hand, explainable from heredity, and on the other from karmic factors. 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 made possible and maintained by means of our breath, that is, by the life atmosphere which is around us. We know there is an interaction between man and atmosphere. Our parents are responsible for the atmosphere which surrounds us. We can improve this atmosphere or make it fatal. Our children develop similar possibilities until a situation arises which makes 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: to maintain and keep 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 its functions; when we prevent its animating power from developing naturally; when we force it to live in a poisonous respiration-field, the result will be a psychic disablement. More and more this will, in its consequences, 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 Spiritual School, the Lectorium Rosicrucianum, know that this severe danger and its

consequences can only be averted for many, when those who want to and are able to do so, start positively to go the path of soul-rebirth, and when they are able to make use of a purified alchemical field of transmutation, which differs sharply from the poisonous respiration-field of the masses. The Spiritual School maintains such a sanctified transmutation-field, which can remain alive when a group of truly "new-living people" maintains it. Should such a group weaken in power and capacity, it would no longer be able to resist the poison surrounding it. The field of transmutation would crash down and the Spiritual School would no longer be able to do its work; only the name would remain.

The task of the School can be executed only when it possesses a group that will give evidence that it really has the required qualities. It is necessary that we tell you 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 prove it still more!

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 purpose of the nature-born body, and that only by the result of this can one be active in helping, serving and redeeming mankind and, of course, in achieving self-liberation.

Everything a man might possess by virtue of natural birth, such as ambitions, humanitarian feelings, intellectual insight and so on, is of no use when we wish to do something liberating for mankind. Only a new faculty, awakened by a purposeful attitude of life, will be of any

help. You know the words: "Many are called, but few are chosen." This means: all are called to realize the one and only purpose by utilizing the existing possibilities through attitude of life. When we fail in this, it is due not to the call, to the possibilities or to the purpose, but exclusively to the neglect of the new attitude of life.

He who is willing to perform this work of realization becomes a worthy pupil of the Spiritual School in the service of world and mankind.

II

*The but we live in consists of
the circle of the Zodiac,
which in turn consists of
twelve elements: one nature,
but a multiplicity of images.
(Hermes Trismegistus)*

After the introductory chapter you will have realized that, at best, we have made a beginning in fathoming the nature, depth and significance of our subject. As we said: a final decision with regard to the fate of mankind will shortly have to be made. We know from experience how intensely poisonous mankind's atmosphere of life has become because of the antitheses we have described. We all participate in them, whether by force or voluntarily, and their consequences and causes have been indicated.

But now we should examine the subject more deeply, in order to make clear to you the fact that we can no longer go on as we have done until now; that all of us, without exception, will have to make far-reaching changes in our attitude of life; that on a new level, we must safeguard the group and its life, and the integrity of the living Body.

With regard to this, we refer to the fourteenth book of Hermes, in which is explained the fact that every nature-

born personality has twelve fundamental weaknesses, dangers and shortcomings. "For", says Hermes, "the hut we live in consists of the circle of the Zodiac, which in turn consists of twelve elements: one nature, but a multiplicity of images in the erring thoughts of man." In other words, natural birth is generated and maintained by the Zodiacal system and everything it contains.

The issue is a multiplicity of influencing radiations, which realize the miracle of natural birth. Now we ask ourselves once more: what is natural birth? It is nothing else than the realization and maintenance, for as long as possible, of a living instrumentarium, a living system of forms which we are wrongly used to calling "man". For although the instrumentarium is "living" by the vital force and the vital breath of the atoms of which it is composed, it is not ensouled, nor is it equipped with a living "spirit". The animation stems from a totally different order of existence than the zodiacal or solar system. The animation is an activity which manifests itself in nature, but which comes forth from and is maintained by the Spirit which does not belong to nature.

The Spirit stands above and beyond nature. The Spirit comprises the great plan which is the driving force behind every manifestation. The high order of the all-revelation demands that the "life" which is one with the instrumentarium, and is to be explained from it, will long for the lofty guidance of the soul and accept its direct and absolute guidance. If this happens, there is an immediate unity with the Spirit. Only then one can, may and must speak of Man, of the threefold divine Man, born of God.

The zodiacal nature is a divine creation in its inviolate

state, but this applies only with regard to its third aspect. It is the doom of nature's manifestation that all nature-born people have forgotten their lofty calling for the realization of the threefold genesis. Until now they have remained in the first aspect of this mighty threefold process. As soon as man, as a nature-born creature, persists in his natural existence, as soon as he considers it to be true birth and, consequently, finds satisfaction in himself, death and fragmentation, crystallization and sinfulness, ignorance and folly become his companions.

You should not see this from the orthodox viewpoint which arises from fundamental ignorance. The solar and zodiacal nature itself causes this by virtue of its essential character. For this character is dialectical; manifesting and creating on the one hand, breaking up and destroying on the other. The very fact that I want to maintain myself in my natural existence; that I do all I can to maintain my natural life is enough to cause an extreme tension to build up. For then a resistance against the law of nature is brought about. Thus the result will be: perishing in measureless perdition and unholiness. If we use our nature-birth in the only correct way, by longing for, accepting and thereby liberating the soul, then this same law of death and destruction will immediately turn into an intense blessing and mercy for us. For dialectics does not keep us, as an instrument, in a fixed state of being but, on the contrary, drives us on to transfiguration, which is a death unto life, a fullness of conversion, named "endura" by the previous Brotherhood.

What we experience as a law of death, is in reality only a law of conversion to a higher state, to a radiating life,

providing we possess the fulfilling aspect: the living Soul. Dialectics *was* intended to be a blessing, a passage to higher attainment. Consequently, if there *is no* soul, then the form, the instrument, will disintegrate into dust.

It was perhaps necessary to place this gnostic philosophy before you once again so that, on its basis, we would be able to tell you the following: The solar and zodiacal nature reveals a manifold radiation-fullness which, in essence, is transfigurative. Nature-born man maintains a self-maintaining tension-field, with the support and after the example of its authorities, who even oblige nature-born humanity with laws to sustain this self-maintenance. Therefore, the radiation-field of nature and the tension-field of mankind exist in mighty conflict. A mighty, intense fire has come into existence, in which world and mankind are on their way to perishing. Even a child could understand this!

If you wish to withdraw from this inferno and desire to help others do the same, you must gain the living Soul as soon as possible. Soul-power has an enormous strength, and it is the only possibility of rescue! We say: *as soon as possible*, for we, as individuals and as mankind, have only a few decades before us in which to escape from these fatal, fundamentally destructive conditions. In order to gain a profound perception of the scientific certainty of this prophecy, you should take into account that the solar and zodiacal radiation processes have a multiplicity of movements, causing periods of time in which occurrences and developments take place incessantly.

Every 24 hours our globe revolves around its own axis, so that both halves receive the solar and zodiacal radiations

partly directly, partly indirectly. Furthermore, the globe revolves around the sun every 365 days. During this period it also travels through the twelve spheres of influence of the zodiac, each one lasting about a month. The earth has still a third movement, related to the ever changing inclination of the globe's axis. This causes the progression of the vernal equinox through a complete zodiacal sign in about 2,100 years. The total journey of the vernal equinox through all the 12 signs lasts about 25,000 years. This is the "sidereal year" spoken of in the Universal Doctrine.

If you now remember that the sun, together with all its planetary children, also travels through the universe; that all our sibling-planets also undergo various revolutions and sidereal journeys; that none of the bodies of the zodiac stands still, and further, that the entire zodiacal system, with everything it contains, rotates as one globe, around an intercosmic central point, then you will know that the radiative situation, the radiative interrelations and the numerous angles-of-incidence of the light radiations change incessantly. In this way they constantly bring about different causes and effects at every point in the universe. When, finally, you take into account the circular, or rather the spiral movement of all these radiative processes, you can — if you are able to gain but a slight idea of the movements of the stars and planets— distinguish periods. Then, along the lines of these facts and natural laws, you will be able to cast a glance at the future of world and mankind, without being in the least speculative.

Without penetrating any more deeply into the science of radiations, we have to tell you that, on this basis of scientific certainty, the Universal Doctrine has been able,

long in advance, to predict the present development of world and mankind. It has been, and always will be able to predict the future in this way.

Why did the Universal Brotherhood record all these predictions in so many warnings? Because it is given to every nature-born entity to meet and experience all of the present and all of the future in two different ways, namely, as we have already explained, unto death or unto life. Unto death by the disintegration of the component atoms after a useless life, characterized by many grievous experiences. Unto life, if the living soul-current can intervene in the course of events, by transfiguration, also called the Alchemical Wedding of Christian Rosycross.

All of you have your immediate and future fate in your own hands. This is why we urgently press you for a speedy decision, as to whether or not you want to accept the path shown you by the School of the Rosycross, and give proof of this by your attitude of life. On the basis of the science of radiation, we have to tell you that the world has entered a very fiery period which can rightly be called a Uranus-period. Mankind has entered a highly electromagnetic atmosphere that offers exceptional possibilities of liberation, but at the same time — in cases of negative reaction — contains exceptional dangers.

III

*Carelessly we walk towards the
abyss, when we put before us
that which prevents us from
seeing.*

Pascal

In reading the book *Dei Gloria Intacta** you will have noticed that much of what is said is very relevant to the times world and mankind have now entered. When you have taken deeply into your heart the contents of the second sevencircle, you will know with certainty and by intuition that: "the door which no-one can dose" has been opened wide for all of you, and that indeed there is: "an hour of tribulation which is to come over all the world." What matters now is whether you have ears that can truly hear what the Spirit says to the young gnostic community.

If you are able to hear, then we expect you to give concrete proof of this by an absolutely new attitude of life. For the entrance of mankind into a period influenced by the Uranus-Sevencircle signifies either a positive and strong initiative by the Soul, and thus an absorption into the fiery light of a Christ-era, or a burning up in the tension-field of resisting mankind.

* J. van Rijckenborgh, *Dei Gloria Intacta*, Rozekruis-Pers, Haarlem, The Netherlands.

The radiation-waves of the Uranus-Sevencircle bear a close relationship to those of the zodiacal sign of Aquarius. Our planet is on its way to this sign by the third movement of the earth, and has already entered its action-radius.

Furthermore, in *Dei Gloria Intacta*, you may read that in the earthly nature there are three types of people who react strongly to the radiations of Uranus. Firstly, there are those who reject all the norms and laws which keep the earthly nature in balance. Secondly, there are those who, with their "I", apply various forms of earthly altruism, in a desperate attempt to prevent the ego being pushed into a corner. Thirdly, there is a totally experimental application of an active brotherly love. You will have reflected upon all this, and now we ask you to compare the image you received with all that you see and hear happening around you daily.

At the beginning of this century the Uranus-types of the first kind were rather exceptional. At first they came as individuals, then in their tens, but at present we can, without exaggeration, speak of millions. We need think only of the young people spread all over the world, who in their thousands join the ranks of the various youth sub-cultures. Not a day passes without hearing or reading about the tragic misbehaviour of these deviant youngsters who, as a group, form a frightening problem for our time. Let us study this type of person more closely.

First of all, we discover that young people of this type have spread very rapidly over the world in only a few years. We find them in all countries and among all races, especially between the ages of 16 to 28 years, that is, at the age when the desire or astral body has been formed or

is in the process of being formed, and when, on this basis, the mentality begins to manifest itself.

This is obviously due to an epidemic contamination of the endocrine system, in which the pituitary gland plays the central part. These young people have become ill; they suffer from an illness of culture, caused by the older generations who have so thoroughly ruined the respiration-field in which mankind must live. It is because of this poisonous atmosphere that the influences of Uranus can no longer impel mankind to regeneration on the path of soul-rebirth in a normal way. Now, through the collision between the celestial fire and mankind's fire-of-passion, there is an outburst of widespread, unorganized, spontaneous and uncontrolled rebellion among many young people.

The older generations have already degenerated into a sub-human state, but the youngsters protest — though ignorant — in a last flashing movement of their fiery reacting endocrine system. Void of reason, their rebellion attacks everything and everyone: authorities, parents and educators, all laws and norms of nature, reason and morals. In short, it is the rebellion of youth against life itself, a life given by God for a divine-human awakening, and perverted by the older generations into one horrible descent into hell.

We wish to emphasize that this is not a question of a normal, reasonable protest, born simply from indignation against the increasing devaluation of human ideals. The younger generation is in the grip of a deep and terrible insanity. An awful woe has exploded over mankind. In some people, defects of the endocrine system — so closely

connected with the circulation of the electrical fluid in the body — cause extreme, riotous excesses and rebellion, as we see it collectively and epidemically in our younger generation. In others, who are no longer capable of such fiery outbursts, they cause a rapid degeneration combined with numerous diseases.

You will be well aware of the fact that all of us are deeply involved in what is going on now, for we are all factors in this development. Therefore, it is of urgent necessity that you take a stand in this world revolution, that you make your decisions and immerse yourselves firmly in the new attitude of life which will enable you to win the living Soul as intended by God.

We join with each other in a strong, positively directed group, strengthening each other's weaknesses by the unity of the group-body, in order to practice, in collective action, the magic of liberation and to lead one another to victory. This magic has five aspects.

Firstly: the magic of an authorized consolidation of the group in pure idealism.

secondly: the magic of the neutralization of the dangers which threaten us also.

thirdly: the magic of the liberation of the soul;

fourthly: the magic of the complete vivification of the soul; and

fifthly: thus equipped, to do for world and mankind what can still be done for its salvation.

IV

"Today, I say to you, when you hear the voice do not harden your hearts, but let yourselves be guided".

In the preceding chapter we drew your attention to the electromagnetic atmosphere mankind has now entered, a general state of being which already shows epidemic results in our young people and which has unleashed very great perils. Various severe and drastic measures with regard to our attitude of life should be put into effect from this very moment, if we wish to prevent ourselves from being drawn along with the current of general decadence. The following facts will make clear that such a destructive development is not fictitious for any of us.

We will have to persevere in a very conscientiously carried out new attitude of life, so that the psychic and physical results of this may help us to overcome a deadlock, a barrier of resistance.

World and mankind have entered a new electromagnetic atmosphere: the atmosphere of Uranus (Aquarius). All must adapt to it, either in a renovating or in a devastating sense. The three generations now in existence hold the future of world and mankind in their hands.

A narrow forty years will bring the decision. Thus we are all a party to Armageddon — which means: the time of decision has come! It is now decisive Whether you possess a sufficient measure of openness to feel the truth and its inevitability and whether you still have enough vitality to break immediately and totally through the variety of fundamental resistances.

On learning about the critical situation of mankind, we might become thoroughly disheartened, for every one of us knows his fundamental weaknesses; we might say: "What can we do? What can I do? ", but this dejection is not necessary. The issue of this moment is that the developments about which we have been talking to you for such a long time, have now entered the critical phase. If you have confidence in our literature and have faith in the young Gnosis, you will not mind us saying to you: now prove that faith and confidence, for now the time has come when faith and confidence must guide you through great difficulties.

Let us suppose that you agree with what we have just said, that you have firmly resolved to go the path of liberation and that you are fully prepared to profess the pupilship. When the gnostic Spiritual School speaks about going the path in resoluteness, it means something totally different from what the majority of pupils have in mind. There is, if we may say it this way, a common conception and a gnostic conception. The application of the common conception, in this our present epoch, will bring you not the slightest results, nor any positively liberating results whatsoever.

Dangers might arise from lack of understanding or from

not living up to the advice given in the Bible: "Do not delay until tomorrow what you can do today," and, "Today I say to you, when you hear the voice, do not harden your hearts but let yourselves be guided." In a gnostic Spiritual School, in a living Body of the young Gnosis, in a genuine Mystery School, you are not merely being talked to, for there is always at the same time a transmission of power. Remember the often quoted words from the prologue of the Gospel of John: "To all who receive Him, He gives the power to become children of God again."

When you listen to the words of the gnostic Rosycross with intellectual interest (an activity of the head), or with an intense yearning to experience the salvation of the Gnosis (an activity of the heart), or, and this is a third possibility, with both interest and yearning (an activity of both head and heart), then in all three cases the gnostic Light-power will enter your being and begin to exert an influence in the system of your personality. If, because of your purely intellectual interest, this power enters the head only, an understanding will develop, but neither your blood nor your nerve-ether will be able to absorb it, because the heart is not co-operating. This understanding, therefore, will merely be added to the intellectual storage as usual. The light power you inhaled and sensorily keep stored in your system, and indeed have to keep stored for a long time, immediately causes danger in you.

If, as is often the case, there is a working of the heart only, and no — or too little — understanding, then the inhaled light power is taken up, via the breast-bone and the thymus gland, into the blood, the nerve-ether and the

internal secretion. Thus the person in question immediately experiences a strong tension, a feeling of being driven on. But because there is no understanding, he does not know what to do with the tensions he feels. So in this case also, great dangers arise, all owing to this one thing: accepting power, but not knowing how to react, not knowing what to do with it.

So there remains only one correct basis for pupilship on the liberating path: both yearning and interest, existing side-by-side. When this is the case, the light power is able to take hold of the candidate in a twofold way. Then, the greatest possibilities develop, but at the same time the greatest dangers, when the pupil does *not* enter into the great demand inherent in participation in a Spiritual School.

V

*"He who eats my flesh and
drinks my blood, abides in
me and I in him."*

We all know the words from the Gospel: "He who eats my flesh and drinks my blood, abides in me and I in him, but whoever eats and drinks unworthily, eats and drinks judgement upon himself."

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

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

You have probably never reflected on the consequences of the assimilation of light power; in fact, you perhaps never knew you had to think about it, and the idea that there is such a thing as light assimilation probably never occurred to you, and yet, just think of the spleen.

As modern people you have undoubtedly attended numerous meetings in the course of your life, and have

heard hundreds of addresses and received innumerable preachings in which much was said, much was asked, and many reactions were sought. Countless assurances and many warnings have been given to you, and you have listened to and tested all kinds of things. For this reason, it is likely that the term 'gnostic light assimilation' does not convey much meaning to you. You have had to assimilate so much in your life, in terms of listening or reading, that what the Spiritual School does for the candidate in this sense, you classify under the same heading.

However, may we now explain to you about these things? Perhaps then you will truly begin to understand inwardly the meaning of light-power assimilation, and will enter, with us, into the new attitude of life. If you do not understand the meaning, you will certainly not do that!

You know what radio-activity is. It is a radiation resulting from atomic fission. It enters the atmosphere and, being an alien radiation, it somehow causes damage in the tissues of people, plants and animals, and therefore has a tissue-destroying activity.

But did you know that the light-power of the Gnosis, set free in the foci of the Spiritual School, is also highly radio-active? The bread of Life and the wine of the new covenant are freed in the living Body of the young Gnosis, which is connected to the Universal Chain. This is not mystical-religious theorizing, but refers to a radiation of atoms which does not suit us at all by virtue of our natural birth, for it is alien to it. Atoms are to be compared with bread, radiation with wine.

All of space is filled with root-substance — there is no empty space — and root-substance consists of atoms.

Atoms are micro-universes, minute systems with seven possibilities, seven radiation values. The term 'Gnostic' light-power refers to a radiation which is caused by, and has adapted itself to what we call the sixth cosmic domain, the Light-field, the life-field Christi. This light-power, or radio-activity, is intended to charge the pupil with a power over which he, as a nature-born person, has no command, but which gives him the control to turn his life in a direction which cannot in any way be explained from nature. It is the radiation power mentioned in the Gospel of John: "All who receive Him, he gives power to become children of God again." It is the radiation power of which it is said: "He who eats my flesh and drinks my blood, abides in me and I in him."

When you are confronted with the radiation field of the Spiritual School, you yourself invoke this radio-active power, and set it free within you. When you are touched by the new power field, you activate and set free a new atomic faculty in the heart, of the head, or both, and it is to this that the words apply: "but whoever eats and drinks unworthily, eats and drinks judgement upon himself."

By your contact with the gnostic foci you absorb into your system atoms which have a different radiation from the one you are used to receiving. Even if you were to reject some of the teachings, you have to respond to this gnostic radiation, whether in a positive, liberating sense, or in an absolutely negative, degenerating sense. For this reason it is also said in the Bible that one can eat one's death at the Holy Supper. What is meant is a rational-moral death on different levels of life.

We receive a new light power, the fiery breath of the

one Life, a light power also characterized by the strong electromagnetic charge of Uranus! This breath impels, and what is more, enables us to a new attitude of life, entirely taken up with the purpose of gnostic pupilship and its consequences. This breath influences the blood, nerve-fluid, serpent-fire, endocrine system and the entire consciousness, and therefore all mental, astral, etheric and physical processes of our personality system. On this basis, it is possible to make and carry out a positive decision.

If this is not done, or one is not able to do it, we might ask ourselves: Why does such a candidate enter voluntarily into a gnostic power-field, and make a binding with it? For what could be more unintelligent than invoking a power one does not want to use? Not only is it unintelligent, but also very dangerous. For who could say beforehand what consequences your stupidity or negation might have in your present state of life?

Whoever is animated by the new power, that is, the atomic radiation power of the sixth cosmic domain, experiences a strong influence on the throat chakra, which is a creative organ, the higher organ of creation of the true man. The pituitary, pineal and thyroid glands, working together with their chakras, enable the pupil, who stands beneath the new influences, to divert the entire course of his life, to raise himself to a totally new state of being, and to reap the results of a truly priestly life.

Whoever does not act now, whoever rejects these new potentialities under the grip of the old habits of life, or for other reasons, will undergo the following process. The new light-power, rejected by the consciousness, is extracted from the head and heart sanctuaries by the chakra system,

and is induced back into the bodily system via the sacral chakra. But in this journey, the new light-power loses much of its original ability and is polluted. The mixture enters the sacral chakra and in this way the candidate is deprived of his light-power. The great imitator, the lion-headed power, gives back to him its false sheen, into which trap he walks with open eyes.

VI

"Whoever eats and drinks unworthily, eats and drinks judgement upon himself."

We have seen clearly the great possibilities contained in the pupilship of a gnostic Spiritual School, when we receive the new light-power, the fiery breath of the one Life, for this breath is re-creative and renewing in the most absolute sense. But we have also seen what great dangers and difficulties are released by the pupil when on the one hand he invokes the new light-power, and on the other completely rejects it. Our task is to give you a clear picture of this negative, rejecting reaction.

As a pupil, you are charged with new light-power. This power corresponds to an atomic radiation. In the immeasurable ocean of primordial substance, which is the great storehouse of the omni-revelation, the innumerable atoms which fill space are still without radiation. The breath of Life has not yet touched them. But in the myriads of domains of life in nature's manifestation, all atoms radiate their light-power continuously, since it is by means of this radiation that all nature-manifestation is

made possible. Knowing this, you will understand clearly that the light-power atoms of the gnostic fullness, of the life-field of the living soul-state, send out a radiation completely different from the radiations of our nature.

For if the radiation of our life-field were the same as that of the soul-world, the manifestations in both would have to be completely equal to each other. This is why the gnostic light-power is of a nature entirely different from ours. We cannot possibly respond to it with the life-forces of our nature, nor can we give any expression to it, except in a highly charicatural way. Therefore, for the pupil who has invoked this light power, and has drunk and eaten of it, there remains nothing but to practise unconditional self-surrender in the most absolute sense. If this self-surrender is not present, and if it is not absolute, it will not be possible to cause the new power to manifest itself. Then it can find "no place" in us.

The Universal Doctrine of all times, when speaking about "the power of God making an abode in us," leaves no doubt that the way of the new power in us is always in complete contrast with our natural disposition, wishes and desires. God goes on a journey with the pupil, a journey on which by nature we do not want to go. When one observes the reality of this contact with all its mystical veils removed, and discovers that it concerns an atomic radiation alien to nature, one cannot say otherwise than that this statement is completely correct.

For this reason it is possible, even probable, that in many respects you do not know what to do with the charge received in a gnostic focus. When your ordinary nature demands its rights and you react to them, you will

thus immediately cause great conflict in your own state of being. We would like to describe to you what happens then.

The requirements of the new light-power are, as concerns your natural disposition, so alien, so far beyond your normal patterns of behaviour, so far outside your character, that you spontaneously enter "rejection". The new power, unable to manifest itself in the head-sanctuary by means of the throat chakra, now seeks a different route. The throat chakra is blocked by our `I', by our `will', and by all the other centres of consciousness attuned completely to the nature-birth.

Neither is the heart chakra an open gate to the new light-power, for your desires, the directedness of your heart, will often be aimed at your task in the world, and this takes all your attention. Thus, for the new light-power, which in that state is simply an atomic radiation of a different kind, there is no other way open than the sacral chakra. Hence, in the great majority of pupils, as has always been the case in every Spiritual School, the light-power, rejected by the consciousness, enters the gate of the sacrum. This chakra, and the personality organs connected with it, are situated, as you know, beneath the consciousness level of man, and function automatically. They react to all influences and stimuli entering them, as does the spleen-liver system, to which the important solar plexus belongs, and as do all the lower organs of creation. In addition, everything situated beneath our consciousness-level can very easily be influenced by our karma, and is easily opened to it.

In our subconsciousness lie hidden all the causes and

powers of our fundamental nature, character type, habits and urges for self-maintenance. In short, the whole anchor of our nature-born state finds its firm basis there.

You will now very easily be able to imagine what happens when your I rejects the new influence, giving it no opportunity to manifest itself, and the gnostic light-power then enters the gate of the sacrum. Your entire I-being, with all its overt and often so covert vices and shortcomings, and all the karmic burden, and therefore, all of your past, are powerfully stimulated. Then what you as a normal, civilized, decent person do not want to happen, will happen! At least a great inner conflict will develop, because naturally your sense of ethics will resist such a downward course. What you do not want to do, you do, you contemplate, you struggle with. In such a state, many a pupil will fall into the greatest despair.

There are many pupils who are chained in this way to patterns of behaviour they deeply regret, and of which they are very much ashamed. And the cause? It is not a fall into a self-created pool of sin; not a possession by many devils, but the rejection by the I of a light-power invoked and inhaled by the I itself, causing a circulation of light-power from the throat chakra to the sacral gate, and from there through the organs of the subconsciousness, back to the throat chakra and so on.

What would otherwise help you towards eternal salvation now becomes a prison, a hindrance, and a great sorrow. Then the words: "Whoever eats and drinks unworthily, eats and drinks judgement upon himself" become an absolute certainty. We ask you again: Why would you invoke the light-power of the Gnosis if you did

not intend to follow it, and when it can thus lead to such great suffering?

Whoever tastes of the light-power, must lead the I to the grave. This is a universal law. Therefore, the new attitude of life is the most urgent requirement, an imperative one in these fiery and electric times. Whoever postpones this now will victimize himself in a most serious way, as most pupils will no doubt know from bitter experience.

VII

*The soul that becomes strong
in itself, which rises above
material things and remains
itself in joy and sorrow, exists
in eternity. (Mahab-harata:
Krishna to Arjuna)*

The preceding chapters were devoted to discussion of the gnostic light-power assimilation that unceasingly takes place through the pupilship of the Spiritual School. This great power enables the pupil to realize the childship of God, that is, liberation. We also referred to the mighty words from the prologue of the Gospel of John: "All who receive Him, He gives power to become children of God again."

When the gnostic light-power is inhaled but not applied, very great dangers arise, as we explained. These dangers relate to the strengthening of the dialectical state of being and the consequences of this. There are many pupils who cannot understand that by not applying the assimilated light-power, they can be victimized and harmed very seriously. Yet we see the proof of it a millionfold in the world around us.

What we refer to as gnostic light-power is a non-personified, omnipresent, pure astral substance, original

root-substance. It is the divine building material of realization, the original, pure Living Water. This light-power is released and concentrated in the living Body of the Spiritual School, in order to make it available to all pupils. But when, for example, a person in some kind of meditative or mystical state of being utters the Holy Names or reads and quotes from the Bible, he also invokes light power. To connect negatively with the light-field of eternity is quite possible, scientifically explainable and absolutely necessary for the world's household. For the polluted astral substance of our life-field is nothing else than the original, pure, divine astral substance, reduced in vibration and filled with innumerable undivine phenomena of life.

If, in their collectivity, that is, in their aeons, these undivine phenomena of life were to be enclosed completely within themselves, the astral vibrations concerned would become progressively weaker, and so degenerate. Then all undivine phenomena of life would produce ever lower and more fatal gradations of life; they would become more and more bestial and horrifying, until finally a general burning up would result.

The aeons, however, do not pursue such goals. Therefore, their astral field must continually be renewed with pure root substance, in order to keep their life-field at the desired level of vibration. They apply a purely natural-scientific trick, as we have explained in detail in our book *Unmasking*.^{*} This book also explains how the consciously undivine powers acquire the astral substance needed for

^{*} J. van Rijckenborgh, *Unmasking*, Rozekruis-Pers, Haarlem, The Netherlands.

the renewal of their life-field. They do this with the help of the religious masses, who are brought into a state of mystical-religious exaltation, directed at God and his servants, from which the assimilation of light-power arises to a greater or lesser degree. It is clear that such people cannot retain this light-power for its true purpose. Yet their astral field is saturated with it and it is given out, by radiation, into the field of nature.

In this way and no other, the vibration of the field of nature is maintained at the desired level for as long as possible, by the greatest betrayal imaginable: the abuse of religion for lower human objectives. Obviously it is mankind who has to foot the bill for all this, and sickness, death, misery, psychic distress and upheaval, wars and rumours of wars are the result.

Light-power that has been invoked but not applied circulates through the chakra system, from the throat chakra to the sacral chakra and, through all the related organs, back again. Besides the psychic consequences of all this, many organs are damaged and their functions disturbed during this circulation process. The astral radiation is subsequently given off, at a very slow rate, to the surrounding astral life-field, while in addition, light-power is continually being taken up again. It is clear that this fundamental sin against the Holy Spirit, that is, against the pure Mother-substance of the omnirevelation, cannot be forgiven. This is why, in the gnostic Gospel, the Pistis Sophia is continually deprived of her light-power, and falls into the greatest upheaval.

It should now be clear that whoever invokes the gnostic light-power, assimilates and inhales it, must apply it as it

requires. If he does not, religion indeed becomes opium, or rather, powerful poison for the people, and for the pupilship of the Rosycross, in which much, much more light-power is assimilated, it becomes even more dangerous.

Whoever rejects the light-power and firmly adopts the materialistic-atheistic point of view, is an honest, nature-born person in all respects, but with all his honesty the atheistic person saves neither himself nor his world. Both groups are victimized, with everyone else, by the polluted life-field in which they live. The one group perishes because of its gods, the other because of its idols.

So it seems to us that the most reasonable, and at the same time the most imperative way is:

1. To invoke consciously and positively the light-power of eternity, being the one essence of human liberation.
2. To inhale this light-power in total surrender, and in deep longing to secure it in the system.
3. To retain the light-power and to impel it to positive activity by living and striving according to its principle and aim.
4. To accept and carry out all the consequences of this decision absolutely, without complaint, without sorrow, and with great gladness.
5. So to attain the one possible, but absolute victory.

When man walks this path and directly applies the Universal Remedy, he will experience that the light-power of eternity, the Living Water of the pure astral fields:

1. heals
2. administers justice

3. unmask
4. neutralizes and avoids scandal
5. destroys all coldness
6. enchains all treacherous influences
7. and so places one on a sound and safe foundation of pupilship.

The letter to the Hebrews says: "The Word of God", that is the Light of God "is living and active, sharper than any two-edged sword, piercing to division of soul and spirit, of joints and marrow, and judging over the thoughts and intentions of the heart".

This sevenfold formula confirms the words of the letter to the Hebrews.

VIII

*Through your own heart
comes the one light which
can illuminate life and
make it clear to your eyes.
Light on the Path.*

The light power of eternity, the living water of the pure astral fields, which we can inhale with our entire being through our link with the Rosycross, is primarily healing; it is a panacea. Therefore, each one of us should ask himself whether or not he really wants to be "healed". However, we must first be conscious of being "ill", that is, psychically and therefore physically imperfect. There are numerous human imperfections which everybody knows and takes for granted. Thorough self-analysis, possibly with the help of others, will enable one to establish various psychic shortcomings, but in general these do not bother us; we have got "used" to our nature and character.

Our consciousness, thoughts and feelings are entirely attuned to this situation, and thus we try to find our way through life, keenly observing, in the struggle for life, our neighbours whom we do not love as ourselves, because they are so different, and pursue such different aims.

When you find yourself amid this struggle, undergoing

its lashes and anguish with great self-pity, it might be that you experience weaknesses and short-comings because the targets set have not been attained. Then you will readily accept suggestions that you are weak and in need of a healing panacea. But what a tremendous mistake it would be to accept and employ the Gnosis as a remedy in that situation. You would rather need more money or greater cunning, more physical strength or greater authority, more self-control, outward show, co-operation or compassion.

There have always been people who have made the error of asking the help of the Gnosis for a solution to their individual problems. Yet this is a fatal mistake, for the gnostic light-power does not solve individual problems; it does not allow itself to be misused as an ointment for all the ailments of the ego. Any attempt to do this will rebound most seriously on the person concerned, affecting all aspects of his being, including his body. Everyone could know this in advance, since the Universal Remedy, in its essence and purpose,, is of an absolutely non-dialectical nature as to radiation and vibration.

Therefore, we must emphasize: take the greatest care, for there are so many people striving after some I-central objective about which they do not wish to speak openly. To invoke and inhale gnostic light-power with impunity is possible only if one genuinely longs for healing of the soul, for the rebirth of the soul, with all its immeasurable consequences for and in the personality.

One may seek healing or help from I-central motives, but healing may also be effected through a Universal Remedy which makes it possible to gain entrance into the new life-field by means of the living soul-state. It is this

second method of healing with which the Spiritual School is concerned. If the pupil genuinely desires this method, he proves that he truly longs for healing, that he is conscious, separate from all dialectical directedness, of a certain pattern of symptoms and truly asks for therapy.

The second point on which we have to focus your attention is the fact that the Universal Remedy is by no means a medicine for infants! It does not take into account any personal sensitivities or dispositions, or circumstances relating to family or society. It affects and judges directly. It does not judge others, but the person actually taking the remedy. Consequently, the function of the therapeutic activity is primarily to convey to the pupil's consciousness what is unfit in the individual state of life and must necessarily be removed. Therefore, added to the string of problems of a dialectical nature is quite a new range of problems relating to the farewell from the nature of death and to self-surrender. Just think of the quotation from the letter to the Hebrews: "The word of God is sharper than any two-edged sword." Whoever cannot bear this pain or does not want to go the path had better not start at all.

The remedy of the mysteries is absolute in its judgement and primarily psychoanalysing in its action. It makes individual faults and short-comings and their causes show up clearly and is unmasking for the entire ego. It is an intense mercy to be permitted to go this path, for what the ego was never able to fathom is explained and achieved by the supreme remedy. This explains why this characteristic of the light of God is often indicated in the mysteries as a miraculous mirror that shows the truth mercilessly.

It is clear that pupils who persistently continue in their I-central state of life do not wish for a remedy, and were therefore never aware of its judging and unmasking character. Such pupils are certainly on their way to eating their death by using the light-power in a negative manner.

However, no-one should think that the judging and unmasking quality of the Universal Remedy has a bearing only on the ethics of the pupil, however long we have reflected on them. No, the judging and unmasking influences spread out in many directions. To be able to understand this, one should be aware that the light of God is chiefly of an astral nature and is therefore absorbed primarily by our astral body. This light unveils and un.masks everything that stirs and boils within the astral body and makes the pupil recognize what has to be done urgently if sanctification is to be attained.

Through the astral body man is in direct contact with his fellows and with the entire life-field of nature. The astral body is an extremely sensitive organism and has an extensive magnetic system. On the basis of its birth in this nature (expressed by heredity and karma), it absorbs the astral substance in which it lives and radiates in turn its specific quality. The great astral field is not just a field of astral substance, but is literally a field of life.

Even more than the material sphere with its numerous forms and expressions of life, and even more than the etheric sphere, the astral field is a field of expression of myriads of beings and forces. These beings and forces determine the nature and quality of the astral field out of which everyone has to live. They therefore completely determine our state of imprisonment.

The supreme remedy too is an astral light-power, originating from a different astral field and of an absolutely pure and sanctified nature. If our present state is determined by an astral condition, then obviously we can be helped only by a new astral condition. Thus we will be able to see clearly that the new light-power acts as an antithesis to literally everything that maintains and keeps in motion our nature-born astral self. It leads the candidate towards self-discovery and, at the same time, it is a force for healing, not automatically, but enabling the candidate himself to take in hand the great work of sanctification. This work, performed by the ego on the ego in the power of God, we call self-surrender.

It is the not-doing of the 'I' on the one hand, and a very vigorous action in the power of the light of God on the other. In this way the pupil is enabled to bring the entire process of the redemption of the soul to a good end.