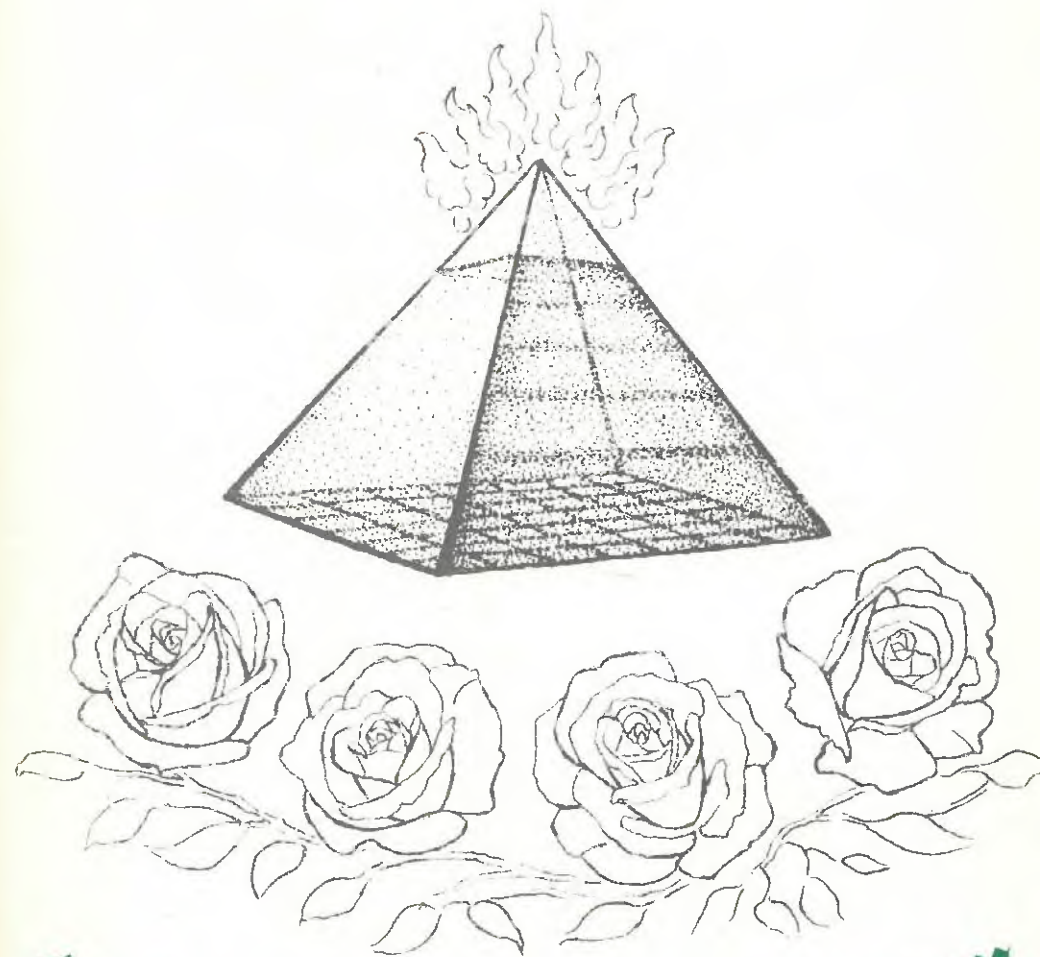
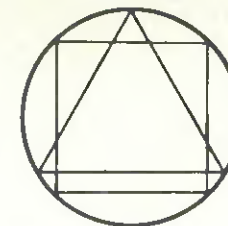


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In the tenth chapter of the Tao Teh King we may read:

“He who subjects the animal-I to the Spiritual
can keep his will directed towards Tao.
He will not be divided.

He controls his life-power till it is docile
as a new-born child.

He will clarify and purify his inner vision
and so be freed from moral failings.

He will rule the kingdom with love, and be
capable of being wholly Wu-Wei.

He will abide in tranquillity while the doors
are opening and closing.

If his light penetrates everywhere, he can
be as if ignorant.

He gives birth to things and nourishes them.
He gives birth but does not possess.
He increases and multiplies but does not
expect reward.

He rules but does not consider himself the master.
That is what is called the Mysterious Virtue.”

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Wisdom of Lao Tze you will have discerned an extending range of manifestations and possibilities for all men truly walking in the one Path of Transfiguration. The tenth chapter throws light on some of the Path's most striking results; results not relating to any *future* state-of-being of divine man, but to the state-of-being of any person who, while standing in the Path and fulfilling the Law, is living in the actual dialectical *present*. Even on that account alone the tenth chapter is most important for us all because we are capable of actually realising it in the immediate present, not in some distant future. Accordingly, we are happy to be able to describe to you the type of human being we may call the new-Noahite; the human being coming from the nature-of-death and travelling *in the new life-field* towards the new and yet original Kingdom. Such a human being is being absorbed into the New Nation that has no nationalities and no frontiers.

Such a person is travelling in the classical and now so modern Celestial Ship towards a new and joyful future. Which of you would be unable to join in that voyage since you are merely required to practise the lessons learnt and practise the true Freemason's Craft?

"He who subjects the animal-I to the Spiritual can keep his will directed towards Tao. He will not be divided."

That is how the mason's art begins; *that* is the first step. Whoever cannot take that first step, will certainly not be able to take the next step. All of us, as pupils of Tao, must surrender the animal-I wholly to the Original Atom, to the Kingdom-in-us, to the Rose-of-the-heart. That is our most important task. Not in devout worship of an external god, with all its attendant nature-religious and nature-occult consequences; but with: "Lord, Thy will be done" before the One God within us, the Kingdom within us. The pupil must start with that Johannine practice; he must make straight the paths for his God in the desert of dialectical life.

We shall assume for a moment that you understand all this and are acting accordingly wholly subjecting the animal-I to the spiritual-I. Your doing so will cause your ordinary personality

to alter remarkably, for in response to your self-surrender, the Vase, the Cup of the Grail will be poured out over you, a new-soul-being, a new serpent-fire then being born. You will then find that your will can be directed, no, *will be directed constantly* towards Tao, towards the path! Why? For the simple reason that when the Rose-of-the-heart rules us, and when our Soul has originated from it, the New Nature works in us and not ordinary nature's magnetic status. When your will as a magical constant is entirely of this nature-order, you may now and then be able to raise it to the levels of new and sublime problems of life, and impelled by your will you may do magnificent deeds, but from time to time your will will give evidence of its actual nature, of its origin. Accordingly, your will will be divided — *must* be divided — and you will suffer greatly. Ordinary willing, be it mystically or scientifically elevating, can never have a liberating effect — neither for the self, nor for others. But when our personality-being, our soul-state is engrossed in the Rose, the inner Christ ruling us, Jesus living within us, the beheading of John-in-us has become a fact. Our will then lives in a new nature-order, and without any compulsion, speculation or exaltation it will quite ordinarily be constantly directed towards Tao, by day and by night. Then we are *in* this world but no longer *of* this world, essentially.

"He controls his life-power, till it is docile as a new born child."

As you know, life-power flows from the head-sanctuary towards all the personality's organs of action. We need energy for every action, often much transformed energy, and for a single action various energy vibrations are often used simultaneously. Think of actions simultaneously needing intelligence — mental activity — vibrations of feeling and workings of the will. Such actions are most debilitating; they destroy our personality because they attune our autonomic nervous system in such a way that deplorable deeds we loathe are nevertheless done by us. The energy we waste! The energy we simply throw away! We, dialectical beings, are energy-revolutionaries, and we pay for it

in failing health and, what is much more serious, in staying shackled to the wheel.

But whoever has been beheaded as to his Johannine-state, having been born in Jesus the Lord and living by a new soul-state, controls his life-power. The sources and canals of life-power become docile as those of a new-born child. You may ask: "How is it possible? Will no mistake be made — even with the best of intentions — and so waste energy?" No, to the extent the alteration mentioned earlier comes about energy will no longer be wasted. Theoretically, such waste may occur, but the candidate will certainly not permit it. To understand this we must turn to the third text on the subject:

"He will clarify and purify his inner vision and so be freed from moral failings."

Here you must think of the seven cerebral cavities. The seven cerebral cavities will become perfect mirrors of the consciousness, of the inner vision of consciousness. To the extent that those mirrors are purified and polished by the new soul-state will they clarify and purify the inner vision. Some comment must be made here. Many of you may know of those mirrors, particularly if you have occult knowledge and have engaged in occult training in the past. However, be warned that any occult training in relation to those seven mirrors is a monstrous substitute and a most serious abuse of our personality-state. By occult training you are capable of extending your ordinary dialectical and inner vision to all the regions of the reflection-sphere. But of what use can that be to you? Will it make you happier, or liberate you, even for one second?

The transfigurist does not engage in any training or exercises and yet possesses seven pure and radiant mirrors of inner vision. He does nothing for it; he does not use his will to get them, and yet they are bestowed on him solely because in self-surrender he has given himself to the Other One.

The seven mirrors of inner vision are an attribute, an organ of the new man. And, with those seven faculties of inner vision the candidate will be freed from moral failings. By moral behaviour you should understand the whole behaviour of

dialectical man in the way of willing, thinking, feeling and acting. Dialectical man's morality is always in a state of great damage. Yours is too. Why? Are you so wicked? Is all this deliberate? No, it is merely that you lack insight and self-knowledge and, also, in this world you have to engage in self-preservation which requires speculation, experiments. You have to feel your way about in the darkness, and your morality accordingly suffers innumerable injuries, great damage. But when the new mirrors of your inner vision radiate forth with clarity you will be freed from moral failings. Because then you will direct your ways correctly, wandering no more, having only one longing, the longing to reach your true home.

"Whoever goes forward thus, will rule the Kingdom with love and be capable of being wholly Wu-Wei."

He who walks in the path of the Rose by being in the Other One knows that the first steps in the new life are taken while still in the *old* personality-being and that transfiguration is only just beginning. Hence, the ancient Rosicrucians said that after having received Jesus the Lord, the candidate will have to die in Him. Wholly knowing that, and living accordingly, the candidate will rule his kingdom with love and not lament, as is so often done: "I wish I could get out of it, get away from it all". Melancholy is repeatedly laying hold on us because everything is too much for us, because the damage done by stupidity is so overwhelming. But when you have to row across wildly turbulent waters, having only a plank and no oar, you would uncomplainingly and gladly use that plank which may not be an oar, but will nevertheless take you to your destination.

Hence, the transfigurist will not say: "I can not" nor lament his poor weak body, and such like; no, with joy, and without self-conceit he will say: "I can do all things through Christ Who gives me strength". He will be capable of being wholly Wu-Wei. Wu-Wei is: not I, but Christ in me; not I, but the Kingdom in me. Whoever has laid his head on the block as John did, letting the Other One rule, is thus capable of being wholly Wu-Wei.

When the candidate in the transfiguristic mysteries is confronted for the first time with the glory and the majesty of the new field of life (i.e. the magnetic radiations of the 6th cosmic plane) he undergoes the violence of a magnetic storm, in which he thinks he is close to destruction, and has reached his end.

We have often discussed this perturbation with you, and we know its causes.

As soon as the approaching pupil begins to become more or less familiar with this touch, he begins to distinguish the structure of the new magnetic field. Its light is immeasurable and it sends out its rays in abundance. These rays are not all the same but differ in nature and vibration, nevertheless belonging together completely, and arising from the same source.

These radiations can be distinguished in three groups, and the Pistis Sophia mentions these three distinctions, but at the same time emphatically makes clear to us that they come from one and the same majesty.

“The Light was of a threefold kind; the first group was an infinite number of times more splendid than the others. The second or middle group was more excellent, and the third, which was above them all, was unsurpassed.”

Splendid – excellent – unsurpassed.

Three superlatives which in effect do not surpass each other, but can be distinguished.

This threefold Light is called the Light-Vesture of Jesus the Lord. If we change the mystical mode of expression for the nature scientific one, we would say: this threefold Light is the nature of the essence of the gnostic electro-magnetic field. The pupil who dies in Jesus the Lord, receives this Light-Vesture. It

is a Light-Vesture which can be symbolized by a triangle. It is the *trigono igneo* of the classical Rosicrucians, the fiery triangle mentioned in the *Confessio Fraternitatis*.

Let us first of all answer the question why the Light-Vesture consists of three groups, three aspects.

You should know that a magnetic field is formed in the first place by a positive and a negative pole, as a result of which a third aspect appears. The third aspect is the result of the Light which is kindled by the meeting of the positive and the negative. The excellent and the unsurpassed meet, and the result is the splendid.

The ancient wisdom called it fire, flame and light; and the Biblical terminology calls it Father – Son – Spirit.

You will know that the Spirit, the Holy Spirit, is known as Light. Think of the Day of Pentecost and the descent of the Holy Spirit. The descent makes the Robe complete.

This triangle of forces is called a ‘vesture’, a robe. This Light-vesture is a vehicle, a body. The Holy Language sometimes calls this body a wedding garment, the Golden Wedding Garment, because of its extraordinary brilliance, because of the fact that the possession of this Vesture gives access to liberating life.

This wedding garment is the electromagnetic vesture, the electromagnetic principle out of which the gnostic man lives. We cannot call this garment the soul-vehicle yet, for it is the vesture – the principle – the triangle – by means of which the total rebirth is carried out. This wedding garment is therefore necessary for every candidate.

As a vesture, as a body, this new electro-magnetic principle has different attributes. It has a consciousness aspect and a desire aspect. Whoever has that vesture, has an entirely new mentality, a new I, a new desire-being, and a totally new fourfold body.

The sum of human thinking, willing, feeling and desiring forms the consciousness. And that sum is the electromagnetic principle out of which and by which a person lives.

That electromagnetic principle is head and heart together,

and the form-aspect of the human personality is created and exists out of that principle. That principle controls and attracts, adds together and splits the four ethers. It brings them into a certain state of vibration, and therefore that principle makes the human personality what it is in its form-aspect.

The four ethers build the form; the light-vesture bestows it with power; the trigono igneo is the architect.

We hope it is clear to you that the primary task for every pupil consists of an attempt to obtain that new Light-Vesture.

That new Light-Vesture is not a reality until the descent of the Holy Spirit can take place. A person who does not possess the first two sides of the new triangle is able to exclaim in prayer: "Holy Spirit Come over us," but that will then be the greatest nonsense! That is, if such a person means the spirit of absolute renewal.

Every person has a light-vesture; every person stands in a triangle and every person builds on the sequence of ether-activity. We all commence from a consciousness-light, a mentality, an impulsion of will, and a desire. These things cause us to *be*. We all have a triangle of life, but does it form the robe that is called the golden wedding garment, the overwhelming light of the Pistis Sophia?

As to nature, we all possess a dialectical vesture, woven out of the electromagnetic field of undivinity. We cannot meet the Bridegroom with that vesture. We cannot take part in the life that is not of this world, with our electromagnetic principle. For that reason we need to start living out of a new electro-magnetic principle, physically, in an organically demonstrable way. The entire Universal Language, every sacred scripture, the account of every brother and sister, fully bear witness to this. All Rosicrucians speak of this. You must be kindled by the Spirit of God: *Ex Deo Nascimur* — perish in Jesus the Lord: *in Jesu morimur* — and be reborn through the Holy Spirit: *per Spiritum Sanctum Reviviscimus*. There you have the trigono igneo, the fiery triangle. Possessing the fiery triangle must be your first and primary deed. That is what is involved in true pupilship.

How do we weave the Golden Wedding Garment?

Being kindled by the Spirit of God refers to the opening up and flowering of the Rose in the heart-sanctuary. The unfolding of the Rose enables us to recognize our state of fallenness, of suffering and of grief; to behold the path and its liberating aspects. And the Spiritual School is there to assist us in this completely. A fulness of wealth of the knowledge of salvation is poured out over us.

If you know, hear and experience all this, when all this is continually repeated for you, then it is clear that you are being invited, after the assimilation, to begin a process. You are being invited to bring that process into practice yourself — *n.b. yourself*.

Whoever does not do so, merely remains standing in dogma, in philosophy, and sees this as the main aim. For such a person the rose will begin to fade, lose its beauty and its fragrance, for what matters is not what you know, but what you do.

The School of the Rosycross stands completely in the sign of the drawing of the first side of the fiery triangle. And it attains its goal in a pupil only when he is prepared to begin the process. That is the drawing of the second side of the triangle.

When the pupil does so in earnest, the School is ready to help the pupil in this also. The second side of the triangle is drawn by perishing in Jesus the Lord, by living in the powers which touch the Rose, by working with them, by breaking, and by fulfilling conscientiously.

If the candidate continues in this work, he thus goes the way of the cross with his Rose, and attaches it to the cross in deed and in truth, and if, beside the positive pole, he also erects the negative pole of the new field of life, of the new electro-magnetic faculties, and if the way of the Rosycross is thus completed, then it is clear that the Comforter will come; the Holy Spirit who proves the realization, the descent. Then comes the day of Pentecost, the third side of the fiery triangle. Then, after the crucifixion, the candidate enters the realization. Then a Light is kindled for which the old light must make way.

And there also the spiritual school will accompany the

candidate, with the higher aspects of the Living Body. Then the wedding garment is woven. Then there is a new consciousness, a new thinking-willing-desiring. Then the personality in its form aspects, can be further transfigured on the basis of a new square.

But, you will say, the triangle and the square must surely be enclosed by a circle, by a Higher Self.

We can make this clear to you by means of the Pistis Sophia.

When one has heard this subject discussed often, there is always the danger of stopping short at the words or testimony, and of enveloping and covering oneself with a lot of dogma, without an inner breakthrough taking place. It is therefore a good idea to let you see the breakthrough in a different way and to show you the complete uselessness of a dogma, if it is not related to a breakthrough of light.

Every atom has a nucleus with a nine-fold aspect, which can be divided into three groups of three aspects.

The first triplicity is the positively charged particle of the nucleus. The second triplicity is the negative and the third is the so called neutral particle.

When an atom is split, i.e. broken up by means of great energy, great energy is released, as we know. Nuclear scientists have practised this splitting of atoms in a fairly clumsy way so far, for only a part of the atomic energy is released, because the atom is not split in a completely ninefold way, as the energy applied is not adequate. If they succeed in breaking up the atom into its nine components, the days of mankind will be numbered. An unimaginable catastrophe will take place, for the ninefold vivification of the atom will cause a chain reaction; it will start up an enormous fire in the entire cosmos, with all the consequences thereof.

That great Light, of which the Gnostic Gospel speaks, refers to such a ninefold, three times threefold, atomic unleashing, but in this case it is the Rosebud, the original atom and the aural being.

When a person goes the Johannine way of self-sacrifice, in

the absolute meaning, he invokes great energy, the energy-source of the Gnosis.

At a given moment this energy will ignite the original atom to a chain-reaction. That is to say, this chain-reaction will bring all the atoms of the personality into conformity with the nature of the original atom.

When a person has achieved that unleashing, he has attached the rose to the cross, i.e. a flowering, red, fiery rose. Only then is he a Rosicrucian.

You will now understand how much a Rosicrucian differs from an ordinary dialectical person. The atomic differences are incomparable. Only the Rosicrucian can be the true bearer of the Soul-vehicle.

J. van Rijckenborgh

NON - CONFLICT

We, pupils of the modern Rosycross, we, who have erected the monument 'Galaad' in the valley of the Ariege, amidst the old Sanctuaries of the preceding Brotherhood, we know that those old Sanctuaries remind us of the fact that in the 13th century there was a state in Southern France, called Languedoc.

This state was connected with the Northern French State, with Paris, in name only. In effect it was independent and it distinguished itself with a culture, so remarkable, that until this day that culture cannot even begin to be approached, except by a few sects which were driven away from home and hearth in the countries where they developed.

It was the culture of the Cathars which imprinted its ineffaceable stamp on all of Languedoc and exerted its influence far outside of it. It was the culture of the peace-state of the preceding Brotherhood. Assisted and protected by their compatriots, the nobles of Languedoc, the brothers and sisters Cathars went out from their Sanctuaries in the Holy Mountain to the furthest parts of the country, to give their help — their love — and their exceptional soul-power to all those who needed it.

You have perhaps read or heard about this, and we do not want to spend time on a renewed orientation on Languedoc and its refined spiritual culture. Our aim is simply to draw your concentrated attention to one of the most important points in the attitude of life of the Cathars, something which completely explains their exceptional culture and its consequences.

And that is that the Cathars were principally and fundamentally opponents of every form of violence. They lived

completely without conflict, to the utmost consequences. And that is what we want to discuss now.

A French historian makes the comment about the non-conflict principle of the Cathars, that this was very unearthly, while yet they did make use of an earthly organisation. It was just this mingling of the unearthly with the earthly that brought them into conflict with their Adversary of the beginning. And in addition, the comment is made by the same historian that it was exactly through this attitude of life of the Cathars, that the spirituality of the churches could not anywhere near match theirs.

When we go into more detail about this principle of non-conflict and non-violence of the Cathars, we need to understand clearly, that this attitude of life, in principle, by nature, and in its effects, by far surpasses that of the so-called anti militarists and the refusal to carry weapons, which is provided for by the laws of some countries.

Understand us clearly, we will affirm readily and emphatically, that anti-militarism can often be based on very noble, humane motives and thought. But in the same breath we must add, that we also understand those who, on the basis of very noble motives, hold the opinion that they may — or rather must — defend their people and their country with earthly means.

For example in old Languedoc many groups of knights took up weapons to defend the Cathars, when their extermination had begun. Thus violence went hand in hand with non-violence to a certain extent. This flagrant contrast must teach us a great deal. It should force us to look at these things much more deeply.

The question has been asked how it was possible that the brothers and sisters Cathars, who had sought sanctuary on Montsegur, could approve of their friends in the same castle defending them with weapon against weapon, violence against violence, and that they caused the blood of their adversaries to flow. And how it was possible that those who used the weapons were given safe conduct, while the non-violent ones, who had not hurt a hair on the heads of their enemies, were burned alive.

Doesn't all this prove, friends, that we must approach the great problems of violence and non-violence in a totally different way than modern humanism has always done? The classical brotherhood of the non-violent, hand in hand with the classical brotherhood of those who carried the weapon in the service of justice and morality! How is it possible?

May we explain to you why and how that was and is possible? May we explain to you the Gnosis of this problem — and why the Holy Language says that the governing authorities do not bear the sword in vain?

Let us have a look at the nature of death from the bottom upwards and explain to you firstly the point of view of the brotherhood which wants to carry the sword, and, when necessary, use that sword.

The nature of death is a nature with violence as its principle, its starting point. We can see in all the kingdoms of nature how one kingdom lives on another. It is a matter of: eat or be eaten! Non-violence is out of the question in all of the nature of death. The signature of the whole natural state of life, from the depths of the earth to high in the atmosphere, is murder — violent conversion and tearing up. Nevertheless for every nature-born creature the total motion of opposites is the practising school of eternity — a transit house to a higher and different life.

If that purpose is to succeed, 'order' must be created in the disorder of nature, that is to say, in the order that progressively reverts to its opposite. An ordering must be created which maintains its order by means of the law and its enforcement, against all opposition, i.e. by means of the threat of punishment and if necessary by execution of punishment, in other words, violence. There is no other possibility in the motion of opposites.

The high idea of the state and its order is to give the creature the possibility of maintaining itself in the nature of death, against the nature of death, as long as that is necessary. Thus creature is protected from creature, from the nature-aeons, from all that threatens. That is why the authorities — the

state — do not bear the sword in vain.

We leave all extremism, all degeneration in this respect, out of our consideration. Any abuse of the weapon of authority, possibly *by* the authority, does not belong to this question.

We can imagine that in the days of the Cathars there was also a brotherhood which wished to protect the work and the striving of the Cathars, against all tendencies and forces and elements of the nature of death. It was the brotherhood which could rightly call itself the authority of Languedoc. It was a brotherhood which primarily wished to stand at the service of God, as well as its service of humanity. Not in the sense of the nature of death being a Divine order, but purely because of the fact that untold children of God lie fettered in the prison pit of the nature of death, and must at least be helped and protected by an authority which does not bear the sword in vain. For this reason they, who accepted violence to a certain extent, were the most cordial friends of those who were without violence and conflict.

What did the brotherhood of the Cathars want, seek, and find? They were *in* the world but no longer *of* the world. They had entered the living soul-state, and by virtue of *their* state of being they no longer belonged to the nature of death.

With their nature-born personality as an instrument of the living soul, they worked in the nature of death to break it open for the innumerable people who were seeking and longing. And their weapon in this was, and could not be anything but, the weapon of absolute non-conflict; and so they did not find the authorities of Languedoc, who protected the imprisoned (with the sword if necessary), against them. They stood side by side, for the authorities understood their task, and both stood at the service of humanity. The one side — the authorities — had the task of protecting humanity in the midst of violence with the material of violence. The other came to save the imprisoned with the material of the living soul-state, i.e., the material of the Silence, the material of non-conflict.

You see, brothers and sisters, how you are once again confronted with the two nature orders — the nature of

opposites and the nature of the Kingdom of Peace, the nature of death and the nature of life. If you wish to maintain yourself in the nature of death, you must accept conflict. You cannot escape it then, no matter how. But if you wish to enter the nature of life, you will need to accept absolute non-conflict. Non-conflict in the nature of death is absolutely impossible without a total directedness *at* and a binding *with* the nature of life.

If you wish to maintain the nature of death, if you see dialectical nature as a divine order, and if you wish to provide that nature with the element of peace, you will invariably come to the discovery, the experience, that this is not possible, that this is scientifically absolutely out of the question. This is why many elements in the practice of humanism are attempts to establish the practices of the unearthly on the earth. And this is why Jesus the Lord, in order to point out the impossibility of such attempts, said, "My Kingdom is not of this world." For the same reason Paul said, "flesh and blood cannot inherit the Kingdom of God."

We will now undoubtedly realize why the gnostic Brotherhood comes to humanity with the power of the Kingdom of God: not to establish on earth an eternal kingdom of peace, but to liberate the seeker from the nature of death and to conduct him into the new Nature.

We must therefore make a choice between the battle for survival with all its ramifications and in all its colourful diversity, the battle for the self or for others, and that *other* attitude of life, which must commence with absolute non-conflict, through soul-power. That is eternity which descends into time.

You are all pupils of the young gnostic Brotherhood. Many of you have decided to profess your pupilship, that is to say, make it into a reality. By the new attitude of life your system will begin to breathe the astral matter of the New Covenant. That is, as we saw, the material of the Silence. Consequently you are all obliged to live and exist out of that material, and to respond to its requirements. And so you are obliged by this new

nature to bring into practice in your life the fundamental element of it, namely absolute non-conflict.

What this signifies, what this entails, and what consequences this has, we want to discuss in the next article.

Catharose de Petri
J. v. Rijckenborgh

PSALM 121

I lift up my eyes to the hills,
from whence my help will come.
My help comes from the Lord,
who made heaven and earth.
He will not let your foot stumble,
he who keeps you will not slumber.
Behold, he who keeps Israel
will neither slumber nor sleep.
The Lord is your keeper;
The Lord is your shade
on your right hand.
The Sun shall not smite you by day,
nor the moon by night.
The Lord will keep you from all evil;
he will keep your soul.
The Lord will keep your going out and your coming in
from this time forth and for evermore.

The pupil who has taken leave of disharmonious, dialectical life, and has made the decision to reform his character according to the image of the first rebirth, and has taken the first steps to it, experiences the entrance of the spirit into the microcosmic field of life.

From that moment on such a pupil is able to "*lift up his eyes to the hills from whence his help will come.*"

It is the inner vision, with which the pupil watches the movement of forces that come to him from out of the intercosmic field of light, to lead him not to destruction, but to resurrection. The movement of these forces is of such far-

reaching tremendousness that it literally appears to the initial consciousness of the pupil as if he lifts up his eyes to a majestic mountain, of which the high peak is hidden in brilliant white cloud formations.

When the candidate discovers this grandiose splendour, and stands in the inner knowledge of being part of it, he can testify at every moment: "My help comes from the Lord who made heaven and earth. He will not let my foot stumble, and he who keeps me will not slumber." For he is encompassed and overshadowed by the firmament of a new covenant that has started the new life with him, and with every heartbeat its vibrations are experienced in the respiration-field and in the circulatory system of the pupil. Hence the spiritual rebirth, which has thus commenced, is as a jubilating song, as a clear certainty, of which the candidate can testify at every moment.

Whereas the intercosmic field of life was previously the discoverer of his poor nakedness, for which he in his poverty was continually seeking new coverings, now these light-radiations have become as his keeper, as a Lord of Vital Power and Strength. The Lord, this Lord, is then your keeper.

The Light-feast goes on; it continues from power to power. For: "the Lord is your shade on your right hand." The candidate in the higher mysteries of life knows and understands these words. He knows the process of renewal. When the Spirit has entered, He continues, into the aura. He takes possession of all the sensory centres in this respiration field, and impregnates them with the breath of life.

At the right side of the respiration field, as seen from the personality, there is a sensory centre which has a direct binding with the liver, situated on the right. This sensory centre possesses a great brilliance and can awaken to a blinding radiance. The astral forces stream in and out of the gate of the liver via this sensory centre, and then via the portal vein combine with the blood to influence the endocrine secretions not only from the outside, but also from within.

When it is said to the pupil, "The Lord be your shade on your right hand," this expresses the holy and possible wish, that

the sanctifying spirit-unto-resurrection will touch and take possession of the aural liver-sensory centre. When this happens, the pupil sees this sensory centre awoken to a radiance which is so strong that the optic nerves cannot at first absorb it, and so it is experienced as a shadow.

But there is another reason why 'shade' is mentioned. You know that the astral body, the desire body, can blaze up with consuming heat like a fire. The liver, and hence the blood, and so the entire being, experience the influences of this. The person experiences this as a scorching heat, something like the burning heat of a merciless, oriental sun.

But when the sanctifying spirit begins to possess the astral sphere of our being, and touches the liver-sensory centre, the pupil has the sensation of entering a wonderful, ecstatic rarefied coolness. He experiences this as a protective shade.

That is why it is said, and we will now understand it completely: "The Sun shall not smite you by day nor the moon by night." When a pilgrim to the new life possesses the shadow on his right side, the dialectical spinal force, i.e. the dialectical solar force, and the dialectical astral force, i.e. the dialectical lunar force, can no longer possibly apply their scorpion stings of poison and venom.

Thus the pupil will be "kept" and protected, day and night, and the blood-being, having come under the shadow of the Holy Spirit, will awaken in the mystical rebirth.

The psalmist ends his song of blessing with the words: "The Lord will keep your going out and your coming in from this time forth and for evermore."

You will undoubtedly understand that that coming in and going out refers to the entrance and exit of the "liver". Pause for a moment at the word "liver". The liver is the organ by which people 'live'. We hope that your liver, as the gate of life, may become literally the entrance and exit of the sanctified fire of eternal life.

May your blood thus be renewed from day to day and from hour to hour, unto eternal resurrection.

THE THREE TEMPTATIONS IN THE DESERT

Our ordinary life with its culture and its personality development is founded upon three fundamental principles, by which Jesus was also tempted before He could commence His great mission in the world. We are also tempted by them, not just once, but a thousand times, day by day, before we are able consciously to stand up against them and reject them.

The first of the three is the instinct for *possession*. Right from the first period of growth we see how a small child grabs what he can: 'give me' he calls out. Possession is the driving force behind the development at which man's whole existence is aimed. When this driving force is lacking, as is the case with some Eastern peoples, the struggle for existence is also missing and man falls into fatalism, into a negative attitude of life, through which he cannot overcome the inborn laziness and tardiness of matter. It is the drive for possession that drives man on to gather around himself what he desires.

This driving desire extends into all realms of matter. Not only does he want to gather material things around himself, so that he exerts himself to seize enough lucre, but his desire also goes out to a partner of life, to happiness, children, knowledge, art, a house, animals, plants, all that the earth has to offer. And whether his desire is for lower or more refined things depends on his level of development. At the top of the culture people have developed a more refined taste and habits and will attract things that are in accordance with that. In a more primitive stage the desires are for the satisfaction of the natural urge of life, responding to the instincts of the animal man.

At the end of a period of culture such as we are experiencing this at present, we see how the more refined

desires fall back to a lower level. Sex, drugs, crass and deafening music all point to a regressing of the consciousness, in which in great part of humanity is sliding downhill with the speed of an express-train. But the driving force of possession, no matter on what plane, goes on.

The second temptation is *ambition*. This characteristic is also developed at an early age in children. The child must become some one, must mean something in the world; he must do his best and try to stand out above his peers. We hear the parents cheer when the toddler takes his first steps, and say, 'clever boy, big girl!' The ambition of the child is constantly worked on to incite it to exert itself in its development. It has to achieve high marks at school, otherwise it is kept down. And the best in the class are rewarded the most. Poor children who can't do so well! They usually soon develop an inferiority complex, for they are often shown up in front of the other pupils. This alone can often stunt further progress, with the thought, 'I can't do it anyway'.

This ambition is aroused in all areas, and if a person is to achieve something, one diploma after another has to be gained. When something has been 'achieved', the battle is not yet over, for then one has to fight, often with the elbows, to hold onto what is achieved, and to prevent being outstripped by someone else.

The third temptation is *power*. The personality wants to make itself felt, for if he is to maintain himself he must impose his will on other people. The 'I' wants to make others subordinate to itself. We see this in children also. There is always one in the group who rules the roost and to whom the other children listen submissively. And if they don't, the fight is on to see who is the strongest. We see the same thing in the animal world. Among animals who live in groups there is always one who is followed by the others. And so it goes with people. The most cunning and strong is the boss. This leads to excesses of the kind we had to experience with Hitler and Mussolini. One man exercised power over millions, whom he manipulated by arousing their sense of honour and their fear.

Fear is one of the greatest driving forces of human existence. The three temptations are intimately connected with it. Primordial fear is inborn in man, and from it stem a great part of his actions. Man must continually fight for his existence. If he does not lord it over others, others will do it to him. Power is therefore exercised over others in all possible ways to safeguard one's own existence.

Isn't it all tragic, intensely stupid when we look at these things? What is the result of all that exertion? It is that after a longer or shorter duration, the person disappears off the face of the earth, and his microcosm, burdened with the results of all these lives, must adopt a new personality after some time, to begin playing the same game all over again.

The person, who gains insight into all this, no longer wants to participate in this game, in which one must always outdo someone else in possessions, social position and power. He is no longer interested in it. Yet he cannot escape from it completely, if he is not to fall into a lethargy of negativeness.

There is for him another way to escape from the struggle for existence. First of all he can learn to observe things and the people around him in quite a different way, on the basis of the original soul-principle in him. He sees through the folly of the struggle for existence, and begins to long for an other life, where this struggle is not necessary. When he begins to walk the path of soul-rebirth, he feels the intense rest of the realization that he no longer has to fight for more possessions, more social standing and more power, as none of these things have the slightest sense. Far from negatively falling into not doing anything, he begins to work very hard on himself. In total servitude he must come to self-knowledge, during this life and in his association with others. For his aim is: to enter that other life as a newborn soul-man, connected to the Spirit, in which all self maintenance and egocentricity have disappeared.

The Sermon on the Mount outlines the whole attitude of life by which he can reach this aim, not on the basis of the I of nature, the personality, but on the basis of the Soul, the Christ-in-him. He knows himself to be most insignificant, most

humble in regard to this Divine Life. This realization of being the least, of being *allowed* to be the least, gives him the greatest rest and joy. It is through this that the divine power, which will make the True Man grow, can enter his being. Not I, but God-in-me; not my desire for possessions, my own will, my illusion, my pride, my desire for respect, but Thy Will be done in and by me. Is there anything more wonderful than to know this? Is there a greater foundation of rest for the person who is weary of struggling than this?

And so he goes the path of I-demolition. He is continually confronted by all the aspects that have formed his personality, through his bringing up, his blood and his karma. He must remain continuously watchful that he is not seized by the illusion of the I again. The three temptations are the daily food for the person who goes the path. This food must be replaced by the 'daily bread' for the soul, in a daily struggle, a daily dying of the I-being, by means of an incessant self-control. In the middle of life right amongst people, he undergoes the endura, the purification, the I-mortification, through which his soul can grow.

All possessions lose their value for him. As long as he is in the world he will have to make use of them. But he will no longer fight for them. If they are taken away from him he will not grieve over them. His longing goes out only to the fulfilment of the plan of salvation in Christ.

All ambition will lose its grip on him. After all, what esteem is there to be gained? He strives for the divine attainment that is not of this world.

And power over others is a thing he can no longer exercise, for in relation to those who have brought the spirit-soul to maturity he knows himself to be the least and the smallest, and in relation to all others, to be equal before God.

When Satan then comes to him, he will be able to say, with an intense inner joy: 'Satan, get behind me, you have nothing to offer me any longer'.