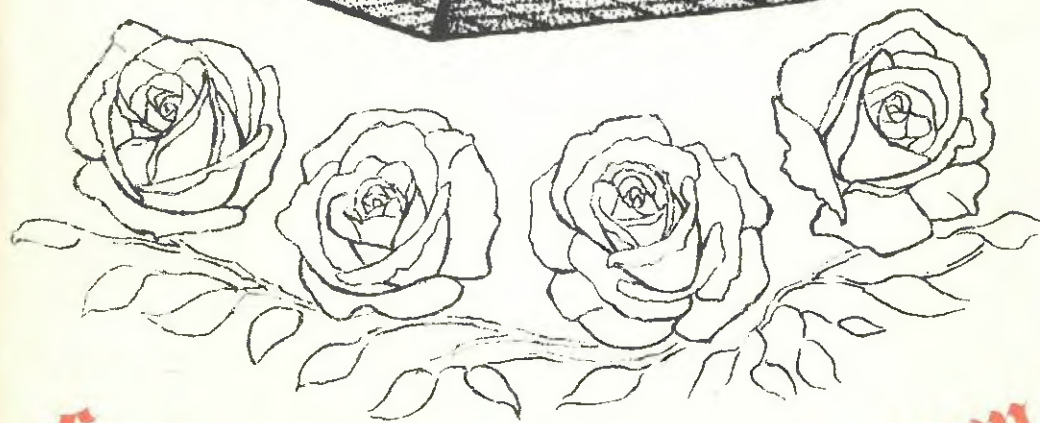
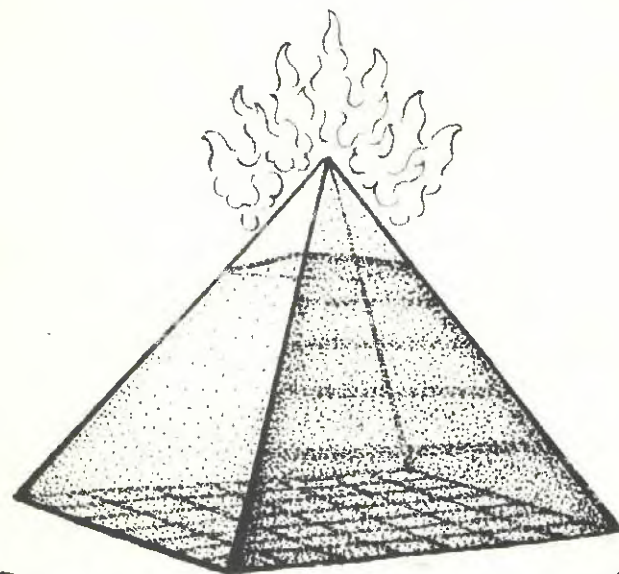


The Topstone



Lectorium Rosicrucianum

DECLARATION
OF THE BROTHERHOOD
OF THE ROSYCROSS

The religious community of the Lectorium Rosicrucianum aims at the restoration and the revitalization of the original *threefold temple of God*, which existed in human pre-history and which manifested itself to all of humanity and aimed to serve it.

This threefold temple brought to humanity the original royal and priestly *Religion*, the original *Science* and the original *Art of Construction*.

In the course of history, and for the last time about 700 years ago, time and again attempts were made to forge, enliven, and maintain this threefold connecting link between the nature of death and the original Divine Nature. But time and again these activities were prevented, destroyed and stifled in blood baths by various adversaries of the ultimate restoration of mankind.

However at the end of a day of manifestation, there always emerges a clearly discernible swing in this continuous struggle between Light and darkness, through the permanent establishment and the unshakable restoration of the Universal Temple, which reveals itself in power and shows itself to be invincible.

The Lectorium Rosicrucianum is the commencement of this festival of victory.

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

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

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

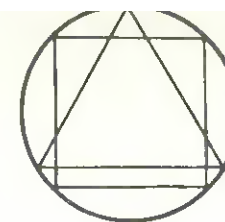
With this declaration the Lectorium Rosicrucianum has aimed to:

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

Catharose de Petri

Jan van Rijckenborgh

Haarlem, 21 December, 1960



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THE SUBLIME WISDOM
OF
LAO TZE

XII

We may read in the second part of the 10th chapter of the Tao Teh King:

*“The Sage 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”.*

We have seen that the dialectical will is divided and cannot possibly be constantly directed towards one purpose if that purpose is foreign to dialectical nature. The will of natural seeking man has various aspects: one instant it is directed towards the new life; the second instant towards trivialities; the third towards goodness; the fourth towards evil. Our will is ceaselessly moving between those four aspects, until the time the candidate sets foot on the Path in self-surrender, in *Wu-Wei*, by *not-doing*.

A new Soul-state in and of a new electro-magnetic field then evolves, and also a new will capable of remaining, one-pointed towards Tao by virtue of its nature, without constraint. It would be constraint to such a will if it were not directed towards Tao. That new state-of-being makes the life-power docile, and frees man from moral failings owing to his sevenfold inner vision becoming clear and pure. The inner vision relates to the top or the centre of the new Soul-state, an inner vision seeing into the New Life and sensorially one with it. The moral

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failings and conflicts inherent in dialectical nature are then things of the past.

Although transfiguration has scarcely begun and man in this state still has available and must use his old material body, he will nevertheless rule with love the yet imperfect kingdom and walk the path of renewal in Wu-Wei — not I-centred — guided by the new Soul-state.

We would like to make some comments upon the foregoing state-of-being, the “not I-centred” state-of-being. The consciousness which we know and which we possess is by nature an ego-centric consciousness, a consciousness possessing a focal point and accordingly an *I* in the complete meaning of the word. We are incapable of imagining any other consciousness of a sublime human character. Yet such a consciousness is possible. The consciousness of what we call the *New Man* has an entirely different character; it is not I-centred in any way, it is fundamentally I-less. We do not mean this in a moral or ethical sense; no, it is *fundamentally* I-less inasmuch as it does not possess a focal point! It could be described as being a consciousness residing in the microcosm in its entirety; a consciousness which is microcosmically all-embracing. That microcosmically-conscious being expands into a subsequent state, into a cosmically-conscious state, and then into a microcosmically-conscious state. Hence, a consciousness that can best be described as: consciousness in the self and simultaneously consciousness in all other things, in all other beings. Nature-scientifically, any separateness will then have ceased.

Wu-Wei, not-doing, has the purpose of being an approximation of that new and divine consciousness. Why are we advised to engage in such approximation? That we may remove, as much as possible, the enormous differences between those two expressions of consciousness, and accordingly create a foundation for the beginning of the new consciousness-powers potentially present in the Rose-of-the-heart. The I becomes I-less for that reason, desireless and seeking to be non-attached; the I seeks to neutralise itself as much as possible to enable the Other One to achieve the upper hand.

Whoever sets his hand to that task of approximation will experience a stream of merciful Gnostic radiations, conveying the entire I into a state of absolute tranquillity. Hence, “*he will abide in tranquillity while the doors are opening and closing*”.

What do we know of tranquillity? In conscious life a few isolated moments at most, and those usually by accident. Also, there is the tranquillity of oblivion. After a tiring day before exhaustion descends upon us, we may sometimes enjoy a few hours of rest. Yet usually there are things in our lives that spoil our tranquillity, things like unfinished work, conflicts, fears, worries, dread, physical circumstances and moral deficiencies. Also, we become increasingly restless the nearer we get to the limits of dialectics; we then become fundamentally restless. By virtue of our alienation to dialectics there is nowhere we can turn and our nervousness thus increases daily. And ultimately — as many pupils find — “the only rest we have is in the Temple of the Spiritual School, together with the other pupils, when we hear about the Kingdom of the Father”.

What is rest? Have you ever given this any thought? Surely you don't call the nightly sleep of your body rest, or your hours off after your day's work, or your weekends, or your vacation once a year, or release from the mental activity forced upon you by modern society? Or the alleged rest following upon the end of your life? The tranquillity, the rest meant by Lao Tze is an inner matter entirely, a signature-of-being of the New Man. It is the tranquillity characterizing God's people. It is a condition lasting night and day, a perpetual condition.

Why are we *restless*? We are restless because we belong to dialectical nature. And dialectical nature is ruled by antitheses, by opposites, by strife. And bodily rest does not take that restlessness away. True rest comes solely when the New Soul rules us; we then enter a life-state which is not typified by strife, but by tranquillity. Such tranquillity comes not only after perfection has been reached; it comes at once after the first definitive link made with the inner kingdom, after the first self-surrender.

As the new will abides immovably in the Gnosis, so the

candidate abides in perfect tranquillity when he partakes of the Grail. He is by no means the *perfect one*. He breathes in the *Gnoses*, "*while the doors are opening and closing*".

What does that mean? Clearly, the human being we are describing is the human being who is taking leave of the nature of death, travelling into the New Life; a true emigrant. And in the process, the doors of the past are successively closed, and the doors of renewal opened. How? Shall I have to do or to omit something, exerting myself to the utmost? No, the sage will abide in perfect tranquillity while the doors are opening and closing; are opening and closing with clocklike regularity.

Have you ever seen a statue of a Lohan? Such a statue exudes tranquillity, is tranquillity; tranquillity and such a human being are one. The tranquillity of dialectics is at best a vacuum in turmoil, and in general merely the body's rest. The tranquillity of the advancing pupil is participation in the New Field of Life.

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

Those words are superficially quite incomprehensible, but upon closer consideration so unbelievably glorious, so divine, so magnificent, that we have resolved to do our utmost to help you understand them. They are also extremely comical for they turn all things upside down compared with conditions in this nature-order.

Ignorance has a bad reputation amongst us. We want to *know*! Everything in nature must be known, or things will go wrong. Every kind of education is rooted in this.

Someone may ask a pupil, "Tell me, what is the School of the Rosycross?" The enquirer, ignorant of the School, may then be introduced to it, his ignorance being somewhat alleviated. It may well be that he — formerly ignorant — becomes a pupil himself, attending services and conferences. The School thus endeavours to clarify its task to enquirers and seekers, endeavours to relieve ignorance somewhat — with varying results. Are you stupid? You are not; you possess natural intelligence, reasonable education, etc. But the ignorance of

dialectical man is *fundamental*. It may be lessened in many respects; but knowledge has its limits. The science of research is accordingly always attempting to extend the limits of knowledge in all areas. Partly with success too, although often slowly and imperfectly, much knowledge being lost again.

But the work of the School is based on a mystery; the mystery that although appearances are against us, and we being compelled to approach you with knowledge to establish contact with you, it is not our *aim* to increase your knowledge. Consider the words of Ecclesiastes, "He who increases knowledge, increases sorrow". Your response may be, "I understand; we can get to know things in quite another way, as long as we walk the Path". But that is only partly true. Let us understand one another; if we do not, regrettable mistakes may arise.

We have told you of the seven cerebral cavities, the mirrors of the consciousness of the new soul-state, the Inner Vision which is clear and pure. Those mirrors work automatically in dialectical man, and caricaturishly, grotesquely in the trained occultist. That is to say, the occultist is capable of only imperfectly bringing a degree of life to the brain-cavity related to the pineal gland. Your condition is such that you are dependent on the senses of ordinary nature and on the quality of the grey brain matter and the convolutions of the brain. Your senses — there are five, as you know, and two not yet wholly active yet — are for you the seven mirrors by means of which you acquire and retain knowledge. Of everything you learn in this manner it may be said, "He who increases knowledge, increases sorrow", or "The sum of all knowledge is that we know nothing". But can a true *Sage* be said to have increased sorrow and to know nothing? No, because the Sage by his Wisdom has come to partake in a great and imperishable Value.

Scientific apprehension is outward knowledge without penetrating to the inner core. Scientific apprehension does attempt to penetrate to the core of things, yet cannot truly do so. It is imperfect and, hence, full of sorrow and never absolute. The scientist must ceaselessly resort to altering his hypotheses,

ceaselessly start afresh. A man does not become *wise* by merely acquiring knowledge; to be wise is to know and to penetrate to the deepest depths.

The Sage of whom Lao-Tze speaks is a Sage who is capable of using the seven mirrors, the seven heads and eyes of the New Soul-state. Those seven mirrors can be directed towards any chosen object and in the same second wholly know and taste of the object. We are referring to seven totally new and different senses and faculties. They are the intelligence-organs of the New and True Man, the intelligence-organs of the People of God.

“If his light penetrates everywhere, he can be as if ignorant”, can now be understood. It refers to the discontinuance of ordinary nature’s intelligence-organs and the generation of the new intelligence-organs. It will be clear to you that the School initially appeals to your old intelligence-organs. The School thereby works with you and for you, up to a certain point. You are obliged to approach the School with your ordinary intelligence-faculties. But when you then walk the Path, the transfiguristic Path of self-surrender, you must become ignorant as to knowledge, and you will develop a *new* cognitive faculty, the cognitive faculty of wisdom. Then the seven new candles will be lit. You then abide amidst the seven golden candlesticks, holding the seven stars of the new intelligence-organs in your right hand.

You can then write your living letter of wisdom to the Ephesians, to the dwellers on the border, and say, “O Seekers after the One Knowledge, toiling that you may understand, come to the One Life. Your light can then penetrate everywhere and, as for all other things, you can be ignorant”.

J. van Rijckenborgh

THE Gnostic GOSPEL OF THE PISTIS SOPHIA

X

In our last article we discussed that the Trigono Igneo refers to the flaming radiant garment of the new Soul, a garment of which the Pistis Sophia says that its Light is of three kinds: splendid — excellent — unsurpassed. If there is to be any true liberation, of any true transfiguration, the candidate must first of all have this new soul robe at his disposal. And this new robe can be woven on the basis of the original atom, the rose of the heart. Whoever commences to weave this new robe can only then be rightfully called a brother or sister of the Rosycross.

The Holy Language and the Universal Doctrine give this robe different names, such as:
the golden wedding garment —
the garment without a seam —
and the descent of the Holy Spirit.

It is also sometimes called, as it is by us, the fiery triangle, the Phoenix, or the six-winged dragon. All great world teachers and bonafide spiritual schools have demonstrated the necessity of possessing the threefold garment and have taught the weaving of it. As a final proof you need think only of the soul-renewing accent of the gospel.

The garment of the mortal soul of dialectical nature (dialectical man has a mortal soul, a robe and a consciousness which are in accordance with that) consists of, among other things:

the serpent fire
the mind
the will
feeling and desiring
the nerve fluid
the blood and the physical atoms.

The sum of this we call the consciousness, the I, the electromagnetic life-principle of man. This soul-state must be totally changed and renewed by a completely different electromagnetic principle. When this happens, when the pupil accomplishes this state, he weaves a new garment, which he puts on. The transfiguristic miracle takes place completely inside this garment, by means of this garment.

Let us follow this process in detail. They who wish to be co-builders on the process of renewal, must understand that first of all they must draw the triangle. It all depends on their skills as architects and masons. They draw the first side of the triangle by the unfolding and flowering of the rose in the heart sanctuary. That is being "kindled by the Spirit of God". We have told you that because of the flowering of the rose we begin to recognise our state of being as fallen entities. When the rose of the heart works we begin to see the path and its liberating aspects. When we are seeking because of the urge of the rose, the spiritual school draws us into that process of perturbation and orientation. The spiritual school pours over you a treasure of the knowledge of salvation.

Then you have thus drawn the first side of the triangle, the important thing is whether you are also prepared spontaneously to accept from within all the consequences presented to you during the first process, namely, to live, to work, to break up and to lose yourself daily, without stop, in the forces which touch the rose. Whoever does that draws the second side of the fiery triangle. That is "dying in Jesus". Positive forces touch you via the rose, and you react to that, as always happens when a great light-power touches a being. Your first reaction will be: to orientate — to observe — to contemplate. But you will understand that although this reaction is necessary, it will certainly not suffice. If you tarried in this first reaction, you would be simply an observer, an objective watcher. No harmony with the light-power arises and your nucleus of ordinary nature remains unaffected. You are not becoming a changed person!

But if after the first reaction, you open yourself completely to the Gnosis, putting into actual practice, "Not my will but

Thy Will be done", you will become a receptive person who gives himself away to the positive touch of the Gnosis. In other words, beside the positive pole, an ideal negative pole begins to form. And you know what begins to happen now — what *must* happen. When a positively charged pole and a negative one touch each other, a spark, a flame, a fire is caused. And that fire is the third side of the triangle, the victorious aspect. This fire becomes ever more intense as the pupil methodically presses on with his self-demolition. Then suddenly, as in the twinkling of an eye, the Holy Spirit is there, in a roaring blaze, in an intense tumult. The threefold light-vesture is ready. The rebirth out of the Holy Spirit can now commence. The fiery triangle has been drawn in very clear characters. The candidate now begins to draw the square. That is to say, by virtue of the new soul-state, by virtue of the new electromagnetic principles which now operate in his system as consciousness and therefore as manageable faculties, he can convert and process the etherpowers in a totally new way. In short, he can now eat the Holy Foods, the Twelve shewbreads, the four threefold ethers. Tremendous renewing changes commence, and the soul constructs a new material body, the old one being continued to be used only as long as necessary. Thus we can see the rising up of a building on the basis of the square by the triangle of renewal.

In our explanation however, we have not been complete, for you will know that beside the square and triangle, there is a circle. That circle symbolizes the aural being, the higher self. The higher self of the ordinary person keeps the dialectical idea of lives experienced, as well as the idea of the present life, built up from the karma of innumerable ages. The higher self includes our electromagnetic firmament, which results in the existence of the dialectical light-vesture. That firmament is like a stellar constellation; it contains twelve primary magnetic points and many secondary ones. When the holy process, the process of the fiery triangle is commenced in the pupil by the pupil, and particularly when this process is persevered in, we see a remarkable change occur in the aural being. Twelve new primary magnetic points are vivified in it. Whoever opens the

Rose in the Heart lays the foundation for this. And it is clear that when these twelve new magnetic forces can begin to operate, new possibilities for building on and because of the triangle, are abundantly provided. In this way the building must be commenced and persevered in until the final victory. And whoever achieves this victory becomes for the first time a master builder, a Master of the Stone. Such a person can serve the world and humanity in perfection.

The signature of such a person is described in the Pistis Sophia as follows: "Rejoice then and exult for when I set out for the world I brought from the beginning with me twelve powers, as I have told you, from the beginning. These powers I have taken from the twelve Saviours of the Treasury of Light, according to the command of the first mystery". Whoever is a Master of the Stone in this way, can serve others with it also. If someone has money he can share it. If someone has bread, he can feed others. If someone has love, he can radiate it.

If the fiery triangle together with the holy square is enclosed by the circle in which the twelve Saviours radiate and sparkle, this twelvefold power can also be shared with others. This means that although your lipika does not yet possess these lights, they are nevertheless present in the living body. And you can and may commence your work of construction with it. Whoever among you diligently perseveres with his building, so that finally a nobility for the liberating life becomes possible, will receive as a gift of mercy of the Brotherhood the twelve Saviours in his own aural firmament. And from that moment on such a pupil, in the total microcosmic sense, "is no longer of this world".

J. van Rijckenborgh

NON – CONFLICT

II

Whoever has fear, whoever harbours fear, is not perfect in love, for in love there IS no fear. Whoever still fully stands in his nature-birth, whoever is totally aimed at nature-birth, cannot surmount fear. That is completely out of the question, because the astral causes of fear are wholly identifiable with the ordinary astral field of life. Whoever lives out of the nature of death, experiences that terror, fear and worry are very natural, self-evident reactions. And when we establish this, it is also self-evident that every nature-born child of man will spontaneously resist, yes, *must* resist everything that threatens and attacks. Terror, fear and worry constantly cause resistance and hence..... conflict. Non-conflict is completely out of the question in our field of life. The battle for survival, the 1001 uncertainties of life, the innumerable threats from all the kingdoms of nature, make life into one perpetual struggle. That is the order of dialectics; that is natural law.

One could ask why we should not be able to love amidst this immense struggle. Man tries to, but he creates a caricature out of it; a Gordian knot of sex, great confusion and once again terror, fear and worry. For in the nature of death there can be no question of any kind of perfect love, because of the movement of opposites. We can call human attempts honest; the results are sometimes tolerable, but success is impossible, purely and simply because the expression of feeling which in dialectics we call love, always generates hatred.

You are probably startled at the word "hatred". And you say, "Come now, I don't hate anyone!" But hatred is also an expression of feeling, a feeling of deep repugnance. And the fact is, that just as one can lose one's self-control in the expression of feeling of "love" and fully yield to the astral power

concerned, so also one can do this with the expression of feeling of "hatred". As soon as repugnance boils up in a person's system, self-control will be lost at a given moment. Whoever loses his self-control is irredeemably and senselessly given over to the consequences. The expression of feeling of love is a passion, and the expression of feeling of hatred is equally the aversion which becomes a passion. When one feels the passion of love, one experiences peace — a state of inner peace — when one feels the passion of hatred, one is cast irredeemably and senselessly into the pool of frenzy, and is thus seized by the satan of conflict. Man is perpetually cast to and fro between these two poles of love and aversion, and so hatred, sometimes so quickly that it only takes a split second. Such people then have a fiercely passionate life. A state of the endocrine system, especially the pituitary gland, then drives the person to all kinds of extremes, or to diverse forms of habitual behaviour.

Without exaggeration we can establish that all psychic defects, without exception, are caused and maintained in this way. As a bull is whipped up to a violent aversion by a red rag, and hence to a passion, and as he lowers his head and in blind fury charges at the object of his passion, so the same animal passions work in man. A "hothead" has attuned his endocrine system, his pituitary gland, to the expression of aversion of a certain kind for such a long time, that at the development or arrival of a situation which is more or less similar to the one to which his expression of aversion is attuned, he immediately flies into terrible rage, belches out the most obscene language, and makes the most nonsensical accusations. The result is that people begin to avoid such a person because of *their* aversion to being dragged into such situations. But *that* aversion is in turn a step into the direction of hatred.

If you look at all this objectively, if you are willing to observe your fellow men and yourself in that fierce movement of opposites, you will see how stark raving mad we all are, how desperately ill we are, and in what sort of a fatal astral prison we are all locked up, with a threat more serious than a pestilence. How then is it possible, that amidst a world and

humanity in a frenzy, immersed in terror, fear and worry, in the struggle for survival, the Holy Language can speak about a love, that surpasses all understanding, about a love in which there is no fear, about a love which is above the law of opposites, about a state of life which knows no terror, fear and worry. Have a look at the Sermon on the Mount, "Do not worry about tomorrow". Surely these words do not fit in the framework of our state of life? One HAS to worry in order to arm oneself against things that threaten, to be able to gather sufficient energy to bring the next day to a good end.

Are they who wrote the Sermon on the Mount strangers to the world? *No* — they are not strangers, they are called the twice-born! They were born as personality-beings in the nature of death, like ourselves, but they were *also* born as soul-men in the nature of life. As soul-men, the twice-born are therefore literally and bodily strangers in this world. As soul-men they have and can find no place in this nature of death. They are here only to carry out a task. They came into the nature of death to serve — to help — to save. And because of a possible, and from time to time threatening intertwining of the soul-synthesis with the nature-synthesis, they are addressed by the Holy Language of the Sermon on the Mount. Because they who stand on the path that leads to the second birth; they who are on the way to the Holy Grail; they who are ascending the mount on which the form dies; they who are engaged in joining the ranks of the pure and perfect ones, they can be seized and victimized in numerous ways by the forces of nature, and the soul that sins shall die.

For this reason the advice is given to the pupils of a Gnostic Spiritual School, that when the link has been established with the new astral field after pupilship has commenced, they should begin to transfer the centre of gravity in their life from the nature of death to the nature of life, by means of the new attitude to life. In other words, they must allow their soul consciousness increasingly to rule over their personality consciousness. And whoever *does* that, will come to a great and new discovery. He will find out that he becomes increasingly

immune from being seized and dragged along in and by the movement of opposites — and at a given moment is totally immune. He thus surmounts terror, fear and worry with all their consequences.

The fact is that in the serious pupil who perseveres in the new attitude to life, the possibility is born of liberating himself from the grip of ordinary nature. That possibility refers to a new susceptibility of the endocrine system, especially of the pituitary gland and hence the medulla oblongata, of the larynx, of the heart, and of the spleen-liver system, to the new astral influences which impel the Soul to birth. And when that opportunity is born in a pupil, the important thing is that he makes use of it, that he makes the most of it, that he tries to get everything out of it that is in it. And hence — practically — spontaneously — enthusiastically — again to bring into practice a changed attitude to life.

And now we ask you: in that context, read once again right through the whole Sermon on the Mount. Then you will arrive at a totally different conclusion. And no doubt you will come to the joyful discovery that you can already adopt it in many respects — that you *won't* worry about the next day; that you *can* love your enemies; that you *can* do good to all who hate you; that you *will* be able to enter the life-sphere of non-conflict, just as the old brothers and sisters of the Preceding Brotherhood did.

As those of you who are pupils *are* touched by the light-power of eternity, we ask you to *give proof* of a new ability; to prove to yourselves and to each other that you *CAN* enter this new life-sphere. And we can announce to you that if you are willing to enter this in full trust and faith, to the manifestation of your pupilship on the path of the twice-born, a great wave of light-power will be poured out over you and the whole group, with wondrous consequences. Then certainly what none of us would have thought possible will happen, for “Where two or three are gathered in My Name”, says Jesus the Lord, “there am I in the midst of them”.

Catharose de Petri
J. van Rijckenborgh

The pupils present at these two lectures held on the 30th and 31st January 1960 were asked to apply the above, and a set of guidelines in relation to a life free of conflict, from the 21st of February 1960, to the 21st March. They were asked to apply it in their thoughts, their feelings and their deeds, in the intimate domain of the family circle and in public life.

We quote for you here the guidelines to the conflict-free life.

Gnostic guidelines for all in whom the new Soul is growing.

It is required of the gnostic person, during all his time, from hour to hour and without interruption, that he:

1. be free of terror —
2. be free of fear —
3. be free of worry —
4. free himself of every feeling, thought, act of the will, or deed of hatred —
5. free himself of actions or tendencies of revenge —
6. or of teasing —
7. of discourtesy —
8. of criticism —
9. of refined or concealed egocentricity in its various expressions —
10. demonstrate absolute humility, friendliness, helpfulness and warmheartedness towards all — irrespective of their being pupils of the School, outsiders, or strangers —
11. avoid all outward pretence, as to the body, the soul and the consciousness —
12. as a priestly person, under no circumstance, surrender to expressions or consequences of irritability, anger, passion, or to the inner consequences of supposed or actual unjust treatment —
13. lead his thought-life to that continuous peace — silence and rest — which are the hallmark of the person who has entered the new attitude to life.

It is expected of the pupil that in his life, the gnostic soul-life will be determining, absolutely preponderating, and prevailing.

GLEANINGS FROM THE SERMON ON THE MOUNT

I

The nature of the law

We can distinguish the people approaching the Spiritual School of the Rosycross into two types. By this we do not mean the Cain-type and the Abel-type, the fire aspect and the water aspect of the human life wave, but the form type and the substance type. It is these two types that are found in the forecourt of a Spiritual School, and both have to learn a profound and difficult lesson, before they can obtain the crown of victory.

The interest of the form type of person is centred mainly upon the figure and the aspects of the new man. He is concerned with the exact formation, in an esoteric sense, of his life aspects, and all his effort tend to bring these aspects into accord with the primary demands which can be made upon the new man. Such a person erects the exterior edifice of the coming new man and has a clear understanding of all the details. He is guided by definite principles, and his attention will not flag one moment. To him the well-known words could be applied, "All these things have I kept from my youth. What lack I yet?" And indeed, we ask you: What could still be lacking in his edifice? This person is a living testimonial of the fundamental conditions of spiritual science. His body, his behaviour, his home, his surroundings, they can stand any test of censure, and a great self-assurance develops slowly but surely within the being of this person.

What fault could there still be found with him? Does he not keep all the rules, as is expected from a pupil in the forecourt of

a Spiritual School? He looks down on his fellow-pupils in the forecourt, with that look of "I have attained the goal" in his eyes, and he seems to say without words, "Just do your best, and you will become like I am". But soon it will become apparent that there is something wrong with this fastidious, law-abiding person. In moments when full activity must be displayed, and the light must shine from the windows of the soul, at the time when consolation and blessing must be dispensed in the world, and the pioneers are being gathered together into a Gideon's band, it will show that the so nicely erected house is uninhabited, that there is indeed form, but no substance.

The form type has forgotten that form and substance must keep pace with each other, must be in complete balance. If one purifies one's body, one's heart must likewise be made pure. When one refuses to partake of intoxicants, because they are harmful to one's temple, then one must watch lest self-narcosis come in their stead. When one rejects the blood and the dead body of animals, then animality must, in turn, be repelled from the soul. When one thus purifies one's outer temple and takes such special care of it, one must realize that the purpose of this work should be the triumph of the Christ-in-me; that from this temple a light must shine forth, a "Light of the world," for it is said, "Ye are the light of the world," and one must then, in an intelligent way, clear away any possible outer obstacles, in order to procure the triumph of the primary, inner motives. Now, if one puts the form in the first place, forgetting about the substance, one wastes one's energy and, at the psychological moment, it will appear that that lamp of the spirit is not able to burn in the darkness of the world. And this, of course, is followed by sadness of the disillusioned I, by self-pity of the human being living under a delusion.

But this unmasking or downfall does not always wait until the moment the call is heard, "Let your lights shine, so that they can be seen all around". Most often things do not even come to that point. In a world like ours, an unoccupied house is much more exposed to burglars and other evils than an

occupied one. After one incident in one's life, after one serious trial, the delusion is shattered, and one then finds oneself placed before a gaping abyss. Then, filled with sadness, the person concerned turns away from the forecourt. He is left with nothing but his broken illusion.

Reader, you no doubt also know this person. When the delusion of his I is broken down, when the form has shown the lack of substance, then a scapegoat will usually be sought and easily found. And a spiritual school imposing basic requirements will, self-evidently, be the first to be used for this purpose and led to the slaughter. And the disillusioned person will sigh: "I have kept all the commandments from my youth, and how! How could such a thing have happened to me. There is surely something wrong here".

And indeed there is. Only, the interpretations differ. But, however this may be, the Hierarchy and its unyielding workers are incriminated. The disillusioned I looks for victims outside itself. Every person will show a different reaction, but it is absolutely certain that, by some round-about way, the Hierarchy with its requirements and laws will be declared wrong. The person who, in his empty form, has become stuck will, henceforth, choose a form which agrees better with his real substance. The Spiritual Law of Jesus Christ, with which he came into contact, is dethroned. Man, the form type, has not learned the deep lesson and parts with the Spiritual School with all its "nonsense and exaltations". He prefers to "stand with both his feet in the reality".

Let us now concentrate upon the second type: the substance type. This is the person who ignores the form side of things; who, in fact, considers this form side beneath him and finds it somewhat banal. He concentrates exclusively upon the values of the head, the heart and the hands. Mystic revelation is placed far above esoteric formation. From such a person emanates great warmth and love. He shows mystic comprehension and is not superlatively conceited according to the form, but he is a doer. And with all his readiness and all his feeling, he labours and slaves from morning till night. When the

Lord speaks to His initiates, "Feed My lambs", this person will respond, "Of course I will!" and he sets to work. In fact he was already very busy at it before he was told. He shows himself as a genuine person, who can fully understand and see, and retain in his being the full Christ-vibration. Indeed, he knows and confesses: I was conceived and born in sin. He is aware of his guilt, but he starts from the assumption that all that which, in the mystic and veiled Testaments, has been spoken to the real pupils and Initiates, is being spoken to him.

In this way, this substance type of dialectics equally becomes stranded in his delusion. He is touched by the fulness of the Christ-revelation. He experiences this, and he shows a reaction. However, his great mistake is that he thinks he can retain and assimilate everything. He does not see himself as he actually is: a broken reality, a damaged unity, covered with rags. He is the opposite of the form type. He forgets and ignores the fact that a pure substance can only be built up and preserved only if it is combined with a pure form. He forgets that every true regeneration must manifest the form and the substance alike. He tries to fulfil the imitation of Christ by means of his deranged thinking faculty and his emotional life, side-tracked by nature, with his impure blood heritage and his cell structures full of dialectical growths.

It is more than clear that, in this case also, a crisis is bound to develop, and that it will come to a clash with a Spiritual School which makes strict requirements. In his crisis, the form type thinks that the law of the Spiritual School does not reflect the real exigency of life, for has he not "obeyed this law from his youth", without any result! The substance type views the law as an obstacle to his free unfoldment before God the Lord. The substance type is of the opinion that the Spiritual School places itself between him and his attainment. He experiences the contact between himself and things spiritual, and since this contact is now ebbing and slipping away from him, as water running through a sieve, he lays the blame of this phenomenon upon the inflexibility of the servants of the Gnosis who, so he thinks, have committed a great mistake in his regard. In short,

here also the moment of parting will come. The substance type enters into what he calls 'freedom'.

We trust that you will now be able to recognize these two types, and that you will realize why these people are stranded in the forecourt of a Mystery School. Everywhere in the world we meet with these two types: the form type and the substance type. We notice in the world, in every graduation and guise, the people who sought and developed the form side of things. In this connection, just stop and consider our cultural level, and all those people who have worked themselves up to a higher degree of outward civilization. Their outward behaviour, their clothing, their public attitude, their polite manners, all that has been studied in every detail and is being forced in all possible and impossible ways. Here again, the king's dream is the main consideration in every respect. King "I" desires to attain, via a particular staircase of his own choice, his object to live in a reality. We likewise see people in the world who live in a delusion of goodness. They produce words, thoughts and feelings of fraternity in great abundance and, by the same token, they make a large contribution of deeds. They are full of motion and activity. They live out of a real substance, which is a living force stirring and seething within them. Yet both these groups are driven to the wall, also in the world. They are being pushed to an unavoidable crisis. And, in the world, there then is no Spiritual School, and there are no servants of a Spiritual School for them to incriminate. It is dialectics, that broken reality, which makes things turn into their opposites.

No matter whether you are of the form type or of the substance type, whether you are in the midst of the world or in the forecourt of the Spiritual School, all of you, readers, will come to experience such a clash, either with the world, or with the Spiritual School. You will be confronted with a bitter disillusion. It is only from a clash with the Spiritual School that you can expect possibly to emerge as a reborn one, whereas a clash with the world can only take you up in a vicious circle. Such a crisis, which is bound to come for the form type and the substance type of person alike, can be avoided only by scruti-

nizing these words which were spoken on the mount. "Think not that I have come to abolish the Law and the Prophets; I have not come to abolish, but to fulfil. For truly I say to you: Till heaven and earth pass away not an iota, not a dot will pass from the Law, till all is accomplished".

Just think of the situation. Especially you, who are at this moment within the Forecourt of the Spiritual School. On one side, there is the Spiritual School as the Hierophant of the divine law, and its transmutation of that divine law into a vibration and tension which can be endured and fulfilled by man; and on the other hand, although they are each other's antipoles, there are the form and the substance-types standing hand in hand in the rejection of the Spiritual School and of the law.

Why did the clash occur? Intrinsically, because both aspects of the law could not be understood, could not be grasped, for the reason that, according to the person's nature, he is inclined to respond to only one aspect, be it form or substance. A form without substance is nothing. A substance, a value which cannot be cast into a certain mould, which cannot manifest itself, in a certain manner, in lines of force, possesses no eternal value. Therefore, the law is not only form, but above all it is also substance. Not only substance, but above all it is also form in manifestation. Man in manifestation is a form, a figure, according to his spirit, his soul, as well as his body. Man has deviated from the divine plan and so his figure is no longer in accordance with that divine plan. Man has forgotten the divine values and lost the divine powers with which he was endowed in the beginning. He is an empty man, a man without substance!

Now, if he desires to recover those values — which, in his sub-conscious mind, he possibly supposes to exist, — and to live and be out of these, then it stands to reason that the figure, the form, must be restored to its original state. God lives in a Temple! The divine values can express themselves fully only in the human temple. If that temple is in the process of being built, these divine values will develop as the building progresses. The Holy Spirit and His Temple must be in balance with one

another. None can expect the Holy Spirit who has not first prepared his Temple to receive Him. The powers of the Spirit of God are so terrific, so dynamic, and so tremendous, that they glow through and irradiate all the kingdoms of nature, in whatever state they may be. Every atom of the primordial substance is made to vibrate by the Spirit of God.

Therefore, it is a matter of course that the so sensitive substance type of person experiences, as a spiritual urge, influences of that Divine Spirit. However, taking this for regeneration, is a great mystification. It is merely a blind natural law in operation. And it stands to reason that the form type of person is intent upon cultivating his figure, but neither therein lies a regenerative principle. It is a mere blind response to a natural prompting of his spirit. The key of all divine values and faculties is in the idea of Love: Love of God and Love towards one's fellow-man. And this Love can enter one's life only by means of absolute self-denial. And the motive for correctly building one's temple is to be found only in the idea of Love. Love of God and Love towards one's fellow-man. And this Love can enter one's life only by means of absolute self-denial. Therefore, a fundamental change is necessary for everyone. Demolition of self and destruction of I-delusion.

The Divine Law protects itself. No pupil will experience any hindrance from the law, by the law, if, lifted up to true Love, he uses and builds value and form simultaneously. As the temple builder progresses from one hammerblow to another, the Holy Spirit is fulfilled in him unto an eternal value. The law will aid the pupil with its indications for building his temple, in order that, at some time, he can worthily pronounce the Veni Creator Spiritus. And to all those who, in dissension and wrong understanding, seek to attain their object in unbridled selfishness, and in so doing enter into conflict with the law and its Hierophants, the words apply: "Think not that I have come to abolish the Law or the Prophets; I have not come to abolish, but to fulfil". In Christ our Lord the Law forces itself ever more strongly upon us. In Jesus the Lord our blood is being touched, and He is there bodily, "Behold, I stand at the door and

knock". But this divine Love suffers no compromise; we shall not be exempted from one iota or one dot. It is all or nothing.

And so it is logical that he or she who shall break one of the least commandments, and shall thus teach and lead the people, shall be the least in the kingdom of heaven. Conversely, it will be clear that he who shall do and teach the Law, shall be called great in the kingdom of heaven.

If you have an ear to hear and an eye to see, do understand what the Spirit of the Law has to say to you. Into the most distant future, none can consider himself exempt from the Law, unless he shall have fulfilled it as it ought to be fulfilled. Mankind will be touched in Jesus Christ in the blood and in the body, until every iota and every dot of these things shall be confessed and fulfilled. The scales will have to be in balance, before the Lamb of God can dwell in us.

J. van Rijckenborgh

For the young at heart:

TIRIAN

The Song of the Silver Key.

Look at the old castle over there. It is grey, sombre, and tumble-down. The untidy garden, with weeds metres high, is shrouded in mist. It is drizzling. You can only just count the twelve gates which once upon a time opened into the garden. But now they are shut. They are locked with rusty bolts and thick beams lean against them. On the top of the walls we can see a miserable, smokey little fire. Let us have a look inside the castle.

We push open the creaking old door. Everything is very quiet... Very softly we enter. How stuffy and musty everything smells. Ah, we can hear a little sound. It's coming from the cellar. We look over the railing and see an old man walking around in big slippers. Books and all kinds of strange objects line the walls. What a lot of books! The old man takes a large book from one of the shelves, sits down in his creaky armchair and begins to read.

Suddenly he looks up and listens. What did he hear? He jumps up, quicker than you would expect, and goes up the stairs of the cellar. Something is lying on the floor of the passage. It is moving. It is crying.....

It is a baby, a little boy! The old man joyfully kneels down beside the little boy and carefully picks him up. He mumbles to himself, "At last another servant!" When the baby hears his voice, he immediately stops crying and looks at him full of surprise. The old man looks through one of his many chests,

finds some little clothes, takes the baby downstairs, and puts on the clothes. That is odd; the clothes fit exactly.

The old man in a friendly voice, says, "Now I will give you a nice name. You will be called Tirian. And I am Master Luke. You'd better eat a lot, so you will grow up quickly. And if you'll be a good, obedient boy, you may always live here with me and be my servant."

It almost seems that little Tirian has understood him. He eats a lot and soon grows up. The old man makes lots of toys for him so that Tirian always has plenty to keep him busy. There is a large box of blocks with which Tirian can build beautiful big castles, and bridges for the toy cars to ride over. But Tirian likes the music box best of all, for it can play twenty tunes. They are always the same ones, but Tirian is still too young to worry about that.

You will understand that Tirian likes living with the old man. Master Luke often takes him along to show him over the castle. And when Tirian is old enough to help, they go out together to do some work on the castle. But cobwebs are not removed, the old wall paper is left there and the new wall paper is just stuck on top of it. Sometimes he weeds the garden. But that does not help much, for as soon as Tirian clears it in one place it shoots up twice as high in another.

Later on Tirian is allowed to wander through the castle on his own. On one of his wanderings he has discovered a locked door in the middle of the central floor of the castle. You will understand that Tirian is very curious. He would love to know what is behind that door! He asks the old man, but he won't tell him. He quickly gives Tirian an errand to take his mind off the locked door. And do you know what happens now? Tirian one day discovers another locked door; this time on the top floor. Master Luke wants to tell Tirian nothing about this door either. "Come and sit down," he says, "and I will read to you from my books what I have written about my previous servants." Usually Tirian loves hearing about that, but this time..... It is just as if the old man is reading louder and louder. Suddenly Tirian hears a beautiful, soft sound that resembles the

whistling of a bird. He wants to hear it better, so he says, "Master Luke, could you stop reading from a moment? I can hear something."

But Master Luke answers, a little angrily, "Listen, Tirian, I think you are getting far too inquisitive. One day you ask about things which are behind locked doors. Next you ask me to stop reading just because you hear something. I can't hear a thing. Why don't you play your music box? We both like to listen to it."

But this time Tirian cannot enjoy it. He thinks to himself, "It is easy to see that Master Luke is boss and I am nothing but his servant, otherwise he would tell me about the locked doors." Tirian is too frightened now to ask Master Luke whether he may have a few friends at the castle. That is a little plan he has had in mind for a long time.

But one day he feels bored and he asks Master Luke. To his great surprise Master Luke immediately approves. "But you must promise one thing," he says, "I remain boss and you and your friends must do what I says."

"Yes, of course, we will do that," says Tirian.

The friends come. They really enjoy playing in the castle. At first they are quiet, but they soon begin to make a loud noise above old Master Luke. Now and then he comes upstairs, and then it is quiet for a while. But soon the children are again sliding down the bannisters, breaking things with their balls, and running and jumping on the floor above Master Luke. Master Luke thinks to himself, "I have never had such a disobedient servant. He does things I do not want him to!"

At first Tirian really enjoyed having his friends, but now it no longer pleases him. He keeps thinking he can hear that beautiful soft sound while he is sitting in a chair, and his so-called friends are making a noise and not at all worrying about whether *he* is enjoying himself too.

One day his longing to hear that soft sound is so great, that something wondrous happens. In the midst of all the yelling, a little brown bird flies onto a window sill and begins to whistle. At first it is very quiet, so that only Tirian can hear it. But then

it gets louder and louder. Even his friends listen. And Tirian hears a message that seems to be meant only for him:

“A princess slumbers in the middle room.

Tirian, will you save her?

She is the one who ought to live here.

Listen to me and set her free!

Don't listen to the others,

but change your life.

Look for the Silver Key,

and open the door of her prison.”

Tears come to Tirian's eyes. He is so happy that he has finally heard what that beautiful sound means. It seems to him as if he now knows why he was born in this castle.