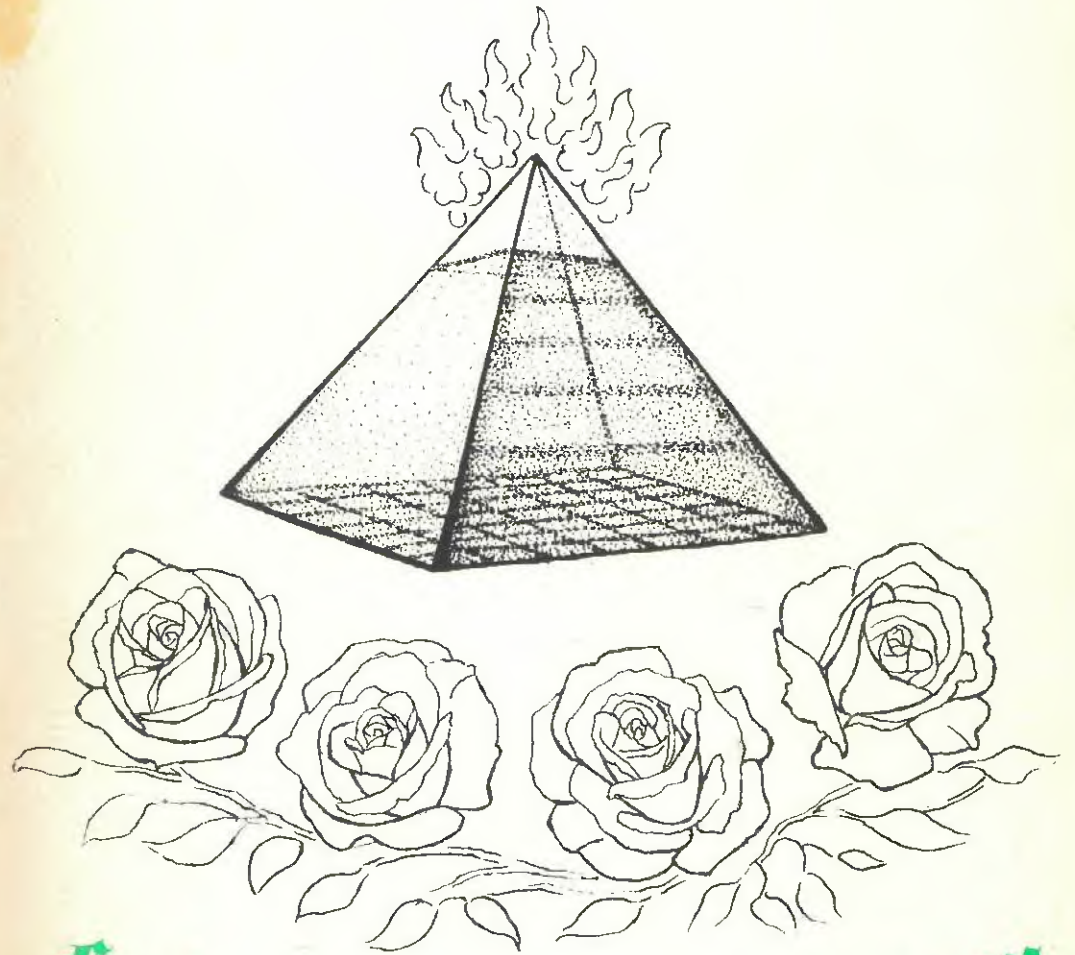
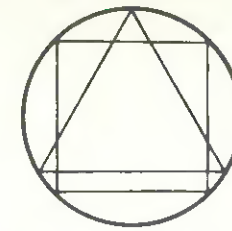


The Topstone



Lectorium Rosicrucianum



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THE SUBLIME WISDOM
OF
LAO TZE VII

In the sixth chapter of the Tao Teh King we read:

*“The Valley-Spirit never dies
She is called the Mystic Mother.*

*The door of the Mystic Mother
is the source of reality.*

*This manifestation endures for ever
and seems to exist without cessation.*

*Identify yourself with this Stream of Life
and you will not need to move.”*

The Valley-Spirit is the symbol for the heart-sanctuary, for the centre of the microcosm. She is the Mystic Mother: the Rosebud, the Original Atom.

No need for this to surprise us or to seem far-fetched as Holy Writ often uses this symbol. In the third chapter of Ezekiel we find for instance, “Then I arose and went forth into the valley and, behold, the Glory of the Lord stood there by the river Chebar.” Chebar is the great artery of the heart; and the meaning of these words may thus be clear to us. Upon investigation we are sure to find the self-same image repeated!y. The book of Ezekiel elsewhere speaks of the valley of the dry bones; descending into the valley the prophet sees that *true Life* is quite dead, and that such Life can return by Divine Power.

It may be said that the Valley-Spirit never dies. All who

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possess a Rose-bud, an Original Atom, have in them the Immortal. The Valley-Spirit is a Seven-Spirit, just as the Original Atom is a sevenfold atom.

The Spirit of the Valley *is the true heart.*

The Universal Doctrine teaches us that the heart is the body's most important organ. The heart is called "the king of the body." With care, the heart may stay alive for quite some time after the death of the personality, and the part of the heart dying last is the seat-of-Life. Such dying must rightly be understood as the withdrawl of a thing immortal. And that seat-of-Life is the "Valley-Spirit".

The Original Atom, the Rose-bud, the seat of true Life contains mind, life, energy and will, and radiates fiery opalescent prismatic colours. Insiders know this; and it will be clear that we may see by the Rose's radiation, by its opalescent glow and radiance whether the bud of the Rose has indeed opened. That being so, God, the Valley-Spirit can speak to us: *God in the Valley can speak to us.*

God's speaking to us also signifies that we are linked with the Gnostic magnetic field, with the new field of Life; and the prismatic fiery opalescent radiation which can set the micro-cosm ablaze in its entirety, proclaim the being and the power of the Gnosis in us. It is God speaking to and in dialectical man. That speaking and that radiation account for the transfiguristic reversal in its entirety.

All true healing is wrought by the seat-of-true-Life, and so it is clear why the Tao Teh King speaks of the Mystic Mother: As the mother bears the child, so the seat-of-Life brings forth the new man. The door of the Mystic Mother accordingly is the source of reality, of the one new original reality.

Hence, new thinking, new life, new vital energy and new willing must be born in the heart. All the things of so-called renewing life coming forth from the head-sanctuary cannot possibly either renew or liberate. Do realise that all the things you think and wish and consider in the ordinary way, even with the best of intentions, are workings of the ordinary life-source of the I. In the heart we find the sole God manifested

to us, the God of whom Jesus the Lord said, "The Kingdom of God is within you." That is why the head must be conquered by the heart, as the School teaches you unceasingly.

If you were to attempt to find the Path another way, the opposite way, you would undoubtedly be walking the path of occultism, the path which will nail you to the wheel of birth and death. For that reason you must surrender your entire consciousness of ordinary nature to the God manifested in you, to the Mystic Mother.

When Jesus the Lord says, "Behold, I stand at the door and knock," it is solely in the valley of Life, in the heart-sanctuary, where you may find the door. Whoever does not wish to open the door, chains himself to this nature-order. God then cannot speak to him in the valley.

The pupil entering the One Door, the Door of the Mystic Mother, will find not only that the source of reality is behind this Door but, in addition, that the manifestation commencing there endures for ever, existing without cessation. A number of inescapable conclusions may be drawn accordingly.

Some people interpret *Eternity* as being everlasting time, hence a condition of time. Yet he who enters the door of the Mystic Mother experiences that he is released from time and space! He enters a completely different electro-magnetic radiation-field, hence a completely different field of life. It should be understood that all of you, as long as you wander in time and space, possess a *Valley-Spirit*, immortal and everlasting. It is the God in shackles, Prometheus bound. That God-in-you longs to be your Mystic Mother. And as you know, the door to her is the source of reality and liberation (for ever) from time and space.

The Valley-Spirit speaks to you as it contains mind, life, energy and will. Perfectly organized, it speaks to you in its capacity as the Sphinx did to Prince Thotmes, "My son, behold my chains," arousing in you the anguish of your sinful state, of your wretched existence.

The voice of conscience comes from the heart; it is the voice of the Valley-Spirit. And only one invitation, only one

possibility is appropriate, and that invitation is conveyed to you by the Tao Teh King, "Identify yourself with this Stream of Life and you will not need to move!"

Do you understand those words so pre-eminently liberating? If you do, journey with us to the heart, to the king-of-the-body, and surrender your biological I in its entirety, surrender your animal I-being in its entirety to the seat-of-Life in the valley! From this seat, a life-giving stream radiates forth, a fiery opalescent stream containing all colours yet having a predominantly bluish-golden glow. Plung into this stream in self-surrender. Do not permit the animal-I to speak and reign in your microcosm; let the Divine Being in you reign there; you will not need to move then.

There are two governing organs of consciousness in your personality: one you know, the one that makes you say I; and one who is mightier, whom you do now know. It is to your second I, to the soul, to your alter-ego, you must hand over command. You can do that. And by doing so, you will not need to move. The exhausting and appalling pressures of life, the whole vast surge of woe and misery will then drop from you; quite other solutions will be provided for your problems; you, the nature-born I will not need to move, the *Other One* will act in you.

That must not be understood in the negative sense, the sense of laziness, of letting things slide, but rather in the sense of the Sermon on the Mount, "Seek ye first the Kingdom of God (within you), and all things shall be added unto you." Living and experiencing life in a new way, you will be in the world and yet not of the world!

By the door of the Mystic Mother you will enter and meet a new reality, and belong to *the new race: the Divine Nation*.

J. van Rijckenborgh

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

As a pupil, you are charged with new Light-power, You know that this power relates to an atomic radiation. In the immeasurable ocean of primordial substance, the innumerable atoms which fill the great spaces are still *without* radiation. The Breath of Life has not yet touched them. It is the great storehouse of the omni-revelation. But in the myriads of planes of life in nature's manifestation-spaces, all atoms send out their light-power in a continuous radiation, because with the help and by means of that radiation, all nature-manifestation is made possible. When you keep that in mind, you will understand clearly that the Light-power atoms of the Gnostic Fulness, the field of life of the living soul-state, particularize a radiation completely different from the radiations of our nature.

For if the radiation of *our* field of life was the same as that of the soul-world, the manifestations in both fields of life would have to be completely equal to each other. Therefore the Gnostic Light-power is of an entirely different nature than ours. We cannot possibly respond to it with the life-forces of our nature; we cannot give any expression to it, except in a highly caricatural fashion. For this reason there remains nothing

for the pupil, who has invoked this Light-power, and has drunk and eaten of it, but to practise unconditional self-surrender in the most absolute sense.

If that self-surrender is not present, and if it is not absolute, it will not be possible to cause the New Power to manifest itself. It can then find "no place" in us.

God's Word of all times, when speaking about "the Power of God making an abode in us," leaves no room for doubt that the way of the New Power in us is always in complete contrast to our natural disposition, our wishes and our desires. God goes on a journey with the pupil which by nature we do not want to go. Observing the reality of this contact with all its mystical veils removed, and discovering that this concerns an atomic radiation alien to nature; we cannot say otherwise than that this statement is completely correct.

For this reason it is possible, and even probable that in many respects you do not know what to do with the charge received in a Gnostic focus. When your ordinary nature demands its rights, and you enter into them, you will thus immediately cause great conflict in your own state of being.

We would now like to describe to you what happens.

The requirements of the New Light-power, in regard to your natural disposition, are *so* alien, *so* far beyond your normal patterns of behaviour, *so* far outside of your character, that you spontaneously enter "rejection."

The New Power, not being able to manifest itself in the head-sanctuary by means of the throat chakra, now seeks a different way. The throat chakra is blocked by our "I," by our "will," and by all the other centres of consciousness attuned completely to the nature-birth.

The heart chakra is no more an open gate to the new Light-power than is the throat chakra, for your desires, the directedness of your heart, will often very probably be directed at your task in the world, and this takes all your attention. Thus there is for the New Light-power, which in that state is simply an atomic radiation of a different kind, no other way open than the sacral chakra.

Thus in the great majority of pupils, and that has always been the case in all Spiritual Schools, the Light-power, rejected by the consciousness, enters the gate of the sacrum. The chakra and the personality organs connected with it, are situated, as you will all know, beneath the consciousness-level of man, and work automatically. They react to all influences and stimuli which enter them, just like the spleen-liver system, to which the important solar plexus belongs, and all the lower organs of creation. In addition all that is situated beneath our consciousness-level can be influenced very easily by our karma, and is easily opened up to it.

In our subconscious lie hidden all the causes and powers of our fundamental nature, character type, habits, and urges for self-maintenance. In short, the whole anchor of our nature-born state finds its firm bottom there.

You will now be able to imagine very easily what happens when your I rejects the new influence - and rejection is: not giving the new influence an opportunity of manifesting itself - and the gnostic Light-power then enters the gate of the sacrum.

Your entire I-being, with all its overt and often so covert vices and shortcomings, and all the karmic burden, and therefore, all of your past, are powerfully stimulated beyond measure. Then what you as a normal, civilized, decent person *do not want* to happen, *will* happen. At least a great inner conflict will develop at this point, because naturally all your sense of ethics resists such a downward course. What you do not want to do, you do, you contemplate, you struggle with. And in such a state many a pupil will fall into the greatest doubts.

There are many pupils who are thus chained to patterns of habits, which they deeply regret, and of which they are very much ashamed. And the cause?

Not a fall into a self-created pool of sin. Not a possession by devils. But the rejection by the I of a Light-power, invoked and inhaled by the I itself, causing a circulation of light-power from the throat chakra to the sacral gate, and from that point through the organs of the subconscious, back to the throat chakra, etc, etc.

What could assist you towards eternal salvation now becomes a prison, an annoyance, and a great sorrow.

And so become an absolute certainty the Words, "Whoever eats and drinks in an unworthy manner, eats and drinks judgement upon himself!"

We ask you again, "Why would you *invoke* the Light-power of the gnosis if you did not intend to follow it, and when it can thus be conducive to such great suffering?"

Whoever tastes of the Light-power, must lead the I to the grave. That is a Universal Law. And therefore the new attitude to life is the most urgent requirement, an imperative in these fiery and electric times.

Whoever postpones now will victimize himself in a most serious way, as most pupils will no doubt know from bitter experience.

J. van Rijckenborgh

REVEILLE

(conclusion) IV

It will now be clear to us that the person who is still young and stands before the fulfilment of his task in life, must choose at a young age, must decide at a young age, and at a young age, must very positively and enthusiastically underline that decision with a demonstrable deed. If he waits too long, if he procrastinates too much, he will be impeded more and more as the years go on, because of the fact that his personality system will be damaged.

You will remember that when the intellectual faculty has reached a certain stage of maturity, it must be used immediately for *Soul-realization*, for *Soul-life*. If that is postponed, the system immediately begins to sustain harm, because, as is obvious, the processes of life do not wait for us. They continue daily, and do not wait until a person has maybe decided this or that. For this reason the Universal Doctrine and the Holy Language draw our attention to the fact that *speed of decision* and *action* are of incalculable advantage in this matter, "Do not put off till tomorrow what you can do today!"

Quite a number of years ago we spoke about these things in the School and we assured the pupils emphatically that the process of Soul-realization can be attained in three years. Do not see this as a fairy tale: just look at the miracle of human existence; at the fact that we all possess such a wondrous existence. That is why it can be said to us with emphasis, "The Kingdom of God is in you!"

In addition you should realize that if you were to arrive in that liberating life, you would discover that "a multitude no man can number" *has arrived before you!* We should certainly not regard ourselves as pioneers. We are merely stragglers.

If you wish to look a little deeper into this matter, think of the seven chakras of our astral body. The plexus sacralis is a part of this system. Of the seven, it has a special function, namely as the pole of the negative sexual force, also called the kundalini-force. The nature of the activity of this plexus is determined by

our attitude to life, while the other pole of the sexual force, the pole situated in the heart, is fundamental, and therefore unchangeable: *Divine!* That is why this is sometimes referred to as "the wondrous power of the Rose." When this Rose-power has completely prepared the head-sanctuary, as we discussed in detail in our first article, and when, on the basis of this, the kundalini of the plexus sacralis is invoked, the human is connected with the Divine. Then a person realizes and experiences *that the Kingdom of God is within us*. For the consequences of this alliance between the human and the Divine are tremendous.

For this reason it gives an incalculable advantage when this Way we are indicating is started at an early age. Because, we repeat with all emphasis: when you postpone, the entire human system suffers harm, great harm.

If you omit to walk this Path, only an activity of the pituitary secretion will take place in the head sanctuary. This secretion takes the place of the Rose of the Heart as it were, and connects itself with the kundalini of the plexus sacralis. This will always lead to great damage to the system, as you will be able to understand. And so we emphatically point out to you the better Way, and say to you, "Now that you are still young and your life's journey still lies mostly before you, *choose* that better Way, while, if all is well, you are still undamaged." It can always be noticed in a person when the damage connected with this is operating in the system. This will always cause him great hindrance, and much suffering both for himself and for others is always the result. This is another reason why Jesus the Lord says, "Let the *young people* come to me, and do not prevent them." This demand is more imperative in our days than ever before, now that in this earth-period the entire race-body has arrived at the limit of natural development. We say to you with emphasis therefore, "There is always room, plenty of room, in the School of the Rosycross for young people!" We regard them as a great asset of the School, and are grateful daily for the fact that so many young people have found a place in our ranks. We are always aiming at *young* workers taking up their places in our Work. They receive all the opportunities for that.

What is expected of you, young people?

What should our attitude to life be?

Before answering this question let us have a look at the possibly strident contrast of the phenomenon of juvenile delinquency. Delinquent juveniles are always neglected youngsters, youngsters from an environment where the parents live in disharmony for example, or do not have time to pay any attention to their children, where the parents themselves have been seriously damaged by the aforementioned process.

Consequently, during their growing up, a fast awakening of the consciousness follows, a fast maturation of the endocrine system, but with *a complete absence of the realization of the true purpose of man*. A drive towards action should follow that accelerated maturation, an idealistic drive so characteristic of youth - in the normal situation. But when that idealism is absent, as in the young people we are now discussing, the young person becomes horribly lazy, abominably lazy, he becomes work-shy. Work-shyness is *always* the result of lack of idealism. And this is accompanied by a hatred for life, a fierce, irrational hatred, naturally fiercest against those who are the symbols, the representatives of that life.

In the eyes of the young person it is always the older generation which controls life and the course of our society. He sees and judges in the drive of his youth, the drive to make his presence felt, and also the drive of sex. Young people, growing up in the negative way, then express tendencies of excessiveness, because of the uncontrolled driving forces which cannot assert themselves, which make them feel restricted and restrained. They begin to seek compensation in the easiest way, in manner of dress and in outward presentation.

Whoever travels internationally will observe this phenomenon everywhere: the craziest things are seen, the most insane things are not extreme enough. All this is aimed at changing the whole outward appearance of things. As a result of all this we get what we call the drop-outs. They want to be noticed, no matter how. Servants of the authorities are terrorized; the police and other groups are provoked and attacked. You will know all these drop-

out phenomena: and the orgies of drink, sex, negro magic and drugs. There are also other types of drop-out activities besides the ones described here. But they all come down to the same thing; they all have the same basic cause: the negative but living protest of youth against our entire society. The drop-out cult is a living phenomenon of degeneration. It is a spine-chilling anti-thesis of true humanity. And it is manifest *in young people*, in all nations of the world, without exception.

And what should we, what should you, younger ones, offer in opposition to this? Should we ignore this phenomenon? Should we turn away in disgust? Are not all these young people the victims of the blind, negative way of life of all of humanity?

They are the "victims"!

They have been "flung against the limits."

Do you see, do you feel that something has to happen? To happen, by our action! By us who *know the purpose of life*; or at least are confronted by it.

For this reason we want to make a proposal. There is no sense in *continuing* to talk to you in abstract terms.

We will put a proposal to you; and we request you all to enter into it, that is, if you really want *to be the youth of the Rosycross*. And we think you do!

We know that you *can* accept it dear friends. *And carry it out!* It is a proposal of an extremely current nature. A proposal, we underline this, which all of you without exception can meet; meet in an extremely short period of time.

Some years ago we said to certain groups of pupils in the Spiritual School, "You can complete the process, which we will now propose to you, in three years." Well, it is up to you to prove that it can be realized perhaps in an even shorter time.

We have spoken to you about the Path and the method for *soul-rebirth*. You know this way, and are familiar with it. And our proposal is, that all of you, without exception, will go that Path! That you will accept the consequences of that decision, and will support each other internationally in accordance with the spirit and the practice of our Labour. We propose to you that you exert yourselves to your utmost to complete and bring to a good

end that Path of Self-realization, inside the predetermined time.

The School promises you that it wants to and will help you in all aspects of that process. It is for that purpose that it was created.

When we were young, there was no School of the Rosycross yet. We have had to work for many years to establish the School. And now it *exists!* And to whom else should the School, which proclaims and teaches the Path of Liberation, turn, than to *young people*, and to all who still feel young? Young in resilience, young in assiduity, young in the possibilities of inner building and young in perseverance.

May all of you, with your fiery, youthful enthusiasm, now take in hand your truly human, your deeply human task, across all obstacles.

Do we have to abandon anything for this?

Nothing really, for all possibilities, all powers-unto-fulfilment are in you! *The Kingdom is in you!* You can read this in the ancient books of Hermes Tresmegistos, and find it repeated in the Bible of two thousand years ago through the words of Jesus the Lord.

The principles of the attitude of life which the Rosycross proclaims are adapted to the true nature of man. They form directives for success in the one true Goal in the most harmonious way. None of us has to force himself. When all our advice, our principles are adapted completely to your being, is it not easy to enter promptly?

You could ask, "Will my prospective role in society be able to do any harm to this?" Certainly not! At least, not if you use your brains; if you understand why your intellectual faculties were and are formed. Are you studying? At a university perhaps? Are you qualifying for some vocation? You can safely continue. Finish your studies by all means. But, this is the advice, the warning, the principle of the Rosycross: take care that you *do not force and damage* your intellectual faculties for the sake of vocation or study. Watch yourself very carefully in this regard. Determine the limits for yourself!

When you are truly aimed at the things of the School with

enthusiasm, with your heart, kundalini-power will be released quite spontaneously, and this will enlighten your mentality, your head-sanctuary. But then you must not ask others, "What do you think about it?" or "Should I do this or that?" You must listen carefully to the inner voice, to the insight growing within you. Thus you will determine your own limits for yourself: this far, and no further!

Yes, there are of course occupations which the School must advise you against, occupations which might cause you to participate in one of the many forms of trade in narcotics, or some branch of an industry involving the use of violence. Be on your guard against the many incentives to action which this world offers you, and which are nearly all aimed at matter. Many, even in the School still, are victimized by this.

If you decide wholeheartedly to enter into our proposal, and to go with us, the important thing is to have an awareness of an entirely different set of norms. That is really the principal question: *you must identify yourself with a new awareness of norms*. You should perceive clearly: that is the attitude of life of the world, but you enter a *new* awareness of norms! What the world thinks tremendous, we place in the correct position, and after that it no longer needs our attention!

Just imagine: a thousand young people decide to adopt that new awareness of norms, the awareness of the norms of the most important thing in life! They decide to stand in it with their entire being. But beside that they completely accept their place in society, their social role. They have a deep compassion for all who have forgotten their true nature and destination, and live and act accordingly.

These young people with their new awareness of norms throw themselves into their glorious task with all their youthful enthusiasm. They fill our Temples and our Fore-courts. That is something we must strongly advise you to do, friends! If it is at all possible, attend the Temple-services. Be present at the fore-court meetings; by your presence help those services, and so let seeking people see and experience how living, sparkling and vital our younger groups are. That discovery is always inspiring, and, especially in our times,

gives much to think about. In this way our thousand young friends will attract attention in the only correct manner. *Not* by an extreme exterior, not by outward behaviour. But somebody who lives out of the Spirit, who truly works on the fulfilment of the one purpose of life of all mankind, and does so youthfully, vitally, enthusiastically, and with self-surrender will bear the signature of that in his countenance. That attracts attention! Such people have no need for outward show and all that nonsense. With both feet on the ground they consistently tread towards the living soul-state. They attract attention by their state of being, by their attitude to life, which, at least in the eyes of the world, is very revolutionary. Certainly not by extremism. If these thousand young people will carry out our proposal, in all the countries where the School works, then - this is what we predict! - within a year the world will talk about it.

Just imagine: a thousand young people, who know what they do and why they do it! Who apply their youthful energy completely to it! Internationally linked, in the School of the Rosycross! Living examples of the new awareness of norms. To them what counts is: *everything* in the world and in life is given *second* place: after *soul-construction*! Your partner, your child, all your interests in life, come *second*, after the construction of the soul, *after* the Task you have received from God.

If you will act accordingly, if you will conform to that, all with whom you will deal in life will derive the greatest benefit from it.

In complete trust we greet the new apocalyptic times. What you can see in the world will make you understand that things can no longer go on like this. *A crisis is coming!*

But *we* stand together in servitude, in the middle of the turmoil of the times, living in and by the *new awareness of norms*. We will *demonstrate* the one Solution by our state of life and our deed!

Catharose de Petri
J. van Rijckenborgh

THE Gnostic GOSPEL
OF
THE PISTIS SOPHIA V

By means of the Pistis Sophia we have initiated you into the mystery of the new human genesis, and together we have studied the first phases of the path from different angles. It has been firmly fixed on our consciousness that the elementary basis for the new human genesis is the possession of a spirit-spark-atom or rosebud. This principle is situated at the top of the right heart-ventricle. Every person who possesses this principle, *still* possesses it, becomes aware of this through an elementary state of being; a state of being which characterises the entire personality; all the behaviour of such a person, almost right from early youth.

This state we call "disquiet." We speak of a holy disquiet, i.e. this state should bring salvation, healing. And this state can be explained from an impressionability for a certain group of electro-magnetic influences, which cannot be explained from nature, and which are taken in by the spirit-spark-atom and diffused through the entire system. These electro-magnetic radiations are sent out by what we call the Universal Brotherhood, which consciously maintains such a magnetic radiation field.

It is a certainty that every spirit-spark-entity will and must react, and is disquieted by it. This is the sober reality in regard to God's call, which is supposed to go out to everyone according to mystical-poetical opinion. This is also the sober reality in regard to the personal reaction of God to the individual behaviour of every person. The childish mystic, "the religious man in the baby-box", says, "God sees and hears all."

There is a certain truth in that, for we might know that every magnetic field closely reacts to the behaviour of the

bodies affected by its influence. The action of a person in touch with a certain magnetic field determines the way that magnetic field will work.

We can thus establish that the radiation of a certain magnetic field, cast down like a net into the great sea of humanity, strikes *every* owner of a rosebud, who is thrown into disquiet, and is not left alone, by day or by night. In our phraseology, such a person is confronted with the new life, in the sense of the mystery. The mystery surrounds such a person and he cannot escape from it.

And so he becomes a seeker - one, who poses questions about life; one who seeks for the causes of existence; one who experiences himself to be a stranger on earth; one who is a born romantic, seeking other things, that Other Thing, the wondrous thing.

When the human field of life has been prepared in this way, servants go out from the Universal Brotherhood. They establish schools. Or they attract pupils in some other way. And they speak about that holy disquiet. They explain the purpose of it. They testify of the Gnosis, of God's Call, of that magnetic field. And when there are seekers who want to listen and who can listen, they continue, and speak about the original life, and unmask dialectics. They explain the seeker's present state of being.

Their purpose is obvious. They try to lead their pupils to a very close, harmonious and personal relationship to that field of magnetic tension. One can call this harmonious relationship "faith"; faith in the new life, hope for the union with it, love of the School and its work. Consequently there is an ever deepening alienation to dialectical life. There is an immeasurable, all-embracing longing.

But it is also possible, as we have discussed before, that a rejection, a fundamental fear of this union will arise, because the person has not yet become deadlocked in matter, and because there is an insufficient amount of experiential consciousness to enable a farewell of this nature.

However, when that immeasurable longing begins to increase

in a human soul, and the full current of the gnostic magnetic field is entering the candidate via the original atom, an entirely new situation arises. The radiance, the glory and the majesty of the new life are now being revealed to the candidate, and they fill him with immense gratitude, gladness and boundless enthusiasm. You should understand, though, that we are referring to revelation and not to fulfilment and attainment. This is merely a higher stage of the knowledge arising from faith, and that higher stage is called revelation. That revelation endows a personal knowledge in regard to the true nature of the Gnosis.

However, we would first like to switch to another subject.

When some occult brotherhood wants to exert a hierarchical influence of a practical nature on humanity, this always occurs with a magnetic field as a basis, and we should understand therefore that there are many magnetic fields in our sphere of existence. A large number of nets are cast into the human sea to catch souls. You need only call to mind the Tibetan influences which go out over the world, or some churches which also maintain such a field by their magic system.

We can say with certainty, therefore, that a large number of influences are being exerted on us, and also that many magnetic influences completely parody the magnetic field of the Universal Brotherhood.

Is not that a cause for alarm? Could not we be misled? No, deception is completely out of the question for a serious seeker, because, according to the universal magnetic laws, every magnetic field is forced at a certain point to reveal itself as to its true nature. If this revelation were to reveal something that is completely in conflict with the fundamental nature of the candidate, he can always withdraw from the influence of that magnetic field and neutralize his initial interest. For this reason revelation is not only a consciousness-expansion, but also a test, a means of control. A revelation for us proves the truth and the true nature in regard to the essential force of the magnetic field concerned. There is no human being who is unconsciously being victimized. All that is said about that is for the largest part

nonsense. When a spirit-spark-entity truly seeks liberation, he can fully test spirits as to whether they are of the Gnosis. He can apply his means of control. That is to say, every magnetic field is forced to reveal itself if that is wanted. If that does not occur, that means the revelation is not wished for, and the person concerned will feel extraordinarily comfortable in the elementary radiation of some influence. He is allowing himself to be lead up the garden path by the messengers who come forth from that magnetic field.

A characteristic of such messengers is that they require their followers to believe in handed-down teachings and decrees, which are represented as being divine and beyond question. The teachings form a barrier as it were, against serious investigation. And in order to satisfy the leanings towards knowledge, a science is invented. Students are required to learn the dogmas off by heart in Greek and Latin. Thus a study of Greek and Latin are a necessity. They need to delve into other ancient languages, and to find out what 1001 other authors have said about the scriptures and the creed. Many magic rituals must be studied.

For seven or so years the brain is so completely crammed full and harmed so much, and it is repeated to them so often that they will become leaders of the people and priests, that the students finally begin to believe it themselves. But "revelation" remains far beyond their grasp, for their revelation consists of words and intellectual knowledge, gathered by themselves. They do not understand that in reality they know nothing, that they have been taken for a ride, and that they are handed over to life in a severely harmed physical state. The possibility for revelation is consciously prevented and killed by this method.

May we ask you, reader, is your conviction based on the contents of your book-case or on the intellectual contents of your brain? If so, that is your own fault, for you have allowed yourself to be victimized by the influence of some magnetic field of ordinary nature. You are being stopped from attaining revelation.

Let us now return to the beginning. Whoever is filled with that immeasurable longing through faith in the Gnosis, by means of the previously described process, is conducted to "revelation." Because of his harmonious relationship to the Gnosis, such a candidate penetrates through to the point at which the nucleus of the magnetic field begins to manifest itself, unfold itself, to declare itself to him.

In the Revelations of John this is represented as a confrontation of the candidate by Him who is the first and the last, the true original man. He, the candidate, is not that new man yet, not by long chalk! But he is shown to him, very personally.

Can you see the difference between revelation and knowledge now? You should observe, however, that such a revelation is not one single event, but this process provides an unceasing series of such unfoldings. It can happen that suddenly something so mighty, so glorious begins to unfold before you, that you stammer, "What a revelation!" And then you are speechless with gratitude. And like the disciples on the Mount of Olives, in the Pistis Sophia, you feel yourself to be "blessed beyond all men."

Indeed, this revelation-consciousness is that Jupiter-consciousness, which some mention as being ours in a far distant future. But you can attain it in the present, if only you will go the Path as described to you!

For this reason, if we were all to possess this consciousness, this revelation-consciousness, we would speak, see and experience simultaneously. Mystically expressed, we would stand at the eternal Father-heart of all things.

And this revelation-consciousness is still only one phase, one end-phase in the way of the Johannine man, and so is still a purely dialectical state. This consciousness of unfolding is to become the basis for the last and all-decisive choice.

J.van Rijckenborgh

THE UNICORN

The Bible mentions the unicorn several times. The book of Numbers says, "God has as it were the strength of an unicorn." (23:22)

In the wonderful book of Job, we read, "Will the unicorn be willing to serve you, or abide by your crib? Can you bind the unicorn with his band in the furrow? Or will he harrow the valleys after you?" (39:9)

And Psalm 29 says, "The Voice of the Lord moves Lebanon and Sirion like a young unicorn. The Voice of the Lord divides the flames of fire."

These quotations bring out the fact that the unicorn is the symbol of high spiritual ideality, of one-pointed, "one-horned" directedness. The unicorn is white, snow-white, and wears a golden band around his neck, it is said.

This draws our attention to the purified cleansed new will, lead by the Spirit; the new will which is kindled in and by the first Ray of the Sevenspirit, the first aspect of the fiery Triangle.

Whoever is truly kindled by the Spirit of God, will exist in a complete, one pointed new state of will. Whoever possesses that new will, will have the strength of God at his disposal. Such a person will experience that the unicorn will serve him completely, as an inner characteristic.

From time to time we place a yoke on our will. We are then trying to give our will various instructions. We say to ourselves, "From now on, I will no longer do this or that." We are then fighting against ourselves. You may as well stop doing that, for you will never have any success with that method.

When the new will has been born in you, however, out of soul quality, and new attitude of life, then, in the words of the Holy Language, "the unicorn will abide by your crib." In other words, the will will determine your entire state of life, from within, as having no other choice, in the purified service of God. Even when, for example, you are asleep, and therefore have no direct control over your personality, the new will will determine your ways and actions, because it is attuned completely to your task, to the way you must go, to the process you must fulfil.

Then you will have "bound the unicorn to the furrows in the field of harvest." You know that in a ploughed piece of land furrows are drawn, in which the farmer casts the grain. Therefore a perfectly ordered life is meant here. When the new will has been kindled in you, your entire state of life will demonstrate a harmonious and vigorous order. The unicorn will be bound to the furrows, and, if necessary, do the weeding and harrow the earth.

The will is a mighty fire. He whose will is kindled by the Spirit of God will possess a will from which the Voice of the Lord summons forth flames of fire, full of power and glory. The will is the greatest magic instrument of man. If the will is not kindled in the Spirit of God, you will never be able to put into practice the Gnostic-magic activity.

J. van Rijckenborgh

MARRIAGE

In the beginning of 1975 a group of young pupils requested the Spiritual Leaders to give an address on the topic, "The Pupilship of a Spiritual School and the relationship between man and woman in our times." We then gave such an address to a gathering at the youth conference centre "Noverosa," in the Netherlands, and subsequently it was given to all pupils in the Head Temple in Haarlem. And because nearly everyone has or will be confronted with this question, first of all in a personal sense, but often eventually through the children, it seemed wise to us to repeat in broad terms in this article the topic discussed.

Primarily we are addressing the young pupils, because these questions stand out foremost in their case, but, because people of every age, through all of life, are confronted with the relationship between the sexes, each of us can derive profit from this.

When we reflect on this topic, and in doing so, bear in mind what we have already learnt about this in the School, we can immediately draw the conclusion that, in the Spiritual School, the views on the conduct between men and women are entirely different to those of society.

Let us have a look first of all at what the situation is in society. Ignorant of the fact that man must eventually become whole unto himself again, and that the separation of the sexes is only a facet of the emergency order, dialectical man feels himself to be incomplete. He misses something in himself, without being able to comprehend this rationally. He tries to compensate for this by filling in the void from the outside, in the form of a

life partner. The mainspring, therefore, is not the love for the partner, but the filling in of a void, usually not consciously experienced, in the person's own life.

The tragedy is, that the void can never be filled up in this manner. The words, "I love you," which resound ad nauseam over the whole world in all languages and keys, really mean to say, "I love myself so much!"

Thus, in its most pronounced dialectical forms, marriage has become a very egocentric convenience, in which it is expected that the partner completely meet certain demands determined by oneself, and, in return, it is hoped that one will also be to the partner's liking. It is clear that on this basis, shattered marriages are a frequent occurrence! It is in fact no more than a remote reflection, and a caricatural image of what should really happen, as is the case with so many of the original things, which now cast only a totally distorted shadow on our field of life.

And now a clear tendency is arising to dispense with marriage altogether. Norms and standards are regarded more and more as obstructive and restrictive. People want freedom with as few worries as possible. In short, they want enjoyment. We need not expand into greater detail.

If we compare the present situation with that of, say, 20 years ago, and if we consider that the degeneration will continue in an accelerating tempo, it will not be terribly difficult to imagine what the future will be like. In plain words, one almighty mess. The future, which really is not all that far away, will demonstrate a pattern of life which is already beginning to take shape today. The primitive state of the past is beginning to repeat itself, but on a level which lies far below that of the animals.

From his animalistic past, man, through culture, has arrived at a certain civilization. And now, at the end of a culture, man arrives at what we would call anti-culture, a degeneration which takes him to a level where animals are *not* found. The state of life of animals contrasts very favourably with this in many cases.

Why does this development lead man to a sub-animal state? Because the human animal, as opposed to the other animal species, is equipped with a mind. And once travelling in the wrong direction, the *mind* will lead him to the greatest depths.

Are we such adorers then, of the present culture patterns, that for this reason we want to call a halt to the degeneration? Are we among the arch-conservatives who attempt to cling convulsively to what is slipping through their fingers more and more? Most decidedly not!

What does compel us then to turn our attention to this issue, and to warn each other about the surreptitious venom of degeneration?

Well, because of the fact that our present stratum of life, although far from wonderful, nevertheless still offers an opportunity for salvation, and that there is still amongst us today the Last Link of the Universal Brotherhood Chain, the Young Gnostic Brotherhood.

But it is surely clear to us, that as degeneration progresses, there will be an absolute limit down to which the Brotherhood can work in the way it does now. Therefore if we do not try in a very intelligent manner to maintain a certain stratum of life within our spheres, and if we join in with the degeneration of norms which are a symptom of the degeneration, there will irrevocably come a moment, when we will be talking, perhaps very interestingly and very profoundly, about the Gnosis, but when we will no longer have the slightest connection with Him. The Brotherhood never wastes an ounce of energy and would withdraw until the moment - after an unimaginably long time - when man could be helped again.

Thus we should realize fully to what world encompassing work the School and the pupils as a group are called. If our younger generation, who within a few years will be the nucleus of the School, were to give up or allow itself to drift along with the degenerative development, and if we as the Spiritual School did not spot this and try to prevent it, not only the ascent-unto-life of the pupils concerned would be obstructed but, in addition - what has far wider consequences and is therefore

infinitely more important, in fact, fatal - in a short time the School would sink down to the level of the world!

Just imagine, the School at the same level as the world of the near future with its norms or complete lack of norms. If we can imagine this, to only a slight extent, we will surely all know that the work would strand completely and the Brotherhood would *have* to withdraw.

This matter therefore is important not only for our sakes, we, a few thousand pupils gathered around a number of foci here on this earth. The important thing is that these few thousand pupils later form the nucleus of a world activity, when humanity arrives more and more in a state of crisis.

Undoubtedly none of our pupils would want to hinder the development of the School. All of us are willing surely to do all we can to enable this great work of liberation to succeed. But at the same time the question looms up, "Who are we, that we could play a role in bringing this ever accelerating degeneration to a halt?"

Let us be quite realistic about this, we as *dialectical* people can do nothing to reverse the approaching developments! The example is shown in the world every day: with the regularity of clockwork alarmed people rise up daily to raise their voices in righteous indignation against the many wrongful situations. But all these things have ceased to be of any avail long ago. The stronger the campaigning against the debasing of standards, the more they are trampled under foot. That is the way it goes in this world.

However, we are discussing this issue here with people including many young people fortunately, who have found the Spiritual School, with people who want to be pupils of a school which points out the Original Man who sleeps in us and who must be aroused. And because we recognise this Truth from within, we try to carry out the directions of the School. We try to attune our entire attitude to life to it.

If we try this in all sincerity, albeit with falling and getting up again, if this is the hub around which our entire life revolves,

and if we are prepared to make all other things subordinate to it, then something of the Original Man will begin to glimmer. Then the Rose-bud will come alive, and we will be charged with new power.

Why are we placing these things before your notice again? Well, in order to demonstrate that latent within us lies the potentiality to generate a new life from out of our present level of existence, a level which is far from ideal, and which certainly deserves criticism. And this generation of a new life is still possible. Hence the call, "Hora Est," it is time! Are we not pupils so that we can make this a reality?

And that new life, that life of the soul, has its own standards. This is no fierce combating of degeneration and the maintenance of standards, for that is a lost cause to start with. But a trying to listen to the inner voice, the inner tribunal, which speaks ever more clearly as we continue the Path.

We all know this voice, otherwise we would not be here. Where we as dialectical personalities are weak, we can be immeasurably powerful, and capable of great things on the basis of the Soul. At our disposal are possibilities which exceed by far all dialectical relativities.

We know that in most cases the Soul-development is in a state of infancy, but if the dialectical man will only be still and withdraw himself, then a new activity will become evident. And we strengthen this by frequenting the foci of the School. Most of us will know this from experience. And in this way, impelled by this new element, we will also be able to retain certain minimum standards which dialectical people abandon increasingly. The soul which is called will gain the Strength for this in the Living Body of the Spiritual School.

And now we return to marriage, but this time within the Spiritual School.

We know that marriage can be a powerful aid in going the Path. Why? Because when a pure mutual approach arises between two young people, in a life in which the yearning for the New Life is primary, then the basis is present to strengthen

the soul development mutually. Although everyone must realize the New Man for himself, the situation is, that through the inversely proportional polarization of the male and female vehicles, a spontaneous stimulation to go the Path can go out to each other. When young people ask themselves whether they are conducting their relationship on the right basis, in order to give a positive answer to this, the mutual stimulation to go the path must be felt by both.

And that is something you soon know. There is no trial marriage necessary for that. To the contrary, because in a trial marriage, or whatever you may call that kind of relationship, this subtle stimulation which stems from the heart-atom is often suppressed by the living together and all the astral turmoil associated with it. And the doubts do not decrease because of it!

So this is our advice. Place all the other facets of marriage second and examine yourself: am I for my future life-partner a true companion on the path to life, and do I experience this in return. Do both of us receive a positive, all-powerful stimulation?

In this way, stimulated by a harmonious relationship, the new man will rise up inside the old. Both partners will become "richer," while the purely dialectical person continually becomes poorer, emptier, because he vainly seeks compensation outside himself. Whether he is aware of this or not is irrelevant. It is often pitiful to see.

A marriage which is maintained in the correct way in the Spiritual School, will also become increasingly rich, because it will harmonize, on the basis of the pupilship, with the entire group-unity and the actual happening within the School. Although the old dialectical state still exists no less, and it still has its needs and its problems, there is nobody who would deny this, all this takes on a totally different perspective, because pupilship takes the lead in everything - not in theory, but by a living unity.

Such a couple forms a cosmos, we would say a haven in these barren times, where, if necessary, an entity can commence a new earthly journey. It is a great blessing that many children

can commence their earthly journey in this privileged way. Such a marriage in many aspects therefore, contains an enormous assignment.

In order to strengthen us to bring this assignment to a good end, the Sacrament of Marriage is given to us.

It is said in the Universal Doctrine of the sacraments, "It is a Holy and visible hall-mark and seal, ordained by God, that by use of it we might better understand the promise of the Gospel and have it sealed in us."

If we really allow these things to sink deeply into us, it will become clear to us that we must approach a holy sacrament, like that of marriage, in a certain state of mind. It demands a special period of preparation, in which, firstly, the mutual stimulation, as aforementioned, is recognised, and secondly, they know that they love each other so much that they can absorb and tolerate each other's negative points.

Then there comes a moment when you can say, "We wish to enter into a definitive acceptance of the assignment implicit in our relationship." Then the moment has come to apply for the sacrament of marriage, for you know that by your own strength you are too weak, and therefore you would like this assignment to be sanctified in and by the Brotherhood. For in the power of the Gnosis, a person is immeasurably strong.

We must not and cannot annul this by first starting on our own strength and only then asking for the Sacrament of marriage. The assignment has then already been accepted, marriage has then in fact commenced, often accompanied by strong astral ties caused by the intimate relationship. As in every existing marriage, the Sacrament cannot be granted afterwards.

After all, do we say grace in the middle of a meal? When we ask the blessing for a Brotherhood meal, nobody thinks it necessary first to have a taste. Even though it might taste less than excellent, this is of no essential concern, for a good marriage also has its ups and downs. Although marriage is no meal, this example makes our meaning sufficiently clear.

Let us also reflect on the illusion of so-called freedom. Because the ties of marriage are felt to be too restrictive in this

world, people take their so-called freedom, in which ever more intimate relations are entered into, left and right. But they forget that in this way very strong astral ties are also established, which hang like an enormous burden around the neck. Soon humanity will be caught in one great degenerated tangle of astral ties.

If we do not call a halt *now* and say to ourselves, "We refuse to take part in all this," then soon it will be as great a mess inside the School as outside of it. For the venom slowly creeps on. Then we might as well close the doors.

If the School is to fulfil its task in the near future, then we will all very consciously have to add our contribution to it. We must turn to and try to live on the pure astral Power which fills the Living Body, and watch very intelligently that we do not sink down with the masses.

Nobody is perfect in this and that is why we need each other's support. On a small scale in marriage, and on a larger scale in the group. Then help will truly be granted from a position of strength! An ever increasingly radiant, world-encompassing activity will then proceed from the group, in service of seeking humanity.

Let us therefore direct ourselves to the grandeur of the Gnostic work, while it is still possible! Whoever has these aims in mind, will be able to adapt his personal facets of life to this without any effort. For our cause is no less than: work for mankind.

A. Hamelink