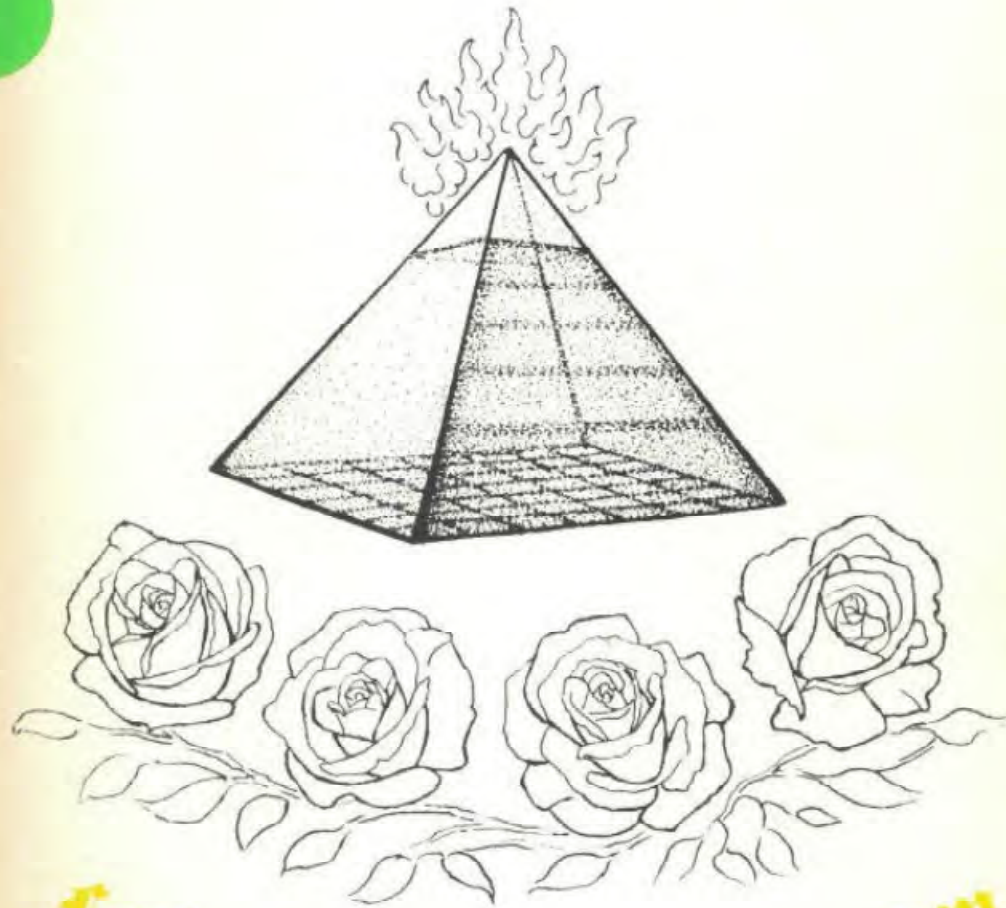


The Topstone



Lectorium Rosicrucianum

"Topstone"
Volume 4, Number 2
July, 1978

July 1978
4th. volume

number 2

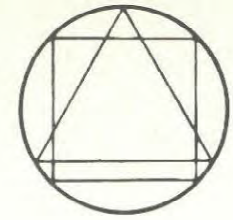
headquarters

u.s.a.

australia

new zealand

contents



THE TOPSTONE

Baknessergracht 11-15,
Haarlem,
The Netherlands

P.O. Box 9246
Bakersfield,
California 93309

P.O. Box 152,
Parkholme,
South Australia 5043

P.O. Box 35.149
Browns' Bay
Auckland 10

The Sublime Wisdom of Lao Tze XIV	page 3
The Gnostic Gospel of the Pistis Sophia XII	page 8
Gleanings from the Sermon on the Mount III	page 14
The Celestial Ship in the Egyptian Book of the Dead	page 20
The Sevenfold Rose	page 26
<i>For the young at heart: Tirian III</i>	page 32

THE SUBLIME WISDOM
OF
LAO TZE

XIV

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

The thirty spokes of a wheel unite around the nave,
but only because of its empty space is it of use.

The vase has been moulded in clay,
but only because of its empty space is it of use.

Doors and windows are made for the benefit of the
house to be built,
but only because of their empty space are they of use.

Hence: *Being* - material things - has its merits,
but actual usefulness depends on *Non-Being* -
immaterial things.

A number of most important things are being called to our attention in the 11th chapter; our particular attention being sought for allegedly "empty space". Besides, for a wheel, a vase, a house, these becoming matters of consequence solely because of "empty space". The tomb of Christian Rosycross comes to mind here, his tomb stone bearing as you may know a number of maxims, one of them being: "There is no empty space". Naturally, Lao Tze reached the same conclusion for the truly "empty" cannot be of use.

There is an all-manifestation known to us as the universe-of-death. Its background, invisible to us, is more important than the visible all-manifestation. The immaterial side of dialectics, the invisible determines the material, the visible side. The visible

The copying or reproduction of any part of this publication is allowed only after written permission has been given by the Lectorium Rosicrucianum.

has a task and a purpose; they are to be accounted for by the invisible. Upon our coming to know dialectics as to its tasks and purposes, having found all things there trouble and grief, it becomes impossible to us to have any respect for "empty space", to have any respect for the invisible background of those things and phenomena, as the invisible accounts for the visible.

It is the way of the nature-of-death that the invisible things, the things dwelling, boiling, stirring, in empty space attempt to do the utmost to mask their intentions and tasks, all the aeons and archons knowing that from the effect, the cause can be deduced. Hence, there is the common dialectical tendency to cloak deceptively the real character of the nature-of-death. But only with partial success for the phenomena must one day invariably manifest their real nature.

In this masquerade then futile? No, for when the real nature of things comes to light, it is usually in many ways too late for man to provide adequate protection for himself against this. Churches and prayer houses exist to accommodate mankind's metaphysical needs; yet their purpose and use is the preservation of this world, while keeping from mankind the knowledge of the real character of the nature-of-death. Whenever any man completely devotes himself magnetically, completely attunes himself to any institution which allegedly holds out to him the promise of deliverance, he becomes de-magnetized and unfit for the truly liberating gnostic magnetic processes. Hence, a close examination of the empty spaces of the nature-of-death proves to be of the utmost importance. It is there the dangers, the causes are to be found.

It is for *this* reason that the modern Spiritual School is constantly engaged in unmasking the invisible for you, the invisible that becomes visible in its phenomena. The oppressively torrid masks of the reflection sphere are being torn aside; that space, empty to us, has been uncovered. What we are to think of it, we know; we know too what all men are justified in concluding.

Behold, we are all standing at the centre of a wheel. Every

microcosm and every mortal soul is standing at the centre of an all-manifestation. The sun sends forth its rays to you; all the heavenly bodies send forth their rays to you. You are standing in a wheel of fiery radiations which all converge with you, in you as the centre: "the spokes of the wheel unite around the nave". The wheel accordingly is the astral light setting you in motion. You are the nave of the wheel for it is you who are the centre in which the rays converge. Thirty spokes or radiations are mentioned here because thirty primary spokes or radiations of the great fire-wheel are often observed in the Universal Doctrine.

There are three great currents of astral fire, each of those currents holding many lines of force. Those thirty radiations do not come from the visible universe; they come from the invisible, form the alleged void, from the empty space.

The astral fire is invisible.

Those radiations or canals gather together all the powers and possibilities from the entire space of the flaming wheel and drive those towards the nave. The wheel turns around the nave and this nave or nucleus carries a wagon or an existence. This existence has a certain purpose and that purpose derives its use or uselessness from the empty space, from the source of energy. The source of energy determines the quality, the carrying capacity, the power of that which becomes visible on account of that energy-source.

Having demonstrated this, Lao Tze enters into further details by saying: "Think of the Vase".

We have come to know this vase as the Holy Grail, as the great fountain of the heart. In this Cup of the Grail a principle is hidden, the principle we know of as the Rose-of-the-heart. The Cup of the Grail, however, also calls our attention to the whole sanctuary of the heart, the latter having a tremendous part to play in the Grail-process. No one will deny that the sanctuary off the heart has been moulded in clay, or in nature's substance. It can be of use to the pupil only when he fills the empty space of the vase from the empty space of the Gnosis, from the invisible space of the Gnosis, it may be of use only

when the vase is filled with the living water of the fiery wheel of salvation. Of necessity, that must be preceded by the purification of the heart.

Do see how every human being is ceaselessly busy building his dwelling, his personality, and also ceaselessly changing it, adding to it. We are for ever working on our doors and windows to ensure our entry and exit and free view. But the question we ought to ask ourselves is whether the house we are building has doors and windows facing the empty space of the Gnosis, or not. In what fire-wheel are we standing?

The wheel in which we are standing determines the burden we must carry, the task we must fulfill. What usefulness has our house to yield; usefulness for the nature-of-death, or usefulness for the nature-of-life? You are the nave on which thirty spokes converge, thirty rivers sustained by the countless brooks of empty space.

But in what empty space are we standing? We are standing in two spaces:

1. in time-space, and
2. in eternity, in ubiquity.

That's why in the abstract, accordingly, we see two wheels revolving around us, two fiery wheels. Now upon what wheel do our windows look out, to what fire do our doors open? To the concept of what wheel are we building our house? Do you understand that actual usefulness depends on Non-Being? There is something that we are *not*, and there is something that we are. What we are not we must become. Take heed, every second of our lives we are engaged in being something, in demonstrating something. What we demonstrate and show in this way determines the immaterial sphere, the invisible space that makes us live. The instant you fix your attention on the real results of your life, you may know which of the two fiery wheels revolving around you is the governing one in your life.

The field of the Modern Spiritual School is teaching you and helping you to make useful the vase of the heart, the Grail from which all things must arise; it is teaching you to build correctly the house of renewal.

We wish to bring these things very, very close to you. Think therefore, of the carpet before the place-of-serving in the Temple of Renova. You, the pupil of the Spiritual School, are the purpose of the Spiritual School. The School wants you to reach the goal, and you therefore are the pivot around which the wheel revolves. Well, go and stand on the carpet. What do you see? What do you experience? As its centre, you are standing within a circle, within a fiery wheel; many powers flow towards you; rivers of living water flow towards you from the invisible; the spokes of the wheel unite around you: "The thirty spokes of the wheel unite around the nave, but only because of its empty space is it of use".

You also stand within the triangle. The thirty spokes of the wheel are then manifested in three main currents wanting to fill the vase, to fill the Grail Cup of the Heart to its brim with Living Water: "the vase has been moulded in clay, but only because of its empty space is it of use".

Finally, you find you are standing in the square; on that square you are to build your house, your new home provided with doors and windows for transfigured souls: "doors and windows are made for the benefit of the house to be built, but only because of the empty space of eternal fulness are they of use."

From Lao Tze's gospel-wisdom, thousands of years old, we see the carpet of the modern Spiritual School arising.

Go and stand on that carpet, Brothers and Sisters, and it will convey you to the lands of eternal freedom (in the Golden Head).

Whoever can understand, let him understand.

J. van Rijckenborgh

THE Gnostic GOSPEL
OF
THE PISTIS SOPHIA

XI

We read in the Pistis Sophia:

"And Jesus said, "it came to pass then, when I had come into the midst of the archons of the aeons, that I looked down on the world of mankind, by command of the First Mystery. I found Elizabeth, the Mother of John the Baptist, before she was pregnant with him, and I sowed into her a power which I had received from the little Iao, the Good One, who is from the Midst, so that John the Baptist might be able to be my harbinger and make ready my way, and baptize with the water of the forgiveness of sins.

It is that power which is in the body of John. Moreover, instead of the soul of the archons, which John was about to receive, I found the soul-power of the prophet Elias in the aeons of the sphere. And I took this soul-power with me and brought it to the Virgin of the Light. And she gave it over to her receivers; they brought it to the sphere of the archons and cast it into the womb of Elizabeth. So the power of the little Iao, who is in the Midst, and the soul of the prophet Elias were both bound into the body of John the Baptist".

In this way the author of the Pistis Sophia tries to explain to the pupils of the Spiritual School a few more or less incomprehensible announcements in the Gospel. Because most of us will not find the commentary of the Pistis Sophia on the mystery of John the Baptist very illuminating, it is good to analyse this commentary in detail.

We do not want to view the figure of John the Baptist as a historical personality, but as the type of person who can indeed be called the harbinger of Jesus, in the sense that before the Christ-radiation can take shape in any person, and this person can consequently be called a Jesus-man, he must first be a

Johannine man. He must be taken up in a preliminary process. That is why John precedes Jesus in the Gospel, and why John the Baptist is a figure of all times. He manifests himself immediately when any pupil of the Spiritual School commences his path under the conditions and in the power in which the Johannine type does so. Hence a given person cannot just decide to *be* a Johannine type; at most he can decide to *become* a Johannine type.

There are different stages of genesis, and therefore also different types and sub-types.

There is:

1. the type of the ordinary dialectical person, which type can be distinguished in various gradations;
2. the Johannine type (the type which populates the ordinary visible Spiritual School);
3. the Jesus type (the type of the new, liberated man);
4. the Christ type (the type of the Divine Man).

From the announcements in the Gospel and those of the Pistis Sophia it appears that a miraculous birth also can be connected with the Johannine type.

We mean this birth not in the sense of the natural birth as of a child, but the entrance into a non-dialectical state of being. There are three births, three stages of miraculous resurrection:

1. The birth of John -
called by the Rosicrucians "kindled by the Spirit of God";
2. The birth of Jesus -
called by the Rosicrucians "perishing in Jesus the Lord";
3. The birth of Christ -
called by the Rosicrucians "reborn through the Holy Spirit";

The first birth is the condition to Transfiguration.

The second birth is the process to Transfiguration.

The third birth posits the fact of Transfiguration.

We give you this outline for the sake of completeness, but the point of direct, primary importance for you and for us is whether we have indeed entered the process of that first birth - the Johannine birth. And we repeat: this concerns a miraculous

birth. One cannot decide to be a John today. One can decide to enter the way, and on that way, providing the conditions are fulfilled, the factors to that birth must be granted to us. That is why it is a miraculous birth. That birth must appear out of a state of being, out of a very concrete attitude to life, in which selflessness takes the central place.

In order to make this first miraculous birth radiate clearly before your consciousness, and hence to place the Johannine type before you in clear definition, it is necessary to begin with some repetition: the repetition of matters and problems which should be very familiar to you from reading and listening.

We begin with the question: "who is to be regarded as a successful pupil of the Spiritual School?" And we mean successful in the liberating sense.

The answer is: A pupil who has come to the discovery, through experience, out of suffering and sorrow, that this our nature-order cannot possibly be the Divine order. Consequently such a pupil will regard every attempt at the improvement of the world on the horizontal plane as superfluous and absolutely useless. He therefore does not just accept this world, but begins to seek from within for that Other thing. At least he constantly wants to do this seeking from a disquiet which has consequently entered his blood. If such a pupil were to have knowledge of the why and wherefore of things, he would also be prepared to accept and apply sweeping consequences for the sake of his higher objectives. In the literature of the School such a person is called the Elizabeth-Zachariah man.

When a person is like that, and many pupils in the Spiritual School are, then the conditions for the first miraculous birth are present. And this birth arises in the following way.

"I found Elizabeth, the mother of John the Baptist, before she was pregnant with him".

The person who is typified by the disquiet in the blood as mentioned above, sends out a certain magnetic vibration. It is a radiation which makes contact with a source of powers which the Pistis Sophia calls the power of the little Iao, the Good, who is in the Midst.

What sort of power is that? It is the Power, which, as Jacob Boehme says, has seized the nature of death in its heart. It is the fundamental, calling Power of the Gnostic Body of the Universal Chain, active in dialectics. It is a power which does not originate directly in the new field of life, but is nevertheless connected with it, and takes shape completely, and is of, the dialectical field of nature. Yet it is obviously separated from it and can be active exclusively in people of the type described above. This powerfield is therefore within reach for every dialectical person without him having to enter an unnatural state of being. This powerfield, which is in the midst, and so stands centrally in the nature of death, relates to the Gnosis as the Spiritual School relates to the new field of life. And this field is called that of "the little Iao, the Good", to express the fact that although it is active in dialectics, it is nevertheless completely under the control of original Divine forces.

The power of this field is sown in the type described above as an answer to his soul distress, and is connected with the original atom, with the heart. When this work has been accomplished, the second phase begins.

"Moreover, in place of the soul of the archons, which John was about to receive, I found the soul-power of the prophet Elias in the aeons of the sphere."

By the soul-power of the prophet Elias, the Pistis Sophia means the bloodinheritance which has been gathered by all those liberated in the Light, and is present in the nature of death. All who have gone the Path and have freed themselves from dialectics, have left the blood-inheritance of their victory behind in the nature of death. And all those who go the Path, and develop themselves into the type described above, at a certain moment receive that inheritance. They gain participation in it, at the same time as they receive the power which is in the midst.

Every person receives a blood-inheritance whether he wants to or not. If we belong to a strong tie in the sense of family or nation or race, and we do not radically disconnect ourselves from this, we are compelled to accept willy-nilly the blood-

inheritance of that whole group, which is of course karmically very heavily charged. Then we do not live, but are being lived, our of and by the blood. But when I advance in the type as described, and by my state of being feel myself linked with my heart to the power which is in our midst, I simultaneously receive a blood-inheritance in accordance with it; I receive a blood-treasure, the blood-treasure of the victors, the powers of the living fellowship of brothers and sisters who have preceded us on the path. This inheritance becomes greater from century to century; it has become an immeasurable possession.

This blood-treasure was cast into the womb of Elizabeth. And thus the power of the little Iao, who is in the midst, and the soul of the prophet Elias were both bound into the body of John the Baptist, so that John would be able to be the harbinger, to prepare the way, and to baptize with the water of the forgiveness of sins, free of karma by a different soul-structure.

This is how the first miraculous birth comes into being. As we saw, it has three factors:

The correct pre-state of being, the "Zachariah-Elizabeth" state;

being struck by the radiation power of a magnetic field particularized in nature;

and the capability of receiving the blood-inheritance of the gnostic forefathers and of living out of it.

Whoever has these three factors can be a harbinger, can explore a straight path in this nature, and borne this can break loose from the aural burden of guilt and prepare himself for the second miraculous birth, for the meeting with Jesus the Lord.

So we discover together what is necessary for true pupilship. We can all reach this pupilship when our type meets the logical requirement.

What possibly still holds us back is no doubt the fact that we still try to serve two masters, and so must carry the burden of a blood-inheritance which originates completely in the lower nature and the horizontal line.

J. van Rijckenborgh

GLEANINGS FROM THE SERMON ON THE MOUNT

III

Do not be anxious

"Do not be anxious about your life, what you shall eat or what you shall drink, nor about your body, what you shall put on. Is not life more than food, and the body more than clothing? Which of you by being anxious can add one cubit to his stature? Therefore do not be anxious, saying, "What shall we eat?" or "What shall we drink?" or "What shall we wear?". For the gentiles seek all these things. Your heavenly Father knows that you need them all. But seek first His kingdom and His righteousness, and all these things shall be yours as well.

Therefore do not be anxious about tomorrow, for tomorrow will be anxious for itself. Let the day's own trouble be sufficient for the day.

When we read these words from the Sermon on the Mount, it is perfectly clear that they are not designed for the masses, but for a group set apart, a group of pupils of a Christian Mystery School. The man of this earthly nature, man as a herd animal, the man born and bred out of this hard clod of earth, is the man who knows the struggle for life. This man knows what it means to "eat his bread in the sweat of his face". And since this verdict is fixed in his blood as a hereditary fear, he seeks the possession of as much bread as possible, at the cost of as little sweat as possible.

Herein is the beginning of all social strife and of all wars, of all economic anarchy and of all coercion, of all terror and all mental deadening of the masses. This innate fear underlies all education and all dialectical science. Everything revolves around life, food and clothing. It is the triangle of our earthly existence - who would think of denying it? The earthly man is like the

13

animal snatching the food from his congeners, out of the urge of selfpreservation.

It is the natural instinct from a remote past. We are "ladies and gentlemen" as long as that natural instinct is not interfered with, and we are religious, utterly humanistic and highly civilized, as long as our lives, our food and clothing are not endangered. The "do not be anxious about your life, what you shall eat, or what you shall drink, nor about your body, what you shall put on" certainly was not pronounced for the man living here, in the tensions and disturbances of an unbalanced world.

In turbulent times, in days of war and strained relationships, when it seems so essential to protect the family against the assaults of a world that is out of gear, these words sound like a product of cheap religious optimism, fitted for the smooth days of peace and prosperity, for the theologian trying to pacify an indignant church member who is being exploited by his employer and induce him to resignation.

But we, who recognize another meaning in the Sermon on the Mount, or sense it, we know that these words apply to a very exceptional group of pupils, and that, definitely, they are not designed for all men.

Whether these words are addressed to you directly, personally, we cannot judge. Whether it is right for you to reflect upon them, is not for us to decide. It is possible that if you trust in these words, you will be very disappointed. Many of those who have relied upon them have, at a certain point, turned back suddenly to the struggle for existence, and let us tell you that these down-to-earth people are quite right in this respect. These words from the Sermon on the Mount do not lend themselves to experimentation. Therefore, do not take a chance on humiliating exaltation, because the statements herein concern very great and sacred things. The superficial christianity of this era has already dealt the Christ so many a blow in the sacred face, that we should not make it worse than it already is.

You may not trust in these words!

You must not believe in them!

You cannot experiment with them!

The only thing you can do is to grow towards them!

Therefore, if we shed light upon this subject, it has a meaning only for those who are in this process of growth and are in need of orientation.

Few will be those, who have not had a very wonderful experience in life. We refer to the experience that, when the need is urgent, help is at hand. It will have happened to you that you were in need of a certain thing... and it came! In such cases, some have attributed this outworking as proof that God has heard their prayers; others have taken it for a mere lucky break... anyhow, it was there. This fact is so age-old that it has given rise to one of those perfectly true, deeply philosophical proverbs, one of those maxims preserving primitive knowledge for the people, "when bale is highest, boot is nighest".

It is connected with the working of a divine law which prevails in all domains of matter and spirit; a law so powerful, so loftly and so dynamic that, even in a world of atheism, where God is denied, it will prove itself sporadically. The said law teaches that, for every entity who - no matter how and no matter where - is differentiated, within the universe, from the divine Being, there exists a complete possibility to live, in the fullest sense.

As soon as an entity finds himself again in the cosmos consciously - which means that the central divine spark proves its presence in him, and he must, on the basis of this consciousness, kindle this divine spark into a flame and, together with his fellow brothers and sisters, keep the Fire of God's Plan burning and carry it forth to the Goal, - such a person is being cared for. Then, all that he may need, at any time, for his sustenance or for his task of building, is absolutely present. In the Divine Plan, there is no anarchy as regards production. All is there for -all! That is law, that is order! If the pupil restores the oneness with the law, with that order, then it will place him in the full possession of his heritage. Then he is immensely rich. The Heavenly Father knows his needs, wherever he may be. These are not just edifying words, but your very

presence in the cosmos brings with it that you are being cared for, and worrying about anything is nonsensical and very unintelligent.

The fact that, in this earthly nature, everything must involve "care and worry" should make the pupil realize that he is off the track and he should endeavour to rediscover life in its relation to the original law. Therefore, one of the foremost necessities upon the Path is to find the answer to the question: How shall one direct one's spiritual effort? Where must my search take off? Must I break through to the true state without being deterred by matter? Or rather, must I learn to subdue matter through the spirit? How do I come into possession of my heritage?

The Sermon on the Mount is very explicit on this point. "Seek first His Kingdom and His Righteousness, and all other things shall be yours as well". All these other things will then no longer constitute a problem. Toward all those other things, necessary as they may be, leans the search of the earthly-minded man.

Must I then give up my material interests? Must I not give my children an education that will enable them to hold their own in society? Must I let things follow the line of least resistance? If you bring up questions of this nature, it proves that you "worry", that the problem is still too deep for you, that you are up against it. For a person who has experienced something of the True Kingdom and His Righteousness, there are no longer any such quandaries. For him, the search and strife of the earthly-minded have lost all their meaning. He is concerned exclusively with the New Life and, from that moment on, his heritage, whose presence he has sensed in previous dim glimmerings of the True Life, is there waiting for him. There is no question here of "burning one's bridges" and trusting all the rest to chance. It is just exchanging a row-boat for a mail-steamer.

There is no question here of being a parasite, of taking advantage of the labour, the time and the money of others. So then, is it this way: if I adopt the true life - the Kingdom of God and His righteousness - will there then be some ordinary earthly

mortals who will supply my needs? Will those who have already safely provided for themselves in regard to earthly things pilot me nicely into the New Realms?

No, it is definitely not that way. *Your* material possessions, any material possessions at all, can never be of any help to *Me* in entering the new life. And when you enter the new life, there are no people who are under any obligation to you or called to serve you as a doormat. It is a fact that, when any true spiritual work is being accomplished in this world, for the benefit of all those who tenaciously cling to this earth, such a work can be started without a penny; it does not have to collect funds for itself, yet it will not be lacking in anything. It will flow in from all sides, not too much or too little. This outworking also underlies the manifestation of the same law. This operation of the law comes about only, when all that has been received is reciprocated, transmuted, in absolute labour, in the service of all, and in full measure.

However, this outworking is not the subject referred to in the Sermon on the Mount. If you seek to understand this, you will have to renounce all matter, and do away with the cerebral convolutions connected with it.

When Christ speaks the words we have just cited. He addresses pupils who are on the mountain. Those were initiates! Do you suppose that such people worried about their lives, food and drink and clothing, in the common, trivial sense? Pupils of a Spiritual School who laboriously ascend the path have a different aspiration. They hunger for the true, full life, for the true spiritual food and drink, and for being clothed with the heavenly body (as Paul expresses it). That is their concern, that is their constant thought in a certain stage of their development. Now, such concern is wrong, it is pernicious, it makes one ill: that concern is dialectical, earthly. No pupil on the Path, by being thus concerned, even about his spiritual status, can add one cubit to his stature. As a pupil, you have to seek one thing only: the Kingdom and His righteousness.

That seeking is not a form of exploiting or being exploited, but it means "establishing", "laying the foundations", "building",

“laying the bricks”. If you are a pupil, if you have been called as a pupil, then according to your state of being, proceed to serve the true Kingdom and His righteousness. Throw yourself into this with your entire being. Do not think of your own personal spiritual development, with all of its requisites.

Then, are there not any such requirements? There certainly are, but do not think of them, do not stop at them. “Do the work”, regardless of all the shortcomings you feel so strongly, with that stinging pain of your imperfection, wherever you may stand in the Divine Light on the mountain; all the rest will take care of itself - it will be yours. Where? When? How? That is of no importance. As a pupil of a Gnostic Spiritual School, you know the method of Liberation, and that knowledge was not given you to augment your unrest and your care. You have received that knowledge as a grace, so you will “recognize the son of man at His coming”.

Hear, therefore, the word of Christ, “My grace is sufficient for you”. We stand in the power of this grace in the present day. In this present day with its miseries, sorrows and pitch-black darkness. In this present day you have to do your Work, your Work as a Child of God, and in this present day there are the tensions that oppose you. Break these tensions by virtue of your calling and of the grace bestowed upon you, in the present day. Place yourself before your task and act! Do not talk and speculate about tomorrow. That is the breath-talking objectivity of the Sermon on the Mount. That is the efficacy of Jesus Christ.

Many are they who cannot understand this efficiency and, although called to the mount, they keep on worrying about initiations and new spiritual food supposed to be necessary for “their” advancement. Throw your “I” overboard. Do away with your self-maintenance. Sacrifice yourself upon the altar of service. Not tomorrow, but this very day. To be able to do this, you need love, love for mankind. You need a heart ready to bring the living sacrifice.

The pupils on the Mount who are being warned are sinners, but in a higher bracket.

There are people who fret about their lower life.

There are people who fret about their higher life.

Neither of the two is liberating. He alone who is prepared to lose his life for Jesus’ sake shall find it.

Therefore, do understand the efficiency of the Sermon on the Mount. Today! And build, with all those who are your brothers and sisters, at the foundations of the Kingdom and His righteousness.

Be a free mason.

To all those who ascend the mountain of the spirit it is said: lose all your self-will, do not worry about the unfoldment of your life, about the spiritual powers and values which you might need upon the Path. Because the life itself is at stake - the life of the renewal. Dismiss all that higher self-seeking and self-anxiety from your being.

Seek the Kingdom and His righteousness - fulfill the law of Love after the example of Christ, and all the rest will come of itself quite naturally, since it is the fulfillment of a natural, self-explanatory law.

J. van Rijckenborgh

THE CELESTIAL SHIP IN THE EGYPTIAN BOOK OF THE DEAD

The Modern philosophy of the Rosycross can be called modern only in the way in which it is brought. The language and the presentation are modern but the essence of it is as old as dialectical humanity. The modern philosophy of the Rosycross is so classical, so absolutely perfectly attuned to the true higher wisdom of all times, that any person with even a flicker of pre-remembrance, i.e. the original memory or superconsciousness, will immediately recognize this modern philosophy. Also the person with sub-consciousness and even the person with the ordinary intellectual consciousness will after a small amount of exertion know immediately that the modern philosophy of the Rosycross stand on a very safe and sound basis of universal knowledge.

When people deny what the modern Rosycross brings, this must consequently originate either in a signature of foolishness, a closed mind, and narrowness, or in a high degree of disobligingness and conscious refusal, which are the result of numerous causes. When the foolish person is present in the forecourt of the Rosycross, he will not feel at home there. The Rosycross will not trouble him. When the disobliging person, the consciously refusing person stays in the forecourt of the Rosycross, we could ask ourselves, "What is he doing there?" The answer is obvious: he is the conscious adversary, he is truly disobliging.

You will understand that the Rosycross must dissociate from such a person. The workers in the School are often victimized by such people, because driven by their being and the nature of their work, they are eager to help people and bring them home. However, if the signature and the purpose clearly appear to have the aim of destroying the work by the well-known

method of "divide and rule", then the tie is broken, completely and finally.

The modern philosophy of the Rosycross, or rather, the modern version of the Universal Philosophy, does not have the intention of *appearing* new but of indeed *being* new! This action of the Spiritual School is not based on the ordinary dialectical method of reviving old and forgotten things, or of hiding one's poverty. The purpose is to realize a truth; a task which remains immutably the same, namely to lead back the sunken human being to the original Fatherland, to show him the one way, the one truth and the one life to which absolutely no change can be made.

What does change is the time, the nature and the measure of human sunkness, as well as the physical and spiritual state-of-being of humanity, as a result of which the Universal Doctrine adapts itself intelligently to the necessities of the time. We do not wish the old things to live, but the universal things. We do not wish to attempt the old method, but the universal method, in the rational-moral intentions of the time. That is how we must understand the words of Christ: "all the old things have passed away, behold, all things are made new", and in apparent contradiction: "I have come not to abolish the law and the prophets, but to fulfil them".

We must therefore understand that the eternally imperishable manifests itself in time in accordance with the present. If any spiritual work appears which does not meet this signature, it is dead. Every spiritual movement must understand the mission of the universal in the present.

It then appears strange perhaps, that we now wish to draw your attention to the past, in fact, to the celestial ship in the Egyptian Book of the Dead. We do so in an attempt once again to establish by a look at the past, the timeliness in the present, and, in this attempt, to convert a possible standstill in your course of life to a true homeward journey.

"The old things have passed away, they are made new". When we look at the tabulae in the Egyptian Book of the Dead, we see without exception the celestial ship, or the sun-ship.

On one tabula we see Osiris taking his place in the sunship and we can see his seven rays. The boat is also often equipped with seven rowers, or it has seven oars. Sometimes Isis sits next to Osiris, and the seven rays form themselves into the child Horus.

When Xisuthmis, the Chaldean Noah, is saved, we see how seven Gods take their places in the celestial ship with him. When the Chinese Yao goes on board ship, we see clearly how seven figures go with him. We can think also of Manu and the seven Rishis, who voyage with him in his ark. We may also draw your attention to the similar stories in the Puranas, and especially to the Persian Wendidâd, one of the most ancient holy books. In the Wendidâd, Ahura Mazda orders Yima, his servant: "Make a Wara, that is an enclosure, and after that an Argha, i.e. an ark, a vehicle. Bring into it all the original life-germs of male and female kind, and crush the earth with your hands. Bring to life all uncreated lights".

It is no different with Noah's Ark. In his sun-ship, with which he rises up above the flood of nature, Noah takes with him all the life-principles which are necessary for a truly Divine Life. And in the Ark of the Covenant, standing in the innermost of the Tabernacle in the Wilderness, and in the Temple of Jerusalem, we also see contained all the attributes for the truly Heavenly Life.

The New Testament speaks of seven angels and seven trumpets. The seven angels successively blow their trumpets. And when the seventh angel has trumpeted, loud voices are heard, as you can read in Revelations 11. The voices exult: all the aspects of the planetary cosmos have become our Lord's and his Christ's. And He shall reign as king until all eternity. And God's Temple in heaven was opened, and in the middle of it the pupil sees the Ark, the sun-ship, the celestial ship which has arrived there. And so it becomes fixed in our consciousness that the sun-ship of Osiris, represented in the tabulae of the Egyptian Book of the Dead, is the same as the ark seen by the seer on Patmos. And the meaning remains always the same.

In order to elucidate this unchanging meaning further, we take as an example the celestial ship of Yima in the Wendidâd. You

know that firstly Yima makes a Wara for himself, i.e. an enclosure, a workshop. In that Wara he makes an Argha, i.e. the new vehicle, according to the law of the universal life. The man of the Wara is the freemason who works with the new hammer and the new word. He is the man who makes for himself a new workplace; the man who emphatically dissociates himself from dialectical life; the man who enters the new field of life to make his Argha there. The Argha, the sun-ship, the celestial ship, these are mystical indications for the Divine Man, who commences his voyage to the original Fatherland.

To be able to commence this voyage, to be able to construct his building, a Wara, an enclosure is necessary. The pupil must take leave of ordinary life fundamentally and structurally. He must separate himself from a course of life and a method of life which are obviously erroneous. He must crush the earth, give up the I of nature, and inside the Wara made by him, build a new man, a celestial ship, with which he can sail into the Temple of God. Thus we end our voyage through the past.

No matter what system of Divine touch and awakening we study, the homeward voyage of the Egyptian Book of the Dead is the same as that of the Book of Revelations. And when it said of Jesus the Christ, "I have called my son out of Egypt", we will undoubtedly understand this. This utterance points to the immutable message of salvation, which remains the same yesterday and today; it points to one and the same mission, one and the same way, one and the same truth, one and the same work of building. The old has passed away, it has already become new.

How should we understand that in the present? The old always manifests itself in a new way, in accordance with the time and the task and the situations of the human life-wave.

Once again the hora est has been sounded in accordance with many tremendous developments in this cosmos. Consequently many apprentice-masons are preparing to build there Wara and hence their Argha. The time for symbolical, veiled values has passed away. The pupil of the modern Spiritual School is now placed before the seven times seven aspects of his microcosm,

before his seven fields of life. These seven fields of life with their consciousness-nuclei, these seven Rishis with their states of life, must be regenerated.

There is a power and an actual touch. We speak of the new field of life and, in connection therewith, of a new school of higher consciousness, with the help of which the sevenfold man must erect his Wara. An extensive, clearly defined philosophy is at the disposal of the pupil, so that he can orient himself completely.

Advancing on the new way, a separation will and must clearly take place between the people inside and outside the Wara, the work-place. This activity has immeasurable consequences. The one type of man remains in the ordinary life, and the other steps aboard his celestial ship. In other words, a complete alteration takes place which, if it is to succeed, must take into account the spiritual, cosmic and atmospheric conditions of our time.

There is no sense in studying the old methods therefore; the old schools have served their turn. Even those of 50 years ago have absolutely no liberating meaning left. "The old has passed, it has become new". We therefore speak of the *modern* Rosycross and the *new* philosophy and the *new* school of consciousness. But just like the Son, these activities are called out of Egypt, i.e. they find their basis in the Egyptian Book of the Dead. They speak and testify in a new time of the universally imperishable.

But "called out of Egypt" has another meaning as well, and we would like to draw your attention to it. We could also translate the word "Egypt" as "darkness", and so we could also read the well-known fragment from the Holy Language as, "out of the darkness I have called my Son". This explanation can bring out an important lesson for every pupil, for if there ever was a time of darkness, it is surely ours. In the world-history were there ever moments of such total international upheaval and degeneration? Doesn't abnormality rise to a peak in our day, in all areas of life? In this situation of darkness every "son" of God is being called. Every human being has the true

Child of God in his microcosmic system. He is imprisoned amidst pseudo-humanity and deception; he is chained down by night and ignorance. This chained and imprisoned Son is now called by God himself.

How should we understand this call of God? A call of God is not just a voice which stirs our consciousness, which awakens our pre-remembrance, but it is an actual power which stirs the world and all of humanity and which causes very radical processes and developments. The call of God therefore means that we will react consciously, harmoniously and intelligently to God's power of the present moment. A study of the past therefore does not have the slightest meaning if we forget the requirements of the present.

May the words, "Out of Egypt I have called my Son" therefore have a real meaning for you also, and may the new freemasonry greet you as one of the most diligent builders.

J. van Rijckenborgh

THE SEVENFOLD ROSE

When there is a growing feeling in a human heart that the answer to life cannot be found in this world, when the restlessness of seeking changes over to the experience that man is called to walk the way to the original Kingdom, we can be sure that this calling and attracting power originates in the Gnostic Sun which touches the heart of such a person. And if we would express ourselves more exactly, we would say that the original or spirit-spark-atom has started to react to the radiations of that other, New Field of Life.

The original atom, the pure and original remnant of the life-image that is without sin, is often and rightly compared to a sevenfold rose. And we call to mind here the sevenfold rose-symbol: the seven overlapping circles which together enclose the central heart. Beside the original atom, this rose also represents the cosmic septuplicity of the Divine earth-planet. The sevenfold and seven petalled rose therefore represents the entire sevenfold manifestation, the seven universes.

Behind the visible universe, which Jacob Boehme rightly calls the great house of death, six other universes are hidden. These are not purposely hidden from us, but because the present-day human being is existentially completely part of the house of death, he can express himself only in that, and he has faculties which enable him to see only that one universe.

The seventh universe is strongly crystallized and degenerated: Its form of manifestation is seriously damaged; it has degenerated to the counter-nature as we know it. The seventh universe in which we live, is all around us wherever we look; and no matter how far our astronomical instruments might reach, everywhere we will always encounter rising, shining and fading. The radiations of all the visible and demonstrable heavenly bodies originate in the house of death, and are also limited to

it. Hence their working is purely dialectical.

Seven rays are continuously active in this space. Every planet radiates a sevenfold light. Our sun does so too. These rays consist of a physical radiation, four etheric radiations, an astral radiation, and a mental radiation. Thus it will be clear that our entire sevenfold vehicular system is also controlled completely by this sevenfold radiation. Inside this circle of seven rays our whole life is enacted, from birth to death, and from death to birth. Our whole wheel of life thus moves inside this field.

We said that outside our universe there are six other universes, of which we have no part. These universes have a different purpose than our universe and are of a completely different nature. The Bible calls those six other universes the Kingdom of Heaven. It is to that Kingdom of Heaven that we are called by the emissaries of the Universal Brotherhood.

There are many who have sought that Kingdom and who still seek it. There are innumerable people who incessantly hope to find it. But there are relatively few who actually find it, for the Kingdom is usually sought outside of man while yet the Bible says so emphatically: "The Kingdom of God is within you". That Kingdom is often sought with pious words, but the actions are lacking.

Christ is amidst us. He is *in* us. Let us never again forget this on our journey on the way of Liberation. Then we can be saved much grief.

When we see the point of contact in the heart of man as the rose to and from which 49 rays go, we are confronted with the voice of Christ. The rose of the heart is therefore also the God in the flesh. But this God can manifest Himself *only* by Transfiguration, or, as the old Rosicrucians expressed it, by the second sidereal birth, in order to express the fact that the visible universe with its sevenfold field of radiation cannot bring any change to our dialectical existence. They wanted to indicate with this that only a fundamental rebirth can provide entry to the Kingdom of Heaven. No matter what a person might do in his field of existence within this nature, no matter how loving,

good, humane and religious he might be, it will not avail him in regard to the awakening and growth of the new soul.

When we realize that, and when it is also clear to us that the intellect, as the primary controller, cannot lead us to that goal, there remains only one conclusion to be drawn, namely, that immortality can be attained only by means of the original atom which is supra-personal and not bound to time and space. We should therefore transfer the accent in our life to our heart, for only then can the great miracle occur.

We should be mindful in connection with this that the personality, although often vilified, is not useless. Also the world in which we live has an important role to play in the commencement of the process of rebirth. Our field of existence is the great training-school of eternity. It is the point of commencement of the second sidereal birth, and it can fulfil its purpose if only we are willing to go the path as the Spiritual School of the Golden Rosycross teaches us.

In doing so we need to ask ourselves the question: "How can we stand on the path that leads to the second sidereal birth, in a positive and certain manner?"

To do so we must direct our attention to the seven-petalled rose of the heart, for there lies the secret, the purpose of our life and existence. For the seven-petalled rose holds the possibility of all seven sidereal births. When flowering fully, the rose of the heart emits 49 rays. In that state, the rose has re-entered into full interaction with the new Earth and the six other universes. Through the rose of the heart we can be linked both with time and eternity. It is the link which can accomplish the connection with the other fields of life.

We are told through the Bible that the first sidereal birth, which is the state in which we exist now, commenced in Paradise. In those times, man placed his foot on the first rung of the sevenfold staircase leading upwards. In the beginning this first sidereal birth worked harmoniously, but at a certain moment sin gave rise to crystallization, and a downward course commenced. A sinking into an ever denser state of matter was the result. The Fall had become a fact. But at the same time as

the Fall, man was accompanied by those universal rays which continually neutralized the sinful, i.e. undivine situations created by man, and which sustained man's manifestation in order to keep providing him with the opportunity of ceasing his sinfulness and returning to the plan of development as was originally intended.

When we try to fathom the mystery of the rose further, we need to ask the question: "Is this rose indeed active in us, and if so, in what way?"

Expressed symbolically, the rose has seven petals, When we look at its development, we see that initially a bud forms. This bud begins to colour; the flower slowly opens and pushes away the surrounding and protecting sepals. Just as the rosebud unfolds itself to become a flowering rose, so the meaning and the understanding of the great purpose of the sevenfold development of humanity should grow in the pupil. We are called to this by means of the rose of the heart, and we can then continue from glory to glory. A radiation is emitted by the rose, and this radiation drives us very positively and directly into a certain direction. When we respond to that call, the bud will soon begin to open. In other words, the first sidereal birth, the first soul-birth can be recognized and understood in the light of the rose.

Many millions of people in the dialectical universe pass through their wheel-rotations for unimaginable aeons, and yet they still do not understand why they exist. It is the function of the radiations of the original atom precisely to make the purpose of existence clear to every person. The plan of liberation will become clear to whomever discerns and responds to the radiations of the rose. His horizons will expand and a new consciousness will come. Only then can the true labour commence. Then the true pioneering work must be done. Then the sweeping away of the disharmony caused by the Fall truly begins. This work is the true Rosicrucianism! And the call will keep resounding through our temples: Work on yourself with the light and the power which is given you freely and abundantly.

There are people who think that an intellectual understanding of the path is sufficient. These are those who believe that they are Rosicrucians when they understand the concepts dealt with in our literature. A greater error is hardly imaginable! Only he who has walked the path of the sidereal births is a true Rosicrucian; that is to say, he who has come to the works through faith. Let us not pass by this point too quickly, driven perhaps by habituation or repetition.

Our ego projects before us like a kaleidoscope in an endless variety all the images we would so readily like to see, but they are the illusions of dialectics or the drug-images of the reflection sphere. Let our works therefore give the proof of our progress on the path. And let us keep to the phases of development which the rose has to go through in its complete unfolding.

In this first phase, the call of the Brotherhood activates the rose-bud. Many people are at this point, but they are not yet reacting positively. Whoever does react positively enters the Forecourt.

Then begins the second phase. Through the intense contact with the gnostic radiation-powers, concentrated in the Living Body of the Spiritual School, the first petal of the rose begins to enter a living, in- and exhaling activity, an interaction with the radiation sources that are not of this world. The negation of dialectical nature makes a systematic beginning. The existing life-conceptions make way for a new attitude to life; the path of rebirth is being walked consciously. Thus the first sidereal birth is accomplished.

The pupil enters the Brotherhood of the Rosycross as a neophyte, as a young Brother or Sister. In this phase the world of dialectics is consciously lived through and endured, and by negation the pupil is led to the purification of the sinful state. The young Brother or Sister is enabled to this sanctification of his own being, mankind and the world, by the ever increasing powerful stream of life which fills his heart-sanctuary. The consequences of the rose-path are accepted and the nature-born soul-state is purified.

soul-development, the phase in which he becomes a true member of the Brotherhood. The second petal unfolds, and the second sidereal birth occurs. The lesson in the world of dialectics has been learned, and the entity concerned returns with a new consciousness to the moment and the situation before the fall, the state of the Adamic Man in Paradise, from where the seven-fold staircase must be ascended. The candidate in the Christian Mysteries has then been transfigured; the spirit-soul unfolds and the seven-light of the new universe radiates in harmony. Time and space have been overcome, and such a candidate can say, "death, where is thy sting?" The pupil rises beyond the earth and enters the peace of the other Kingdom, the Kingdom of Heaven.

The Spiritual Leaders.

For the young at heart:

TIRIAN

III

The Sad Story of a Mighty Castle

Master Luke is standing before a window in a dark passage. He shakes his head, puts on his glasses and looks down at Tirian, who is in the small courtyard, holding the Silver Key in his hands. His eyes are sparkling with joy, as Master Luke can see. "That boy! That servant!" he grumbles. "That *he* had to find the Silver Key! Things are getting a bit dangerous for me now. Wait - I will go and get his friends, perhaps they can get him to play again." Master Luke closes the window and walks away...

At that moment Tirian has quite different problems! How will he get back into the castle? Not a door in sight! The walls are very thick and high, and there are very few windows. But... the lion is here! He knows where to get out!

The lion takes Tirian to a bush behind which a little wooden door is hidden. The lion pushes it open and Tirian strokes his head. "Thank you very much", he whispers. Now he can quickly go to the middle room. But what's this? Tirian looks around him. He is standing in a wide passage he has never seen before. Yet it is part of the castle. Curiously he walks on. Let's hope he can find that room! Look at all those great halls and wide staircases! And those magnificent paintings everywhere! "They are no doubt all about the life of the Princess", Tirian thinks, and he feels a great longing to free her...

Suddenly he recognizes a door. Yes that must be the middle room! His heart begins to beat loudly. In his hand he has the shiny Silver Key. Is he really allowed to open that door? Oh, just imagine if the key doesn't fit or... that the lock has rusted up after all those years.

He hesitates a few moments... He...

Hang on... What's that? Downstairs he hears yelling and the sound of many feet. Tirian turns around, and sees the old man out of breath running up the stairs. Behind him are running all of Tirian's old friends. They run towards him and call out, "Don't do that! Don't open that door. That is dangerous for us. Come back with us, Tirian!" But Tirian also hears the song of the Princess: "Don't listen to others, but change your life now!"

Full of determination he puts the key in the lock. And he says, "If you're afraid you'd better go away, because I'm going to open that door!" And look! Yelling and pushing, tripping over each other's legs, they all run back, down the stairs, out of the castle! And Master Luke? He also disappears and locks himself in his cellar full of books. Everything is quiet again in the castle and full of expectation. Tirian opens the door of the middle room, very slowly. Preceded by the lion, he enters a small room;

There are no windows, but the room is lit by a torch burning beside a small table. Tirian looks around. Where is the Princess? On the wall behind the table he sees the same symbol that he has seen on the herald's cloak: a rising sun with golden rays. Perhaps there is another door? !

A book lies on the table. There is also a candlestick with three candles. In front of the table there is a little wooden bench to sit on... The Lion stretches himself out beside the table and lays his head down on his paws. Tirian is not really sure of what to do. But then the little bird appears again. With a merry little whistle it sings:

"Come, Tirian,

A Princess can't live in dust and dirt!

Open the book and read of your wonderful task.

Do your duty and make the castle light again!

The book will teach you your great work.

Come and read... God's Light will make you strong!"

Carefully Tirian sits down on the little bench. He opens the big book. It is just like all those books in Master Luke's cellar.

But this book doesn't look so dilapidated. Tirian begins to read, and soon he is immersed in the story of the castle and the Princess. Do you want to know what is written in the book? Read along with Tirian...

"A mighty and wise king reigned over a great land. A resplendent castle stood in his land. This castle had twelve gates, and above every gate a bright light burned. Twelve roads ran from these gates to the borders of the land. The king gave this castle to a prince and a princess who loved each other very much. They were allowed to live in the castle and look after the inhabitants of the villages around it. Peace and harmony reigned, and the castle sent out a soft, golden glow over all the land.

Another prince lived in the land; he was the brother of the princess. The king had given him a special task. He had to guard the borders of the land and make sure enough provisions were always present in the castle.

Don't imagine that wagons loaded with flour and sugar were driven to the castle. The king wished only that there would be sufficient Light-power. For in that Light-power the prince and princess could truly live. And you know, this Light-power is a great treasure! The brother of the princess therefore had to make sure that the treasures and provisions were carried to the castle.

What an important task that prince had in that land! And so he kept riding along the borders on his horse. Along the twelve roads all the gifts were brought to the castle and everything was divided among the inhabitants and the villagers. Every one got what he needed and all lived happily.

But... it is very difficult to be happy with what you have. Your desire often goes to more and better things! That is what happened then! The brother of the princess sent ever more valuable gifts to the castle, and the prince liked them so much that he no longer wanted to share them. He used them to make the castle more beautiful and so the halls were filled with great treasures. Finally there were so many treasures in the castle that the prince thought he had better close all the shutters and gates, so that the villagers couldn't see it.

Oh, how silly of the prince! For how could the messengers now bring in their treasures? The twelve gates were closed! The messengers returned with their treasures to the brother of the princess. He was very surprised, and thought, "I will send other messengers, they will surely be let in." But... the gates remained closed, and these messengers also returned with their wagons still loaded. And so the twelve gates became disused and the twelve roads fell into disrepair, to the detriment of the whole land."

Tirian sighs. What a sad story! So that is why this castle looks so tumble-down. The story continues...

"The Princess made every effort to get the Prince to change his ways, but he didn't listen to her. To the contrary; every time he discovered an open window, he quickly closed the shutters. And because everything was closed, the castle could no longer shine out its soft light. The twelve bright lights died down to almost invisible fires.

A light, no matter how small, always gives out heat, as you know. When the golden light no longer shone outwards from the castle, it gradually became warm inside the castle. Certainly there would have been accidents if the king of the land had not intervened.

One night the prince could not sleep from the heat. He walked restlessly through the passages. It was so quiet everywhere, that he was severely startled when he suddenly heard a rattling at one of the gates. What sort of a noise was that in the middle of the night?

He listened and decided to look carefully, before everybody woke up. The prince opened a hatch in the gate and then he heard a voice which said, "Prince of this castle, our king sent me to fetch you". The prince was startled. He *had* to obey the king's request. He therefore opened the gate and with the messenger disappeared into the night. And the princess slept and noticed nothing. She was not to wake up again until the prince came back to serve her selflessly. Then he would awaken her

with the silver bells in the tower of the castle.

Now in the castle there also lived a scribe, a man who wrote everything that happened in big books. When the princess slept, the king instructed the scribe to finish the book. He had to mention how the princess was to be awakened and what else had to be done. After that he had to close the book and put out the three candles in the candlestick. Finally he was to place a burning torch beside the table and lock the door..."

Well, the scribe had done all this exactly! The book goes on to say that the scribe had to start living in the cellar of the castle and start writing a new book! "Aha!" Tirian thinks, "cellar... new books... yes, that must be Master Luke! The scribe was Master Luke!"

Every time a new servant came into the cellar, Master Luke began a new book. Oh, how many servants the castle had seen! Tirian knew their story. How often he had read in the books of Master Luke. But none of these servants had found the Silver Key. They had grown old and died.

The Silver Key. What does the book say about the Silver Key? Wait, have a look. Yes, there it is! When the scribe had locked the door of the middle room, the key was to be guarded by the royal lion who had been sent to the castle by the king. The lion had to guard the key as long as necessary. And then...

Tirian is now faced by a blank page... On the back of it, the scribe has left the instructions for the servant, who found the Silver Key!

Tirian sits on the edge of his seat. He reads on excitedly. Now comes the great secret...