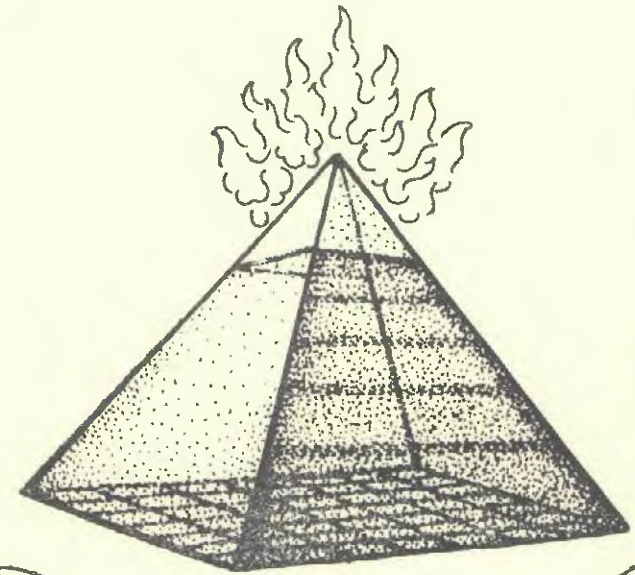
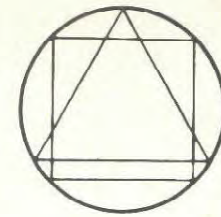


# The Topstone



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THE SUBLIME WISDOM  
OF  
LAO TZE

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In the 13th chapter of the Tao Teh King we may read:

1. *High grace and disgrace are things of fear. The body is a great disaster.*
2. *Why is it that men say this is high grace and disgrace? High grace is an inferior thing. Once secured, we live in fear. That is why men say: High grace and disgrace are things of fear.*
3. *Why is it that men say: The Body is as a great disaster? I am encountering great disasters because I have a body.*
4. *If I had reached the stage that I had no body, what disasters would I encounter then?*
5. *Hence, whoever considers it to be a difficult task to rule the kingdom, to him the kingdom can be entrusted; whoever rejects the thought of ruling the kingdom himself, to him the government of the kingdom can be entrusted.*

In the dialectical social order the acquisition of glory and fame is a tremendous spur to action. As you know, the desire to rise in the social scale is inherent in all men of this nature-order; the desire to achieve superiority in the arts, sciences, religion, society, to achieve a leading position in some group or movement. From his childhood man has been trained accordingly.

Those people who have achieved high grace usually occupy precarious positions; while held in high favour, they are also held in acute envy. Intrigues are launched against them; opposition offered; not openly, but mostly by the rumour of slander, by venomous whisperings. Hence, high favour is a thing

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of fear in the majority of cases. Boundless fear holds such people in its grip, the fear of losing a position once secured, the fear of falling. For a man in high grace may soon fall into disgrace. Such people, in consequence, lose many a noble quality of character, turning callous, ruthless; hitting out indiscriminately and unfeelingly; hazarding everything to hold their own.

We do not know whether you have ever had occasion to examine all this psychologically. It is appalling, primitive and bestial in the extreme.

Consider the type of people constituting the so-called "managerial staff", those constituting the higher middle classes; they have assumed and perfected the cultural habits of the earlier patricians; in this they are expert: smiling, being amusing and jovial for their boss's every client; tyrannizing and barking like bulldogs at minor employees. They live well in the better middle-class houses. You will know them; whole neighbourhoods of them; thousands of them. But, alas, the poor things live in fear, even the government officials among them, for although possessing assured salaries and pensions, they dread to lose their positions of authority; their positions constitute their kingdoms; there they are kings. And they do, in fact, rule; even at night at home. And similarly as the rich engage in endless warfare with each other, so does this type of ruler, if necessary, stake everything on defending his kingdom. Fear gives boldness and courage; fear makes man a hero. Yes, grace and disgrace are things of fear, as you know.

The Tao Teh King was allegedly written in 600 B.C. but that is incorrect as this gospel dates back to an even more distant past. The words "High grace and disgrace are things of fear" were as apt then as they are now. They have always been known; they are known to you, they are known to us. But why then discuss them? The Tao Teh King speaks of them on account of the addition to the 13th chapter's first verse: "High grace and disgrace are things of fear ..... for they are a formidable disaster for the body". The latter is what it particularly wishes to make clear to you. And not that people in

high grace fear disgrace, work hard, excessively hard, become physically exhausted and so in the end are pushed aside. If only it were merely that; it could then perhaps be said: "Al right, the supply will then quickly come to an end!" No, a fundamental disaster is being wrought by such people in their own personality and microcosm. Dread, worry and fear are the sisters of hatred.

The Universal Doctrine states emphatically that fear and hatred are essentially one; whoever fears hates, and whoever hates, fears. The body of such a human being, his whole existence, is one immense disaster both for himself and for mankind!

For greater comprehension of this you might read Proverbs 26:

*"Like the silver dross covering a potsberd are smooth lips with an evil heart.*

*He who hates, dissembles with his lips and harbours deceit in his heart;*

*When he speaks graciously, believe him not,*

*for there are seven abominations in his heart;*

*though his hatred be covered with guile,*

*his wickedness will be exposed in the assembly."*

Understanding this, you may likewise understand what Lao Tze means by this 13th chapter.

The seven abominations in the heart point to the personality-condition which has become fundamental. As you know, the heart-sanctuary has seven divisions; the Universal Doctrine speaks of seven brains of the heart; those organs relate to the fundamental nature of man's being. This nature determines man's attitude-or-life and man's reason; it may therefore be said that "what the heart does not desire, cannot enter the head".

Whenever hatred comes forth from dread and fear, a most unholy sevenfold fire starts burning in the heart, radiating forth through the sternum and the eyes. It is a malignant fire, forcing everything unholy in nature to action; imparting great malig-

nancy to the struggle for existence; polluting the whole area of life. Hatred is the opposite pole of earthly love, and a human being who hates behaves similarly, in many ways, to a human being who loves. Love can be expressed humanely in this world, and may embrace all of mankind or part of it; love, likewise, may be directed solely to one human being. When we love, we are helpful and considerate to others, we try to serve the objects of our love as much as possible. When hatred comes, it becomes our conscious and intelligent pre-occupation in what way others may be injured, may be brought to grief. A hater is a man who is concentrating utterly on the object of his attention, similarly as a man who loves. That is a source of immense danger, as may be understood. The people mentioned earlier who from childhood aim at achieving his grace, high favour, who aim at carving out a career for themselves, accordingly constitute the prime sources of hatred which poison every society. Those people are downright ill. Their bodies are a great disaster, for everyone. Many people, understanding this, say: "I am encountering great disasters because I have a body", similarly as many others sigh negatively: "If I had no body, what disasters could I then encounter?"

If we are the object of great hatred (and hatred, like love, is always intensely focussed), this is an acute affliction. And although we may not become its victims, we must be alert. It may be understood that we are not alluding to any social injury, but to moral, fundamental injury. Hatred is an astral radiation and if we react to it with fear for instance, it lays hold of us immediately and links us with the sewers of the reflection-sphere.

Hatred is extremely infectious, and a deadly fire. A hater is most cunning because of what he aims at. His lips burning with hate's fire are like the potsherd covered with silver dross. If you do not take care, the sharp potsherd will wound you deeply. We must therefore see through that silvery and glowing dross. A hater dissembles with his lips, speaking words of love and sympathy and devotion and interest, but inwardly deceiving you.

Take heed particularly of the ever recurring tactics of isolation. Whenever someone wants to destroy a pupil walking the path, wants to sever him from his link with the Gnosis, such a person will first attempt to isolate the pupil. By some cunningly contrived method the pupil will be placed in a condition of fear, worry and dread. In such a condition, as you know, we feel forsaken by everyone and by everything, isolated. The main attack against us is then launched: destruction, or an attempt at destruction.

You will understand that man singly and as a whole is ceaselessly exposed to danger, and is ceaselessly being victimized. The enormous significance of group-unity and complete identification thereby with the Living Body of the School is apparent here. It is not for nothing that the wise poet of the Proverbs says: "The man whose hatred is covered by guile, will find his wickedness exposed in the assembly". In the threefold field-of-grace of the Modern Spiritual School every vibration of hatred's radiation will be discovered, unmasked and neutralized. Whoever participates in the Living Body of the School, sharing in the construction of that body in the required way, will be protected effectively, and contributes to protecting others. And, take heed: "Whoever stands, must see that he does not fall".

The process goes like this:

Firstly: a human being attempts or wishes to achieve high grace in one way or another; he desires an important position or some special concession for his I.

Secondly: Whether this ambition meets with success or not, fear, worry and dread are always there. For not only grace generates fear, disgrace does too. People unsuccessful in their ambitions are accordingly on the same track as people who succeed; and the results of all this may be seen in yet other strata of any human society.

Thirdly: Criticism is generated, a disruptive, shattering kind of criticism.

Fourthly: the seven abominations are generated in the heart

causing the entire microcosm to be shackled fundamentally to perdition, and to be ultimately split like an atom; hence, terminated, destroyed by its own inherent hellish fire of hatred.

The path has now been paved for truly understanding the 5th verse of the 13th chapter.

If you have understood everything discussed so far, you will want a definition of the true attitude-of-life. Lao Tze gives it. High grace and disgrace are things of fear, and destroy the one true purpose of our personality. You must accordingly dissociate yourself from every I-centred ambition and from any I-centred desire. "Do not seek after high things, and be humble", says Paul. "Wu Wei" says Lao Tze. A humble man is often a foolish and primitive man in dialectical eyes. But, in reality, that is not so. Every pupil must qualify himself for the five-fold Universal Gnosis, must perfect his attitude-of-life, both inwardly and outwardly. He will then be exceedingly humble. You do not desire grace, you reject it; accordingly, there can be no disgrace, nor a feeling of having been degraded. Many pupils do have such a feeling: "There is nothing I can do anyway; there is nothing I can accomplish; I am nothing; I am no use to you at all". To them disgrace is the thing of fear. Stop all such worrying. We are all children of God; we all have a treasure within us. Devote yourself to liberating that treasure, you will then be free, with Him, as kings. Put aside all fear. Every pupil is blessed, and a potentially free man. Be a free-mason, truly.

You are sure to believe it to be a difficult task to rule the kingdom, to unite your own microcosmic kingdom with the Divine Assembly. Yet, because you believe yourself to be wholly unfit to work in the service of the Brotherhood, rejecting such a mission; precisely because you so thoroughly know of mankind's wild rides and hunts, the government of the kingdom will be entrusted to you.

It is a known fact that all the true servants of the Gnosis were utterly astounded when called to their tasks; having had not the slightest intention of doing such work. But that is precisely why they succeeded. And up to the last second of their work they felt its arduousness deeply and, on account of

their own imperfections, believed it to be a thing to be rejected. For within them there was no I-attachment to their task. Nevertheless they cheerfully overcame all obstacles. There could be no fear in them for they did not desire grace; and so there could be no disgrace.

J. van Rijckenborgh

*Christian-Rosenkreuz-Tempel, Calw.*



*You shall not commit adultery*

*“You have heard that it was said, ‘You shall not commit adultery’. But I say that every one who looks at a woman lustfully has already committed adultery.”*

These words must have a somewhat disenchanting and trivializing effect on the mystical and esoteric person who is under the impression that the Sermon on the Mount is a discussion between Christ and his disciples about the Way of Liberation. After all, one would assume that the striving person who is ennobled to rise up in the Light of the Holy Mount must have risen at least above the sin of adultery even in its most refined form.

Is the sermon on the mount meant for an ordinary every-day public after all, and not for an exclusive audience? Or have these words possibly been slipped in by someone long ago for some reason, thus creating a strange chord in these realistic songs of true life?

This is why it is a good idea to subject these words to a careful examination. First of all it is necessary to get rid of the mistaken opinion that this warning is only for male pupils on the Path. We regard it as clear that Christ is speaking equally to men and women. Impure and improper desires are certainly not the sole province of the male sex, and we cannot see any difference between “desiring” and “consciously and deliberately allowing oneself to be desired and leading someone on.” To the contrary! Speculating on the natural desires of someone else

is more reprehensible than the giving in to those desires by the other. We must therefore be aware that these words do not take us on to the territory of *man* or *woman*, but that they apply to the *human being* in his twofold manifestation.

Men and women are placed opposite to each other and confronted with each other. By these words both men and women, including pupils on the Path, are obliged to learn to fathom various dark mysteries of their existence. The pupil must discover the Divine thought that lies at the basis of human duality. If he can begin to uncover these mysteries and experience something of these Divine Thoughts as wisdom, he can find the ways to the true life.

You can approach the warning given to the pupils on the Holy Mount in two ways. You have heard that it was said: “You shall not commit adultery.” Marital relations have been regulated and protected through all times, primitive or more civilized, by all peoples and races. There have always been religious and legal norms which aimed at and protected a kind of culture of the marital state. Adultery was sanctioned legally and religiously only when there was a clear case of “adultery according to nature.” All that belongs to the rules of life in regard to this is well known to everyone. You have heard that this was said to the people of old, who were of this nature.

But you, who aspire to a new spiritual Path, you, who are regarded as belonging to the young people, the new people who are being led by Christ to a higher and deeper knowledge, you need to understand that the relatively simple, self-evident rules which govern the relations between the sexes in the case of the masses, are highly unsatisfactory for you as pupils on the Path of Liberation. There is a collaboration between the two sexes according to nature and of nature and this collaboration is accompanied by religious, humanistic and legal norms. But there is also a collaboration between the two aspects of the human life-wave on a higher plan, and this collaboration creates a relationship which is regulated according to the norms of a higher law. That is what the Sermon on the Mount is referring

to. That is what we want to talk to you about in this article.

If you punctually fulfil the ordinary human religious legal norms of society and thus can be said to set an example, that still does not mean that you could necessarily satisfy the norms of the Sermon on the Mount. The Sermon on the Mount is by no means directed at the sensual person. You know how man of this nature is. He follows the urge of nature and his fellow man is protected against the excesses of this nature. The state steps in and makes laws and adjudges conflicts. Exoteric religion also has its say and sets its norms.

But for the spiritual person it is a totally different matter. He is entering a higher nature and so faces a different law, a different rational-moral set of values. Though this or that may have been said to those of old, the pupil on the Path must lift himself out of the old-testamentary phase and understand in a completely different way to the nature-person what is "desire" and what is "adultery".

We ask you: are you completely satisfied with 'the other one' who accompanies you in life? Whether you are conscious of it or not, we say to you: you are not! You have learned to know the other one in his or her limitations, or are now engaged in doing so, as the other one is doing with you.

And now there is that urge for that other thing, or the other one, in which you get rid of the discovered limitations by idealizing. This urge or this desire will in most cases be highly chaste and pure. It can be expressed very impersonally in pupils and yet it is "adultery".

This is where the Sermon on the Mount calls an urgent 'halt'.

Every one who looks at a woman to desire her has already committed adultery in his heart.

Once again, approach these words without any popular sensual consideration. We address those who regard themselves as having risen above the herd-animal. Every pupil on the Path feels the urge for higher things, for light, for liberation, for fulfilment of life. There is no alternative but that conflict comes

into his being; conflict with "the other one" or "the other thing." This conflict arises because "the other one" or "the other thing" still stands on the ordinary level of nature. The ego, self-maintenance and the laws of nature drive into a different direction.

Through this conflict comes the reaction, a reaction which is coarse, after nature, or refined, after the spirit. But it is a reaction because our reality is being pushed into a corner. And the reaction awakens the desire for the reconstruction of the disturbed balance. This desire wants what is lacking, it wants its hunger relieved. Then we start our journey and our search for "the other one" or "the other thing". Our desire is obviously aimed at "the other one" or "the other thing" and immediately we have committed "adultery" in our heart, the source of our desires.

There are many pupils on the Path who deceive themselves in these things. We want to say that all of you are adulterers, that all of you are guilty of these things, even if you live the life of a celibate. For these words rise beyond ordinary understanding. They are spoken to pupils who sit at the feet of the Master on the Holy Mount.

Because the human life-wave manifests itself in two aspects, in two sexes, and because both these groups are called by God to work together, man from the beginning is placed opposite woman and woman opposite man. You stand in this world with the other one or, we say this deliberately, with the other thing, because some of us are not conscious of the other one in their lives, or they ignore that consciousness because of the ghastly suffering of thousands of years. Thus man stands opposite woman or femininity.

If you reject man or woman as your partner of life, for whatever reason, whether or not you are ennobled thereto, your inclination nevertheless goes towards the feminine or the masculine, towards feminine or masculine ambitions, vocations, behaviour or structure of being. This can be seen very clearly in all people, especially in those who vigorously deny it. You are married in a narrower sense, you have a life-partner or you are

looking for one. Or you are married; tied to the other thing which is opposite in polarity. The primordial being in man shows itself, no matter how.

So we place you in front of reality. If you are a pupil on the Path, if you are sitting at the feet of the Master on the Holy Mount, that reality will not satisfy you. That is not possible, because you are searching for a higher, wider, more absolute, more complete reality. Consequently you commit "adultery" — spiritually, morally, ethically and physically.

It was said to those of old: you shall not commit adultery. You will not do it and you feel that you cannot do it, that it provides no solution to the many problems of your life. You do not *want* to do it, for you have made yourself familiar with the concept of sanctification of life. You adhere to high, pure and noble norms.

You stand opposite the other one, or the other thing, you are connected with it, you are interwoven with it ..... and yet there is adultery! There is in your being a world-wide longing for completion and, according to the urge of the original atom of God burning in you, you want the perfect other one, or the perfect other thing, which is the same; being or not-being, which is the same. That is what adultery is!

We tell you: everyone who, from his state of being, looks at a woman to desire her, or who looks at a man to desire him, who looks at the feminine or masculine to desire it, has already committed adultery in his or her heart. You may give that urge upwards, all sorts of names, you may fiercely and passionately deny the deepest essence of the human generation, but the Spiritual School stands above this.

The Christ, standing on the Mount, eye to eye with his pupils, says to you and us: between those of old and those of today — between the youth of the past and that of today — there is in principle no difference; at most a practical difference.

How do we escape the adultery described here? Is it not inevitable that a pupil strives for higher good and turns to the

Light and thus comes into conflict with the world? Surely he wants this adultery?

But you will no longer want it if you contemplate the knowledge given to you from God. Your state of being, the field in which you live, in the narrower as well as in the wider sense, is your reality; it is absolute truth. Your whole state of being as it is, with its beauty and ugliness, is in accordance with the actual situation. Your spouse and all the others around you with whom you are linked via the blood, "the" other thing around you, they are all the environment to which you belong, or where you are placed by God. That is how it is with all people — that is how it is with our world. This world, this murky, pitch-black mess is ours; we have made it the way it is.

Now the difference between the masses and the pupil on the Path is that the latter is becoming conscious of his state of being. He is staring into his own reality; he discovers how he is rolling around in the filth; he sees the limitations and the appalling suffering; he sees the conflict and the limitations in the other one and in the other thing, the shortcomings. And then ..... then comes the conflict ..... then we want to leave our home ..... our limitations ..... our filth ..... we want to escape our state of being.

Becoming conscious of one's state is a grace. But forcibly withdrawing from it is adultery. In the olden times there were pupils on the Path too. They practised their personality-cleavage, they escaped their mess, their state of being. You try it in a different way. You flee from this into that, from the other thing to the other one, from the other one to the other thing. Adultery!

You do not accept the game of life; you want to get rid of it; you want to practise yourself out of it; you want to intoxicate yourself out of it, pray yourself out of it, break out of it through occultism. Adultery!

The result is that you are constantly sucked back by your state of being. And the second things are worse than the first. When you have swapped the first other thing for the second other thing, you have not progressed one millimeter.

Then do we have to accept the game of life the way it is at this moment? Yes, friends!

Is this life not one great bitterness? Is this game of life not one great dissonance? Is this game of life not totally to be rejected when we place it in God's Light? Yes, friends!

When one sees the path and life itself, should one not go that path? Yes, friends!

But the Path does not require from you what you yourself want. You want to get out — to get off — you want to force things — in these things you are still completely of the old nature. You want to break up without building. You are Cain, the revolutionary, who murders and burns everything down. When you are conscious of the new things, it does not mean you are *in* the new things and *of* the new things.

Turn to your state of being. Place yourself before the game of life, the reality of your personal state. What you have is your consciousness that "it should all be different", that you cannot bear it, that you are suffocating spiritually. That is a grace. But what now?

Then the Sermon on the Mount continues: "If your right eye causes you to sin, pluck it out and throw it away; it is better that you lose one of your members than that your whole body be thrown into hell. And if your right hand causes you to sin, cut it off and throw it away; it is better that you lose one of your members than that your whole body go into hell."

This is where you can find the answer to your question "what now?" In the consciousness of his state of being, the pupil must turn to a structural renewal, to a fundamental reversal. He must not go chasing after the other one, or the other thing, but he must make another one out of himself, so completely, so absolutely, that nothing negative is left.

If Cain wants to revolt, let him then revolt in himself. He can do so in the merciful consciousness of his own degeneration. In this way he does not build a tower without a foundation, but he begins at the foundations of his own self and he digs deeply in the darkness of his own being. He plucks out

all that self-seeking, all that self-maintenance and throws it into the fire. Let the lower, self-preserving man in you die and thus approach *the* other one, *the* other thing, bringing love perfectly.

This absolute impersonal, self-effacing love overcomes all things. Thus the pupil does not accept the macabre game of life in a negative resignation, conforming himself to it, nor does he escape it thereby committing adultery. No, he breaks through it with the scourge of love which has been released in the self; with the love which surpasses all understanding, all self-will and all self-maintenance; with the love which, called by the light, fulfils the light.

So we clean up all conflicts; so we become mighty people; so we build a new heaven-earth, when from within we carry on the true, divine game of life in the dark game of life of this world. Without adultery!

J. van Rijckenborgh.



We have discussed in detail that there are three miraculous births. The candidate must mount three steps if he wants to leave behind dialectical life and his dialectical I. These steps or births consist of: the bird of John, the birth of Jesus and the birth of Christ. Each of these births is made possible for the pupil by the activity of four light-rays, four power-radiations of the electromagnetic field of renewal.

We have explained to you how the four rays develop and become active in the birth of John. And we saw how in the Pistis Sophia the first ray in the birth of John is called the ray of the little Iao. It is the Divine answer to the soul-distress of the beginning pupil and as a result of this the seeker suddenly gains insight, understanding, perspective in regard to the Path of liberation. The seeker sees the way before him.

When, as a result of this unveiling, a mighty longing is aroused to go the way of liberation to its end — and that longing *will* come when the unveiling of dialectics and the bitterness of desillusionment for the person concerned have become complete — then a susceptibility for the second radiation of the Gnosis will develop in accordance with the quality and the capacity of that longing for liberation. By this means the candidate is linked with the blood-field, with the blood-inheritance of all the brothers and sisters who went before him on the Path. This blood-tie enables the approaching pupil to gather enough courage, power and dynamism to be able to put his hand to the plough. In this power the young pupil can truly perform deeds.

But you will understand that a dialectical person who experiences his own being and his world as severed from God and hence observes innumerable mistakes in life, mistakes

because of illusion and mistakes of a fundamental nature, will, when he begins the holy work, be able to carry on his work only up to a certain limit. We can, in earnestness and in striving, neutralize many of our mistakes in life; we can make straight many paths for our God, but ultimately we cannot neutralize the mistake which we ourselves are. The I cannot kill the I.

We do speak of I-lessness as the absolute necessity in the holy mysteries of transfigurism, but we cannot completely neutralize the I. We can at most approach a limit. There always remains a radius of action in which the I is obliged to act, to be conscious, to think and to feel. Just think of ordinary every-day life, from which we cannot dissociate ourselves completely.

For this reason the task of I-lessness in that first phase is to proceed to a certain limit and, standing at that limit, having broken through to that limit, the candidate experiences the touch of a third power of gnostic radiations, which in the Pistis Sophia is called the power of Barbelo, the Son of Severance.

This radiation-power seizes you with the Will of the Father and methodically and completely breaks and grinds up everything you might want it to and hence also everything you yourself could not do. In this third radiation the nature-I is broken up to its essence. This is why the Holy Language says that John is beheaded.

The radiation-power of Barbelo is radical and absolute. The pupil must be prepared to accept this grinding in the actual manifestation of, "Lord, not my will but Thy will be done."

Whoever is indeed prepared to give himself totally to this, with the last particle of his old I, receives a susceptibility to a fourth radiant faculty of the Gnosis, and this is called the power of the Great Sabaoth. It is a radiation which regulates life and gives it balance and it enables the candidate to go the path of severance in great joy, through the gates of a very special death. Thus the pupil enters a second miraculous birth: the birth of Jesus. This birth is also borne by four rays of the Gnosis.

We have previously spoken to you of the twelve new magnetic points in the aural being, which points together make the new light-vesture possible. In order to understand the whole

mystery of the rebirth better than ever before we need to draw your attention once again to these twelve new magnetic points.

You know how the magnetic firmament in the aural being determines the quality of the entire state of our soul and our life, because all the magnetic lines of force which emanate from the aural being correspond to points in the head and heart sanctuary. The whole microcosm thus forms a magnetic unit, an unbreakable system, and the possession of a spirit-spark-atom at the top of the right ventricle does not by itself cause any change in this.

In the Spiritual School of the Rosycross your attention is drawn to spirit-spark entities and life-spark entities. To these two groups we need to add a third group. That does make the overview of the great happening much more complicated, but it is necessary to draw your attention to it, in order to explain events in the lives of some people and also their behaviour, especially because these events and this behaviour will occur more frequently than ever before in the near future.

You know that the life-spark-entity is fundamentally nothing but an absolute nature-being, an animal of a higher order.

The spirit-spark entity possesses a microcosm which originates in the primordial past of humanity, in the original seven root-races. This microcosm therefore bears a certain signature. Besides the actively functioning magnetic firmament, such a microcosm also has in the aural being a latent magnetic firmament, an extinguished dark system, and in the heart of its sphere the microcosm has an original atom. When this microcosm has a living personality in manifestation, this atom corresponds to the right ventricle of that personality.

This atom in the centre of the microcosmic sphere is always extremely sensitive to impressions from the field of life in which the microcosm existed before its fall. But these impressions can have no resonance in the microcosm and hence in the personality, when the twelve latent primary magnetic nuclei in the sixth ring of the aural being have not also become sensitive. When the twelve original magnetic nuclei are still deeply

immersed in latency, the reflective function of the original atom cannot cause any activity of a truly liberating nature in the personality and hence in the whole being. At most, the reflective function of the original atom causes a certain intellectual and mystical interest in the person concerned, but this person will certainly not go the Path of the birth of John, nor will he know the preceding Zachariah-Elizabeth state. These people cannot go beyond their I-being and their blood is totally unsusceptible to the regenerating activity. These people do not know the sacrifice of their whole nature. They cannot bring that sacrifice. They are prepared at most to sacrifice and to obey when they are certain they will receive in return something important to their own self. When their sacrifice is not rewarded in the desired sense, when it *cannot* be rewarded, there will be great pain, as will be clear. Not the pain of the person who has become bogged down in this world, but the pain of the disappointed I.

Because of the negative reflective function of the original atom, this person will be able to penetrate to the ranks of the Spiritual School; he will be able to understand the Universal Law to a certain extent, to feel the allurements of it somewhat, but not in the least to commence self-activity in the powerfield of the four rays, because the magnetic system of the person does not allow it and completely excludes all entrances to blood and being. If one should see such pupils make the greatest errors in their lives, and if one should experience influences and behaviour from them which hamper the work, then for such people we can only apply the well-known prayer: "Lord, forgive them, for they know not what they do."

They are capable only of purely dialectical reactions to what the Spiritual School posits and requires. These pupils have to wait until new magnetic possibilities are manifested in their being, no matter how much one would like to help them and assist them in all things because they are also fallen children of God.

The Spiritual School has to wait until the distress, because of the resistance which the I experiences, changes, after much

suffering and experience, into the suffering of remorse, and their haughty and very insolent behaviour — which is the signature of such types — changes into humbleness and humility, into humbling before God and men. For such humbling will be the proof that the Twelve Guardians of the Twelve Treasures of the Light can make some of the Light glimmer in the twelve latent magnetic nuclei of the aural being. From that moment a group of new magnetic lines of force will begin to stir the corresponding points in the head and the heart. A new magnetic condition will take effect. And in this reversal of the entire being, the rays of the Gnosis which touch the heart-atom will be able to commence and carry through their glorious work. The seed then no longer finds stony ground, but a prepared soil in which it can grow until the victory.

This is why the Spiritual School tries to gather in its power-field especially those spirit-spark-entities who can be free-masons by virtue of their aural conditions.

We had to explain this to you before we could go on with our discussion of the Gospel of the Pistis Sophia. For whoever amongst us possesses that glorious and liberating signature, is able to make his original atom flower forth like a rose, which can truly be called the rose of roses.

Just as Jesus Christ has his twelve disciples, so the candidate has the Christ in his heart. In a wide circle around this rose of roses are twelve servants, twelve disciples in the twelve new magnetic aural forces of the sixth ring, which bear forth the work of the Rose to the completion.

Whoever possesses this aural apostolic circle, possesses a circle which can and wants to do nothing other than entirely serve Christ, Who is called the Rose of roses.

J. van Rijckenborgh

## A YOUNG PUPIL'S TESTIMONY

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*A pupil living in one of the English-speaking territories sent us his testimony of what the School of the Rosycross has come to mean to him in the short time since he entered the School.*

*His sober words show so clearly the tremendous significance the Spiritual School can have for human beings in despair that we thought they would be of interest to the readers of our magazine.*

Words fail to express what the School means to me. I joined the School almost a year ago now. I came to it as a lost stray, right at the end of my tether, and was met by such an indescribable fullness and inner clarity, that my world exploded around me. I was suddenly to see both my forlorn state and the glorious prospects that I had only to reach out and grasp, but which I did have to reach out and grasp in fully conscious self-responsibility.

The question was, did I want to make the first responsible decision in my life, or did I want to cling to my stupidity. The choice was obvious, but the putting it into practice listening only to the one true voice, is something different again.

Well, there's nothing like experience! You get up again and again. Ever more striving for the one essential attitude of life. Our success is certain! How could we ever cast our glance downwards with such brilliant rays of hope shining on the horizon? To be in the School is to know that I and my problems do not need solving — they need dissolving in the blazing gnostic fire, completely consumed by the love of God.

What does the School mean to a pupil? Does he know

himself? Surely what the School means to us, we demonstrate every second of the day. Every action we commit is a living testimony of the part the School plays in our lives. Why do we allow ourselves to be prey of our own nature? Let us lift ourselves up to the heights, and keep our attention unwaveringly on the rose.

I cannot say what the School means to me, but I know that, for the rose, it is the substance of life, and that I am granted the opportunity and great blessing of having a glimmer of understanding, a faint taste of the wondrous splendour of the life the New Man will live with God. The old man must go, embraced in the Love-power of his heavenly counterpart. He must disappear for the Rose to inherit its birthright.

What can I do? How can I go the path? May the School show me my daily life, the barrenness and forsakenness of life in the ego. May I be willing to humble myself in total self-knowledge. And may we all dedicate our lives to the liberation of Life itself.

For the Young at heart:

## TIRIAN

V

### New Fires Flare Up

“Whoever frees us will be servant to the King”. That’s what it says on the cupboard! Curiously Tirian opens the little door and there he sees a great bunch of old keys. How long have they been hanging there? Tirian takes the bunch and looks at the keys one by one. How beautiful they are! They have great ornamental curls, and letters are engraved on them. Tirian slowly turns the bunch, and this is what he reads:

*“Open the gates, twelve in all.  
Put out the old fires that smouldered for centuries.  
Light new fires with the torch.  
Let them burn, high and wide, visible to all.  
Let the light on the walls spread afar.”*

Tirian understands that his work is not yet finished. A new task must be carried out.

He wants to start with renewed courage. But... everything is gone! Gone are his broom, his duster, his bucket. All his cleaning things have vanished!

Then he takes the bunch of keys in one hand and the brightly burning torch in the other, and goes outside to open the gates. First he has to go through the garden. He seeks his way through the high undergrowth and among the hollow trees. The growth is so dense you can hardly see the wall and the gates. But Tirian has already been to the wall once when he came to listen to the herald and to tell him that a Princess is sleeping in the castle. He can therefore still remember his way a little.

Hardly has he left the protective cover of the trees, when a mighty wind strikes up, making the trees groan. Tirian clamps on to the high grass. The leaves are torn off the trees and fly around him. The wind is getting stronger and stronger. Woosh! Woosh! Hear the wind roar! Around the towers, along the walls, wailing, it tears through the garden. It is as if it's trying to blow out Tirian's torch. Woosh! Woosh! But Tirian protects the fire as well as he can.

Great clouds pile up in the sky. They mount up on top of each other, and become so heavy that the bottom ones can no longer hold the weight. They burst open and millions of rain drops splash downwards.

But that little boy with his flickering torch bravely walks on... Now and then he stops to get his breath back. His heart is pounding. He is so exhausted he wants to sit down. Great gusts attack him from behind and try to steal the fire from his torch. But Tirian is too smart for them. On he goes, on and on! The gates must be opened. The ground is saturated and muddy. The garden is overrun with little creeks. His feet squelch in the mud with every step. He can hardly go on, but he *must!* He *must!*

There is the first gate! It is late in the evening when Tirian gets there. He pants with exhaustion.

How strange! It has suddenly become deadly still. Nothing moves. Not a leaf stirs. The rain has stopped, and it is as if there has never been a storm.

Tirian searches for the key by the light of the flickering torch light. But then the storm strikes up again, more fiercely than ever before. Quickly Tirian sticks the great bronze key in the hole and ..... the first gate is open. A powerful gust screeches round the corner and tries to blow out the torch. But it roars up the narrow winding staircase and only extinguishes the old fire which has been burning there for centuries.

Torch in hand Tirian walks up the stairs. He is so happy, that he quickly lights the new fire with his torch. A great, clear, golden flame flares up and burns up the remnants of the old fire. The dust which has piled up all those years in the room above the gate is burnt up and the golden flame becomes bigger

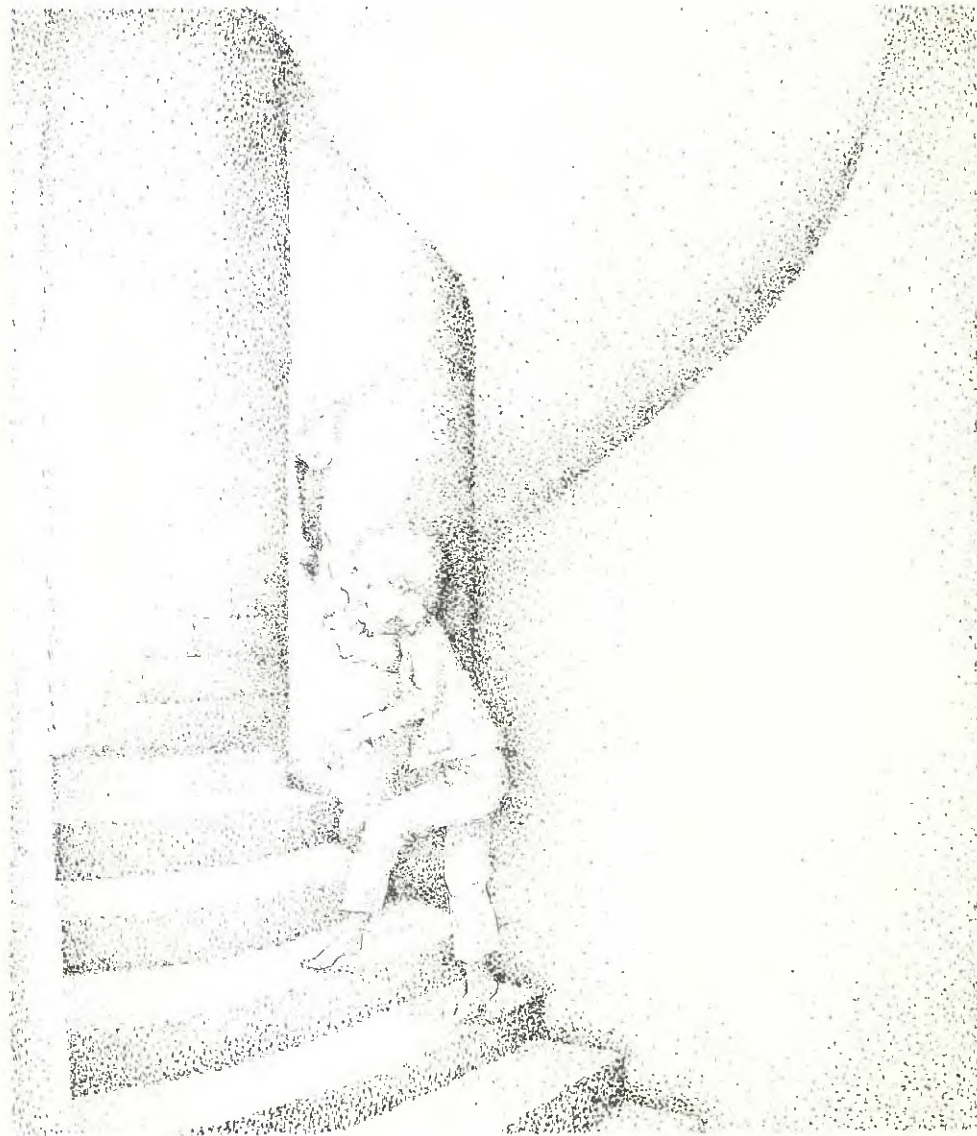
and bigger and sends a bright light into the darkness.

Tirian looks around and sees that everything is now clean. Joyfully he descends the narrow staircase to go to the next gate. Outside the wind is still raging. Tirian bends over the flame and walks outside. He has to muster all his strength to stay upright, for the storm seems to be getting more and more powerful. But this time also he overcomes the wind and the rain and he safely reaches the second gate. Here also it is the wind which puts out the old fire, and again Tirian lights the new fire. He is so happy when the second flame also illuminates the night. And then follow the third and fourth. All through the night Tirian struggles against the rain, wind gusts, squelching mud and wildly beating branches. The torch stays alight!

And so all the twelve gate-towers are lit up by the new fires. Like a flaming circle they lie around the dark castle. Now Tirian can return to the castle full of gladness because he has finally finished his task.

Someone else is very joyful that after so many long, long years the fires above the gates are burning again. Do you know who that is? It is the brother of the princess! The Prince who guards the borders of the land. All the time the gates were closed he could not bring any treasures of light to the castle. But now the gates are shining like bright gold! And the good Prince, who has become old and sick with sadness, feels in his heart that everything will be all right now, for himself also!

Tirian is standing in the garden. Look at the beautiful flowers now! And so many! What a wonderful display of colours! The jungle of weeds is gone and nothing is left of the old hollow trees. There is the sound of happy birds singing. The storms have passed. Excitedly Tirian walks among the flowers. He finds a stone path that takes him to a small wide open gate. He enters the old courtyard. Does he see the old grey cobbles again? No, it is now a fragrant rose garden. It is full of white, red and golden roses. Tirian deeply breathes in the fragrance. In the middle of the rose garden is a fountain with three clear, sparkling jets of water. This fountain is where the round bronze



cover lay above the Silver Key. Enraptured, Tirian's gaze is fixed on the jets of water. Then he lies down on the edge of the fountain to look into the water. In the water he sees a triangle and a square. The brim he is lying on forms a circle which encloses them. He sees not only the symbols, but also his own reflection. He is very dirty; his hair is matted, his pants are torn and he has lost his other shoe also.

Sadly Tirian sits on the brim of the fountain. He still cannot free the Princess. He cannot go to the middle room like that...

But who comes flying up to him? It is his old friend, the little bird who always helps him. He perches on his shoulder and sings:

*"Drink of the clear water,  
Drink from the pure fountain.  
Do it straight away!  
Do it now, in the light of the sun.  
Cleanse yourself of the past,  
Make the miracle come true!  
So many are waiting for you!  
Stand, strong and ready!"*

And Tirian does as the bird tells him. He cups his hand and drinks. A wonderful joy flows through him! Now he splashes the water over himself with both hands and washes himself. And look! All traces of tiredness and sadness disappear.

Joyfully Tirian takes up his torch and enters the castle. Then he remembers that he has not yet cleaned up everything. The cellar, where he has lived for so many years..... that he has nearly forgotten. Quickly he comes down the stairs, torch in hand. But he stops at the entrance to the cellar. He rubs his eyes. What's that? The cellar is clean! The stairs have been cleaned and scrubbed. All the old books are standing neatly on the shelves. The books that contain the entire history of the castle are in the correct order. The pictures hang neatly on the wall, and amidst all the fresh tidiness Master Luke is sitting at his writing desk. He is not looking grumpy. No, he is even

smiling. With his old quill in hand, he looks at the boy.

“What happened here?” asks Tirian. “Who has done all this?”

Master Luke gets up and bows deeply to Tirian. “Your servant!”

“Your servant?” Tirian asks astonished. “Your servant?” He doesn’t understand a thing.

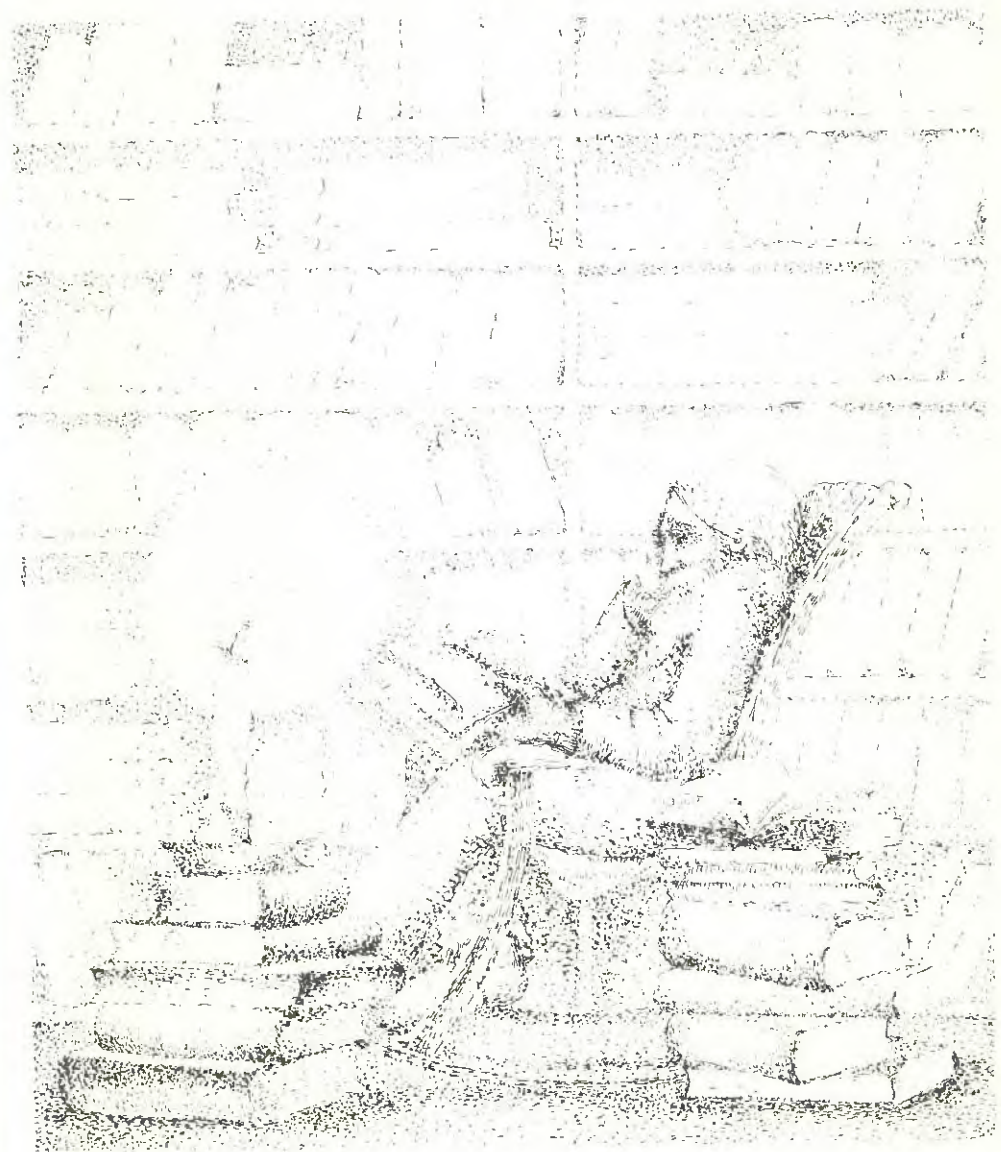
Master Luke says, “now that you have found the silver key and opened the door, now that the new fires are burning, my place is beside you”.

Still Tirian doesn’t understand old Master Luke. Then Master Luke takes him to a chair and lets him sit down. He himself sits in his old armchair and at the light of the candle he begins his story:

“Many ages ago I was appointed scribe by the King. I had to record everything that happened in the life of the Prince and Princess. Every day, every month, every year. You can find the whole history in the golden book on the little table. But the happy life came to an end and the King ordered the golden book to be sealed. The stories of the various servants had to be written in a new book. I had to move to the cellar as I was to show the servants their task from the bottom upwards. But more and more I got the feeling that *I* was lord and master of the castle and I made the servants do what *I* wanted. Until you came, Tirian. You know what you had to do! You know you were a servant. However not my servant, but of the Princess in the middle room. You wanted to release her and you found the silver key. I tried to resist but you were stronger. I realized that and so I decided to stay in the cellar to put everything in order. And as you can see I also have done my best and now you know that everything in the castle is clean. I am so happy that this long night will soon be over.....”

Full of wonder and amazement Tirian has listened to the story of Master Luke who now sits in his armchair waiting for the things that will come.

The night passes and the morning breaks.....



For the Young at heart:

## TIRIAN

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VI

### *Tirian wakes up the Princess*

It is still very, very early. The sun has not yet risen and everything is quiet. Nature is still asleep! And yet you can see everything clearly, because the twelve lights over the gates are burning brightly. See, there high on the top of the point of the middle tower, that high, white tower, you can see a small white point. It is Tirian's feathered friend. Listen, it is singing..... For whom? Everyone is asleep! But listen to it!

*“Wake up, wake up for the new day!  
The glorious hour is soon to come!  
Tirian, Tirian will use his power,  
and the Princess will no longer dream! ”*

The little bird flies down and inside through a small window. Tirian is asleep in a big armchair. The bird lands on his shoulder, and close to his ear he begins a sweet and happy song:

*“Tirian, Tirian, Tirian,  
How can you still be asleep?  
Pull the Golden Cord!  
Wake up the Princess! ”*

Tirian opens his eyes wide. He sees that Master Luke is holding the door open for him. Then he jumps up, takes his torch and goes up the stairs. Higher and higher he climbs, up to the door of the middle room. His faithful friend the lion respectfully lets him pass and then follows his master.

With his heart pounding, Tirian crosses the threshold. Will he do everything right? Will he succeed? Will the Princess wake up? Why hasn't the Prince come? He would be able to do everything much better. Surely it is he who must wake up the Princess? If she saw Tirian she would get a fright...

But there is no Prince. And if Tirian doesn't wake her, who will? How quiet everything is. It is just as if everything is holding its breath! Tirian takes his torch and carries out the instruction of the King. He lights the three tall candles in the candlestick and the flames jump up high and clear. Tirian then notices that a cord is hanging above the table with the book. It runs into an opening in the ceiling. It is a golden cord! It must be the golden bell rope.

Tirian can no longer wait another moment. He takes the little stool, steps on it and grabs the cord with both hands. Carefully he pulls... Listen! Listen! High above his head he hears a sound — a silver sound. His hands now move up and down faster. And the bell chimes tumble out, singing aloud. They sound everywhere; the whole castle is singing and echoing. The twelve lights over the gates joyfully move to and fro. Full of expectation Tirian looks at the door. Will she come?

“Tirian, oh Tirian!” He pulls waround aith a start. A door he has not seen before has opened, and there she stands. How her face shines! How her eyes laugh and how beautiful she is! Tirian does not notice that she stretches out her hands to him, because he is shyly and respectfully making a deep bow, as is proper for a good servant. He does not even dare to raise his head.

“My prince, how long I have waited for you! How grateful I am to you!”

Surprized, Tirian looks up. Has the Prince come after all? But the Princess comes to Tirian. She takes his hands and see.... at that moment Tirian the servant has disappeared! Has Tirian just vanished? No, there is Tirian! Look, it is Tirian the Prince! He stands in a resplendent robe, a sparkling crown on

his head and a sword at his side. The bird is now whistling so loud that everyone in the land must be able to hear it.

*“Let all who dream  
now awake!  
For see,  
the great wonder has happened —  
the new Prince has finally come!”*

Then Tirian sees that the symbol of the rising sun with the golden rays is really a semi-circular door, for the Princess opens this door with her golden key.

“Come”, she says, “let us go up the stairs of the tower and look out for my brother who has been waiting for so long for this day. Come, friend Lion, you lead.” And together they climb up the long spiral stair case.

High up by the bell the Princess opens the windows and they look out over the land. It is just sunrise. The sun is so radiant that it looks almost like a new sun. The Prince and Princess look around. What a day, what a wonderful day!

The Princess calls the bird and says, “Fly out, my little voice, fly out. Bring the message to my brother that the day has come. Be untiring and seek him everywhere; only with him in our midst can we celebrate the wedding.” Prince Tirian nods happily and excitedly. “Yes, my friend, go quickly!” And the bird flies off, so quickly that within a few moments it is just a little speck high in the sky.

Our Prince and Princess then descend the stairs to prepare the castle for the wedding. And the herald with the sign of the rising sun on his cloak travels through the land, inviting all people and all children to get ready quickly for the feast. He tells everyone that only those dressed in pure white can join the Golden Wedding.

And now the day of the feast has finally come. Shall we climb right to the top of the tower and have a look over that happy land? Here we go. There are many, many steps. Be careful you

don't step on your white robe. On top we can see far over the yellow fields of wheat, the blue lakes and the green hills. Look, down below you can see the rose garden.

The great gates are wide open. Can you hear the birds? And there — look over there! Far in the distance you can see a long white procession. They are getting closer now and you can see everything much better. What a beautiful white horse! And how fast it is galloping! Who is riding it? Who is waving so happily with his hat? Who is that riding at the front of a long column of men, women and children, all dressed in white robes?

Of course, it is the brother of the Princess, the most important of them all. Let us go downstairs quickly, for the feast could begin at any moment. Prince Tirian and the Princess have already gone out to meet the procession. Soon they enter through the gate again. The bird flies ahead of them. The herald plays a flourish of joy and stands aside.

In the middle of the rose garden the three meet: the Princess, Tirian, and the brother of the Princess. They take each other's hands as if they never want to release them again and everything becomes quiet, very quiet. High above their heads some doves fly, seven white doves. They wheel round and above the heads of the three king's children. It is a sign of the Good King. Now everything will be made right again.

Three of the doves land on their shoulders and the other four circle around their heads. Then the doves fly off again, skim once more over the heads of the wedding guests, and are gone.

*Hand in hand, all move inside.  
The wedding is now going to begin.  
There is no one as happy and joyful  
as Tirian, the Princess, her brother and we!  
At the end of the long day,  
When all have returned home,  
And when even the lion may finally sleep,  
We once more see scribe Luke.  
How young he looks, how noble.  
Yes, even scribe Luke is pure now.  
Princess, my Prince, he says softly.  
If once more I be allowed to serve you,  
I will write your names on this page.  
The story of the first day  
In your renewed, pure house.  
May the Light stay in you,  
To the glory of your Father, the King.  
The treasures of light are many once again.  
Will you share them with everyone.*

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