

pentagram

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It is a rather unusual sentence with which the poetess Vesna Krmpotic introduces herself in this issue of the

pentagram:

'To find out who he is and to enter the Kingdom of Heaven is the common goal of all, and it is the only true career of man.'

In this quest for the self, this issue of the **pentagram** tries to be of help. It is an issue that perceives signs of the activity of the Spirit along very diverse paths: in history, in the Bible, in the present, within and outside Europe and even in quantum physics, although we do not yet understand it by a long shot, in search of the soul, in search of what keeps us young inwardly.

Elsewhere in this issue, the American author, Emerson, sighs: 'Is there another youth and age than that which is measured from the year of our natural birth. Some thoughts always find us young, and keep us so.'

Would they exist? Being agelessly young, independent of the body that nevertheless wholly fills it? It is the profound Lao Zi who deepens our insight, as he, in the contributions about quantum thinking and spirituality, describes this place as follows:

'So bottomless deep that the holy place seems to be where the whole of creation might come from, because it is older than the symbol of the great forefather.'

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Cover: Scientists store all data from all disciplines into large computer systems (or clusters), in which they test their models. This picture of 'Science Computing' concerns models from quantum physics.

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the true meaning of service

J. van Rijckenborgh

The true and original report of the discovery of the highly illuminated man of God, brother Christian Rosycross, is as follows:

There is a pupil who is sufficiently familiar with the mysteries to understand what is expected of him. And as he possesses sufficient soul quality, gained in the service of love, he decides to follow the path shown by Proteus, the servant of Neptune. He leaves his house in order to gain true salvation; he goes on a journey in the service of goodness, truth and justice.

Immediately the trials begin. He must learn to lose himself completely, to give himself utterly on the altar of service. He must wholly transform his lower nature by purifying himself in the power of Christ, his Lord. He learns to understand that the purification in Christ does not mean accepting a dogmatic authority with a pious face, but a tremendous, heroic venture, an immense sorrow, dying as to what is lower, dying as to nature. He also learns that this decline is only apparent, just as Jesus says of Lazarus: 'This illness is not unto death, but unto life', so that God, the inner God, the true self, may be glorified and awakened through him.

This is also what happens in our story. The pupil, we will call him brother A., referred to as 'successor', that is, heir to salvation, the true salvation in Jesus Christ, dies. He wholly perishes, he dies in Gallia Narbonensis, that

is, in the land of arduous trials. From him, from the tomb of lower nature, his successor arises, a new man. Just as Lazarus means 'man without help', we might call this man; 'man without a name'. This man no longer wants to be an 'I', although no one has a stronger personality than he has. He is and only wants to be a servant, a servant of humanity. This brother N.N., the impersonal one, the one who is reborn as to the Spirit, has heeded the warning of the Christ: 'He who does not lose his life, his insight, for my sake, cannot be my disciple.' It is the system of progress on the path that is able to help our current society in its distress.

In this way, the reborn brother is taken up into the Order and, after having completed his apprenticeship, he plans to set out on a journey. Only if you are reborn in this way, arisen from lower nature, liberated from egoism by your death in the land of trials, are you truly suitable to undertake a journey, to proclaim the gospel and heal the sick. Then you have also advanced to a new profession; then you are called an architect, that is, a builder, a freemason. All who perhaps call themselves freemasons, should bear in mind that the true freemason is he who has died as to his lower nature. Only such people are



Jan van Rijckenborgh and Catharose de Petri were the founders of the Spiritual School of the Golden Rosycross. In this School, they explained and exemplified the path of the liberation of the soul to their pupils in all kinds of ways, often on the basis of original texts from the universal teachings.



Tile tableau with roses, in Shiraz (Fars), Persia. Shiraz is one of the oldest cities in Persia and was known as ‘the city of roses and nightingales’.

'The following is the true, original report of the discovery of the highly enlightened man of God, Brother C.R.C.:

After Brother A. had died in peace in Gallia Narbonensis, our beloved Brother N.N. took his place. He told us in confidence, when he had taken his place among us and taken the solemn oath of faith and secrecy, that Brother A. had assured him [with the words] that this Brotherhood would not remain hidden much longer, but would in the near future be to the common fatherland of the people of Germany helpful, needful and commendable, of which he, in his present position, need not at all be ashamed.

The following year, when he had accomplished his apprenticeship, and was minded to take up an opportunity which had arisen to go on a journey with an ample travelling allowance or purse of Fortune. He resolved as a good architect to change something of his building and equip it more practically. During this work of renewal, he found a brass memorial tablet, which contained the names of all who belonged to the Brotherhood, as well as some other data. He wished to place this memorial tablet in a more suitable vault, for at what time Brother C. had died and in which country he was buried was concealed by the Elder Ones and therefore unknown to us.

In this memorial tablet, a large nail protruded somewhat so that, when it was drawn out with force, a rather large stone was pulled out of the thin wall or plasterwork. This unexpectedly revealed a door that was hidden behind it. With joy and full of expectations, we broke down the rest of the wall and cleaned the door. High up was written: 'After a hundred and twenty-five years I shall open', with underneath the original date. We thanked God for this discovery and left everything aside for the rest of the evening, as we first wanted to consult our Rotae.'

*Fama Fraternitatis, 1614
1988, Rozekruis Pers, Haarlem*

able to serve humanity, because they are able to sacrifice their I voluntarily, in accordance with the demand of the gospel. Thus, we can understand that only such a pupil, who has advanced to this state, is also able to continue. Initiation without having passed through this necessary process is a criminal delusion. There are thousands of those 'initiates' in our world. They pretend to be prophets and very advanced, but the reality of their lives is diametrically opposed to the demand of construction. All these initiates speculate endlessly about mysticism and dogmatism, prattling about love, and about God and Christ. However, anyone who wants to help the world must be an architect, a freemason. He is a freemason who follows the method described in the Fama: dying, perishing in the country of trials, according to the demand of evangelical Christianity.

The path of initiation is now opened to the symbolic hero of our story. He is, as a self-builder, as someone who realises himself, occupied with the alteration of his own building, to make it ever better suitable for the service it should perform. Engaged in this work of inner renewal, he finds the memorial tablet, cast in brass, containing the names of

all the brothers, in addition to other details. Brass is an alloy of copper. In an esoteric sense, it is the spiritual metal, the spiritual property that develops from the properties of Venus and Jupiter, from the emotional and the consciousness soul, from the transformation of your love nature through self-denying, loving service to humanity, the Christian realism. This transformation, this alloy, purifies your thinking faculty and produces a memorial tablet that is increasingly able to express the axioms and the royal art.

If you are, like our described hero, engaged in impersonal self-construction, you will suddenly discover the brass memorial tablet. Your thinking faculty is suddenly able to see and assimilate the omnipresent, divine abstractions, and your being will be filled with a knowledge that surpasses all earthly understanding. This holy knowledge, this divine gift that fills the pupil with wordless joy, is grasped by him to transfer it to a better place. He wants to raise this wisdom into his heart; filled with gratitude, he wants to turn it into an altar in his heart, in worship of God's unfathomable love that imparts itself to him and wants to engrave his mystery in the brass memo-



Remnants of a Roman bridge near St. Thibery, located on the Via Domitia that linked Italy with Hispania and ran through Gallia Narbonensis, currently the region of Provence in Southern France.

rial tablet. And then the miracle takes place. When the reborn one in the land of trials celebrates his union with the abstract thinking that is revealed to him, and that he grasps unto the renewal of his heart, this wondrous point, called 'the nail' here, is vivified, drawn out. Esoterically, this point is sometimes called the sixth nail, the sixth cord with the help of which Christian Rosycross climbs out of the pit. The five other points are to be identified with the five points of the pentagram, the five points of the soul body.

In this way, the door of the burial vault of Christian Rosycross, the burial vault of the inner Christ, becomes visible. The walls are bro-

ken down with jubilation, and the words 'knock and it shall be opened unto you' are fulfilled. On the door is written in large letters: 'After a hundred and twenty years I shall open'. One hundred and twenty is the number of Proteus, the servant of Neptune, the number of true salvation that is released by following in the footsteps of Christ.

In this way, we are able to enter the burial vault, that is, the temple of Christian Rosycross. ♀

This article is based on J. van Rijckenborgh, *The Call of the Brotherhood of the Rosycross*, chapter 18, pp.194-198.

the soul looketh steadily forwards

In various places in Europe and Brazil, workers of the Lectorium Rosicrucianum assemble annually to prepare the summer weeks for the youth of the Rosycross. Below follows an address, given during one of those meetings, which attempted to add a practical dimension to the concept of 'serving love'.

The youthwork of the Lectorium Rosicrucianum wants to keep the great longing open in every child and in every young person, namely an alert and living consciousness of 'the other aspect', the contact with the world soul. This refers to the contact with the original life that communicates itself to the inner being, to the receptive heart, and it refers to the mighty, living Light energy that continuously flows through our work and never rests.

The American author Emerson sighed: 'Is there another youth and age than that which is measured from the year of our natural birth. Some thoughts always find us young, and keep us so. Such a thought is the love of the universal and eternal beauty. Every man parts from that contemplation with the feeling that it rather belongs to ages than to mortal life... Before the revelations of the soul, Time, Space, and Nature shrink away. In common speech, we refer all things to time. The things we now esteem fixed shall, one by one, detach themselves, like ripe fruit, from our experience, and fall. The wind shall blow them none knows whither. [...]

The soul looketh steadily forwards, creating a world before her, leaving worlds behind her. She has no dates, nor rites, nor persons, nor specialties, nor men. The soul knows only the soul; the web of events is the flowing robe in which she is clothed. (Emerson, Essays)

We live for those rare moments when we experience the profound power, in which we

coincide with this 'seeing of the soul' and are one with it. We live for those moments, in which we feel that Love is everything – and links everything. It may be experienced in a fraction of a second, in a 'twinkling of an eye', as Paul describes it, or as a storm that washes over you and continues to bash you until you realise: living is always learning and time and again looking forward to what is new, clear, higher.

Our Grandmaster, J. van Rijckenborgh, writes in *The Egyptian Arch-Gnosis*: 'Imagine: a child is born, a child that is equipped with an original soul. And when this soul is linked with the body, it encounters the wickedness that accompanies dialectical nature. What now matters is whether this child, when it develops, when it becomes older and must accept life, will fight this inner wickedness, or will it automatically accept it and allow itself to drift along the lines of least resistance?'

As soul entities, all of us experience the dictatorship of the physical human being, as a result of which the soul is in danger of being killed, of drowning. This is why J. van Rijckenborgh speaks about gnosis: about living knowledge, essential knowledge, in our inner being. This is the only thing that is a match for this dictatorship. In our youthwork, in the children's young years, we, too, try to lay the basis for understanding this. Fortunate are the boy and the girl who dream, who are able to be surprised or who know peculiar, striking, strange, seeking figures in their environment – as youth

ADDRESS DURING THE YOUTH LEADERS CONVENT 2011

leaders often are! Fortunate are the children who are able to attend a youth week! Here, staff and leaders have an eye for the child's susceptible inner being that is so open that it – through us – wants to understand and reflect a whole world. And we hope that the child will grow from outward perception to some inner knowledge. And that we see the child grow up in its healthy zest for life, in its interests that jump from one thing to the next, in its curiosity and even in its being quickly distracted. In this way, a child learns to realise:

- just as in me, time and again a development begins in all of nature, at every moment;
- wherever I look in nature, any small beginning, every seed, contains the whole of nature;
- this is why nature time and again offers a new chance; this is a faith that is accompanied by hope;
- because you will not seize any chance without hope, you might say that a chance always implies an expectation;
- the old saying 'where there is hope, there is life' also implies that you are able to achieve the essential values of life through this expectation.

Knowing, hoping, seizing opportunities and new soul life belong together. These are the points of departure, through which a child develops inwardly. If we, as youthwork, are able to stimulate these points of departure during this important period of its life, the child will have experienced love in its youth, and will be able to emanate a certain love later in life.

It is said that God is Love, and that love is the building material of our universe. And this is indeed the case: love is a building material, not a pink cloud on which we can dream away. It is a power with which work must be done; love is a power that has two aspects: harmony and responsibility. Love in a human being originates from insight; it is the result of life experience, action and truth. Because a person works for others, full of surrender and filled with love, insight develops on the basis of the true essence, certainly during the coming summer weeks, too. He who wants to penetrate to love and wants to practise it, should not do so in a theoretical way. Be practical, emanate harmony and assume responsibility; this implies everything and it is not harder than that. Let us conclude with a part of a poem from the Fifth Day of The Alchemical Wedding, explained by J. van Rijckenborgh:

*'Through what power do we conquer?
Through Love.
How can we Love discover?
Through Love.
On what are good works founded?
On Love.
How are the two united?
Through Love. [...]*

*Then shall this great sorrow be
changed to joy eternally,
that abiding happiness
many youthful hearts may bless. ✪*

light on damascus

Before Paul became the familiar apostle Paul, he was known by the name of Saul of Tarsus. In this role, he was – as we will also know – a fierce adversary of the first Christian churches. He persecuted them fanatically. Saul did not mind traveling a distance of a few hundred kilometres when it was important to eliminate some Christian church.

During one of these pogroms, he was on his way to Damascus, where a Christian church also existed. Close to the city, he was struck by such a blinding, heavenly light that he was thrown off his horse. We can read this in the Book of Acts, in the King James translation:

‘And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest and desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem.

And as he journeyed, he came near Damascus, and suddenly there shined round about him a light from heaven. And he fell to the earth and heard a voice saying unto him: ‘Saul, Saul, why persecutest thou me. And he said: ‘Who art thou, Lord?’ And the Lord said: ‘I am Jesus, whom thou persecutest; it is hard for thee to kick against the pricks.’

And he, trembling and astonished, said: ‘Lord, what wilt thou have me to do?’ And the Lord said unto him: ‘Arise and go into the city, and it shall be told thee, what thou must do.’ And the men which journeyed with him stood speechless, hearing the voice, but seeing no man.’

According to the story in Acts, it is this crucial event that turned the persecutor Saul into the apostle Paul, the great protagonist and inspiration of the Christian knowledge of the mysteries. He spread the ancient (Egyptian)

teachings of the two natures, proclaimed by Christ Jesus again, in the countries around the Mediterranean as far as Rome. Indeed, for what seems to be the folly of this world, may be wisdom with God.

In addition to the fact that he made a number of important journeys to Christian churches in the Middle East, Paul also wrote numerous supportive, explanatory and stimulating letters to these churches. The following fragment from chapter 7 of his Letter to the Romans, deals with ‘wanting to do good, but doing evil’. Here we use the Revised Standard Version of the Bible. Verses 14 through 25 suffice for dealing with the chosen topic, namely: what does Paul mean by: ‘I do not do the good I want, but the evil I do not want is what I do.’

‘We know that the law is spiritual; but I am carnal, sold under sin. I do not understand my own actions. For I do not do what I want, but I do the very thing I hate.

Now if I do what I do not want, I agree that the law is good. So then it is no longer I that do it, but sin which dwells within me.

For I know that nothing good dwells within me, that is, in my flesh. I can will what is right, but I cannot do it. For I do not do the good I want, but the evil I do not want is what I do.

Now if I do what I do not want, it is no longer I that do it, but sin which dwells within me. So I find it to be a law that when I want to do right, evil lies close at hand. For I delight

IF I WANT TO DO RIGHT, EVIL LIES CLOSE AT HAND



The conversion of Paul

Copper plate by the 'famous and artistic Jan Luyken'. Jan Luyken was the first one who translated Jacob Boehme's *Aurora* into Dutch. Amsterdam, Joh. Covens and Corn. Mortier, edition 1729. Catholic University, Leuven, Belgium, Maurits Sabbe Library.

'As a donkey before the cart'

'Saul, Saul, why persecutest thou me. It is hard for thee to kick against the pricks.'

In other places, like Acts 9:3, this passage does not appear in this way: 'Suddenly a light from heaven flashed about him. And he fell to the ground and heard a voice saying to him: 'Saul, Saul, why do you persecute me?' Also in Acts 22:7, when Paul explains to the Sanhedrin what happened, the voice only asks why Saul persecutes him. Why does Paul nevertheless put in Acts 26:14, in his second address (to King Agrippa and his spouse Berenice) a longer remark in the mouth of the heavenly voice?

The problem was already recognised during the Middle Ages, and various copyists thought that their text contained an error. But the author of the Book of Acts was conscious of what he did. Let us first ask ourselves the question: what are

those pricks? It is a word from wagonering. The ass or ox before a cart regularly wants to stop on the roadside, and this is why the driver attaches some thistles or a pointed stick to the front of the wagon. If the draught animal stopped, the cart continued for a moment and the animal felt the thistles against its hind legs, which literally 'pricked' him to continue.

It is a beautiful image. He who resists God, like Saul, thus hinders himself. It is also a very old image and Paul quotes the Greek tragedy poet, Euripides, who introduced a king who resisted the introduction of the Dionysus cult. Then Dionysus himself appeared, who then compared him to an ass that comes into contact with the prick (Bacchantes 793-795). Paul's quotation is, therefore, very suitable, even more so because many people in antiquity thought that Dionysus and the god

of the Jews were identical – it was not without reason that on Jewish coins a bunch of grapes was depicted. Paul did not elaborate on this, because the Sanhedrin consisted of devout Jews, who certainly did not know Greek plays. But Paul told his story in a different way to Agrippa and Berenice, who were thoroughly graecocised and were proud of it.

Source: Jan-Jaap Flinterman, Free University, Amsterdam, and Otto Weinreich, 'Gebet und Wunder. Zwei Abhandlungen zur Religions- und Literaturgeschichte' (Prayer and Miracle. Two Contributions to the History of Religion and Literature) in: *Genethliakon*. Wilhelm Schmid to his 70th birthday on 24 February 1929 = *Tübinger Beiträge zur Altertumswissenschaft* 5: 169-464.

in the law of God, in my inmost self, but I see in my members another law at war with the law of my mind and making me captive to the law of sin which dwells in my members.

Wretched man that I am! Who will deliver me from this body of death? Thanks be to God through Jesus Christ our Lord! So then, I of myself serve the law of God with my mind, but with my flesh I serve the law of sin.'

To modern people, this is antiquated language, to be sure, but this ancient language is rich in depth of content, and in a number of respects, it provides a better key to understanding.

In church circles, this text is usually interpreted as follows: if I want to do good in any respect, immediately evil, its opposite, is lurking. Apart from the fact that this fragment also has a quite different meaning – which we will show below – it is obviously not untrue that the human 'doing good' evokes and causes the opposite. Hermes Trismegistus even states that the good in this world is the smallest part of evil; the Gnostics are equally clear about this:

here in this terrestrial world, absolute good does not exist!

Therefore, doing good unleashes evil, to the extent that this concerns the good of the tree of the knowledge of good and evil, which are fruits of the same tree.

In the small town of Staufen in Southern Germany where purportedly, in the fifteenth century, Faust had been taken away by the devil, the soil under the ancient town is slowly rising, so that cracks appear in the streets and the houses. For the inhabitants of the town this is a frightening experience. And what is the cause? In the year 2006, drilling was carried out at a depth of more than 100 meters to supply the town with 'ecologically sound, geothermal heat'; therefore, the intentions were good.

At a depth of 140 meters, however, the drill struck water that seeped up to an upper layer of anhydrite, that is, anhydrous calcium phosphate. Once this layer comes into contact with underground water, it turns into gypsum

and the volume increases by 50 percent, so that, since the year 2007, the soil in Staufen is slowly but gradually being pushed up by about one centimetre per month. The result has been that hundreds of houses, including the town hall, have already been damaged and some have even become uninhabitable. The mayor and the population of Staufen are at their wits' end.

On the other hand, someone's misfortune may also be a blessing in disguise. How often do we not read of people who claim that they feel fortunate to have sustained a serious accident or suffered a serious illness, because they feel that something has been opened in them, so that they have become aware of a higher meaning of their life?

The reader himself will probably know of such examples, but, once again, however true all of this may be, Paul nevertheless means something quite other and in order to understand how different that is, we turn to the fragment of the letter again.

In it, we see two opposing laws, two opposing phenomena, which Paul expresses with different words. On the one hand, there is the law that is spiritual, or the wish to do good, residing in the soul, the 'law of God, in my inmost self'. On the other hand, we see 'the law of sin which dwells in my members', in my flesh, so that I do the evil (what is wrong), which I do not want, or the other law in my members, the law of sin that takes me captive.

Therefore, if Paul says: 'When I want to do right, evil lies close at hand', he explains this as follows in verse 16: I of myself serve the law of God (that is, my innermost will to do truly good) with my mind (which belongs to the divine nature), but... with my flesh (with the personality that is fundamentally bound to the laws of this world) I serve the law of sin.

Thus, Paul only demonstrates in this fragment from his letter his impotence to do the 'one good', to 'put on the new man', caused by the fact that he still has to obey the laws of perishable nature for the time being. This is why a person, who has become aware of this situation, sighs, like Paul in verses 24 and 25: 'Wretched man that I am! Who will deliver me from this body of death?' Then it will at a certain moment dawn in his consciousness who (or which energy) this can and will be: 'Thanks be to God through Jesus Christ our Lord.'

Until we are absolutely born as to the new soul, we will continue to live in a state of intoxication, a kind of drunkenness, as to our consciousness. In the atmosphere of the earth, there is, so to speak, a narcotic substance – also called the evil of ignorance – that resides in the blood of all people. It is indeed, present in every atom of our personality, except in a few parts of the organs of heart and head, but even they are endangered.

Paul, too, says in one of his letters that we should not only contend against flesh and blood, but above all against the principalities



Sooner or later, we will be able to affirm the nucleus of the Light in the heavenly heart, the open space of the consciousness behind the frontal bone

in the heavenly places, with which he refers to the same.

As upward-striving people, we then arrive in the predicament that Paul describes so aptly in the Letter to the Romans: 'By virtue of the Light that touches me, I am directed towards the Light and want to do good, but the power that works in my members, in my blood, controls me, as a result of which I do evil or what is wrong.'

To those who find themselves in this predicament, Hermes Trismegistus says: 'Desist and become sober! Look with the eyes of your heart again! Reject the word of ignorance (the narcotic substance)!' And Hermes addresses this word to people who, because the Light has touched them, are prepared to exert themselves to dissociate from this predicament completely and do what is good.

However, we are unable to cast out this renunciation that makes itself felt in our blood type just like that by a decision of the will: 'I will not do this again.' No, this problem demands an intense struggle.

What should we do then? Must we seek someone whom we should follow as an authority? We know better than that; of course not. Obviously, signs will appear on our path in the form of an emissary, in the form of literature, of events. Similar to the gnostic communities in the beginning of our era, which recognised and understood Christ as to his inner mission, and later, groups like the Cathars, there are also spiritual communities

of the same signature in our time, such as the modern Rosycross and others that show the way to our inner guide.

We can behold this inner Other One – which is not conscious for the time being – in a very special way, from the Spirit-Soul, the union of the spiritual consciousness with the purified heart. He who finds the inner Other One, sometimes called Pymander, will find with Paul: Christ as the inner Christ principle.

J. van Rijckenborgh: 'If we open the heart to the Light of Lights, the rose of the heart will open, and if we then follow this Light as to its goal and essence, right through any impediments, we bring it into circulation in our system, despite the intoxicating bloodstream. Thus we will sooner or later be able to affirm the nucleus of the Light in the heavenly heart, that is, the open space behind the frontal bone. Subsequently, Pymander, this inner God, will guide us to the gates of the Gnosis, to the realm where the clear Light, in which no darkness exists, radiates, and where no one is intoxicated, but all are absolutely sober.'

Let us explain this in another way, on the basis of the Chinese language of wisdom. In the book *The Chinese Gnosis*, a publication that explains Laozi's *Daodejing*, we can read: 'We cannot fathom Dao with our thinking nor can we attract and control Dao with the magnetic power of the human will. Dao does not exist for us as personality, but for the inner Other One.'

The vibration field of Dao, or Christ, as they are the same, far surpasses the vibration of our

ordinary field of life as to subtlety, speed and power. Dao communicates itself to another astral, magnetic field than the ordinary one. The fact that Dao softens its brightness and makes itself equal to matter, as we can read, should be interpreted as follows: Dao has an unending love for fallen humanity, but we – personalities – are not these fallen human beings; we are actually mortal soul beings.

Why, then, do we fundamentally not feel at home here?

It is the reflex of the inner Other One, the spirit-spark atom, the rose of the heart and this is what Dao addresses, and to which it reveals itself, but to us, time-spatial human beings, Dao is empty.

However, because this divine Other One is imprisoned within us, only we, as personality, are able to liberate him by allowing him to wake up within us. How should we do this?

This is only possible by self-surrender, by perishing ourselves. Is this a tragedy? No, because through this self-surrender, our dialectical self loses itself in the Other One. This is why Paul was at a certain moment able to shout with joy, with complete understanding: 'Not I, but Christ within me.'

Every human being stands alone in this self-surrender, because for each candidate the process is different, although all people are mutually linked. However, this should not alarm anyone, because Dao (nowadays we write Dao instead of Tao) is inexhaustible as to its radiations and effects. If the pilgrim perseveres, he or she discovers that there is also help for him or her, because Dao provides for everyone in every situation.

What now matters is whether we are true candidates. The word candidate stems from the Latin word *candidus*, meaning bright white; this concerns, therefore, a candidate

clothed in white. Are we clothed with the white purity of our motives, with wholly natural self-surrender? Only in this purity, does Dao or the Light of Christ approach us (it has, after all, always been in us, but was unable to penetrate our insight because of our state of intoxication), with all its accompanying effects. 'When one mile we endeavour, aiming for Christ our tread, His pity takes us ever all of two miles instead', is also such a striking statement based on the Bible.

How do these radiations of Dao work? How does the activity of the Christ light work? In the Egyptian Arch-Gnosis, part I, we can read: 'If the sun shines and emanates light, the light rays that struck us yesterday are not the same as those that approach us today; yesterday's rays have reached their goal, namely our being, and they have carried out a certain activity in it, at least if we were open to them. Therefore, yesterday's light rays have perished, died, disappeared, dissolved in us. And today new rays have come to us.'

In the same way, we can look at the light of the Gnosis, the Christ light that daily dies in us, after having accomplished its goal, change. This is why the candidate will only be able to gain the victory through and in Christ, only through the Light of the divine nature. This Light of the Gnosis always radiates, because it is the Light of the universal sun behind the sun.

This is also why we can read in the Bible that the death of the Christ, the sacrifice of the Christ, becomes life unto us. The Light of Christ is in eternity; it daily gives itself away to us, it dies in us, unto transformation, unto transfiguration of our whole being. And anyone who opens himself to it with pure motivation partakes of it.'

This is also what Paul means when he says: 'We die in Christ and are resurrected and made alive in Christ.' The rays of the gnostic Light cause our old being to die and our new being to be born. However, this is easier said than done, and this is what Paul wants to make clear with his letter when he writes: 'When I want to do right, evil lies close at hand.'

Throughout time and on all continents, people have been occupied with this task of life, which is the reason that so many words and expressions exist to refer to these things. Whether we call it the lotus, rising up from the mud, the rosebud that unfolds, the grain of seed Jesu that opens forth, or, to quote Paul, the law in my inmost being of the mind or the inner Christ that is awakened again, all of them refer to the same divine, primordial atom that is buried in our microcosmic system and that breaks forth to new life, to eternal genesis. And just as an enormous oak tree can grow from a minuscule oak seed, similarly an eternal being, divine and omnipresent, one with everyone and everything, can grow in us from this eternal principle.

Although a caterpillar may in principle contain a butterfly, not every caterpillar actually becomes a butterfly. A great deal is needed for the development from an ordinary, human 'god in swaddling-clothes' (the caterpillar) into a divine, human spirit figure (the butterfly).

In conclusion, we present an original approach to all of this, originating from Iceland. In the book, 'The Fish can sing', by the Icelandic author Halldor Laxness, a famous Icelandic singer, called Gardar Holm, appears. In answer to the question of the young Icelandic, Algrimur, as to whether a pure tone exists, the singer answers as follows: 'There is

one tone and that is the best one of all tones. He who has heard it, no longer has to ask anything. My singing does not mean anything, but remember: if the world has given you everything and has put the merciless yoke of fame on your shoulders and has pressed the brand of fame on your forehead indelibly, as with a criminal who has molested humanity, then remember that there is no other resort than this prayer: 'God, take everything away from me, except this one tone.'

This one pure, inner tone is God himself and, therefore, can fundamentally not be taken away. And everything else – regardless whether it is called good or bad – belongs to the 'miserable human being in the body of death' that we, after all, are for the time being. All this should indeed be taken away for the sake of this one pure tone, at least if we find ourselves in the same frame of mind as Paul, and if we do not turn away when Jesus the Lord, the inner Light, says: 'Sell everything you possess and follow me.'

If this divine, primordial drive, this yearning for what is eternal in us is equally strong, this whole, vitally important process may be accomplished and may make us certainly feel hopeful, so that we may face our spiritual future with confidence. And because we then know that we are linked with all people, this is simultaneously the way to serve the world and humanity. ☸

now, only now

You wonder how everything began.
I, however, send you to what does not begin:
to the moment at which you ask me and
I answer you.
You, however, strive for a point
that is beyond the beginning,
you would like to have an answer to this
or to that...
But I am not a collection of answers!
I am one single living answer, in which
you must dissolve as question.'

Vesna Krmpotic, *Sound of the soul*

The mind always asks questions. It is continuously occupied with something as if the following answer would be the only correct one, an answer that causes an essential change, an illumination.

There are many theories about the world, about life and about its origin. What meaning might these theories have for a human being who seeks the truth? What do those words mean for him, if the truth is to be found beyond the limits of senses and intellect? For such a person, words are like signposts in a country without roads. They only have meaning if they point in a single direction, namely back to the questioner himself. They are meaningful if they return the questions to him or her who asks the questions. Then any question that the seeker for the truth asks, will always return as the same question, always the

same and topical: who am I? Indeed, who is he who asks? Who is it that does not know? If he would no longer exist, would ignorance then also cease to exist?

Isn't there a kind of veil between matter and the Spirit? Is it not the case that this veil makes it impossible for the Spirit to manifest itself freely?

Time, the past and the future, is the world, the existence of the nature-I that is its refuge. The present is unbearable for this I.

If we are continuously directed towards life in the present, which constitutes our direct, but also sole link with eternity, the I will become less dominant. Then the soul is able to speak.

Biography of Vera Krmpotic (1932, Dubrovnik),
in her own words

Credo

'At daybreak, I began singing with bare feet, to discover who I was...

To discover who I am, is what it is all about.

How do I do this? By singing is how I do this.

To find out who I am and to enter the kingdom of heaven, this is the common purpose of all, and it is the only true career of man.

You not only find my life in my book 'Diamond pharaoh' or in the book about Osiris. My life is not only in the books 'The Hill Above the Clouds' or in the book 'The Bhagavata' or in the book 'The



Country road with two figures. José Roberto Torrent Prats.

If the questioner would no longer exist, would ignorance then also cease to exist?

Way to Unity'. My life is in each of my books, in every sentence, in every verse.

In all those years, sixty in number; I have only exerted myself for one thing; to dissociate from the cramping of the consciousness and making the Holy Spirit pervade my consciousness and my words.

This is everything I really 'did'.

Writing was the direct result of dissociating from disbelief in what is impossible. My biography is actually a story about the attempt to surrender to something that does not need any effort, hard work or knowledge.

'Allow the energy of the holy spirit to pour itself out through your spine – I will wait at the top of your head with a burning match.

You begin to speak in tongues, and you will know what the angels think.

But you should allow the firepower of the holy spirit to flow through you and to let go of your resistance, your cramping. That is all you have to do.'

sound of the soul

The dependence on me is the only dependence that is beneficent. The dependence on 'me' means dependence on love.
Be dependent on love,
but not on those you love.
You should love all, you should love everyone.
Consent to lose much,
yes, even to lose everything;
however do not consent to losing me.
But what am I? I am your love for me.
Without love for me, there is no love for anyone either.
Without love for me, you will be dependent on the first one you encounter on your path.
Be dependent on the love to be free from any other dependence.'

Vesna Krmptotic, *Sound of the soul*

Every person is born with one need and one task only, and that is love. However, far too often, he errs in the kind of love and then only the need remains, an insatiable longing for this misunderstood love.

People expect it from other people: children from their parents, a man from a woman and a woman from a man. And no one is wholly satisfied; everyone is short of love; and many complain that there is not enough love in the world.

However, what is love? And what is this world? And who should have brought this

love hither, but did not do so, so that there is now too little of it? The world that we see around us is our reflection and it wholly keeps to its role – in complete harmony with nature.

But who are we? And who is it that is reflected in the mirror of the world? Is it the human being, the microcosm, God's beloved child, his image and likeness? What happened? How is it possible that he has forgotten his first love, from which he originated and which is his essence?

And is the creation of the world, of the mirror, actually not the expression of the infinite, divine love, so that man might see and remember his state?

Man, remember. Remember that love sleeps in the centre of your being and waits until you liberate it. You are the only one who can do so! Only you can give the love that all need to yourself and to all the others.

And then there will no longer be someone else, not even you. Then only one remains: the love that gives itself away. ✪

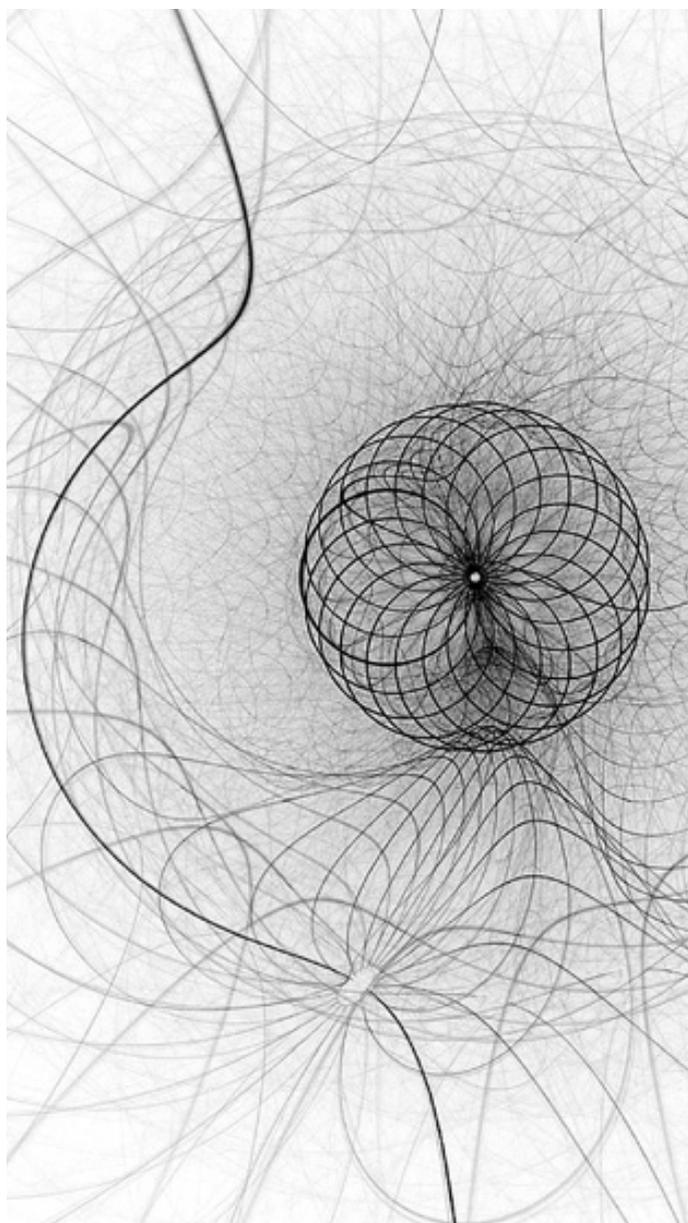
quantum physics and spirituality

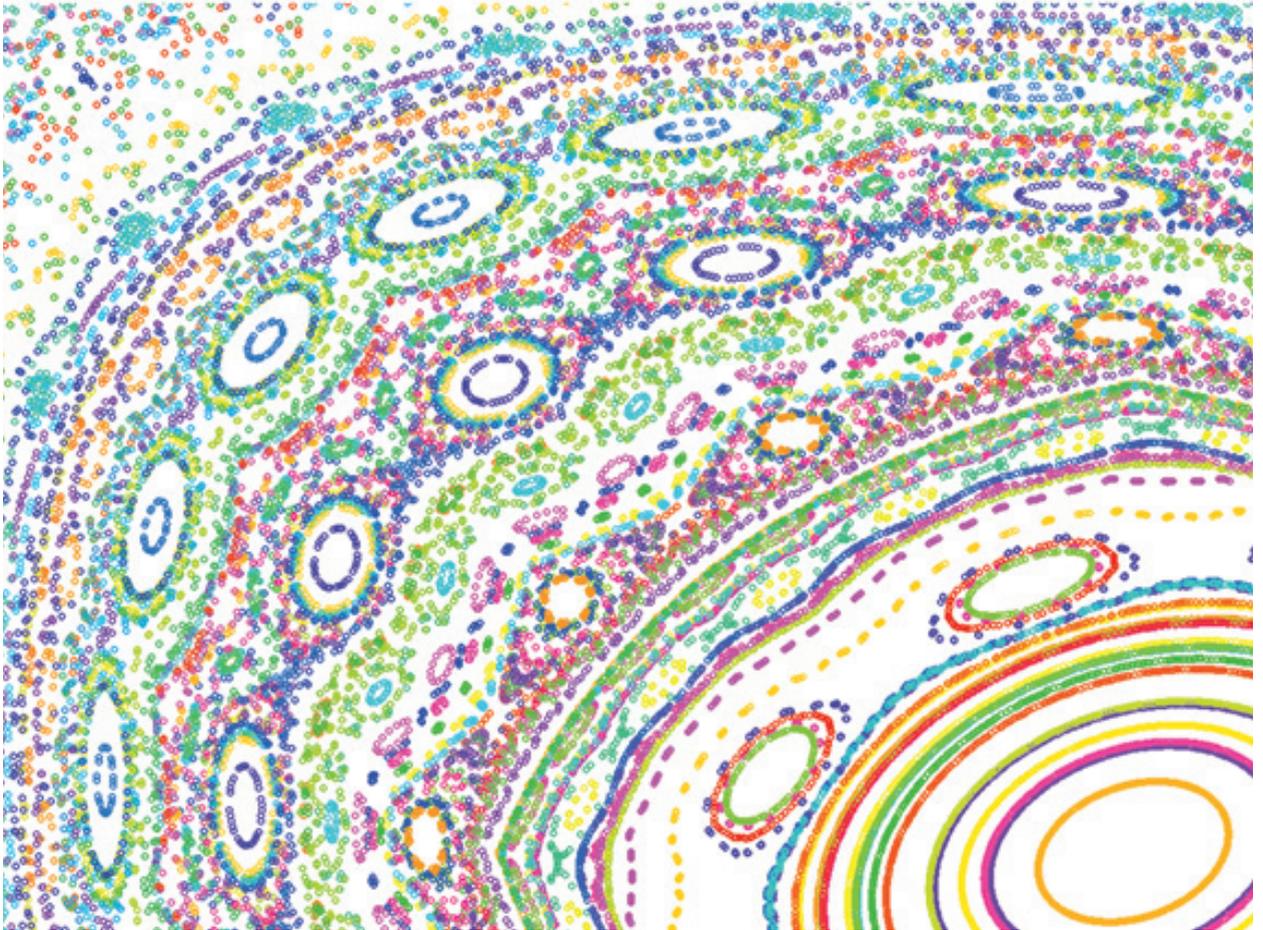
Quantum physics is the science that is occupied with the smallest particles in the subatomic realm. We can no longer imagine our daily life with computers, TV and CD players without quantum physics. Notwithstanding this, this branch of science is an 'occult', incomprehensible science for almost all people. Hardly anybody understands the enigmatic facts and it is indeed the case that much is still hidden and unexplained.

Scientists are attracted by new research as by a magnet. During tests, the world of what is smallest behaves in such a way that the human mind is inadequate. This is also true with regard to highly intelligent people like Albert Einstein. He did not trust the later explanations of other quantum physicists and he tried to refute them, but he did not succeed. One of his important statements about this was: 'I cannot believe that the good God gambles.'

However, for four hundred years, physics as well as chemistry managed without God. The seventeenth-century philosopher and mathematician René Descartes¹ has – though involuntarily – significantly contributed to this. Apart from his famous statement: 'I think so I am', he established that there are apparently two independent substances. On the one hand, there is the material aspect of things, placed in space, and on the other hand, the non-spatial, invisible, spiritual substance. Ever since, science has dealt with the 'material aspect', and occult science and religious theology with the spiritual aspect. In this way, science was able to shake off religious dogmas and consider and describe nature in an unprejudiced way.

If we look at the considerations of various important quantum physicists, we see that the spiritual-invisible aspect – as well as some concept of God – gains ground again in physics. So-called 'matter' or material substance does not exist according to the latest





Quantum waves, represented optically. © D. Nolte, Purdue University, West Lafayette, VS

insights of quantum physics. There is only energy. This pulls the rug out from under insights, on which western, materialistic society is founded. If we accept this point of view, immediately the following question crops up: what does this mean for our life? Which conclusions does this imply? A following question might also be: in what way can these small particles affect and influence life?

Quantum physics tries to describe the relationship between these smallest particles and our life. Quantum physics shows that quantum phenomena are paradoxical, in other words, incomprehensible or inexplicable and hard to follow. The interesting point is that in some respects, they are also suitable for describing the spiritual-invisible aspect of existence. If matter does not exist, the world that we perceive with our sensory organs is an illusion. Through our senses, we are as human beings

unwittingly imprisoned in this illusion. The thought may then crop up that we, on the basis of this new point of view, can fathom the illusion and that we, by walking a spiritual path, will be able to find the true world.

EXPERIMENTS IN QUANTUM PHYSICS AND THE INFLUENCE OF THE CONSCIOUSNESS Through our consciousness, we are able to observe and analyse what we call reality. Many researchers in the field of quantum physics are convinced that their consciousness affects the scheduled measurements, without being able to define what consciousness is exactly (Heisenberg's 'uncertainty principle'). In quantum physics, the so-called uncertainty relationship is valid: if we exactly determine the position of a subatomic particle, its speed is undetermined. During the measurement of its place (in space), the particle may demonstrate many

In the world of the smallest particles, our representation of matter falls apart

different speeds. In other words, this means that it may simultaneously have many states. We can hardly imagine this. Therefore, we can only speak of a probability of a certain state (the particle is probably found there, but at the moment of observation, it might be somewhere else, while it is also here). Probability means: it seems to be true that...

However, by his method of observation and his intentions, the researcher himself brings many possibilities of the particle into this or that state. In other words, the consciousness of the observer affects the measurement. In quantum physics, the world appears to us according to our own state of consciousness, our observation!

Is this the whole reality? For instance, let us think of a die: as long as it has not been cast, all six numbers, all six states are possible. After it has been cast, there is still only one state. In quantum physics, it is possible that, in a metaphorical sense, the instruments always only measure and show the number one of the imaginary die, while the other sides with numbers are not shown due to our limited consciousness and the limitations of the instruments.

This is why we can imagine that the quantum world implies an even much larger reality. After all, research continues: quantum particles, the smallest particles, are possibly not as stable as we might think. For instance, a quantum particle may disappear and suddenly turn up again in another place. Through

these quantum effects, the particles may pass through walls that are impenetrable. We imagine that the particle has 'dissolved in the air' as it were; it must have become immaterial, in order to appear again after it has passed through the wall.

ENERGY, POWER, MATTER, MASS What actually keeps the world together? Above, we were confronted with the scientific insight that matter as a visible and certain basis of human life is actually uncertain, because in the world of the smallest particles, our representation of matter falls apart.

Since the time of the Greeks of antiquity, it was believed that the smallest indivisible part of matter was the atom. This is why there are real objects and an empty space in which we encounter them. However, at the end of the 19th century, the existence of an indivisible atom was questioned. The experiments with electrical discharges in diluted gasses resulted in the discovery of very light, electrically charged particles, the electrons. Ultimately, an atomic model was developed that was similar to a model with planets. In the centre, we find the nucleus of an atom, around which the electrons have their orbits with incredible speed, so that for us the whole of it resembles a disk.

The electron is attracted to the nucleus of the atom by an electrical force, similar to a falling apple that is attracted by the gravitation of the earth. Gravitation and the electrical force

We suffer from lack of freedom or, as the Buddha says, we suffer from birth, illness, old age, and death

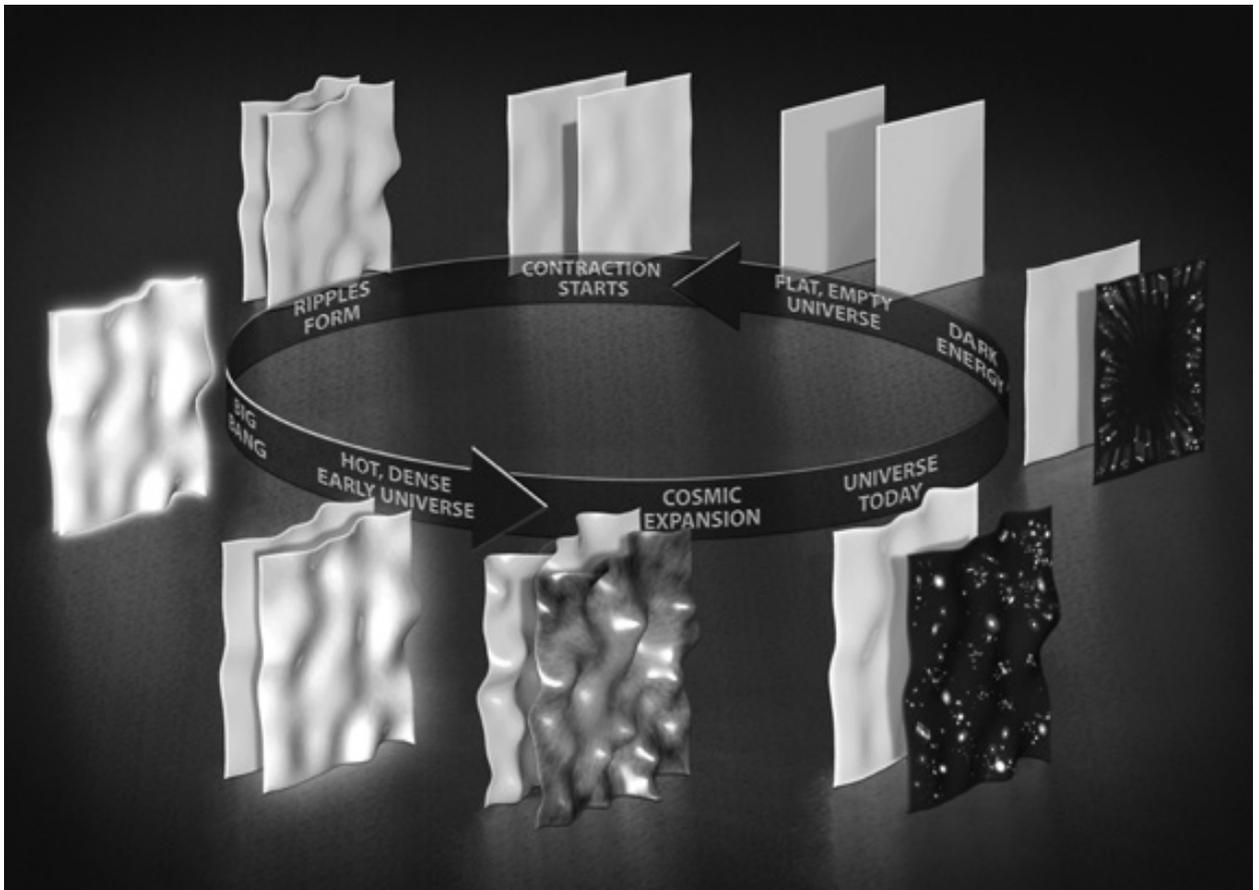
are two very important forces in physics. During the past hundred years, more elementary particles have been discovered with different properties and new forces, the nuclear forces. It is the third power² in physics. Now energy and power, nuclear power in particular, became increasingly important, because matter was less than ever considered to be a fundamental building block. According to the usual standards, the elementary particles no longer possess matter, but rather a pointed form of energy. The theory of relativity has shown that mass has nothing to do with whatever substance, but is energy. Mass and energy are linked by the famous formula $E=mc^2$. The energy E is equal to mass m , multiplied by the square of the speed of light. We might say that 'matter' is a kind of 'frozen' energy or 'rigid light'.

Does quantum physics know aspects or dimensions that cannot be explained scientifically, but only on the basis of 'inner' knowledge? Can analogies be shown?

All things transitory are but parable; here insufficiency becomes fulfilment, here the indescribable is accomplished; the ever-feminine draws us heavenward.³ With the 'ever-feminine', Goethe refers to a way that leads out of transience. Let us take the atom as our example again. Electrons themselves have too little energy to detach from their orbit around the nucleus of the atom. An electron can only detach itself from

it, if an energy-rich light particle bumps into it, and shoots the electron out of its orbit. Should we not see this as a metaphor? Like an electron, we are imprisoned by the surface of the earth. We suffer from lack of freedom or, as the Buddha says, we suffer from birth, illness, old age, and death. However, through light of sufficiently high energy, we can detach from our bonds to the world. Through the light of insight, shadows may be dissolved and we can become freer. The link to what is earthly can be dissolved, just as the link of the electron to the atom. Light is able to change our situation completely.

EVERYTHING IS LINKED WITH EVERYTHING
Quantum physics leads to the conclusion that everything is linked with everything, that everything influences everything and that everything depends on everything. From experiments, it indeed appears that a particle seems to be directly informed about the state of another particle far away. For instance, in experiments, two light particles can be created as twins. Then they fly away in opposite directions. Miles apart, they must, when obstructions are looming, decide which of two ways they will take. Then it appears time and again that the two particles always make the same decision. They behave as if they are linked by an invisible bond. Classical physics is unable to explain these events, because no recognisable link or active energy exists between the particles. Consequently, the subatomic reality



Einstein represented the genesis of the universe as an oscillating movement around a fixed point, the big bang (left). Counter-clockwise, the various stages develop: the hot and dense, early universe, the stage of cosmic expansion, the universe as it is currently manifested, followed by stages of 'dark energy', the flat, empty universe, contraction begins, the formation of cosmic ripples, until a new big bang occurs. According to quantum physics, these stages are simultaneously omnipresent in parallel universes. © R.J. Slagter, www.asfyon.nl

consists of 'quantum objects', spread out in space that can only be described as one whole on yonder side of space and time. Everything is linked with everything. Analogously, the link in the subatomic world may be seen as a metaphor of the divine unity and the link of everything with everything.

THE LIMITS OF SENSORY PERCEPTION Everything we know about quantum physics is based on human observations and experiments. The research of quantum physics surpasses the limits of sensory perception. Finally, the instruments, as extensions of sensory perception, are likewise unable to observe the movements and phenomena as they really are. In this respect, every image abounds with errors. In this sense, we might also say that no one

understands quantum physics.

How would this be possible as no one has ever seen a particle, either with his eyes or with the help of instruments, because those instruments can only measure the effects. Therefore, we must admit that matter, as we perceive it with our senses, does not correspond to reality. We live in a world of deception and illusion, which nevertheless does not disturb or alarm us in 'normal' life.

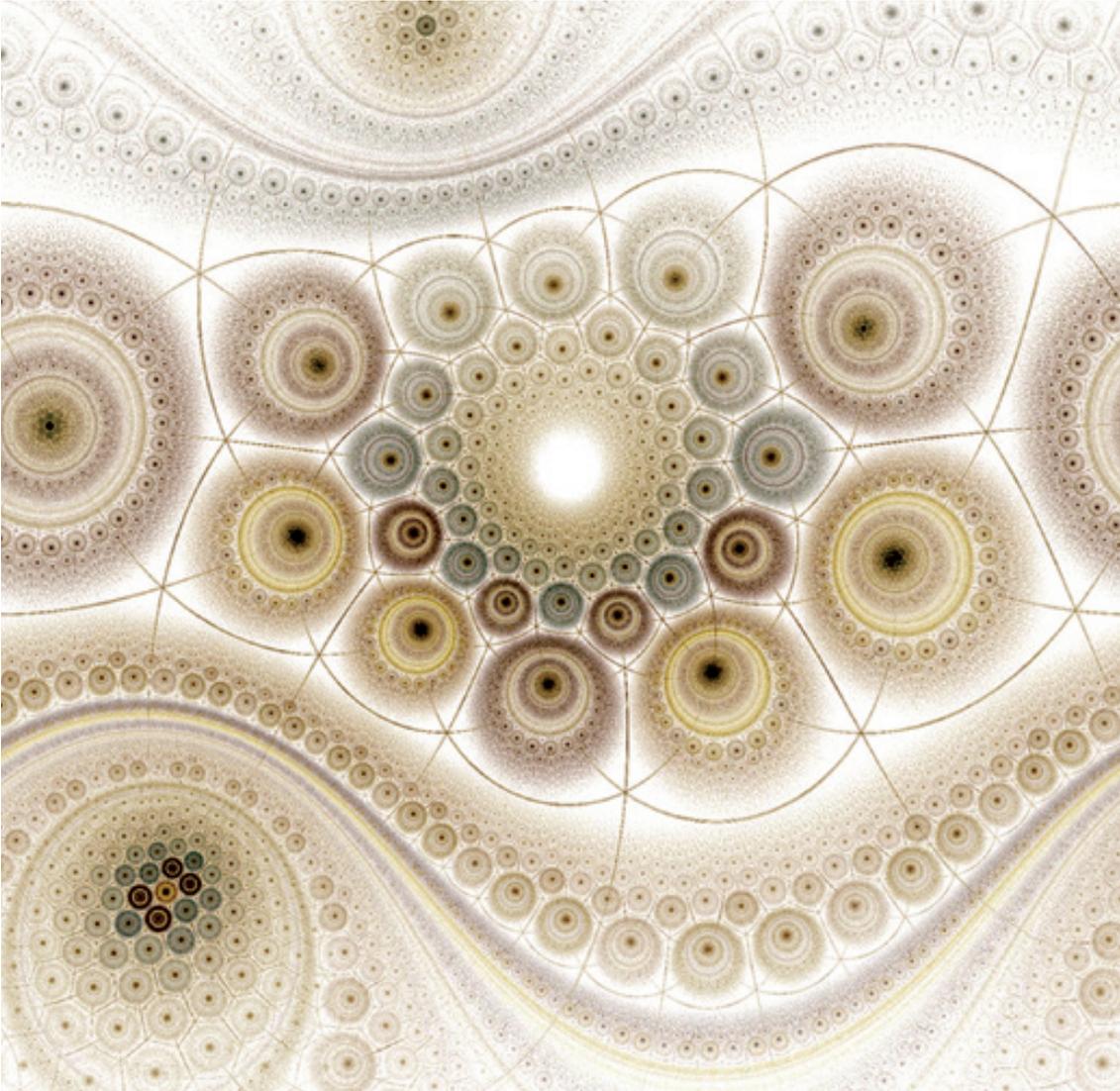
THE LIMITS OF THINKING Therefore, we might wonder: can we leave the world of sensory illusions? Is this important for us? And finally: how would we be able to dissociate from this illusion or deception if it were important for us? The curiosity of quantum physicists leads to ever larger, enormous projects. During

thought experiments, they reach the insight that only the size of the whole universe would be sufficient to solve certain questions as well as understand them. Then we encounter a limit; this is impossible. However, much earlier, thinkers reached an ultimate limit. In philosophy, the philosopher Kant (1724-1804) arrived at a famous conclusion that is often forgotten by physicists: 'The human mind has the special fate that it is hindered by questions that it cannot reject, because they have been asked by nature itself, which cannot answer them either, because they surpass the human mind.' Stated simply: the mind is unable to liberate the human being from deception. Metaphorically, we might say: just as a fish living in the water cannot say what life outside the water is like, a human being cannot explain irrational or metaphysical questions with his mind. At best, he may sometimes swim to the surface and inhale the air there. It should be noted that nature knows animals that are able to transform, like for instance the frog. It can leave the water and needs air to survive, while it is the other way round with the tadpole. It needs water to survive, because in the air it suffocates like a fish. But at a certain moment, the tadpole turns into a frog! It was not without reason that the frog was a holy animal in Egypt – and not the tadpole.

Following the theory of relativity, Einstein spent the last thirty years of his life developing a theory of everything. He looked for an as-simple-as-possible equation that would describe all laws of physics and the unity of the whole universe, from the first creation to the formation of the universe and the earth. He did not achieve this goal. Perhaps we may draw the conclusion that it is not until we have failed to answer our most profound vital questions, that we will gain insight into the

true meaning of a path leading out of the illusion. Faust gets to the truth when he experiences failure. The opening of the second part hides a possibility for success: 'They are given the eternal light that will give us this joy only later'⁴ or 'Already early, they will be gladdened by eternity that will later descend to us as well.'⁵ These statements imply the recognition of the divine aspect. The condition for this is that room is made for this insight. What is more helpful for this than the 'not-knowing' that had already been expressed by Socrates: 'I know that I do not know', and the ensuing not judging people and events? There are many books that describe quantum philosophy. However, it is not what the authors write that is decisive, but rather it is a quantum idea itself that is decisive for what we understand personally. What is my truth? My reality?

We had better be careful with such statements, because seeing and thinking on the basis of experience is, as mentioned before, imperfect and incomplete and therefore fundamentally incorrect. The consequence is that we cannot trust ourselves at all nor the experts. Therefore, our point of departure should be that we are basically unsure of the theories that have been developed by people. This is a new notion that quantum physics forces upon us as it were – and the same also applies to the abovementioned spiritual way. Every person should achieve insight himself. We need our own true and holy science, an inner science, a holy, 'healing' science in the sense that it makes us whole, that is, complete. ☸



1. Descartes was a famous mathematician and philosopher, who lived from 1596 to 1650. In 1619-1620, he had intensive contacts with the Rosicrucians of the time and appreciated them so much that he even dedicated one of his main works to them. This was resented so strongly by the church that he felt compelled officially to deny his association with the Rosicrucians (even

though he continued to defend their ideals) in order not to endanger his position and prestige as a renowned scientist. In 1637, he founded systematic rationalism, but he was also intensely occupied with the world of the supernatural, which he wanted to investigate scientifically, and he even wanted to supply a proof of God for it (in which endeavour he did not succeed, by the way).

2. Here we will not deal further with the fourth force: weak interaction; to our mind, it might be connected with the electrical power. This power is the hardest one to understand.

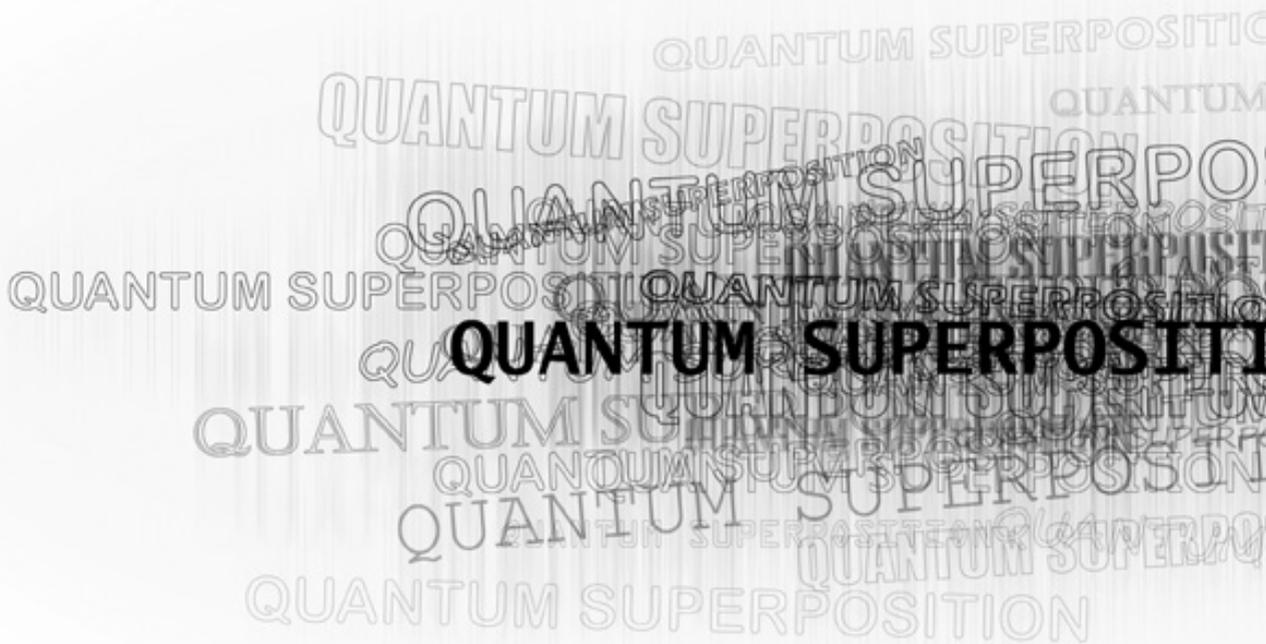
3. Johan Wolfgang Goethe, Faust

4. Goethe, Faust

5. Goethe, Faust

the individual holy science

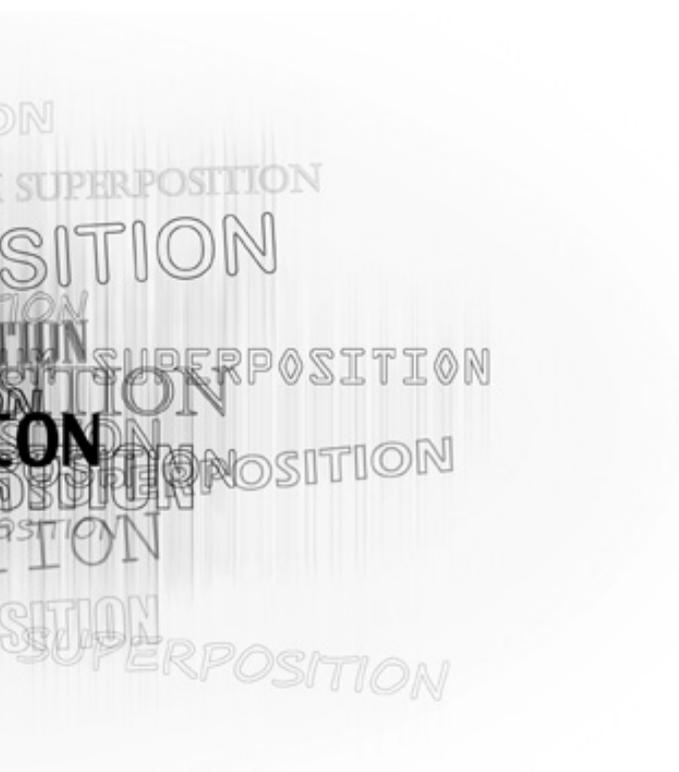
There are many books that describe quantum philosophy. However, it is not what the authors write that is decisive, but it is a quantum idea itself that is decisive for what we understand personally. What is my truth? My reality? In order to see this conclusion from the previous article in a new perspective, an ancient statement of Giordano Bruno (1548-1600) may put us on the right track: 'For just as he who does not understand the one, understands nothing, he understands everything who understands the one, and he who approaches the knowledge of the one, also approaches the insight into everything.'



In this context, it is good to refer to the research in the field of physics and spirituality, which the American artist and scientist Walter Russell (1871-1963) carried out during the first half of the twentieth century. In what his students called the 'Russellian science', he examined the laws of 'the fundamental principles of energy dynamics', 'the nature of matter and the progress of the evolution of matter' and 'the representation of the universe as a continuously changing and

creative trying and maintaining, nourished by the energy of the light'.

In a book, he asks the following question: 'What is truth and how can I experience it?' As a kind of answer, he gives the following consideration: '[...] There is a simple answer to this unanswered question of humanity. Unceasingly, the soft voice in everyone's inner being whispers the answer in his awakening consciousness. Any desire that is written in the human heart is guided to the source and



the answer will always come. However, there are only few who ask profound questions and hardly anybody listens to the answer. [...] All teachers of wisdom say that the inner silence and the purity of the heart are very important when listening to this inner answer. They help us clear the way out of illusion into the divine reality. We ourselves must accomplish the purification of the heart. This concerns the whole human being, because the heart affects the quality of the blood that in

its turn cares for all parts of the body. Flowing back, the blood affects the heart again, and in this way also the quality of our feelings and desires. Just as in the quantum world, here, too, everything is linked with everything.

THE ILLUSION OF THE WORLD AND THE DIVINE REALITY Two worlds come to the fore from what has been said so far. Firstly, this material world that is an illusion. Our senses deceive us in such a way that we think what our sens-



Erwin Schrödinger

Werner Heisenberg



Heisenberg's Uncertainty Principle

$$\Delta x \Delta p = \frac{\hbar}{2}$$

"we can't know better"

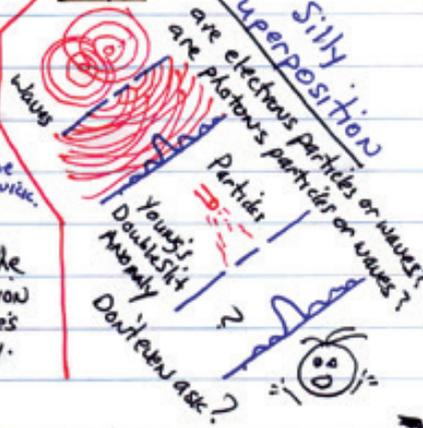
$$\Delta E \Delta t = \frac{\hbar}{2}$$

I can conquer the universe but I have to be quick.

Entanglement

we are all connect to the entire universe. Resolution is our challenge. There's no where to go, really.

- EPR -
Einstein, again...



Thomas Young

The wave function

$\frac{\hbar^2}{2m} \nabla^2 \psi + V\psi = i\hbar \frac{\partial \psi}{\partial t}$

how the w.f. changes in space

how the w.f. changes in time

forces acting on the particle

Probabilistic Nature of atomic particles
NO ONE KNOWS what the wavefunction is...

Radioactivity
alpha me outta here...



- Dec. 14, 1900 -
'nobody noticed'

Planck's Hypothesis

$$E = hf$$

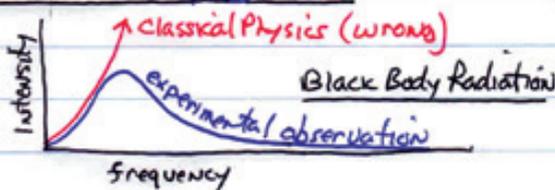
"energy comes in packets"

$$h = 6.6 \times 10^{-34} \text{ J}\cdot\text{s}$$

[quanta]



Max Planck's UV catastrophe Solution

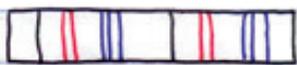


Max Planck was not happy with his mathematical chicanery. I don't know believe in atoms!

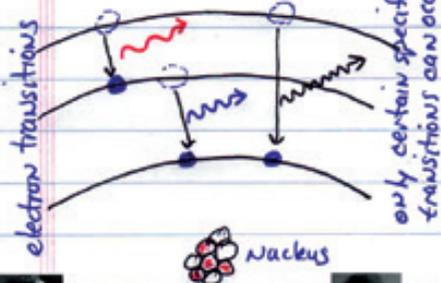
this was a radical departure from Maxwell's E-M theory, which regarded energy to be a continuous 'chain'.

Albert Einstein wins a Nobel

Line Spectra



every element has a unique spectrum

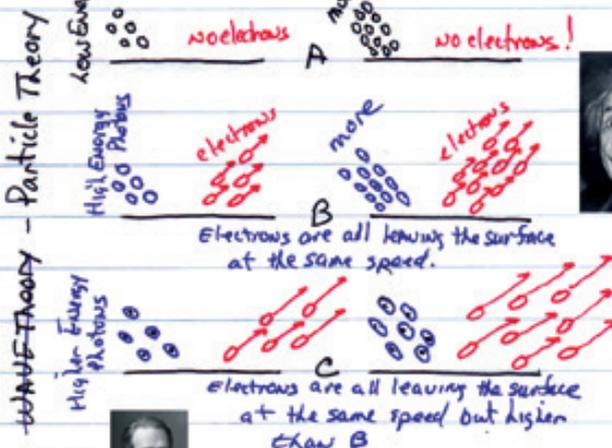


Louis DeBroglie



Paul M. Dirac

Photoelectric Effect



wave theory - Particle Theory

Niels Bohr



es and instruments show us is all that exists. Depending on the disposition of the person concerned, this illusion is beautiful or painful. On the other hand, there is a weak glimmer of a new land on the horizon, the dawning of a divine reality, of which all world religions speak. If we want to gain access to it, we should find a way out of this illusory world.

LONGING FOR SALVATION – SPIRITUALITY How might such a way look? It begins with recognising motivation and emotion in a spiritual light. Primary emotions are anxiety, worry and fear, but what we usually call love is also counted as an emotion here. By which emotions do we allow ourselves to be guided? Do we hear ‘the soft inner voice’? He who is able to listen with an open mind, will achieve purification of the heart, and formerly compelling desires will become more neutral. A new love is experienced: the ‘ever-feminine’, the divine Venus, attracts us like a magnet to a different, purer comprehension. Our thinking, so often dependent on feelings, desires and emotions, which has a great influence on our comings and goings, becomes purer, will ‘observe’ more abstractly, and its compelling nature will increasingly diminish. Our thinking is limited; we are even unable to understand the matter of our body. Likewise, we are actually unable to understand ourselves, or to assess all those links with other people, our fate and our character traits.

We cannot do so, just as a fish is unable to understand the world above the water. For a better understanding of the purification of the heart, another metaphor from quantum physics may be helpful. In the quantum world, every particle is accompanied by an anti-particle. If

we combine these particles, positive and negative are neutralised. Then neutral light is generated and darkness becomes light. However, first a preparation, an orientation, is needed, so that the two particles can indeed come together. We also know such a preparation in the form of our longing for a pure, cleansed heart. By accepting ourselves and others with perfect benevolence, in harmony with positive and negative, the heart becomes pure, neutral. Then we neither attract nor reject, and behave kindly and equably in every situation. By this neutral mode of life, we balance the polarities of our emotional life. Our heart heals and can experience a wholly different vibration.

SELF-SURRENDER If we are, due to our limited walking of the spiritual path, at our wit’s end, and if this path does not seem to offer a way-out, then concentrating on the divine will is important. In biblical language: ‘Lord, not my will, but Your will be done.’ Here follows another metaphor from the measurements of quantum physics. A scientist wants to recognise something. By his observations, he destroys the natural circumstances in the quantum world. They are still able to manifest themselves, but not fully, and the scientist is desperate because he does not understand it.

Perhaps we also see within ourselves that the results of our willing are often not as we would like them to be. We allow chaos to develop and our energy evaporates in life. However, if the divine will is active, this energy can serve as nourishment for the purified heart. Just compare this higher will with the energy-rich light wave that works in the vegetable world. A plant must be green, if possible, for an optimal assimilation of light waves. By change and transformation, ultimately nourishment is created for the animal and the human kingdom.

The main thinkers about quantum physics with their mutual relationships.

NEW MODE OF LIFE During our daily life, our insight, our change, initiated by the Light, may be turned into action. The new nourishment, the new energy, brings a new movement into our life – similar to a light particle that collides with an electron. If the latter absorbs sufficiently strong light, it is set in motion, it ‘flows’ as it were. At best, an electron may even be pushed from its orbit around the nucleus and shoot, unbound, into freedom. Through Light and new energy, something so tremendous may occur in a human being that the situation in which he finds himself, becomes like new. Things may be set in motion that first had stopped or crystallised. The human being becomes more mobile, more open, and freer.

NEW CONSCIOUSNESS In John 10, Jesus says: ‘I said: You are gods.’ And what are the properties of gods? They pervade and understand everything. They are surrounded by a new field of life and a new respiration field. This requires a new being, a new essence. How special it is that this is possible! Just as the tadpole becomes a frog, the human being can surpass his field of life. He transforms, by consciously obeying the ‘silent suggestions’ or ‘the soft voice’ that he perceives in the divine prana that he inhales. Through this change, he can enter the heavenly field of life. Here, too, we can once again refer to a fact from quantum physics. Just as Einstein’s formula says $E=mc^2$, all particles actually are ‘rigid’ energy or ‘imprisoned’ light. For instance,

by nuclear fusion, a part of matter may be converted into light. This is what continuously occurs on the sun: the conversion from hydrogen into helium releases enormous amounts of energy and light. If we, through nuclear fusion with the divine light, transform the matter within us, the imprisoned light, a new, noble element, a new body, is generated. And it becomes light in us. We read about many mystics that they experienced a very strong light, when the higher life surrounded them.

In order to be able to distinguish in this light, our eyes and also our senses transform. A new reality shows itself, perceived by a subtle, new consciousness! This leads, and how could it be otherwise, to an absolutely new way of acting. Insight develops into the harmony, the coherence of the plan of God, which may be followed by new activity. The caterpillar becomes a butterfly. Behind the veil of our world, the new consciousness surmises the first nature, the world order in its original state: the garden of the gods. In conclusion, we quote chapter four of the Daodejing: ‘Dao is empty, and in its radiations and activities, it is inexhaustible.

Oh, the depth of it. It is the Original Father of all things. It softens its sharpness, simplifies its complexity, tempers its blinding radiance and makes itself akin to the dust. Oh, the tranquillity of it. It exists eternally. I know not whose Child it is. Ere the highest God was, it was.’ ✪

the black madonna

It is remarkable how the ancient knowledge, which runs as a more or less hidden thread through history, time and again surfaces despite all distortions. Groups and communities in the past tried to keep the original knowledge alive that is linked with the heart. In the ancient stories of the Celts, we see how images of Egyptian wisdom received new life and new meaning. In our time, there is an increasing number of people who are able to seize the silver thread that is passed on to us from the ancient knowledge and that may link them with the original life.

Thirty thousand years ago, the peoples that inhabited Europe at the time knew a black goddess-mother. She was the feminine principle of life, the source of ever-new life and she represented one of the oldest figures, in whom humanity has worshipped the divine. In Egypt, she was known as Isis-Nephtys, the twin sisters. When the Indo-Germanic nations invaded Europe around 2000 BC, this goddess was expelled to, amongst other things, Malta and Crete. Later, she survived as Artemis-Diana, of whom black sculptures can still be seen in Rome and Naples. She also survived as Demeter Melaina (from the Greek word 'melas', black), as the black Aphrodite and as the moon goddess Cybele. In the Middle East, she was called Astarte. In Israel, she became Chokmah, wisdom; in India, she was Kali, the black goddess.

The ancient knowledge, which runs as a more or less hidden thread through history, is also found in the symbolism of folktales, myths and legends.

In the oldest madonnas, we see the Egyptian images of Isis and Horus, images of Cybele and Attis and the Gaul mother goddess again. These black madonnas, which we find in many places, are certainly not Christian. They originated from purer knowledge that survived until modern times as a feeling in the local population and that was misappropriated by the Church of Rome. This was also the case with the holy places of the Celts and other peoples. Many churches in France,

dedicated to La Madeleine, stood on ancient Celtic places of assembly, where a holy source had also been.

Ean Begg bases his *The Cult of the Black Madonna*, on approximately 450 images of black madonnas, 227 of which are found in France alone. A large number, approximately fifty, are found in the region Lyon – Vichy – Clermont-Ferrand, near Monts de la Madeleine. Sculptures are usually found in churches, but they remain a mystery, as witnessed by the many stories we find about them worldwide.

It is also striking how the church included the very opposite of the sweet Mary in its buildings. In the year 431, the Council of Ephesus initiated the Marian worship, 'mother of God', an alternative for the worship of the black Madonna. In this way, it appropriated the heritage of the *magna mater*, Isis! The Roman-Christian church has always tried to assign a secondary place to the black Madonna. It rather prefers not to speak about her. *The Cult of the Black Madonna* says the following about it: 'When, on 28 December 1952, during a meeting of the American Association for the Advancement of Science, findings were presented about the black Madonna, all priests and nuns, who were among the participants, left the hall.'

The black Madonna is an image of the eternal, divine creation that is always in motion and which continuously renews itself through the eternal drive of the divine impulse. Of course, this black colour is a symbol. The hu-



man being needs concrete images, not to understand or to give them names, but in order to sense the reality that, in its totality, is 'being'. The black Madonna is an intermediary for the unseen, a being that we can only reach by surpassing the form and by consciously approaching the Spirit. In many traditions, the colour black is synonymous with night, darkness, chaos, death, but also with 'non-existence'. It is not a colour, but rather the absence of colours, as opposed to white, that is obtained by combining all colours.

The black Madonna is not a Christian image, but it actually is an archaic concept that has been adapted to Roman Christianity. We find it as a symbol in more religious and mythological traditions. In the Indian tradition, Brahma creates the worlds, after he arose from the golden egg, floating in the bottomless, black depth of not-being. In a hymn to Kali, we find the following: 'Before the beginning of all things, you existed in the form of a darkness that surpasses words and by you, the creative longing of the lofty Brahma, the whole universe was created.' According to Apuleius (second century BC), Isis says: 'I am everything that was and everything that will be.' Isis symbolises pure creative power,

An image of the black Madonna from antiquity. It is the sculpture of Artemis of Ephesus, here as a Roman copy of a Greek original from the second century BC

UNDERSTANDING, INTELLECT, KNOWLEDGE FROM A PRIMORDIAL PAST – IMAGE OF THE ETERNALLY DIVINE CREATION

hence also the absence of colours. Novalis wrote: 'The cosmic virgin is reflected in every earthly virgin, and we become aware that the quest for love is a surrender to the night that enters the inner being.'

The story goes that during the first century of our era, Mary Magdalene breathed new life into the cult of the Black Madonna-Isis in France. According to tradition, she had landed in the small town of Sainte-Maries-de-la-Mer, to which she had fled after the events in Judea. On board with her were Joseph of Arimathea, Mary's sister Martha and her brother Lazarus, all of them disciples of Jesus.

Based on this legend, still alive in France, there is the following story: 'In a cave in Provence, not far from the sea, long ago a priestess lived with a dark skin. She was Sara the Egyptian, 'she who stole from the sun', and she was very much loved in that region, not only as a priestess, but also as a healer. Sara also means 'princess'. From near and far, people came to her for advice. She represented Isis, the eternal mother aspect from the Egyptian mysteries.'

According to the quoted legend – and there are many – Mary Magdalene had set out to seek this priestess. When she had found her in her cave in Provence, she settled there and spent the rest of her life there, between approximately the years 44 and 70. Both knew that the Egyptian mysteries would lose their active power and would pass into the new religion that implied a renewal of the ancient

mystery wisdom, which would be symbolised by Jesus Christ. In this sense, Sara had been looking forward to Mary's arrival for a long time. The dark priestess returned to Egypt, but the people in the French land never forgot her and have continued to worship her in the many black madonnas. It may never be possible to prove unequivocally that both have ever been in France, but folklore, the rich symbolism and the traditions, nevertheless point in that direction.

Usually, legends contain a grain of truth, even if it is perhaps found in a quite different field. In this context, A. Peters tells us in his book *Kabbala* that the Zohar refers to the, to us unknowable, deity as: 'I am who I am (and no one is more)' (Ehieh Asher Ehieh). It is a tremendous mystery – the basis of the cabbala. This 'I Am', this one being, is split into two living aspects. Two hierarchies or streams of energy emanate from the one divine power. In the cabbala, they are called 'face' or 'countenance'. Two mysterious streams emanate from the deity; they see each other as extremes, as extreme poles of his essence. Peters writes: 'One we call 'Ab', the world father, the other we call 'Ama', the world mother. This world mother is represented as a black Madonna, because she has not yet assimilated the impulse of the 'Ab', the father, and the universe is as yet unable to proceed from her. The world father is sometimes referred to as the aspect of the deity that we call 'Chokmah', that is: wisdom. We often call the world

mother 'Binah', that is: understanding, intellect, knowledge from a primordial past, in order to construct the forms of a universe on the basis of her experience, in which the millions of sparks that fly away from the divine smithy are encapsulated.'

This fragment beautifully expresses that the Madonna is black, because she has not yet been called to emanate the Light from herself. If we combine these two stories, we discover the mystery of the black and the white madonnas. We may see the Madonna as the mother aspect of the deity, the field of creation, the primordial matter, but also as our earth. When at the time of Golgotha, the Christ energy ignited the Light, the world was from that moment on irradiated by Light. And as a symbol of what had happened, the dark priestess now became white. The goddess Isis was namely often depicted as black. The as yet unmanifested Light of the Christ was now able to manifest itself. Since then, man was able to link himself directly with the Light, without an intermediary. Before that time, this was not possible.

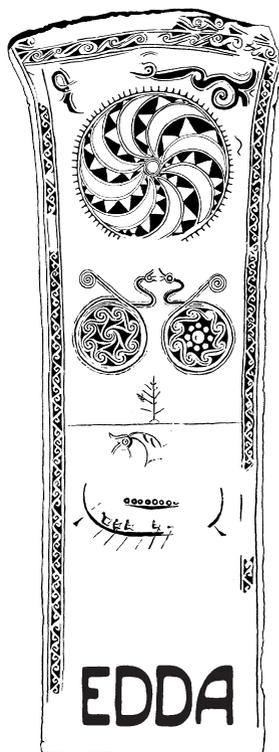
In the *Gospel of the Holy Twelve*, Jesus calls Mary Magdalene 'my bride'. But within herself, she was mother, bride and daughter, as He was father, husband and son for the people of the way, his followers. These are aspects that we can only recognise in man himself, for otherwise they are actually incomprehensible. It is the father-mother aspect of the soul human being, on his way to perfection.

Both priestesses who, according to the legend, swapped places two thousand years ago, mark this.

Another, older interpretation of the black Madonna is also possible. This concerns the story of the light and the dark sisters, Isis and Nephtys. In the sky, we see Isis, the radiant star Sirius A, but we do not see Sirius B, Nephtys, which revolves around Sirius A every fifty years. Sirius B is called a dark star; it is extraordinarily dense and heavy.

These two stars, the two sisters, symbolise the light and the dark parts of the soul, the conscious and the subconscious. The upper pole in the human being, the divine spark from the smithy, seeks liberation. We may see this, for instance, in the respiration, in the new thinking and the striving for liberation. The subconscious keeps us stuck in the past, seeks what is earthly, material. No one can ignore the black Madonna. Time and again, she proves to raise questions, as if people feel that a mystery is connected with her that slumbers within them.

Throughout the ages, the goddess-mother, Isis, whispers her mystery: 'Outside me, there is nothing, the Light is within myself. To the good listener she says: 'Seek within yourself and not outside yourself.' ❀



Countless myths have been passed down to us from the most diverse cultural periods. They contain images of early humanity depicting the origin of the world, the activity of the forces of nature, gods and fate after death.

ABOUT THE BATTLE OF THE GODS

the men with the spear and the well of mimir

'The war I remember,
the first in the world,
when the gods with spears
had smitten Gollveig,
and in the hall of Hor had burned her,
three times burned,
and three times born,
oft and again, yet ever she lives.'

Gollveig, about whom the twenty-first verse speaks, is one of the daughters of the night. She represents the ancient Vanir, spiritual energies that, in days long past, stimulated the unrestrained and rampant growth of nature – including that of the human entities. The appearance of Odin’s generation of gods heralds a new stage in the great drama of creation: it curbed, ordered and formed the powers of the rampant growth, also with regard to man. The human being, too, not yet by far the personality he is now, became increasingly focused on his body, ‘was forced into his body’, as the ancient records relate that tried to describe this genesis. For however unbelievable it sounds, the outward body, appearing in matter, bears the conditions for inner growth. This is why the formation of an I-consciousness within this development became possible at a certain moment.

Therefore, two opposite forces were active in the human being: the divine, spiritual one and the material, instinctive one. The gods and giants fought each other and by their conflict, borders were demarcated and the unrestrained growth was curbed. Contours were created and forms became visible. In this way, great energies were forcibly kept within limits. In an as yet unconscious way, they were internalised and the nature beings obtained their figure.

THE CHAIN OF RESPONSIBILITY The image of Gollveig, who was stabbed with spears, fits

into this great process. Here we see another example of the masterful coherence between the spiritual world and the world of matter. Gollveig (gold power) is what since primordial times goes along as solar energy, the great spiritual principle that all people have in common, on this tremendous path of development of the human mind. The ‘ger’ is the spear of the ‘Ger-men’, who gave the Germans their name. When the nature forces became visible (translated into human properties such as will, honour, greatness, power and possessions), the new-human impulses, pervading Gollveig, made what was spiritual, human. What was pure, undifferentiated spirit was transformed, and in this way, it was linked with earthly existence. And because what is spiritual is simultaneously eternal, the human being’s earthly appearance was also linked with what is eternal. Thus the chain of responsibility began, because the human will is free, although the human being always remains bound to the consequences of his deeds. At the same time, the spears symbolise the typically earthly greed for gold.

WHERE THE EYE IS HIDDEN Let us for a moment focus our attention on Odin, who drank from the mysterious well of Mimir. Mimir is the source, lying at the roots of Ygdrasil. He drank the mead of the memory of the stages of development of the worlds and of humanity. This marked a fascinating impulse, symbolising the awakening of humanity. The deeper



The giant Ymir is killed by Odin and his brothers. Etching by the Danish artist Lorenz Fröhlich, 1883.

Thot and Thor

In Egyptian mythology, we often find similar ideas. The 'golden age' of the Egyptians ended when Horus, the son of the goddess Isis and the god Osiris (embodiment of Seth, symbol of the seeing eye in the human being), lost his

eye during the battle with the dark powers. The divine being descended into the natural human being. Thot, the embodiment of the divine mind and intelligence, shows the way on which the deity arises in the human being and is

enabled to regain his eye. 'Thor' is the Germanic deity, who unceasingly fought with his hammer against the giants for divine structure and justice. The rhythm of the beating of our heart reminds us of Thor's hammer blows.

we penetrate the force lines and the matrix underlying the development of humanity, the greater is our admiration for this majestic concept, deep and mysterious, underlying it. As collateral for this drink, Odin was forced to hand in one of his eyes of clairvoyance and omniscience. Ever since, this eye was hidden in the well of Mimir.

Verse 29:

*'I know where Odin's eye is hidden,
deep in the wide-famed well of Mimir.
Mead from the pledge of Odin each morn
does Mimir drink: would you know yet more?*

It was a truly divine sacrifice, and very profound, because by participating in the earthly development in this way, he gave up a part of his own development in the lofty fields of the Spirit.

MAN – BEARER OF THE I However, we may also see this as an event that directly intervenes in the human being – because fundamentally, deity and man are one. One of the divine eyes is extinguished when the deity is active in the human being, because the direct knowledge of the spiritual world has been lost to us. Instead, conscious perception in the spheres of this world has been generated. But because the deity accompanies us, this great step implies at the same time the promise of growth, of being increasingly linked with him.

Through the activities of the gods and Yg-

drasil, the world tree, the human being became the bearer of the I. Previously, he was still an unformed, spiritual 'substance' – for lack of a better word – in which an esoterically trained observer was able to distinguish a few luminous nuclei. They were ensouled by tremendous energies, and inhaled and exhaled in complete harmony with the gods. Through the activity of Odin's energy, he now began to wake up to the deed, to intervening in his own development, on a long, long way to self-conscious thinking and responsible acting. We can still experience the well of Mimir in our modern life, if every morning, upon awakening, we take up the thread of a meaningful life again. We remember exactly what the chain of consequences is into which we have been taken up. This is why we are every day able to add a new, meaningful action to this existence. We drink daily from the well of our personal experiences, in which the sum of all the experiences of previous incarnations is expressed as well. A treasure of experiences constitutes the basis of our actions. However, the newly acquired possibility of independent thinking and acting entails the danger of solely relying on our own power and neglecting the irradiation by the divine wisdom. To the extent that the human being became more independent, he confronted his own will with the divine will. He dissociated from the cosmic consciousness. From a certain moment, he still only relied on his natural consciousness that was wholly directed towards maintaining

It is the energy of Odin that guides us to intervening in our own development, on the long way to autonomy

his earthly existence. And instead of bringing the certainty, for which he was longing so passionately, it became dark around him. The organ of inner perception that guided young humanity during the pre-time was the pineal gland, from where there was a link with the spiritual-divine world. Even nowadays, it still exists in a rudimentary state and is closely linked to human intuition. The danger lurks that new impulses of this time can no longer penetrate this remaining eye of the deity, and that it closes. We see a remnant of this in newborn children: their third eye, the fontanel, is gradually closed. The closing down of the divine guidance from the pre-time is repeated time and again in every individual, just as every human embryo passes through all preceding stages of life in the womb.

THE NEW SEEING The 'third eye', this new inner perception that the striving human being may acquire on a spiritual path, becomes available again after a process of healing and recovery. It is anchored in the matrix of the plan that man and deity will merge through transfiguration. However, before this point has been reached, the eye of the Spirit is protected in the well of Mimir. The eternal now of the Spirit changes into past, present and future, as the Edda relates in veiled language. The human consciousness woke up through experience, gained during the aeons of time. The human being learned to see his life as a development. He outgrew the 'feeling of being

one' with everything that exists. He left the sensation of timelessness behind and became conscious of his self. To him, the history of the worlds changed into a 'saga about people', as this is expressed in verse 1 of the vision of the prophethess. On this long way, the ruin of the gods and the giants proved to be inevitable. Their sacrifice meant the awakening of the human I-consciousness. However, subsequent to this, an essential step can follow now, in our period, to the extent that the human being cooperates: the resurrection of the deity in the human being.

This is why we can understand why humanity time and again resists the impulses of development of the Spirit. It is the resistance against change that we can find in all people. Yet, humanity is the spiritual substance that changes time and again, and that is transformed ever further. It is burnt three times and each time, it is generated again from the darkness of the ashes. This reminds us of the processes of purification in the retorts of the alchemists.

In the myth of Prometheus, the same is told: During the day, Prometheus, chained to the rocks, must sacrifice his immortal liver, the seat of passions and drives. An eagle descends and picks his liver from his body. During 'the night', it grows again, however. In this way, the awakening powers of the consciousness are in conflict with the powers of the subconscious that often obstruct renewal and purification. ✪



BOOK REVIEW: THE STRANGE LIFE OF IVAN OSOKIN

meaningless repetition

'Knowledge alone is insufficient for him who seeks liberation.' The author P.D. Ouspensky interprets this lesson from Gurdjieff as the balance between 'knowing and being', because 'being' determines the 'knowing' that a human being is able to fathom, while 'knowing' enables a new state of 'being'.

In his novel *The strange life of Ivan Osokin* (1946), Pjotr D. Ouspensky describes the journey of a human being through the earthly experiences. He lets him unceasingly rotate in a circle, which is accompanied by ever-repeated experiences and the vain struggle of the personality concerned to find the meaning of life. In one of his lives, in which he is dissatisfied with the conditions in which he exists, Ivan meets a teacher who is at the same time a magician. It is someone who knows the mystery of life and Ivan asks the man for help. However, he still believes that he might find happiness within the circle on the horizontal plane. Therefore, he asks for help on that level and thinks that everything would be better if he would be given another chance. The magician cannot give him something for which he does not yet long and of which he is not yet conscious, although he might truly help him. This is why the magician gives what Ivan actually wants: another chance and another one, and again another one... although

he knows that all of this is hopeless. Osokin's experiences repeat themselves and the results are always the same. It seems as if happiness escapes him time and again.

An important figure in the novel is Zinaida. Ivan has a special relationship with this girl in his life. He has the peculiar feeling that he knows her from earlier times. And although he wants to be together with her, he feels in a rationally inexplicable way that this is not possible now.

The name Zinaida means 'she who belongs to Zeus'. We may consider her a spiritual element in the human being, the immortal, feminine aspect that would like to link itself with the personality. Although the human being feels attracted to it, he is not in a state where he can react to this call. He flees, he seeks excuses, but simultaneously he is agitated and dissatisfied. Thus, time and again, Zinaida loses Ivan. Time and again, he returns to the magician to try to start everything anew.

Of course, nothing changes and everything

remains a dream that cannot be realised. After all, the solution cannot be found on the same level as the problem. The circumstances are always a reflection of the inner reality. They belong to the world of cause and effect, and as long as the structure of the human being does not fundamentally change, no change of life is possible either. The Light cannot offer help until the human being truly understands that his attempts, undertaken on the basis of the wrong point of departure, do not lead to results. His attempts do not lead to results until he becomes aware of the limitations in which he is caught and he begins to recognise the longing for liberation on different levels. But which liberation and liberation from what? When Osokin meets the magician again after countless attempts, he finally begins to understand, to remember, and he gets a sense of *déjà vu*: everything has been before and will be again – nothing has fundamentally changed. However, nothing can be changed, if he does not change – that is, neutralises – himself first. This change is only possible if he surrenders to the other, unearthly energy that he has evoked for years, but which he did not follow and he did not use in the right way either. Now he must sacrifice his will and give up his own strong points and skills, his I. This is the only way for the power to be able to be active through him and for him. What matters is being liberated from the I and it is unimportant if the I is liberated. The wizard also explains to Osokin that a human being can only be



P.D. Ouspensky (1878 - 1947).

given what he can use and he can only use that for which he has sacrificed something. A sevenfold sacrifice is asked of a human being, a sacrifice of everything that he is as an earthly person. The seven years of the life that the magician asks of Osokin symbolise this



sacrifice: giving everything in order to receive everything.

Now Ososkin must decide whether he wants to try to 'repair' his life with earthly powers again and win Zinaida. Or does he venture taking a new step and surrender to a power that does not stem from the familiar pattern of this world.

'But seek first his kingdom and his righteousness, and all these things shall be yours as well.'

Will he understand that he who serves the divine principle, actually serves himself? Every seeker is confronted with this decision. It contains the solution of this mystical paradox. 'For whoever would save his life will lose it, and whoever loses his life for my sake will find it.' This is the only way to freedom. It consists of insight into the limitations of the current situation, into the longing for change, the surrender to and the trust in the energy of the other

In his landscapes, the Spanish painter José Roberto Torrent Prats (1904-1990) tried to express the existential human loneliness. In his young years, he painted in an impressionistic way, but ultimately, he developed an expressionistic style, in which, above all, human feelings were able to resound. The painter was born on the isle of Menorca, where he worked and lived for his whole life.

kingdom within us. Concretely, surrender means bringing the inner and outer life into harmony with the basic principles of the other kingdom. These principles are buried in the heart, the nucleus of the microcosm, and they are manifested from within to without.

The transient desires of the personality begin to pale in the light of the primordial longing of the soul. The soul is tired of all lack of meaning and seeks a life that is linked with the divine spirit – because this is what it is predestined for. The human being changes, he fulfils his calling of new human genesis. He is a new human being who no longer revolves in the circle of birth and death, but who builds on unchanging foundations, together with all who form a unity in eternity.

THE MEANING OF THE SACRIFICE (fragment)

‘What, then, is required so that we might change something?’ Ivan Osokin asks and he expects that the magician will again react with one of those sensible, but to him virtually unintelligible aphorisms along the lines of: if you are different, everything will change, too.

But the magician says something that Osokin does not expect. He says: ‘You must be conscious of the fact that you yourself cannot change anything and that you should, therefore, seek help. You must be aware of this notion, because realising it today and forgetting it tomorrow is not sufficient. You must live in this notion.’

‘Yes, but what does this mean: ‘living in this

notion? Osokin asks. ‘And who can help me?’ ‘I can help you,’ says the magician, ‘and ‘living in this notion’ means sacrificing something great for it, not once, but sacrificing continuously, until you have achieved what you desired.’

‘This sounds very ambiguous,’ Osokin says.

‘What might I sacrifice? I do not possess anything.’

‘Everyone has something that he can sacrifice,’ the magician says, ‘except those who cannot be helped. But it is, of course, impossible to say what someone will receive in exchange for his sacrifice. [...] What I tell you might seem strange’, the man says, ‘because you never thought about these things. By the way, thinking in itself does not help either. Here, too, one should know. And to know it, you must learn. And you can only learn by experience. This is what you do not understand, and as long as you do not understand it, nothing can be done. Even if I had wanted to give you everything without a sacrifice on your part, I would not have been able to do so. Someone can only be given what he can use, and he can only use what he has made sacrifices for. This is the law of human nature.’

‘And are there no other means?’ Osokin asks.

‘You refer to means that do not require sacrifices? No, they do not exist. By the way, you do not realise what you ask. After all, can you have results without causes? You create causes through your sacrifices. The means as such may, of course, differ, but they only differ as to the

The transient desires of the personality begin to pale in the light of the primordial longing of the soul

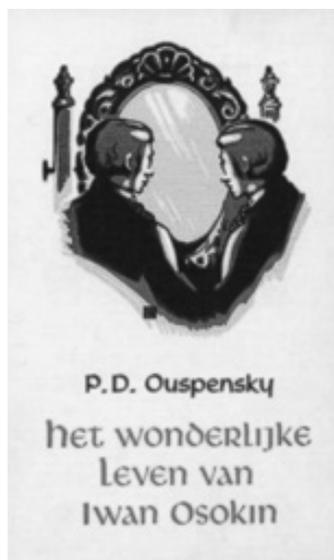
form, the value and the weight of the sacrifice. In most cases, we should sacrifice everything at once and not expect anything in return. There is a Dervish aphorism that reads as follows:

‘Ascending to perfection
by forsaking four things.
Departing life without regret;
not expecting remuneration in heaven,’
[...]

‘Let us now for a moment return to the ‘what’ and the ‘how’ of the sacrifices. You say that you do not have anything. This is not true. You have your life. Therefore, you can sacrifice your life. It does not have that much value anyway, as you intended to throw it away.’ [Osokin wanted to take his life, ed.]

‘Therefore, I say: rather give your life to me and then I will see what I can make of you. I even want to make it still easier for you. Twenty or even fifteen years are enough. But during that time, you must belong to me – I mean that you must then do everything that I tell you, without excuses or apologies. As long as you keep to your side of the agreement, I will do the same. Once this time has passed, you will be able to use your knowledge for yourself. You are lucky that I need someone at this moment, although not immediately, but I can wait if there is something to wait for. Therefore, you know what you can sacrifice.’
‘And now you must think of yourself. Fifteen years may seem a long time, because you are

still young, but later you will see how short this time is, particularly if you think what you will receive instead. Therefore, go home now and consider my words. When you will have understood everything that I said and have reduced it to the right proportions, you may come here and tell me what you have decided. I should add one thing: Just as every human being, you think that there are many ways to do the same thing. You still must learn that there is only one way to do something and that there can never be two different ways. However, it will not be easy for you to understand this. For a long time, you will experience a great deal of inner struggle. All wrong images must be extirpated. Not until then will you be ready for the actual work. ♣



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