



# pentagram

Lectorium Rosicrucianum

Valentinus, the author of the Gospel of Truth, merely intends to show us, seeking people, the way to lift our haunting longing for and lack of truth. Having become conscious of the truth, people 'rest without wearying themselves, and not becoming involved in the search for the truth. But they indeed are the truth... They are perfect, inseparable from him who is truly good. They lack nothing in any way, but they are given rest, and are refreshed by the spirit.'

And all others who do not find themselves in this state of rest and joy, that is, we the current readers of this text:

'... may they know that it does not suit me, after having been in the place of rest, to say anything more.'

The path begins with the insight that, at this moment, we find ourselves in ignorance and error concerning both the truth and ourselves. We have forgotten not only our own roots, but also what the root of the world is. We are like sleepers who consider their dreams to be the actual reality. Compared to the world of the spirit, our sensory perceptions are a reality of the second order, similar to what dreams are relative to the state of wakefulness.

**Transfiguration** is the conversion of what is transient into truth, of what is mortal into what is immortal. This concerns the manifestation of a divine path, a divine truth and divine life. This path, this truth and divine life are a reality that can only be experienced when we live from God. There are no words for it, no symbols or signs; it is only love. The essence of God is love. This love is the highest intelligence; it is the radiation power of the spirit-soul human being.



The gospel of truth  
Blessed the human being  
who will return  
From the summer weeks in Europe  
The loving fate: Karma-Nemesis  
Fire and water in alchemy

# pentagram



This issue deals with the great difference between being and survival, inward and outward, decline and transmutation, solid and volatile and truth and error: The Gospel of Truth, the loving fate of Karma-Nemesis and the pure alchemy of the spirit fix our attention on the promise and essence of being human: transfiguration, the genesis of the spirit-soul human being.

'It is not possible for anyone to see anything of the things that actually exist unless he becomes like them', the Gospel of Philip says. 'This is not the way with man in the world: he sees the sun without being a sun, and he sees the heaven and the earth and all other things, but he is not these things.

This is quite in keeping with the truth.

But you saw something of that place, and you became those things. You saw the Spirit, you became spirit. You saw Christ, you became Christ. You saw the Father, you shall become Father. So in this place you see everything and do not see yourself, but in that place you do see yourself - and what you see you shall become.'

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cover:

The cover shows a silk tulip flower, in precious gold, like a renewed microcosm. It is surrounded by the radiant glow of a fiery mantle, in which various energy centres shine with different brightness. Istanbul, 17th century



# the gospel of truth

As rational human beings, we perceive the world with our senses. Things and people become objects to us with which we, as subjects, deal. However, the Gnostic develops a specific consciousness, a new organ of perception, through which he becomes one with people and things. Then the separation between him and the world, between him and God is lifted, and he recognises the essence, or God, the inner imperishable element, because he himself has become this essence or this imperishable element.

He turns himself into the essence and he becomes these elements. Then they are no longer objects to him, but merely he himself, like a subject, encompassing all things and beings. We might say: Gnosis is direct, spiritual experience.

When we interpret gnosis in this way, it is clear that the founders of the spiritual religions and mystery schools of all times were ‘bearers of knowledge’, Gnostics, because all of them lived on the basis of the experience of the unity with God and all things.

Jesus says: ‘I and the Father, the divine, primordial ground, are one.’

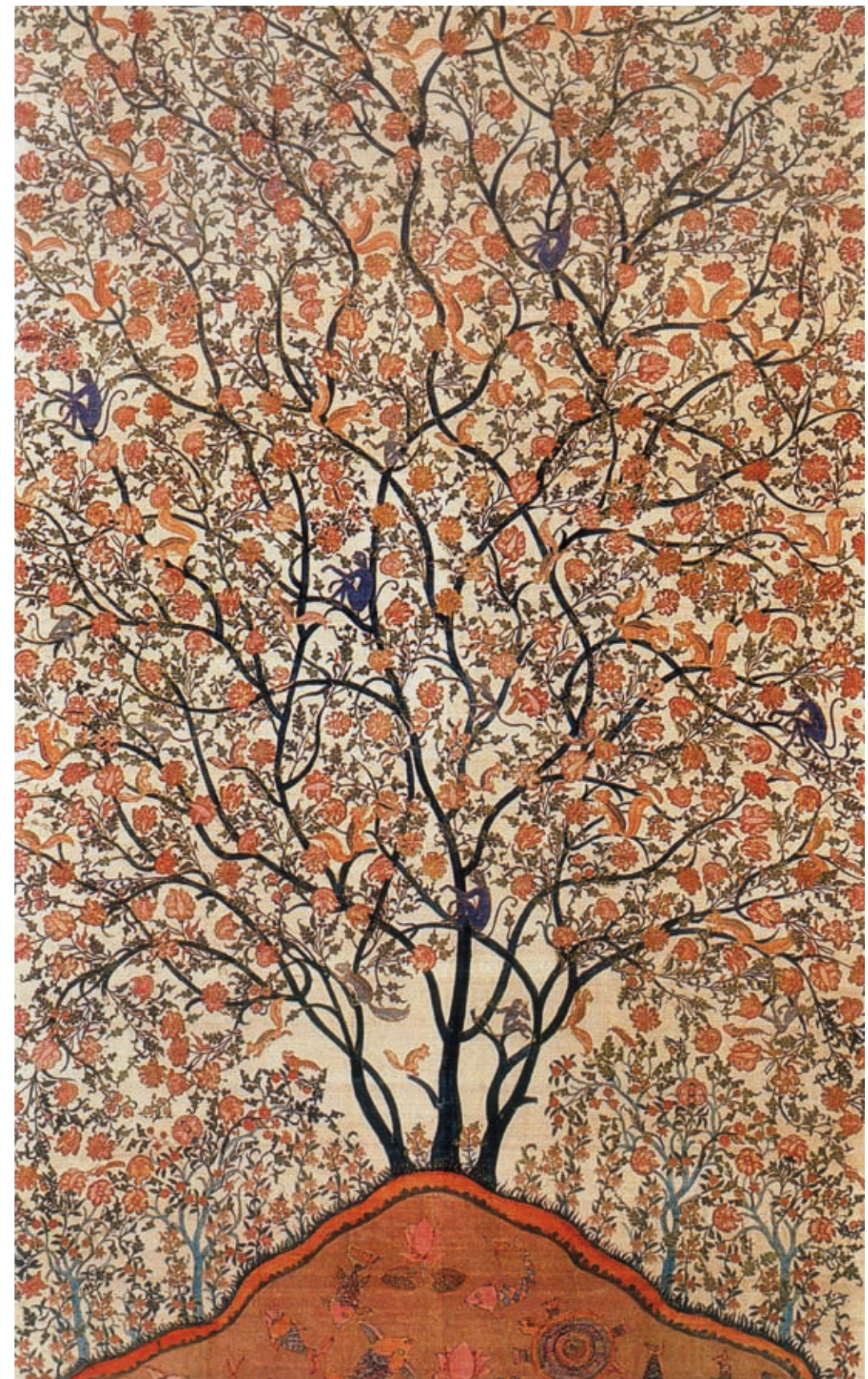
Or Paul: ‘We now see in a mirror dimly’, – meaning only through our senses, so that things seem to be mysterious objects to us – ‘but then face to face’ – that is, directly, having become one, face to face with the essence of things. Or as the Buddha says: ‘What I perceive through my observation is truth. What I do with devotion is truth and the object of my reason is truth. For see, I myself have become the truth.’

And the Hindu states: ‘Tat twam asi’ – you are it yourself. Everything you see around you as objects, you actually are yourself. You are only unable to perceive it with your current consciousness.

In addition to this general, comprehensive interpretation of ‘gnosis’, it also has a more specific meaning. This refers to a religion or philosophy, which emerged simultaneously with Christianity, and experienced its prime during the first centuries of the Christian era. Great names

in this movement are Valentinus, Basilides and Mani. The gnostic manuscripts, found in 1945 in the Upper Egypt town of Nag Hammadi, stem from this historic gnosis (in a more narrow sense). This also includes the Gospel of Truth, written around the middle of the 2nd century. The early church, unfit for a direct, spiritual experience of divinity, became dogmatic. It condemned the gnostic writings as heresy and did not include them in the New Testament. To the church, the historic gnosis was and still is a heresy. However, considering original Christianity founded by Jesus, we see that it is indeed spiritual experience, just as in the historic gnosis of that time. There is no fundamental difference between spiritual Christianity and the historic gnosis but, at most, a difference in the symbols used. From this point of view, Jesus was a Gnostic, just as Valentinus and Mani were, in the same sense, spiritual Christians, just like Paul and John. The still continuing hostility of traditional Christianity, both against the historic gnosis as well as against the gnosis in general, did not develop until Christianity forgot its foundations, laid by Jesus, and became dogmatic.

However, time and again, we see this conceptual identity confirmed when we compare the manuscripts of original Christianity with those of the gnosis, such as the Gospel of Truth. Valentinus, one of the best-known Gnostics and probably the author of the Gospel of Truth, was born in Egypt around 110 AD. From 150 AD, he lived in Rome, where he was almost elected bishop of Rome’s Christian community. This



**This silk and cotton Indian tree of life shows how all life is linked and is rooted in the threefold power of the Father. The tree ‘fulfils all wishes’, but also draws our attention to the consequences of our actions**





leads to the conclusion that at that time, the distinction between Gnostics and Christians had not yet been made. Moreover, this shows that there was freedom in the early Christian communities. They chose their own bishops and no pope was imposed from above. Valentinus returned to Egypt, where he founded his own school of philosophy and religion. He died around 170 AD. His insights into the origin of the world and the development of humanity have been preserved. We have a few fragments from his letters and addresses and, as mentioned, most likely the Gospel of Truth. The following remark made by a church father gives us perhaps a somewhat better idea of him: 'Valentinus, namely, relates that he had seen a very young boy. He asked him, who he was. He answered: I am the Word.'

This is a beautiful reference to the specific insight that characterises the Gnostics: inner experience, gained through spiritual consciousness.

As in a vision, Valentinus inwardly sees a young boy, a child. In contrast to the earthly person, he becomes aware of the Other One, the eternal, divine Word, light, life, wisdom.

This Word is still small like a child. This means that Valentinus still experiences his own spiritual identity as wholly undeveloped, but it is unconditioned, capable of developing like a child, without prejudices, without distrust, without rigid opinions.

In this way, Valentinus symbolises the first promising breakthrough of the divine world into his consciousness. It is the beginning of Valentinus' enlightenment, by which the divine world, the inner, spiritual human being, increasingly develops. In his consciousness, the structures and powers of the divine world become ever more manifest.

A similar experience is found with Paul: 'For the Spirit searches everything, even the depths of God. [...] So also no one comprehends the

## The truth harbours space and freedom. If we take another junction, we are held to solve the ensuing consequences ourselves

thoughts of God except the Spirit of God, which we have received.' And then Paul asks his companions: 'Do you not realise that Jesus Christ is in you?'

The Gnostic Paul is conscious of his own identity and that of his companions: the spiritual human being.

Valentinus shares such insights from the divine world with us in the Gospel of Truth. He speaks of the joy and the rest that fill him since he has become conscious of the spiritual truth. He says that he belongs to those who no longer have to descend into the kingdom of the underworld, and in whom there is no longer desire, disease or death.

After all, this current world is a hell; it does not come into our life, but we are already living in this world of conflicts, fears, desires, disease and death.

'People, having become conscious of the truth,' Valentinus continues, 'rest without wearying themselves, and not becoming involved in the search for the truth. But they indeed are the truth... They are perfect, inseparable from him who is truly good. They lack nothing in any way, but they are given rest, and are refreshed by the spirit.' And all others who do not find them-

selves in this state of rest and joy, that is we, the current readers of this text, and perhaps all:

'... may they know that it does not suit me, after having been in the place of rest, to say anything more.'

The author of the Gospel of Truth only intends to show us, who are tormented by this lack, the way to be liberated from it.

The path of liberation from the kingdom of hell, the lack of truth and the agonising longing for truth, is knowledge, the knowledge of the truth. This path begins with the insight that, at this moment, we find ourselves in ignorance and error concerning the truth as well as ourselves. We have forgotten not only our own roots, but what the root of the world is. It is the divine world, the Father, as Valentinus says, from whom we, as to our essence, originated as his image, from whom we receive (everything) and by whom we are driven on in our development.

We consider our body and the related thoughts and feelings to be our true essence. We believe that only the visible (dead) matter of stars and planets in space is the actual reality. And through this firm belief, this prejudice, we suppress the spirit, so that we do not know this spirit that wants to work in us and in the world. It is

## The truth is equal to itself

though we are asleep, considering our dreams to be the actual reality. Compared to the world of the spirit, our sensory perceptions are a reality of the second order, similar to what dreams are relative to the state of wakefulness.

And Valentinus says that, because we are so ignorant with regard to the Father; because we do not perceive the spirit, either within or outside ourselves, this evokes 'fear and confusion and a lack of confidence and doublemindedness and division, many illusions, as if they were fast asleep and found themselves a prey to troubled dreams.' Now it is important to understand this state of preconceived faith that matter is the only and decisive reality, and therefore 'to cast ignorance from them as sleep.

Such people do not consider sleep to be anything. Nor do they regard its properties to be something real, because they are not lasting; they renounce them like a dream in the night. And happy is the man who comes to himself and awakens.'

The first step on the path of experiencing our true self is, therefore, to acknowledge that we are currently erring with respect to ourselves and the world, and that we consider our materialistic ideas, which are essentially dreams, to be the actual reality. Such a gnostic insight is possible by being open to a spiritual worldview, by gnostic

faith. However, how does the actual reality become visible? How do we wake up and how do we become conscious of the actual reality? Let us, by a few analogies, show a bit more clearly how such an inner awakening, such a gnostic consciousness, feels.

Take a trivial example from everyday life: we all have had the experience of not being able to remember someone's name. We know that we know this name, but we have the sensation that it is waiting in some dark corner of our consciousness and does not want to step from the darkness into the light, which is an unpleasant, distressing feeling. Even with the greatest, most refined effort of our thinking, the name does not pop up into our consciousness, but is actually prevented from doing so. However, suddenly, after we have let go of the problem and are occupied with something else, we know it again. It becomes clear, we take a deep breath, we are liberated from something.

Or take another example: as children, we perhaps wanted to pursue a certain profession which, however, we could not realise due to all kinds of impediments. We gave up the idea, pursued another career and perhaps forgot the whole affair. But without knowing why, we are sometimes caught off guard by sadness or discontent. Suddenly, we discover where these

feelings stem from. We have been unable to realise a part of ourselves, and this part has lain fallow ever since. An unrealised possibility breaks through and makes itself felt in our consciousness. And perhaps we then succeed, for instance through a hobby, to develop this dormant talent. And finally, as a last example: take the so-called lie of life. We are living in specific social and private circumstances, and we are so used to them that we hardly feel how offensive they actually are to us. We even have made a virtue of necessity and believe that these circumstances belong to us. Nevertheless, we sense a vague tension and resignation, which may lead to despair. And suddenly we begin to surmise that we are leading a life that does not correspond to our true being. We have to bend continuously and fearing the consequences of changing anything, we leave things as they are.

These three examples, in which suddenly something strikes us that we had forgotten, a suppressed ideal breaks through or we become conscious of a lie of life, can be compared to gnostic insight, except that gnostic insight is much deeper and more comprehensive. The gnostic human being suddenly discovers that he forgot the true meaning of his life, that his whole earthly life, his striving for happiness, wealth and influence in the material world ultimately do



**'Salvation is found in truth', the Syrian artist Khaled Al Saai calligraphies. In any language, Chinese, Arabic or Syrian, the word 'Truth' displays a strong word picture**





**With playful ease, Truth puts its foot on dishonesty and defeats it. Sculpture by Alfred Stevens from 1876 in the Victoria and Albert Museum, London**

not satisfy him, that the deepest spiritual layers of his soul lay dormant and that delusion dominates his life. He has always imagined that it is impossible to live differently from the way he now lives and that, despite everything, life is good. Such insight cannot remain without practical effects. What has been suppressed until now continues to work and demands its rights. If this were not the case, we would be unable to become aware of this suppression. It is the inner spiritual nucleus, the eternal, imperishable

THE GOSPEL OF TRUTH is a testimony to the gnosis. Gnosis is the Greek word for 'knowledge'. This refers to knowledge with a specific meaning: gnosis is another kind of knowledge: direct, spiritual inner experience. How does a person acquire this knowledge?

In the Gospel of Philip, another gnostic manuscript, we read about this:

'This is not the way with man in the world: He sees the sun without being a sun; and he sees the heaven and the earth and all other things, but he is not these things.

This is quite in keeping with the Truth. But you saw something of that place, and you became those things. You saw the Spirit, you became spirit. You saw Christ, you became Christ. You saw the Father, you shall become Father. So in this place you see everything and do not see yourself, but in that place you do see yourself, and what you see you shall become.'

'It is not possible for anyone to see anything of the things that actually exist unless he becomes like them.'

element, that 'invites', 'calls', indeed 'urges' us to develop and to become conscious. A new openness to the spiritual reality is manifested within us, a gnostic faith, and openness to the deeper layers within us. This faith and this openness enable insight to occur.

With regard to gnostic faith, gnostic insight and gnostic awakening are therefore nothing other than becoming conscious of what has been forgotten, buried, suppressed, dormant within us until now. When this suppressed, spiritual nucleus presents itself to our consciousness, we become aware of the long-forgotten meaning of life. Ordinary life is unmasked as being relative, as an error as a lie of life, and is at least experienced as superficial. Thus we are enormously relieved when the aspects that lay dormant for so long, become conscious and are able to become active.

This makes it clear that gnostic insight is something other than mere theory, mere mental fantasy. It is becoming conscious of the true essence of a human being. Most theological and philosophical attempts to understand the Gnostics depart from the idea that gnostic knowledge is mental speculation about the state of the human being in the world. When the Gnostics say that

they are liberated by knowledge, by which their deepest spiritual layers are lifted from the subconscious into the consciousness and are activated in this way when the Gnostics, therefore, say that they are liberated by knowledge, the theologians do not understand this. They state that the Gnostics feel liberated by a specific mystery. The Gnostics purportedly believe that they can be liberated by certain ideas and theories about the essence of man and the world.

However, to the Gnostic, salvation through knowledge means that a person's inner being, which is currently unable to become conscious and active through superficiality and illusion, will ultimately become conscious and is in this way liberated from its inactivity. Just as with Valentinus, such a human being becomes conscious of the divine word, the divine world, his own inner spiritual identity, initially like a child, as a promising beginning, and then ever more intensively and comprehensively.

When a call from the inner being resounds, one becomes conscious of what is eternal in his own being and is thus liberated. Then two reactions may occur: that of faith and that of disbelief. It may happen that such a person immediately wants to respond and comply with this call. The

Gospel of Truth says about this: 'If he is called, he hears, he replies, and he turns toward Him who called him and he ascends to Him and he knows what he is called. Since he has knowledge, he does the will of Him who called him.' This would be the proper reaction to this call from his inner being: a human being opens to this call and reacts positively to it. This is gnostic faith ★



# happy is the man who comes to himself and awakens



## THE GOSPEL OF TRUTH II

'Happy is the man who comes to himself and awakens. If he is called, he hears, he replies, and he turns toward Him who called him and he ascends to Him and he knows what he is called. Since he has knowledge, he does the will of Him who called him.'

Believing in a gnostic sense means hearing the call, being open to it and demonstrating a positive reaction. However, generally speaking the person who is called, does not react in this way. We would have to change our lives completely if we want to accept the consequences of the truth concerning ourselves and our society. We would have to give up many habits, seeming pleasures and certainties as well as the recognition of the world around us. Then the flattering image we have of ourselves would disappear. This would be accompanied by sorrow, though insight would be the result.

About this, the Gospel of Truth says: 'Error was troubled; it lamented, it was beside itself because it did not know anything. When knowledge, which is its abolishment, approached it with all its emanations, error is empty, since there is nothing in it.' Valentinus compares error with the current state of the human being. The human being reacts with disbelief to the call from his own inner being. Few are open to the possibility of a spiritual life. Valentinus explains that due to the power of habits and needs, few people are able to react positively to the call from eternity under their own steam. This is why the divine world sends 'its son', Light, a 'being' that knows 'the Father', the divine world. Then (human) ignorance has been wholly dissolved. This is how Valentinus sees Jesus the Christ:

**Love, knowledge, deed as three angels around the cup, representing Christ. Andrei Rublev, Trinitas, around 1405-1410**

as Light that incarnates in this world of error, and as insight and divine power pervading the hearts of all, who are longing for liberation, but are unable to acquire knowledge under their own steam. This brings us to the central point of the Gospel of Truth: it concerns the divine word 'that is called saviour', that is coming 'for the salvation of all, who do not know the Father'. Repeatedly, the author expresses his joy that there is a possibility to escape the world of ignorance, yes, wholly to dissolve it into a divine world of truth and fullness. He writes: 'The Gospel of Truth is the highest joy for all and the name of the gospel is the manifestation of hope finding the truth, since that is the discovery of those who seek him,' Amidst great hopelessness and desperation, how great is the relief to discover inwardly the trace of a suggestion that this situation is not permanent! Through Jesus, the divine word, the Father has enlightened those who are living in darkness due to their loss of knowledge. He has enlightened them and opened a path to them. However, this path is the truth that the son has revealed to them. The gnostic ideas, expressed in the Gospel of Truth, represent pure, original Christianity, spiritual Christianity. Jesus, the divine word, is, both in the gnosis as well as in original Christianity, the divine power, emanating from the Father to ignite the light of knowledge in human hearts and heads, so that the darkness of error is dissolved. The salvation of man, both in the historical gnosis as well as in original Christianity, means the liberation from error and its consequences, and the awakening in the divine truth that becomes conscious and active



## We stem from the divine spirit to recognise the divine spirit and ourselves as emanation of this spirit, and to become conscious

in the inner being.

Christ is the personification of this redeeming divine power, working in a human being. Nowadays, many people see through the old dogmatic faith and assume that only inner spiritual experiences and only inner change, encompassing the whole of outward life, will be able to liberate humanity.

Knowledge, gnosis, 'knowledge of the heart', unites people with the truth. Through the divine word, working in their inner being, they will be saved and becoming free from error, they will become new, spiritual human beings. In this life, they share in the liberation by complying with the call emanated to them. This is true Christianity: the eternal aspect in a human being wants to be liberated, but it is still too weak to shake off all errors and bonds to the world of phenomena. When the inner Christ, the divine Word, resounds in our hearts, this new, unearthly energy reinforces the eternal aspect. In this respect therefore, the human being does not liberate himself.

Yet, liberation is an act of becoming conscious: the human being dares to shake off his ignorance. The human being is able to cooperate with the divine word, thus contributing to his own liberation, and in this sense, he nevertheless liberates himself. This is why the Gospel of Truth appeals to us to set out on the path to the truth in the power of the divine word: 'It is fitting for us, surely, to think about the All so that the house may be holy and silent for unity!'

Let us break, somewhat like a useless jar, the old human being who expects his happiness in the earthly world and his liberation on the Last Day

in the hereafter. And let us manufacture a new jar, which is able to assimilate the divine word purely and firmly. All of this is possible by the incarnation of the divine word that works in human beings: 'He became a path for those who went astray and knowledge to those who were ignorant, a discovery for those who sought, and a support for those who tremble, a purity for those who were defiled.'

The timeless aspect of the perfect human being, the incarnated divine word, works unceasingly in humanity, in every individual heart, calling us and enabling us to walk the path to insight.

People, who walk this path, know that their spiritual nucleus stems from the divine world, and that this divine world works in them and calls them, so that they may once again become aware of their dignity in the image of God, so that they may come to know their Father again. This is why believing in a gnostic sense means being open to a new possibility of life.

Not only does the Gospel of Truth describe the call or transmission from the divine world – the incarnated divine word, – but it also sketches the path of proper reaction to this call providing an image of the common path of development for humanity as well as an image of the goal of this path.

Why did the 'Father of the truth' create the all and the people? This is because he wants people to know him and to learn to love him. In the beginning, 'the perfection rested (as possibility) in him, the Father. He had not yet given them the All... However, he retained the perfection in himself as a

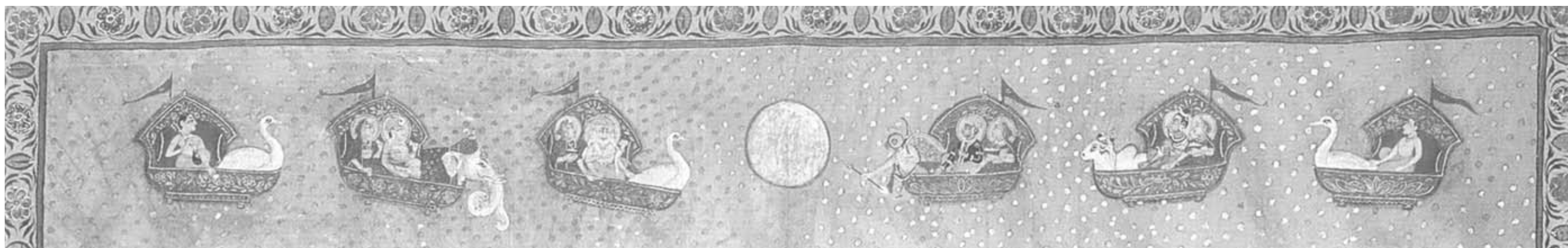
way to return to him – also the perfect, indivisible knowledge he retained for them.'

Therefore we, as does the all, stem from the divine spirit, as thoughts from the divine mind. This is in order that we may independently recognise the divine spirit and ourselves as an emanation of this spirit. In other words, that we may become conscious of ourselves as divine beings and of our source and descent from God, so that we may not only become conscious, but also able to cooperate consciously with this divine source. Valentinus states that this is our destiny, the purpose of our existence as human beings and the goal of our lives as well as the goal of the entire universe.

We can imagine this as follows: as to our spiritual being, we develop, to put it in modern terms, in and through the force lines of the spirit, which are omnipresent in the entire universe. At the beginning of time, this spiritual being did not yet have a material shell. However, to gain consciousness of itself and the world, it needed a body that was able to think, feel, will and act. In the beginning, 'we had not yet received form nor had we yet received a name, every one of which the Father produces. If we at that time receive form of his knowledge, though we are truly in him, we do not know him.' To receive this form and this name, this consciousness, we as human beings must 'leave on our own, since we (in our unconscious state) were not able to contain him and know him in whom we were, for indeed his will had not come forth from Him.' If we imagine ourselves to be pure, immaterial force lines, thoughts from a pure, original sphere, we can also imagine that we might have been able







to develop form and name independently, in other words, a body and a divine consciousness that would never lose their link with the divine world. However, this is not what happened. The conscious link with the Father was broken. Instead of self-consciousness, which would always have been in harmony with the Father, an I-consciousness developed that lost its unity with the Father. And simultaneously, a gross-material body developed. We live in ignorance about 'the Father', because the gross-material and egocentric I does not stem from the pure spheres of the origin! Current humanity exists in this state. The divine powers are unable to express themselves directly and naturally! Our physical body with its impulses of willing, feeling and thinking does not even possess and tolerate a direct link with the divine world. Valentinus describes the consequences of this state. 'This ignorance of the Father brought about terror and fear. And terror became dense like a fog, that no one was able to see. Because of this, error became strong. But it worked on its substance vainly. It was in a fashioned form while it was preparing, in power and in beauty, the equivalent of truth.' This is not only an event from the distant past. It is unceasingly repeated until this very day. The human being cuts himself off from the divine powers working in him and wanting to cross the threshold of his consciousness. We still continue to lose the

natural unity with the spiritual laws that pervade and sustain everything. In turn, this causes fear, the fear of not having a firm foothold, which makes us feel that we were cast into this lonely and absurd life. Through this fear, we hold on to our sham knowledge even more firmly, and cut ourselves off from the unity with the original, pure world even more strongly. It truly is a vicious circle. However, because we carry, in spite of everything, the creative, divine power within us, we continuously produce effects and creations. We affect matter without knowledge of the divine laws, without divine reason. It is, therefore, not surprising that this causes chaos and false beauty. We even imagine that this chaotic world which we created is absolute and eternal. The external, material phenomena, in which relative good and evil alternate, constitute our nourishment; it is the paradise myth of the tree of the knowledge of good and evil. It is important that we begin to eat another fruit, the fruit of the tree of Life which is also in paradise, to nourish us from the world of divine life and truth. Then we will achieve the conscious unity with our divine origin. The image of the fruit of the tree of Life shows in a beautiful way how the Gnostics used to express their knowledge symbolically. With profound insight, Valentinus identifies the fruit of the tree of Life with the divine Word, with Jesus Christ, who personifies truth, light and

life.

It is a fruit 'that did not, however, destroy them because they ate of it (like the fruits of the tree of the knowledge of good and evil in Paradise). He rather caused those who ate of it to be joyful because of this discovery.'

When we live on the basis of the divine powers and insights waiting within us to become conscious, not only on the basis of our scientific

within us and we recognise it as part of ourselves. 'Tat twam asi' – that you yourself are.

Then we have rectified the lack that was created because we ate, in wilfulness, of the fruit of the tree of the knowledge of good and evil. We will live from the fullness, when we eat from the fruit of the tree of Life, of the spiritual substance and powers, which are as our true self, as the Christ, in us.

## We affect matter without knowledge of the divine laws, without the divine reason

knowledge which only knows the world of phenomena, and not only on the basis of the goods and values of earthly nature which nourish our earthly being, we will again find the Spirit, the divine Father, in us. We find the Christ in us, as Paul says. We are nourished with the fruit that does not destroy, Christos in us, the spiritual powers in us. By living and working consciously from the divine powers, we fulfil our destiny. Then we replace the I-consciousness, separated from God, by a self-consciousness that is united and filled with God. Then things and creatures are no longer objects to us, which we confront as subjects. Then everything is

The great line of human development is, therefore, that we, originating from the Father and destined to know and cooperate with him, have strayed from him, blinded by error. We went our own way and have built a world that is subject to error, and in which chaos, violence and false beauty rule. But the Father, who wanted from the beginning that we would become conscious of him, does not leave us behind in loneliness and hopelessness. He emanates his word, his heart, his son, his power, into our hearts, so that we may become conscious of our error.

Initially we are inclined, by our lack of faith, to kill



**Pharaoh Seti I keeps in his hand a sculpture of the neter Ma'at, the goddess that symbolises 'truth, balance, harmony' and maintains the order in the cosmos**

**'Say then in your heart that you are this perfect day and that in you the light which does not fail dwells'**

his word and his power in our hearts, like Christ's adversaries killed him. However, the inner Christ cannot be killed in any absolute sense. Initially, he may disappear, becoming suppressed in our consciousness. However, he continues to work in the subconscious depths, one day manifesting himself as the longing for a truly fulfilled life; he calls us to a spiritual path and enables us, if we are open to it, to walk it.

On this path, once we become aware of our error, the knowledge of the Father, the divine primordial basis will become active in us. This signifies the resurrection of the Christ in us. Then we have reached the goal of our development. Once the Father is known in us, that is, once he works in us and we cooperate with him, we will build a world that is in accordance with him, a world that is true. What do we know, when the Father, our divine primordial basis, manifests himself in us? We know the structure and the activity of the divine world, the Father, the creative principle in the all and in ourselves. We know the Mother, the Holy Spirit, life, the divine power of realisation. And we know the Son, the light, the absolutely spiritual human being, born of Father and Mother.

This is why Valentinus summarises the whole path of man and humanity through millions of years as follows: 'Thus the logos of the Father goes forth into the All, being the fruit of his heart and expression of his will. It supports the All. It chooses and also takes the form of the All, purifying it, and causing it to return to the Father and to the Mother, Jesus of the utmost sweetness.'

This is possible in all times, because the Word of

the Father is unceasingly emanated into the All, and, after having taken up countless liberated ones, withdraws from the All to return those liberated ones to the Father. Time and again, the Word is manifested in people and fills them with the liberating truth. A power emanates from such people, the power of the Word.

This is why the Gospel of Truth says: 'Say then in your heart that you are this perfect day and that in you the light which does not fail dwells. Speak concerning the truth to those who seek it and of knowledge to those who, in their error, have committed sin.'

Throughout time people, obeying the gnostic call and prepared to react positively to it, have joined communities. In our time, too, there are such communities in the context of Sufism, Buddhism, the cabala of Judaism and Christianity.

He who opens himself to this call of the truth, will on the basis of his own experience, recognise that the Gospel of Truth confirms the ancient, timeless, liberating truth. He will be able to use this pure spiritual power from the past for his own path in this time.

'As one's ignorance disappears when he gains knowledge, and as darkness disappears when light appears, so also incompleteness is eliminated by completeness. Certainly, from that moment on, form is no longer manifest, but will be dissolved in fusion with unity. [...] By means of unity each one will understand itself. By means of knowledge it will purify itself of diversity with a view towards unity, devouring matter within itself like fire and darkness by light, death by life.' ☸



# from the summer weeks 2008 in europe

A contemplation about the outer and the inner climate, held at Edshult, Sweden

When nature in the northern regions passes from winter to spring, an enormous metamorphosis occurs. Everything gets a different look and adjusts to the new circumstances. These circumstances are controlled by the sun. What is frozen and resting, thaws and forms a life-giving breeding ground, from which the whole of nature regenerates, helped by warmth and light. This process follows a fairly fixed pattern. Seen over longer periods of time, we may draw the conclusion that climate demonstrates dramatic changes from time to time.

During the Bronze Age, for example, the Scandinavian countries had a climate that was a few degrees warmer than it currently is. At the time, a rich culture flourished there. In vast broad-leaved forests and marshlands, people lived on fishing and hunting. They left huge monuments in the form of various rock formations, inscriptions and graves. As sun worshippers, they had extensive knowledge of astronomy. They purportedly lived in a matriarchal system.

However, when the climate became ever colder and the land rose after the ice age, the circumstances changed radically. The broad-leaved forests and marshes were replaced by coniferous forests. New species of animals and plants appeared. The culture of the Bronze Age disappeared. Even new types of people appeared and they also brought new morals and a new religion: the Asen faith. The Iron Age began. Relatively peaceful matriarchy was replaced by an ever more belligerent patriarchy: the inner climate hardened. It seemed that the inner circumstances changed, reflecting the outer ones! And

we can imagine this, for does our mood not also change with the seasons? As our mood changes, we become more energetic or more tired. In summer, we are thinking of quite other things than in winter, and spring evokes quite a different feeling than fall does.

Esoteric and religious systems teach that humanity is subject to great cycles of development. In the West we speak, for instance, of cosmic stellar years, that is, of periods of approximately 26,000 years, during which the spring equinox achieves a complete revolution through the zodiac. A stellar year consists of twelve shorter periods. We are now at the end of the Age of Pisces and at the beginning of the Age of Aquarius. It is said that the Age of Aquarius is accompanied by wholly different energies than the Age of Pisces, with the result that the outer and inner conditions of life demonstrate substantial changes. The very foundations of human existence are overturned, and the beginning of something new emerges from this chaos. It is sometimes said that people possess a huge potential of development. And particularly in this time of change, there are tremendous possibilities to realise this. When we cooperate with the light and the warmth of the divine powers, all conditions and possibilities are available for inner change and development. However, this is not an automatic process. It is also a condition that something old makes room for something new, and that a fundamental restructuring takes place. In the past, changes of living conditions were mainly caused by factors, which people were either wholly unable or hardly able to control. We can read in The Secret Doctrine that in the past,

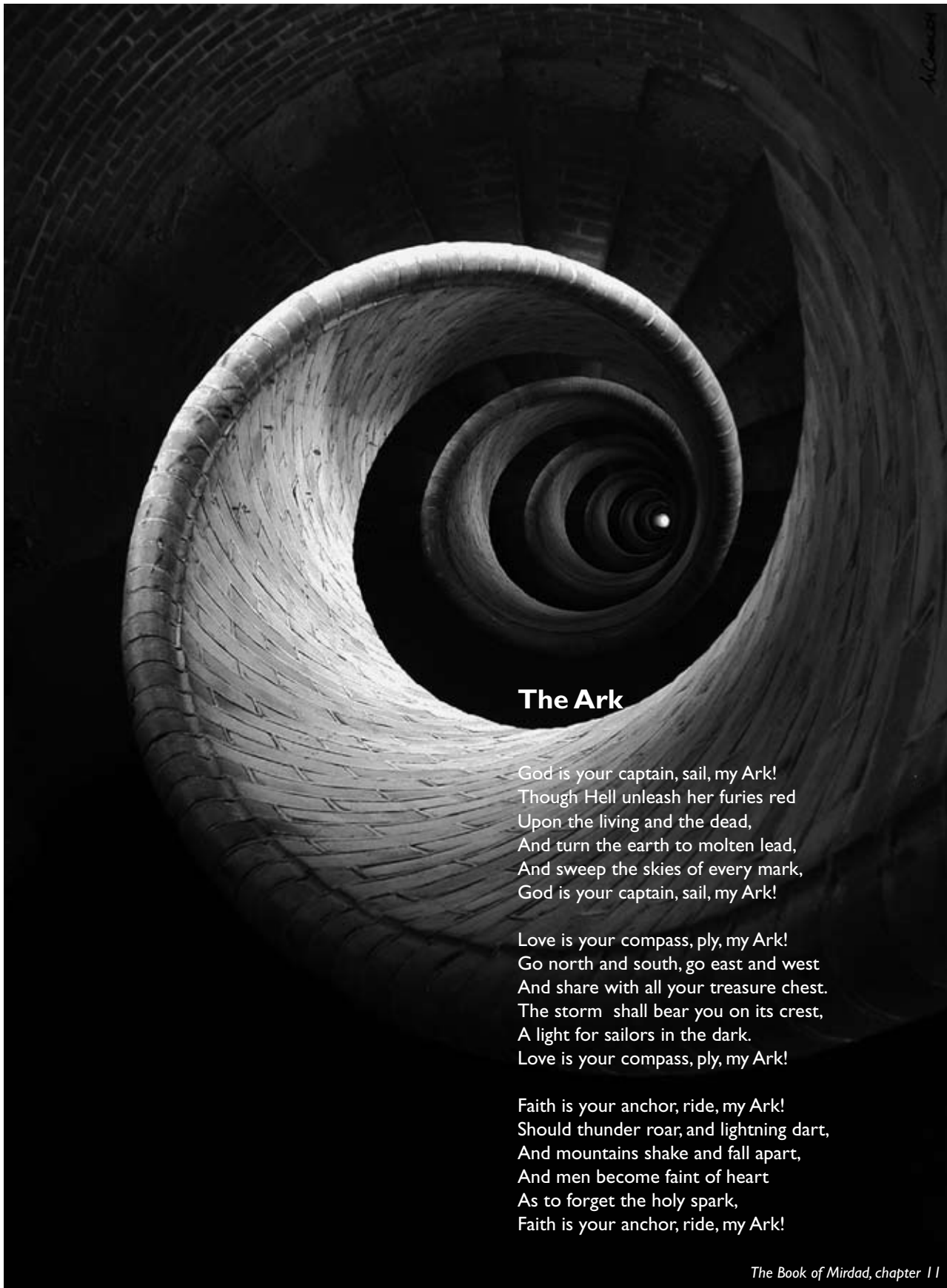


Boundary stone in the surrounding of Edshult, Sweden

humanity was helped by teachers who had been sent out by higher hierarchies, to which we might refer as angels or archangels, and so on. However, the current climate changes seem, at least partially, to be caused by man himself. This is why it is obvious that we will also have to assume responsibility to deal with these changes and to steer them in a positive direction. Similarly, we are confronted with the demand to assume respon-

sibility for our inner climate. We might say that if no positive inner change is accomplished, a negative development will take place. It is possible to live in harmony with nature instead of disturbing it. Now the question is: do we have a similar longing to seek something on the inner plane that is greater than we are? Are we able to reduce our self-maintenance and our I-directedness to a minimum, and in this way begin to live in true fellowship and solidarity?





## The Ark

God is your captain, sail, my Ark!  
Though Hell unleash her furies red  
Upon the living and the dead,  
And turn the earth to molten lead,  
And sweep the skies of every mark,  
God is your captain, sail, my Ark!

Love is your compass, ply, my Ark!  
Go north and south, go east and west  
And share with all your treasure chest.  
The storm shall bear you on its crest,  
A light for sailors in the dark.  
Love is your compass, ply, my Ark!

Faith is your anchor, ride, my Ark!  
Should thunder roar, and lightning dart,  
And mountains shake and fall apart,  
And men become faint of heart  
As to forget the holy spark,  
Faith is your anchor, ride, my Ark!

*The Book of Mirdad, chapter 11*

## An evening meditation at Noverosa, Doornspijk, The Netherlands

I have a feeling that there is so much more. I mean, there must be more! This cannot be all! This cannot be the meaning of life. All this misery and all this suffering; I cannot believe that it is all in vain! Now I must admit something. I know that there is more. I know that there is a reason that the world is as it is. How do I know that? This is something that I cannot explain. I just know. You might call it a feeling, or intuition, but it is more than that. Deep down, I just know. However, this world is built on clear arguments. Feelings and intuition are inferior to rational arguments. This is why I usually keep my ideas to myself. This is why I am often confused, because my head, filled with all the knowledge I have acquired, and my heart seem to speak different languages.

The things I hear in school and read in books do not correspond to the things I hear in temples and during our meetings in the centre building. This is why it seems as if there are two worlds within me, an outer world and an inner world. I do not like having to live in two worlds which do not seem to go together very well. To me, there should be only one world. I find it hard to be strong, and to hold on to the things I know inwardly. We call this intuition, but I rather call it inner knowledge.

I cannot prove that these things are true; I just know that they are, because daily I see proof of them in and around me. I discovered that it was not always like that. There have been times that

feeling was at least as important as reason. In ancient times, science and religion had the same goal, complementing each other and presenting two paths to the same goal: understanding the reality in which we are living.

Over time, things have changed. At the end of the Renaissance, the western world was divided into two domains: a material domain and a spiritual domain. Science was limited to what was tangible and visible while religion was limited to what was invisible. Throughout the ages, scientists succeeded in splitting our world into ever smaller particles: first into cells, next into molecules, then into atoms, then into subatomic particles like electrons, protons and neutrons, which in their turn can be subdivided into quarks.

In the future, scientists will perhaps discover even smaller particles, but during their research, they have been confronted with a problem: at a quantum level, which is a general term for research of particles that are smaller than atoms, the experiments produced unusual results that could not be explained in the ordinary or conventional way. They began to realise that there was perhaps more in the world than what they had assumed until then. Hence, ever more scientists admit that the results of their experiments seem to come close to the ideologies of esoteric and gnostic schools and societies.

I am living in a rational world, and my brain demands answers; it demands proof. I thought





**Noverosa, the sand drift and 'the lonely tree', summer 2008**

that the physical proof, for which I was looking, might in this life perhaps be found in the results of these experiments. But I am not yet satisfied with the things I hear. I do not want to know how, but why the world works as it does. There are so many different elements, which seem to tell us how the world really works: the structure of the atom, the zero-point energy field, the time-space continuum, the duality of particles (what the smallest particles ever observed are), and the influence of the observer on the behaviour of these particles.

All of this seems interesting if we look at it from our everyday perspective. However, we will have to look with different eyes to be able really to understand the effect of these results. A few months ago, during a biology class, the functions

of a cell were explained. A human body consists of very many kinds of cells, each with its own function and properties. Simultaneously, each cell of my body contains all the information about my body, a blueprint with all possible data needed for building and maintaining my body.

If necessary, the function or form of a cell can change to fill holes. No one knows how a cell knows what to do, when or how. All cells work together in perfect harmony, as one great organism with a single purpose, controlled by an unknown power.

Recently, our teacher explained the structure of an atom. It consists of a nucleus of one or more neutrons and protons, while electrons revolve around it. Why do the electrons revolve around

the nucleus? I have no idea; they just do. If all atoms in this world are virtually totally empty, this means that everything that we experience as solid, hard matter actually is not. More than 99% of an atom is empty! Just imagine: if you were to expand the nucleus of an atom to the size of a euro, the electrons would revolve around it at a distance of approximately 10 kilometres. Yet, what is the reason that we experience matter as solid, and if it is empty... Is it empty?

I have always tried to imagine a world, in which time and space no longer exist, but until now, I have not really succeeded. Sometimes I think that I catch a glimpse, but I am unable to describe it in any way. By 1905, Albert Einstein had explained in his theory of relativity that space and time are not static and linear at all, as we had assumed. Time and space are related to your own speed and the speed of the object, at which you are looking. Depending on the difference in speed between you and the object, space can shrink or expand, and time runs faster or slower.

Actually, nothing in this world is absolute and static because, when we zoom in at the smallest level, everything is in continuous, dynamic movement and interaction. At an even smaller level, there are no longer elements or particles. Then there is only energy, energy and possibilities. This means that everything is linked, and that everything influences everything! Any thought, any feeling, any deed influences the whole.

Might it be the case that this is proof of a universal power which constitutes the basis of everything? Might it be the case that this is proof that the Gnosis exists? For from where does the impulse stem? How did everything originate? From where does the mysterious energy stem, if there would not be anything, according to the theory?

There is another interesting phenomenon in quantum physics. It is the influence of the observer. By observing a particle, it is going to behave differently. Unobserved, a particle behaves on quantum level simultaneously as a wave and as a particle. And before a particle is observed, it is simultaneously in different locations within the atom. This is called superposition. It is not until we begin to look at the atom, that the particles occupy a fixed position.

I am reminded of an old question: 'When a sound is made, but there is no one to hear it, is there then actually a sound?' Perhaps there is only the possibility of a sound. Or, as Einstein once said: 'When I look up at night, I see the moon, but when I turn around, I do not know whether the moon is still there.' This means that I am never sure that what I see is also the truth. It is only my perception, my image, my own truth.

My life is filled with possibilities and potentials. It is up to me to decide how to use these opportunities. And the whole universe seems to want

to convey something to me about the absence of individuality. There is not I, you, or they, because we are all part of the same creation. What I think, what I feel, and everything I do, makes a difference. It is the so-called butterfly effect: 'If a butterfly on one side of the world flaps its wings, this may cause a storm on the other side of the world.'

Imagine the consequences of this: if a group of people decides truly to walk the way back to their original state; if they are determined to succeed and demonstrate this by their deeds, they are really able to accomplish a change in the world. This is just as the scientists have also concluded: the human consciousness influences the physical reality on the subatomic level. And if the subatomic level is affected, so are the atomic, the cellular, and all other macro-levels. And then, suddenly, it became clear to me. The proof which I had been seeking, was right in front of me. It was within me, in my body, and everywhere around me. If every cell is controlled by an unknown power, which is manifested on a subatomic level as a dynamic field of energy, this means that literally everything is linked. How does this differ from what we hear in the temple?

My questions did not disappear. I received a few answers to my earlier questions, but they were only replaced by new questions. But this doesn't matter. They make sure that I continue seeking, and they will continue to crop up until I have

reached my goal. But something has changed. I can trust the fact that I no longer have to doubt my inner voice, because the world itself, and each atom, each particle of this world, confirms what I feel inwardly and the path I have to walk.

I have renewed trust, new hope. If everything around me tells me about the reality, in which we are living, and when everything points me in one direction, why should I wait any longer? There is nothing to prevent me. With such support, I cannot fail.



**Working together and forming a group during the Young Pupils' Week at 'La Nuova Arca'**

## A few impressions of the conference for the Group of Young Pupils at 'La Nuova Arca', Dovadola, Italy

People are used to assimilating, interpreting and understanding words literally. This process is actually just like judging a person on the basis of his clothing and his appearance. This is judging by one's outside. However, words have different interpretations; they are multidimensional. They are forms that contain power, light, warmth and sound. Words move, they live and create order.

For the seeker, for the pupil, the words of the universal teachings contain the truth, and they work like medication. If we understand and experience this, we will approach these words quite differently. Then they show us their power, their light, their radiation. Then we assimilate them as very special nourishment, as spiritual nourishment, because we know that their essence and their content can become active in us through this assimilation. Do we see what the effect can be of this new understanding and use of words? When we can penetrate to a new approach, a new understanding and a new use of words, a truly new dimension of perception and activity may open to us. And isn't this what every seeking person is longing: a new understanding, insight from within, true comprehension on the basis of power, radiation, light! After all, what ultimately matters is that we extract firsthand the power, the light and the wisdom from the radiation field of the universal teachings.

This understanding of the one truth, of the essence, this understanding from within, are all





The photos are by Daniel Schmidt, and can be viewed on [picasaweb.google.com/youngpupils2008](https://picasaweb.google.com/youngpupils2008)

part of the development, in which the personality prepares itself for the alchemical process of renewal that we call the process of transfiguration. Is transfiguration not the one great goal of everything, on which we focus with everything we do? After all, the point is to become equal to the Christ; the point is the realisation of His highest task by the sacrifice of his blood, in order to elevate humanity and heal it by transferring his blood! On this, we want to concentrate! And no other goal, no other directedness should limit this high goal if we indeed want to realise transfiguration.

We state this emphatically, because the personality is always inclined to put this lofty, yet concrete goal into perspective by, consciously or unconsciously, pushing it to the background and then focus on so-called 'concrete matters'. Then we

say: 'Yes, of course, this is going to happen one day, but now this or that is closer by. The absolute is still too far away, too high, too abstract to me!'

But let us cast a good look at what lies behind this attitude, and at what obscures the liberating perspective in this way, confronting us with the harsh reality of this world as a seemingly indisputable phenomenon. Do we notice how everything is dulled by this attitude, when what is purportedly 'clear, apparent, and visible' is pushed to the fore? How people are deprived of their highest goal by this attitude? How life is reduced to what can be proven and how this is pushed to the forefront?

Something with which we try to put the absolute goal of liberation into perspective in this or a similar way may even sneak, almost im-

perceptibly, into our pupilship, which time and again confronts us with the most sublime. This something may even try to place this lofty goal outside ourselves.

We do not assume that these things occur consciously, that is, on purpose. However, they do happen when we allow ourselves to be ensnared by problems, when we are drawn into disputes, when we pursue ideas and goals which have nothing to do with liberation and healing of the soul. At such moments, the seeking person loses sight of the lofty goal, the free soul. Then he no longer struggles for the victory and the shedding of his blood in a liberating sense, but he wastes his powers and his blood in vain. Moreover, he poisons himself and hence also others. And the result is not liberation by shedding our blood, but rather a poisoning of the blood.

In the world in which we live, we have disagreed, we still disagree and we will always disagree with each other with regard to the different aspects of our lives and about the developments related to them, and particularly about how something has to be accomplished. However, we will not go further into this! The point is not one or another aspect or opinion. This does not concern a method of achieving something; we are not referring to some explanation; we do not speak about this word or that. No friends, this does not concern any of these things, because there always are and will remain as many visions as there are people. Transfiguration, that is, the path to the highest sublimity and healing possible, solely concerns the manifestation and proof of the divine way,

the divine truth and the divine life. And the way, the truth and the life of God are a reality, which can only be experienced, when we ourselves walk this path, know and profess this truth and when we live from God. There are no words, no symbols, no signs for it. Only the essence of God testifies to and professes this.

The essence of God is love. Love is the highest intelligence. Love is the radiation power of the spirit-soul human being. This also implies that the point is not that we are kind and friendly to each other on the basis of humanistic or romantic thoughts and feelings. No, Love with a capital L is the highest intelligence. It is the radiation power of the new thinking faculty of the spirit-soul human being. This radiation uses a wholly different method and has a wholly different quality, which are expressed at a very high level, quite different from what people romanticise as love. It is necessary that we become increasingly conscious of this insight and this point of view, and rise up into it ever more. This insight and point of view arise from the profound notion of only wanting to do what serves love and the spirit, and no longer wanting to do anything else.

What matters is that we attune our everyday life to the demands of the spirit-soul life, and then act directly and resolutely on the basis of this directedness. This is the sole task confronting us, and everything else, everything that is necessary will develop from it. This is the basis, on which we will be able to practise the mode of life we have discussed so often ☀

# fire and water in alchemy

The universal teachings contain indications that, during past eras and civilisations, alchemy as a science was a fully active art and science of transformation and liberation. The efforts and attempts of Arab and western mediaeval scholars to find or restore the key to this lost science were above all inner processes, and the texts of a few of the most splendid testimonies to them have been preserved.

The alchemy with which we are familiar, reached its prime from the last pre-Christian centuries extending into the late Middle Ages or the beginning of the modern era. These were periods during which people had a wholly different view of the world and man. Over the course of time, alchemy was no longer able to develop into an external science of transformation or transfiguration. This is why this inner science of purification and transformation of what is lower into what is higher developed into chemistry, a science that extracts the active substances from nature, but which is unable to open the royal path of transfiguration to humanity. The original sciences, one of which is alchemy, become available again, when we are able to find the proper basis, the proper fundamental attitude: an absolutely new ensoulment in harmony with the universe. This refers to a mode of life that does not cause harm, either to our neighbours or to the planet, but which has only the well-being of our neighbours in mind. Now that we are reaching the nadir of materiality and as inner transformation presents itself, it becomes perhaps possible to understand the ancient language of alchemy again in a sensible way.

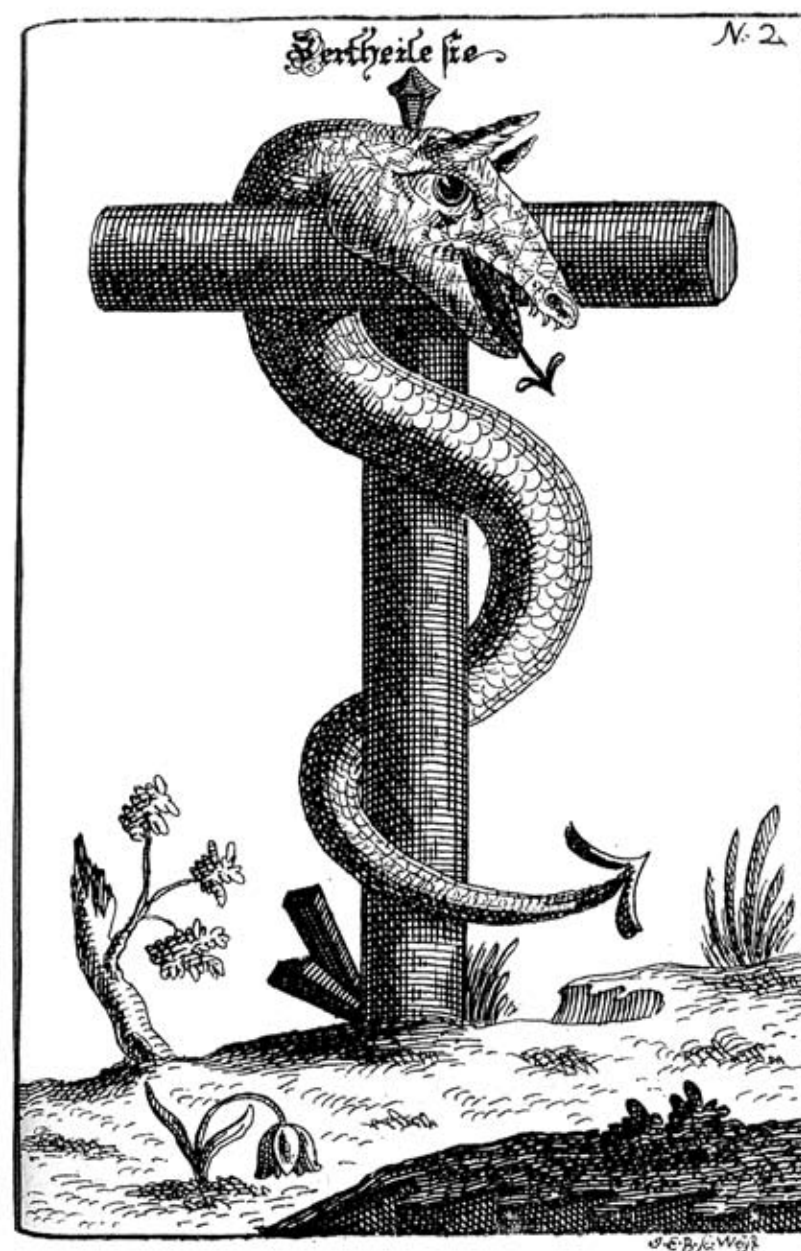
**LINKED IN A LIVELY COHERENCE** First of all, we have to summon the courage to plunge into the multitude of images and descriptions connected with these texts. For a moment, we must push aside our inclination to think in categories and along straight lines. Contradictions in these texts do not necessarily stand in the way of the truth

nor do we have to experience them as threatening or irritating.

If we do so and persevere for a while, the imaginary inner comprehension may become active in addition to our mind. Suddenly the inner meaning, to which the authors of the alchemical texts wanted to refer their readers, will manifest itself. Then we receive a precious gift: we see the human being, the cosmos, the universe and everything it contains in a lively, mutual coherence, linked by the same laws and interdependent.

We understand that this not only concerns comprehending the external aspect, the form of things. We learn to concentrate on the essence, that is, on the processes, the inner effects, the genesis and the transformation of everything created, and to observe how they are accomplished at all levels of existence. In this way, we approach the great axiom of Hermetic philosophy: as above, so below. The development and the genesis of the cosmos and the human being (the microcosm) cannot be separated. We discover ourselves as a living part of the divine creation.

**CREATION BY FIRE AND WATER** This combines religion and alchemy. The monotheistic religions, which are currently dominant in large parts of the world, depart from the idea that God, the only and eternal one, created heaven and earth, man and all other creatures out of himself. The creation story from the Bible (Genesis) speaks of the primordial waters, over which the divine spirit moved. By the creation of the light and the separation between light and darkness as well



Crucified serpent, mercury overcome (see page 37). In the foreground, a flower withers, while new branches shoot from the young tree. From: Abraham Eleazar (pseudonym), *Urtales chymisches Werck*, 1735





**In alchemy, the serpent is the volatile mercury, the human desire nature, which the alchemist has to 'fixate', to crucify. In Pompeii, the serpent was seen as the candidate, the lower human being who, through his sacrifice on the altar, became worthy to partake of the mysteries, (79 AD)**

duality from the unity in order to gain insight and in this way to return consciously and voluntarily to unity. Here alchemy appears. Numerous pictures and stories deal with man and woman and the different stages of their reunion. They symbolically refer to this as fire and water, sulphur and mercury, sun and moon.

The scholars of the Middle Ages and antiquity were still universally oriented: they were mas-

departure which the ancient scholars possessed is usually lacking. Nowadays, knowledge is often the sum of separate parts. In alchemy and in the transmitted teachings of the Gnostics and the Hermetic philosophers, insight refers to quite something else. It refers to thinking on the basis of intuition that knows itself to be linked with the all, with the conscious, divine soul. As to all its concepts, this knowledge is based on an inner

**Academic knowledge of and about nature did not exist; everything was learned and seen as part of one great whole**

as the separation of the waters, the world was created as heaven and earth. The human being, who is created in the image of God, is man and woman in one.

This creation story contains an essential, very important idea, which can only be understood in an abstract way. When God, the One, manifests himself because he thinks himself, because he makes an image of and for himself, inevitably the second one is created from the One. Then God, the hidden one, exists as well as the divine manifestation. Then there is both the creator and creation, the active and the passive. This is the fundamental symbolism of fire (Spirit) and water (matter) in alchemy. However, the second one is not separated from God, for he originated from him, after all. In this way, he receives the opposite within him; he is male and female, creative and

receptive, fire and water in one.

Not until the second creation story (the second chapter of Genesis) does the separation between man and woman occur, the creation of the woman from the rib of the man. Through this separation, the fall develops, the expulsion from paradise. The Gnostics spoke of the fall of the human being into darkness. The serpent seduced Eve to eat of the tree of the knowledge of good and evil. For ages, our thinking was formed in a way that made us interpret this behaviour as morally wrong. However, perhaps we also experience that this parable expresses our imperfection, our state outside the desired unity and perfection.

These events may also be interpreted without these moral considerations. The human being, the diune image of God, now passes through a new stage of development, during which he enters the

ters of many disciplines and were not specialists like modern scholars are. The important insights, which gave rise to new paths, were brought forth by people who were simultaneously scientists and students of the humanities, to use the modern words for it. They were astronomer, mathematician, (al)chemist and philosopher combined in one person. Academic knowledge of and about nature did not exist; everything was learned and seen as part of one great whole.

He who penetrated to the depths of nature, gained insight into his own soul. He saw the coherence between man and nature, and developed insight about how and where man would be able to surpass nature. The modern human being often despises the mediaeval, limited point of view and finds current thinking freer and autonomous. However, nowadays a comprehensive point of

life that vibrates in it and that evokes a resonance in the human being, when he works with it. Many religious and philosophical concepts have fossilised; we only encounter them in old texts or codices.

However, he who dares to open his thinking to universal understanding (only possessed by a few), will be able to consult this rich heritage of manuscripts. They contain the ancient, timeless knowledge, expressed in different 'languages', for instance the language of religion, philosophy or alchemy. 'Universal understanding' refers to the faculty of being able to translate alchemical ideas into the language of Hermetic philosophy or into that of religion and vice versa. When we translate the creation story from the Bible into the language of alchemy, the following image is approximated:


Primordial matter, the materia prima, of which all universes consist, is ‘everything’ or  $\bigcirc$ , the chaos as indistinct, undifferentiated possibility. ‘This all is also represented by an egg, because it contains, in a form without distinguishing features, the possibility to generate any development and manifestation. It sleeps in the depth of every being and unfolds... in the chaotic forms of the multitude of things and forms, present down here in space and time.’

The materia prima is the receptive principle, the water, that is vitalised by the divine spirit fire, thus taking shape, and hence being fixated. Its symbol is  $\odot$ . This water is also called mysterious water, water of life or eternal water. It corresponds to the alchemical ‘Mercury’. This is why it is also called ‘mercurial water’. This is why the symbol  $\odot$  signifies the beginning and the end of the alchemical transformation.

The seventeenth-century alchemist and defender of the Brotherhood of the Rosycross, Robert Fludd, (1574–1637) expressed it as follows: ‘When the hidden side of what is hidden wanted to manifest itself, it began by generating a luminous point. Until this luminous point broke through and appeared, the infinite one (the ‘ain sof’ of the cabalists) was wholly hidden and did not emanate light.’ In this way, the  $\bigcirc$  became  $\odot$  through the divine, creative deed. When God says in the biblical story from Genesis ‘Let there be light’, this means that the spirit, the fire, the primordial water, ‘ignites’.

In this way, primordial forms are created, from which ultimately the universe develops.

**MERCURY AND SULPHUR IN THE ORDER OF THE DUALITY** Once a differentiated form, ignited by the fire, has developed from the materia prima, the fire–water principle or the male–female principle has been anchored in this (now dual) nature. The still undifferentiated  $\bigcirc$ , the receptive, passive, controlled, female element, the chaos, has linked itself with the creative, active, dominant male principle, expressed by the dot, to form a living order or cosmos  $\odot$ . By the effect of the fiery, active principle on the watery primordial substance, the human being develops as the image of God, as microcosm, in which the male–female element is still united. Not until the fall into duality, were both parties separated, which is expressed in our world of life. In alchemy, two different symbols are used to point to the difference between the original, ignited mercury and the lower mercury of our plane of existence.

 **Merc. Arg. vif.**

The generally familiar sign of mercury consists, from below upward, of the cross of the four elements  $+$ , followed by the already familiar  $\bigcirc$ , and on top, the crescent moon. However, there is also a mercury symbol, which has ram’s horns instead of the crescent moon on top. The ram is an ancient symbol of the male, active, creative firepower. When it is represented in the mercury sign, the alchemists refer to the primordial, fiery–watery mercury power of the original divine manifestation.




**‘Through the elements to the elements’: Hermes, adorned with the caduceus (the serpent staff) in one hand, and the seven planets in the other, descends into the underworld to liberate the Light element. From: Baro Urbigerus *Besondere chymische Schriften*, 1705**

gold, can only take place when the receptive water and the vitalising fire are pure. The alchemist must control water and fire, mercury and sulphur, in such a way that they are activated to the proper degree.

The symbolic representation of sulphur, the fire principle, is also clarifying. The sign of sulphur in the order of the duality is the cross of the four elements  $+$ , on top of which we find the upward-pointing triangle  $\triangle$ .

However, the alchemists symbolised the pure sulphur of the original, divine manifestation by

 **Souphre.**

the forked sign of the ram’s horns  $\nabla$ . This higher sulphur is the so-called non-flammable sulphur or the spiritual sulphur.

**FROZEN WATER AND STREAMING WATER** Essentially, the point of departure for alchemy, just like for most religions, is that we modern people no longer represent the primordial, pure di-unity  $\odot$ . Alchemy is not occupied with the question why this is the case, but explores the path that leads

However, the crescent moon refers to mercury after the separation, that is, the mercury as it appears in the cosmic duality. The moon, which now symbolically appears in the sign, receives the light of the sun and reflects it. In this way, it controls earthly life. It is compared to the silver water, while the sun corresponds to the fiery gold. In mysticism, the moon, as the beloved of the sun, time and again refers to the fact that the human soul can be a pure mirror of the spirit, so that the union may take place.

The elevation of the soul to God, the alchemical transformation of the impure metal into pure



<i>Des premiers Caractères.</i>	<i>Caractères &amp; signatures des Planètes &amp; des Métaux.</i>
• Le Point.	
— La Ligne.	
○ Le Cercle.	♄ Saturne. Plomb.
⊂ Demy Cercle.	♃ Jupiter. Estaim.
┐ Ligne reflexe.	♂ Mars. Fer. Acier.
△ Le Triangle.	☉ Le Soleil. L'Or.
□ Le quarré.	♀ Venus. Cuivre.
⊕ Fig. de la Croix.	♁ Merc. Arg. vif.
Ⓐ La Voyelle L.	☾ La Lune. L'Arg.
Ⓥ La Voyelle V.	
ⓧ La Consonne X.	<i>Caractères &amp; signatures des Minéraux.</i>
Ⓨ La triplicitéignée.	⚱ Souphre.
<i>Caractères &amp; Signatures des Éléments.</i>	⚱ Tartre.
□ Terre. ☉ Sel.	⚱ Vitriol.
▽ Feu. ⚱ Souph.	⊖ Sel commun.
* Air.	* Nitre.
☉ Eau. ♀ Mercu.	⚱ Antimoine.
	♀ Cinabre.
	▽ Eau Forte.

humanity out of the duality to the union of the opposites. To express which one of these principles in our life of duality is always dominant, the alchemists distinguish two states, namely frozen and streaming water. Streaming water symbolises the dominion of the moon, transience and genesis, that is, the lower mercury. The nature in which we are living, can be explained by the activity of the streaming water. The moon forces initially determine by which one we are influenced. During the alchemical

transformation, these forces are used for the process of dissolution (solve), of binding (coagula) and of contraction. In Jacob Boehme's words: 'like the winter, when it is forbiddingly cold, so that water turns into ice.' In this context, the alchemists spoke of cold fire or burning cold. When only one of these forces is active, a disturbance will occur, for example dissolution or ossification.

**NATURE OVERCOMES NATURE** Not until both forces have been united, does the human being appear in God's image again. If we again consult the language of religion, we find clear words in the gnostic Gospel of Thomas (logion 22 and 11): 'When you make the two into one, and when you make the inner like the outer and the outer like the inner, and the upper like the lower, and when you make male and female into a single one, so that the male will not be male nor the female be female, ... then you will enter the kingdom. On the day when you were one, you became two. But when you become two, what will you do?' With exactly the same meaning, alchemy refers to the transformation of nature. The statement 'nature enjoys nature; nature overcomes nature; nature rules nature' is ascribed to Ostanès. Nature enjoys nature is the state of the human being, driven by instinct and desire, in whom the mercury power works blindly, so that nature controls itself. This is understandable, when we remember that the not-fixated mercury, ♀, not having a centre, works in lower nature as a blind drive, a wild passion, as 'burning thirst, desire, hunger and blind hedonism'.

Nature overcomes nature means that it is not a higher deity that enables the higher development and transformation of the natural human being, but that everything needed to accomplish the union of the opposites lies buried in human nature. This nature must be changed according to the rules, if the gold of the spirit is to be made from the lead of mortality. When the third state, nature rules nature, has been reached, ☉ has ultimately become ☉, a fiery, watery being, in which matter and spirit have been untied by the ignited water of the soul.

**'Nature overcomes nature' means that it is not a higher deity that enables the transfiguration of the natural human being, but that everything needed lies buried in human nature**

**OUROBOROS, THE WORLD SERPENT** The same coherences are also expressed by alchemy in an illustrative way. It is not a big step from the circle of the unbound mercury ♀ to Ouroboros, the serpent that bites its own tail. In many gnostic pictures of the world, it surrounds the world of creation, like in the pictures of the gnostic Ophites. The Greek word ophis means serpent. The mystic, Jacob Boehme, describes how the devil seduces the poor soul when he acquaints it with 'the fiery wheel of the essence'. He speaks to

the soul: 'You are also such a fiery Mercury, if you enter your desires into this art. But you should eat of a fruit, in which the four elements, each within itself, rule the others, in which they exist in conflict.' In this way, all properties of nature woke up in the soul and familiarised themselves with their own lust and desire. In an alchemical sense, the state of 'nature enjoys nature' developed in this way. The human microcosm came under the influence of the unbound mercury. From Jacob Boehme's words, we can clearly see the relationship between the biblical expulsion from paradise and

alchemy. In the Bible, it is also the serpent that seduces Eve. When Boehme calls mercury fiery, he shows its effect on human beings. To the human being, Mercury is burning water and as to its lower aspect, it is the astral fire of desire. The human being has to learn to control this power and transform it into the higher Mercury. When the mercurial water has not yet been fixated, it represents to the human being the dangerous, destructive power of the fall. This corresponds to the triangle, of which one of the corners points downward, the water sign

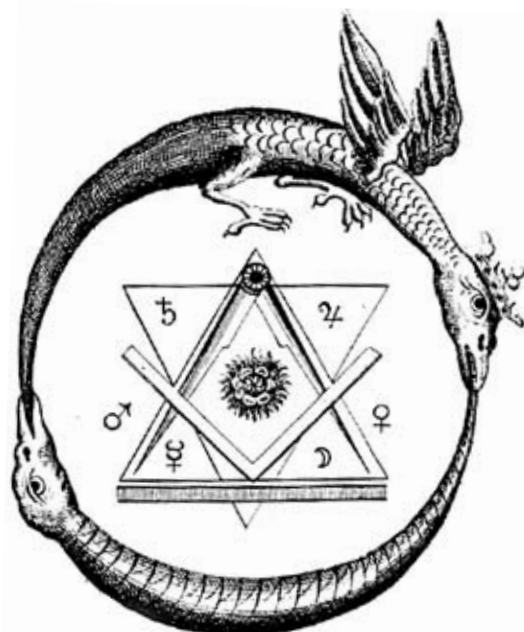
☿ Mercure Phil.  
 ♂ Es vltum.  
 ☿ Sublimé.  
 ○ Teste morte.  
 † Vinaigre.  
 † Creusel.  
 MB Bain Marie.  
 MV Bain vaporeux.  
 SSS Lit fur lit.  
 Q.S Quan. Suff.

*Figure de l'esprit uni-  
 versel où se trou-  
 vent les autres Fi-  
 gures & Cara-  
 cteres.*



*Les Caractères des Marcasites se marquent  
 en attachant la figure O. ou une ligne au  
 Caractère des Planettes.*

♂ Marcasite de Plomb. Antimoine.  
 ♃ Marcasite de Iupiter. Arsenic.  
 ♂ Marcasite de Mars. Calamine.  
 ♀ Marc. d'Or. Soleil. Talc rouge.  
 ♀ M. de Venus. Cuivre. Pyrite.  
 ☿ Marcasite de Mercure. Crystal.  
 ♀ Marcasite de Lune. Azur.



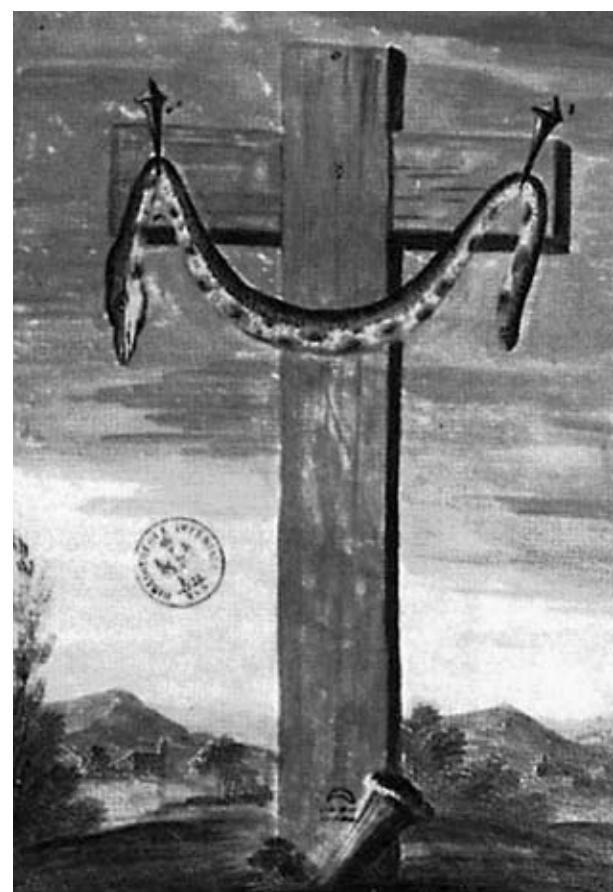
from alchemy. Undifferentiated and chaotic, this energy has a dissolving effect on everything fixed and diverse. This is why Ouroboros eats its own tail. During his process of transformation, the alchemist can use this dissolving effect, if he is able to control it. Doesn't the process begin with dissolving and binding, with 'solve et coagula'?

Many ancient myths symbolically tell about the uncontrollable power of mercury that must be overcome, so that it can no longer cause harm. Then the serpent corresponds to the dragon, which has to be fought.

'In the explanation on a hermetic basis, the dragon and also the bulls are then interpreted as

beings, against which heroes like Mithras, Jason, Apollo, Horus and other mythical figures fight. The alchemists call these beings (the dragons) 'green' and 'undirected', because they have not yet passed through a process of maturation, that is, that they are still subject to the power that transforms them to a higher order.'

Many illustrations show the circle, which consists of two serpents or dragons, biting each other's tail. One of these serpents has wings. The famous alchemist, Nicolas Flamel, (d. approx. 1413) said about it: 'Look at these two dragons, because they are the true beginning of philosophy, which the sages were not allowed to show to their own children. The lower



one without wings is called fixed, permanent or man. The upper one is volatile or the black, dark woman. The first one is called sulphur or heat and dryness. The other one is called mercury or cold and wetness [...] When both have been united and subsequently turned into the fifth being (quinta essentia), they are able to overcome all hard, strong and metallic things.'

**THE CRUCIFIED SERPENT** In his illustrations, Nicolas Flamel drew a crucified serpent to express that the unbound Mercury had to be overcome. The cross with the four beams refers to the four elements, of which the world consists.

At their intersection, we find the fifth, the quinta essentia. He who nails the serpent to the cross, has fixated the mercury.

These symbols also remind us of the caduceus, upon which two serpents glide upwards. This refers to the union of the opposites. At the same time, the staff symbolises the serpent fire, the spiritual aspect of the human spinal column.

If we, through the large number of pictures and symbols, penetrate to the fundamental concepts of fire and water in creation, we have received an important instrument. Then it no longer matters whether we speak of



mercury, water, moon, or silver or whether we speak of sulphur, fire, sun or gold. Then the riddle of all these images has been solved and the essence has been recognised.

In this way, the kind of thinking develops that does not see the rigid form, but rather the effect of energies in those forms, and thus learns to understand the coherence of creation ☿



# a few thoughts on the concept of alchemy

In a survey covering the period since the third century AD, B D Haage refers to the first manuscript from that time, the *Physika kai Mystika*. Processes of purification and initiation took place both in the alchemical work as well as in the spirit-soul of the alchemist. The recurrent metaphors of suffering, death and resurrection are rooted in the mysticism of ancient myths and mystery cults, which have accompanied human life since primordial times. He describes that medicine was included in alchemy via the Arab alchemy, and he refers to the particular significance of Paracelsus and his followers. By no longer restricting Hermes' teachings of alchemical processes to minerals, but by also applying them more effectively to vegetable and animal substances, they were able to make the 'vegetable stone' and the 'philosopher's stone'. In this way, they found the panacea, the universal remedy. The concept of 'alchemy' stems from 12th-century translations of Arab texts. It was called 'al-kimiya', and has been translated into Latin as 'akimia', 'aquimia', 'alchimia' and 'alchemia'. Albertus Magnus (1193-1280) called them 'ars nova', 'new art' or 'alchimia'. The author traces the word chemia back to the book Henoch, according to the description of, amongst others, Zosimus. During the era of the Sassanids (254-651 AD), the academy of Gondishapur and other centres of science were established in Egypt. They used texts, translated from Greek and other languages. In addition to texts on mathematics, physics, astronomy, geography, and medicine, there were also texts about alchemy. Various alchemical texts

can be traced back to Persian and Mesopotamian translation centres. Examples of authors that were translated are: Thales, Pythagoras, Empedocles, Democritus, Socrates, Plato and Aristoteles, but also hermetic texts were translated, like the *Tabula Smaragdina*. Via the Spanish peninsula, many Arab manuscripts, newly translated into Latin, found their way to the mediaeval alchemists.

HW SCHÜTT begins his history of alchemy in ancient Egypt. He goes deeply into its background, and states that the Serapeion (the temple for the recently appointed monotheistic god) demonstrated that the Greek religion and philosophy deeply influenced the Egyptian religion and temple art. During late antiquity, a synthesis of religion, philosophy and medicine developed, which determined the way of thinking and the knowledge of the early alchemists. They were the physicians, who occupied themselves with pharmacology.

The Greeks highly appreciated Egyptian medicine, particularly their surgery and anatomy. The Greek influence may be recognised by certain recipes, used by the alchemists. The substances appear in both alchemical manuscripts as well as Greek medical texts. Experiments with alchemi-

**In these and other illustrations in his 1595 work *Amphitheatrum Sapientiae Aeternae* (The stage of eternal wisdom), Heinrich Khunrath demonstrates that he is an adept of spiritual alchemy, which, similar to what the Rosicrucians did somewhat later, combined the Christian and hermetic philosophy.**



cal treatment of metals were carried out for curing all kinds of diseases. Metabolic processes, fermentation and putrefaction played an important part in alchemy.

The alchemists were the precursors of the chemists. In a summary of 17th-century Rosicrucian philosophy, Schütt quotes Roland Edighofer: 'The result of the literature of the Rosicrucians was that many 17th-century readers only retained the miraculous aspects of the great diversity of the Rosicrucian message and the alchemy linked with it.'

How did in the 17th century the mental attitude of the Rosicrucians fit in with alchemy and the emerging chemistry, with alchemists and chemists? Looking back on alchemy and alchemists, we may say that the idea that alchemy was interpreted as a secret, sublime wisdom in the hands of a few privileged people only, fits in quite well with the image of the traditional alchemist, but that it no longer corresponds to modern scientists. On the other hand, does not the pathos of the general Reformation which was, after all, a break with tradition, fit in with the traditional image of the adept? Yet, various Rosicrucian manuscripts referred to a 'prisca sapientia', a tradition of a primordial knowledge that went back to Adam and Moses.

**PETER MARSHALL'S** quest for the philosopher's stone started in China and, via the alchemy of India, Egypt, Arab countries and Europe, leads to the hermetic enlightenment. Professor Zhao Kuang-hua answered a question

concerning the origin of Chinese alchemy: 'It was at least 200 years BC, but we do not know where. Alchemy stemmed from Taoism. Every alchemist is a Taoist, but not every Taoist is an alchemist. Alchemy is but one aspect of Taoism.' Chinese alchemy is based on three fundamental ideas about the cosmos, which are also found in Taoism: the concepts of chi, yin and yang, and the theory of the five elements.

Chi is often translated as 'energy' and circulates through the body and the universe. It pervades everything and may be called vital power. It is not invisible. Material things consist of chi, which gives them structure and properties. Tao can be divided into the two principles of yin and yang. They are two complementary forces that are active in the universe and are subject to a kind of ebbing and flowing tide. The Daodejing suggests that living beings are surrounded by yin and yang. The harmony of their lives therefore depends on the harmony of these two principles. Tao produces one type of energy from nothingness and gives birth to yin and yang with this energy. Their Chinese characters are linked with darkness and light. Yin is associated with the shaded, dark, northern side of the hill, and yang with its clear, sunny, southern side.

In Chinese alchemical texts, yin is represented by tiger, water and woman, and yang by dragon, fire and man. The alchemist strives to turn the original process of the division of Tao into yin and yang, and by achieving the unity within himself and the laboratory, he will be able to create the golden elixir of immortality.

## The alchemical activity of the Rosicrucians is like a remedy to cure humanity

The third basic element of Chinese alchemy is the theory that all processes and substances in the universe are composed of five 'elements' (wu hsing). The theory of the five elements goes back to the tenth century BC. It is essential that we realise that the five elements do not refer to five fundamental kinds of matter, like the western concept of the four elements (fire, earth, water and air). Chinese thinking is concerned with processes, not with substances. The elements are not passive; they are five strong forces in an ever-flowing, cyclical movement. The five essential elements of a human being are essence, intellect, vitality (ching), spirit (shen) and energy (chi). The first two bring about the consciousness, while the other three are known as 'the three treasures'. There is also a relationship with the five visible planets: Mercury – water, Mars – fire, Jupiter – wood, Venus – metal and Saturn – earth. As it was assumed that each planet had its specific pitch, people at that time already spoke of 'the music of the spheres'.

The belief in a complicated and subtle web of coherences between parts of the universe, which together constitute the enormous whole of Tao, underlies Chinese alchemy. It is an organic pattern. Everything charges everything with energy. Everything works together and nothing is more important than something else.

'The Tao of heaven works in a mysterious and hidden way: it does not have a fixed form; it does not follow fixed rules; it is so large that you will never reach its end; it is so deep that you will never be able to fathom it.'

The unique aspect of alchemy is that this philosophy and religion combines psychology and the arts, theory and practice, vision and experiment. Alchemy is a holistic science that is occupied with intellect, body and spirit. Alchemists call the goal of their work 'Opus Magnum', 'the great work' or 'the work'. This concerns the outer work of experimenting in the laboratory and the inner work of perfecting oneself. Any experiment in the laboratory has a moral and spiritual dimension. The alchemist applies the principles 'as above, so below' and 'as within, so without'. The change of external matter reflects the inner transformation of the soul.

The discovery of the philosopher's stone is an outward sign of inner self-realisation of the alchemist. Therefore, there are two interpretations of alchemy, the 'exoteric' and the 'esoteric'. The exoteric is the practical science of preparing the substance, the philosopher's stone, by which metal could be transmuted into gold and life could be prolonged. This aspect plays a key role in the history and development of science. The esoteric tradition considers the transformation into gold to be a symbolic activity, an attempt to change people from base material into refined spirit, and to produce nothing less than the gold of spiritual enlightenment. Since primordial times, the esoteric tradition has passed down truths about the structure of the world, the place of humanity in the universe, the nature of the spirit and the purpose of life.

Renowned alchemists were, amongst others, Paracelsus, the father of modern pharmacy, Jan



# the loving fate of KARMA-NEMESIS

Energy determines the collective field of human life and consciousness.

How do people react to it? Do we live, driven by our heritage, our personal fate?

Or are we able to change our hereditary inclinations fundamentally and structurally?

To this end, let us fathom what karma, the power of Nemesis, is and may mean.

Baptist van Helmont, who proved the existence of gases, Johann Friedrich Böttger, who discovered porcelain (in Europe), and Robert Boyle, who laid the foundations of modern chemistry. It is remarkable that Isaac Newton often pored over alchemical manuscripts.

**THE VISION OF THE SPIRITUAL SCHOOL OF THE ROSYCCROSS** about alchemy is expressed as follows by J van Rijckenborgh. There are two interpretations of the word alchemy: the transformation of metals, making gold from base metals, and the spiritual transformation of metals. This latter interpretation refers to the gold of the spirit. This gold must be liberated from the bonds of lower life and raised to a higher level. The first interpretation is erroneous, while the second one, as the description of one of the aims of humanity, contains some truth, but it still does not say anything about the alchemy of the Rosicrucians.

What is alchemy? Parting of the veils will make this clear. We are living in the chemical sphere of the material world, in the nadir of materiality. This world is composed of elements, forces, minerals and metals. It is imbued with a spiritual essence: the power of Christ. The unceasing task of this spiritual essence is to restore the material world to its original purity and to propel the life developing in it forward. Christ is aided in this task by the western mystery school. Behind any process of renewal or breaking stands the order of the Rosycross, working feverishly in His service on all planes. This is alchemy, the alchemy of the Rosicrucians.

The alchemical processes of the Rosicrucians will influence all fields of the sciences, the arts and religion. This concerns the liberation of the gold of the spirit, the renewal of humanity. The alchemical activity of the Rosicrucians is like a remedy to cure humanity.

**A BRIEF SUMMARY OF ALCHEMY** is incomplete without mentioning a few books by Carl Gustav Jung. He was particularly interested in alchemy and used it in the field of psychology. As a pioneer, his insights were ground breaking and are still very important for Jungian psychology and philosophy. In this context, we should mention *Psychology and Alchemy*, Princeton University Press, 1968, Princeton, NJ, and *Mysterium Coniunctionis*, Princeton University Press, 1989, Princeton, NJ. These books deal with the separation and union of opposites on the subconscious or soul level, as they are interpreted by the symbolism of the alchemical opus. From his point of view, Jung presents a survey and an explanation of the correspondences in alchemy between seeking the 'philosopher's stone' and the Christ idea ☼

This survey has been limited to drawing from the books.

Bernard Dietrich Haage, *Alchimie im Mittelalter, Ideen und Bilder von Zosimos bis Paracelsus*, Artemis und Winkler, Zürich, 1996

Peter Marshall, *The Philosopher's Stone*, Macmillan, 2001

Jan van Rijckenborgh, *The Confession of the Brotherhood of the Rosycross*, Rozekruis Pers, Haarlem, 1989. Also in many other books by this author, this topic is discussed.

Hans Werner Schütt, *Auf der Suche nach dem Stein der Weisen, Die Geschichte der Alchemie*, C.H. Beck Verlag, Munich, 2000

The human being of the twenty-first century is familiar with the idea that radiations and fields control and pervade life. We know about visible light, ultraviolet radiation, radio radiation, heat radiation, microwave radiation, X-ray radiation, etc. With respect to fields, we know about, amongst other things, the geomagnetic field, electromagnetic fields, ether fields, astral and mental fields, morphogenetic fields, the Akasha field, and the zero-point field. Modern people have an inkling of an unknown number of vibrating webs of energy, which together constitute our collective field of life and consciousness.

J van Rijckenborgh called this 'the academic sea of life', and the Buddha spoke of 'the ocean of suffering'. Jacob Boehme spoke of the great 'house of death'.

However, the universe we can observe is of an unbelievable greatness and beauty. Stellar systems flare up and are extinguished again; black holes swallow up stars. Supernovas, which exploded millions of years ago, now cast their light on our retina via our telescopes; pulsars (neutron stars) revolve super-fast around their axes; quasars

(stellar systems with an active black hole in their centre) have a magnitude of trillions of suns; there are stellar systems that move through each other. It makes us dizzy. The first lesson we can learn from this is one of amazement combined with great humility. Finally, we are living on the planet of a small star at the edge of one of the billions of stellar systems in a seemingly, largely 'empty' universe.

## THE CONSCIOUSNESS OF DROSOPHILAE

'Homo sapiens', walking upright with his pride and ignorance, has declared himself 'lord of creation' and he behaves accordingly by ruling fellow creatures and exploiting, oppressing and killing them. Elsewhere Bach's exalted music resounds somewhere or people are standing before a painting by Rembrandt, are fascinated by Michelangelo's sculptures or enjoy one of Shakespeare's tragedies. On the one hand, the human being is insignificant, on the other great, both in exaltedness as well as in depravation. In this way, growing insight teaches us that enormous power constellations have their effect on and in our field of life, in which enormous tensions also develop periodically. Eruptions of



# It is the aim of a spiritual school: that a human being realises his own descent and changes fundamentally and structurally, that he transforms and ultimately transfigures

tremendous energy occur; huge catastrophes cause continents and civilisations to submerge and rise again.

Thus through a succession of eras and periods, an evolution of life forms develops, of which we are one, and gradually our consciousness changes.

How and in which field of life we participate, is determined by our consciousness. *Drosophilae* will not have access to Spinoza's ideas nor do we have access to dimensions and fields of life beyond the gate of our powers of perception. Consciousness and sensory perception mutually determine each other. And our sensory organs are very limited. Only a fraction of reality seeps through the narrow cracks of our senses into our brain. And the latter has to interpret it, which results in a vague image. Birds are able to distinguish colours that we cannot see, like ultraviolet. Also our other four sensory organs are only rudimentary. Butterflies can smell their own kind from miles; snakes can see heat; whales sing a song that can be heard over a distance of 100 km. Birds are able to navigate in the earth's magnetic field; bats navigate in dark caves with the help of ultrasound waves.

**A GREATER CONTEXT** We are unable to imagine what our galaxy with its three hundred billion stars looks like nor what a proton looks like or how a quark feels. Our brain has been made neither to perceive the whole of reality nor to understand it.

In this way, we are hanging in a tangle of super-fast fluctuating and pulsating webs, of which the connecting points and seeming intermedi-

ary voids cannot be comprehended. What we perceive are the laws of life in order to survive through the evolution from single-celled beings to entities with a hundred quintillion cells, called human beings.

Gradually, we have learned to understand that there are laws controlling everything and keeping everything together, like the law of Karma-Nemesis, fate, also called 'blind fate'. This is why Nemesis is sometimes represented as a goddess with a blindfold. It is the strictly just law. We only sense the consequences of this law. And vaguely it begins to dawn on us that the human species is part of a greater whole; perhaps there is even a covenant that has been made with us. A high intelligence must hide behind it. In the meantime, we are in the dark with regard to the intention, the plan, for the few decades we are granted to live.

If there is a spirit, it has, during the past centuries, been extinguished in the brains of scientists and philosophers, who discovered matter and its natural laws and usually lapsed into materialism and fatalism. Fatalism is believing in fate, an instrument that determines our life. 'God is a hypothesis that I can dispense with,' said Laplace. People began, in the footsteps of Descartes and Bacon, to study the laws of so-called 'dead matter', separated from the spirit, and to convert them into technology in order to control creation. For three centuries, our universities and colleges have functioned as temples for the high priests of atheistic materialism.

**TURN OF THE WORLDVIEW** However, the pointers of the stellar year continue to turn relentlessly.

With her discourses about the hidden side of life, H P Blavatsky opened a new window to the modern western world. The theory of relativity and quantum physics has brought about a turn of the purely mechanistic worldview. Interest in oriental philosophy created room in our thinking for concepts other than causality. Synchronicity was discovered by Carl Gustav Jung. Time became ripe for a new spiritual impulse. Steiner, Heindel and others opened the eyes of people and were the pioneers of a new era. Understanding of new possibilities of the consciousness and parallel universes developed. Interest grew for the laws of reincarnation and karma. The Leene brothers rediscovered the ideas and the power of the Rosicrucians as to their highest manifestation, and combined their insights with those of the Manichees, the Cathars, Gnostics, Hermetics and the universal teachings, which are of all times. These emissaries of the Light acted as heralds of the new time. They were joined by a third emissary.

Together, they unveiled the liberating teachings of transfiguration and created a mighty organism of initiation, the Spiritual School of the Golden Rosycross. Its extraordinary radiation field, the living body, was lowered as a fishing net into the academic sea of life for the benefit of all who were able to react to it. A human being has only one organ with which to perceive the very subtle signals of the new net of life: the primordial atom. An initial reaction is sufficient for forging the link, but it is then followed by a process of dissociation from Karma-Nemesis and this world in order to gain access to the 'kingdom not of this world'. How does karma work and how do we dissociate from it?

We know that karma is the sum total of the results of all preceding incarnations in the microcosm. The individual web of the microcosm is floating in the sea of life, the web of fate of the whole of humanity. The constellation of

the past is impressed on the auric being in the microcosm; we call this impression the lipika. The lipika is impressed on the head sanctuary, containing the brain. The blueprint of the next life is made ready.

**GENOTYPE AND PHENOTYPE** Subsequently, the karmic stream of the auric being flows into the serpent fire of the developing embryo and is linked with the blueprint in the firmament in the head. Finally, a copy of the karma of both parents is imprinted on the DNA of the developing child, the hereditary material with approximately 24,000 genes. The genetic disposition, the 'genotype' of the baby, is the product of world karma, the karma of the nation, the family, of both parents in particular, and last but not least, the individual history of the microcosm, which will serve as the dwelling for the newly born one.

In this way, cosmos and microcosm intimately cooperate. Examination of the birth horoscope and the genetic disposition would probably demonstrate remarkable correspondences, because the karmic constellation is anchored down into the genes.

We might wonder: if the genes are the product of the parents, how can the genotype then correspond to the lipika, which is the karmic product of the microcosm? This shows the strong interrelationship of everything, controlled by the dialectical-karmic order. The personal fate is closely linked not only with the fate of both parents and relatives, but with the fate of the nation, race and humanity as well as with that of the microcosm.

Through the degree of lack of consciousness of the majority of humanity, the concept of 'free will' is virtually an illusion to them. This is why the laws of karma, or the Lords of Fate, strictly control the incarnations and selection of parents for entities that should be born specifically to





them to learn vital lessons and vice versa. Parents and children, just as any other combination of people, must mutually learn lessons and learn to forgive and expiate each other's guilt. These tasks of life are deeply rooted and anchored as vibration potential in the DNA-molecules and the genes. A wise order keeps everything in equilibrium, without overlooking any detail. Karma-Nemesis means strict justice, without respect of person. In general, cell biologists find it hard to look further than the genetic disposition. They see the genetic defects, understand mutations and diseases and try to help humanity by gene manipulation. A praiseworthy pursuit! But... because they only have an eye for the mate-

rial aspects and the loose threads underlying the fabric, they cannot see the actual pattern of weaving. Wrong conclusions are then obvious. There is a threat that we will intervene in the building blocks of creation with all the ensuing consequences. It has not yet been realised that material intervention does not change the etheric-astral background.

This karmic disposition must be continued anyway, so that, after material intervention, there is a risk that the field of Karma-Nemesis must and will forcefully clear another path, right through illness and suffering.

**THE BALANCE OF KARMA-NEMESIS** The law of Karma-Nemesis won't be trifled with, and this is why we might consider it 'rock-hard'. We will come back to this later. In this way, we often see that conquered diseases and karmic dispositions often manifest themselves indirectly as new diseases and hereditary defects. This causes a race between Karma-Nemesis and science, in which doctors and biologists usually run, again and again, after new facts and diseases subsequent to a possible breakthrough.

In this way, humanity becomes increasingly more ill, because it does not understand the drive of Karma-Nemesis, does not hear the knock on the door, and therefore closes the gate ever more tightly. We are therefore inclined to see Nemesis as the merciless goddess of justified revenge, as we know her from Greek mythology, who punishes us for our evil deeds. However, the duality Karma-Nemesis is, similar to the symbol of Justice, the power that continuously restores and preserves the balance of the karmic scales: everything a human being sows, will one day be reaped, good as well as evil.

Fate, it is said, is fixed in our genes, and this is why the genotype determines who and what we are. Recent scientific discoveries, however, clearly show that this is not the case.

**INFINITE NUMBER OF VARIATIONS** Our genotype is not something like a switchboard that determines our whole life. Although the genes resemble to a certain extent zeroes and ones (they can be 'on' or 'off'), an infinite number of variations is possible. Genes are also able to drive each other. Whatever result, whatever pattern is going to be dominant, whatever song of life will resound from it, all depends on a number of factors. The genotype is a 'disposition', driving in a certain direction. The result of how a human being ultimately manifests himself, is called the 'phenotype'.

Sometimes the following formula is used: phenotype = genotype + environment. 'Environment' then includes all external effects in the broadest sense of the word, like upbringing, social environment, atmospheric pollution and countless experiences.

However, equally important are inner influences, like joy of life, sorrow, optimism or pessimism, courage or desperation, briefly, any effects that cannot be explained by purely biochemical or electrical reactions.

Here the influence of the human spirit comes to the fore, and for the pupil in particular, the effect of the spirit-spark atom. A higher reality, the Christ power, touches the pupil's heart and is able to create a new phenotype, a new state of life, which far surpasses the genetic disposition.

Once again, we draw your attention to 'the environment', which, as you know, is a hot item, about which millions of people worry. However, the global environment is an external projection of the problem in the human being himself: his own auric-mental pollution and astral poisoning. The Rosicrucian realises that the environment concerns above all his inner environment, a self-revolution in the most absolute sense of the word, considerably more radical than a diminished CO<sub>2</sub>-emission. What matters most is what people themselves emit, and whether their

cars are equipped with a catalyst or a particulate filter is subordinate to that.

External measures are wonderful, but do not remove the fundamental darkness. And this is exactly the aim of a spiritual school: that darkness disappears, that the emissions of envy, hatred, anger, jealousy and fear are replaced by spreading Light, love and hope. In other words, that a human being, realising his own descent, changes fundamentally and structurally, that he transforms and ultimately transfigures...

**HUMAN EXISTENCE AS POSSIBILITY** Influences may radically change the brain cells and their connections. This is called neuro-plasticity. This is quite different from the spirit breaking into the system! This is why the seeking human being, who accepts the great task of his genotype and leads it to its destiny, will demonstrate a phenotype that can truly be called a new state of life. First of all, he will wholeheartedly and fully accept his own karma and genotype, regardless of how hard this fate might be. In and through the Gnosis and the developing spirit-soul, the pupil will in this way be able fully to rise above his karmic burden, the forces of the lipika and his entire genetic material that is bound to it. Therefore, first... complete acceptance, and second... rising up become possible.

In this way, illnesses may turn into wonderful instruments, with which a seeking human being liberates himself from the laws of Karma-Nemesis, provided he or she subjects himself or herself to the law of the new field of life. It is good to be aware that the goddess Nemesis is blindfolded, because absolute justice will be done, independent of personal judgements, preference or disfavour. There is no avenging justice, but only justice, goodness and truth, all stemming from divine love.

Then we understand that the whole nature of death, the academic sea of life, the ocean of

suffering, including the web of fate and the law of Karma-Nemesis, are surrounded by infinite Divine love.

The original kingdom is not somewhere else; it is here. The kingdom of God is within you.

Ah, some of you may think, then I am in the other kingdom.

However, this is a great mistake, because first we, or rather the original human being, will have to rise up from the ocean of suffering. First, we must truly have learned to know the counter-nature in which we live as a 'nature of death', so

Karma-Nemesis is rock-hard, or that to 'Dao', people are like straw dogs. Divine love does not allow that people are confronted with the consequences of their own deeds in a rock-hard way. This is the love and the justice which, blindfolded and wholly objectively, take care that a human being, humanity, receives what it asks for, knowing that all paths of experience will one day lead to the return to the divine unity. This is why we carry karma with us and why the microcosm reincarnates. This is why we carry the blueprint of our task in life with us,

## There is no avenging justice, but only justice, goodness and truth, all stemming from divine love

that we will be able to say, as the prodigal son: 'I eat the pods that swine eat, but I will arise and go to my Father.' If we have not yet recognised and experienced this nature as the house of death, we will not say so, but preserve the sham reality of shipwrecked people in the sea of suffering. The not yet awakened human being suffers rather than losing himself in something higher.

**THE SOUL HUMAN BEING** People have discussed the question whether the Lectorium Rosicrucianum proclaims a dualistic or a monistic philosophy. The teachings of the two nature orders is dualistic. It is considered hard to combine this with the idea that the unity of everything that exists is also emphasised. But why would this present a problem, if we depart from the idea that the divine plan implies that a deviating development continues to be sustained by the divine love, even for unimaginably long times, until everything has returned into the unity? This is why we cannot only say that the law of

anchored in our genes. The genotype is like a musical instrument that must be played. It has not yet been decided which song or which dissonances will arise from it. However, if the new soul can resound through this wonderful instrument, so that the most beautiful melodies will rise up from it, the whole karmic disposition and its laws will go up into it. Then this decline of the human personality is the ascent of the living soul human being, the first one, who always was and will be in the original unity ♀