

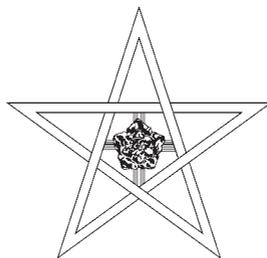


# pentagram

Lectorium Rosicrucianum

Dao, the great power in the middle  
The weak water  
Light impressions  
A common breakthrough is possible  
The colours of the word  
The weight of a word  
The power of the silence  
Johann Michael Hahn

2013 NUMBER 4



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The periodical **pentagram** intends to draw the readers' attention to a new era in the development of humanity.

In all times, the pentagram symbolises the reborn human being, the new man. The pentagram also symbolises the universe and its eternal genesis, through which the divine plan is manifested.

A symbol receives its current value when it drives to realisation. The human being who realises the pentagram in his microcosm, his small world, has entered the path of transfiguration. The periodical **pentagram** invites the reader to enter this new era by accomplishing an inner, spiritual revolution.

# pentagram

volume 35 2013 number 4



Logos, word impressions of an issue about language

## Indefeasible

This will not be taken from us: reading  
And breathlessly turning the pages,  
Far away from ordinary routine.  
Those who read may be lonesome.

But so they had been from childhood on.

A world is calling for them, where the Great,  
Those timeless entities, continue to be,  
Where we, the ordinary people, can go to;  
They are the only ones who will never expel us.

*a poem by Ida Gerhardt, 1905-1997*

the center contains all the images  
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# Tao, the great power at the heart of all things

J. van Rijckenborgh

The visible effects of the great Te are engendered by the emanations of Tao. These effects constitute the nature of Tao. The presence of Tao in its creation is extremely difficult to trace and understand for human beings born of this nature. Indeed, it couldn't be more vague or elusive. That is inevitable in a field of life separated from the Primordial Mother. Nevertheless, at the heart of Tao's creation, all images are contained.

Some writers translate the expression *the great Te* as 'the great virtue'. And although Te is indeed a great virtue, it is more accurate to translate it as 'the path of liberation' or 'the result of following the path of liberation'. By approaching the essence of Te in this way, we avoid considering the great virtue as an aspect of life in this nature. Many things in the nature of death can be called virtuous and good, but the virtue and goodness of this nature are not absolute. They are not what Hermes Trismegistus calls 'the Only Good'. So the visible effects referred to previously are the result of walking the path, the result of putting into practice the threefold gnostic revolution discussed previously. These effects do not need to be the slightest bit vague, for they are engendered by the emanations of Tao.

Tao is the Divine One, the Absolute; it is 'It', itself. But isn't that definition rather vague? It does not need to be, for three reasons. Firstly, these emanations are the nature of Tao. Secondly, Tao is present 'at the heart of things'.

Thirdly, this heart of things contains 'all images' within it. Let us try to understand this. Throughout the entire All-Manifestation, throughout the whole of creation, Tao, the divine One, is immanent. In this unfathomable space countless astral fields exist, all of them very different from one another. And with respect to every bit of this diversity, all of it included in the oneness, it must be said that 'Tao is present at the heart of things.'

This fact alone is very significant and comforting. But it is even more important to be able to state that emanations radiate from this divine power 'at the heart of things', emanations whose majesty permeates the whole of unfathomable space. The significance of this becomes even more striking when one realizes that all those myriads of celestial bodies, from the largest galaxy, zodiacal system or solar system down to the smallest planetary body, possess Tao at their centre, in the most literal sense. Every planet, every sun, every system is surrounded and interpenetrated by the spiritual



*Jan van Rijckenborgh and Catharose de Petri are the founders of the Spiritual School of the Golden Rosecross. In this school, they have explored the path of liberation of the soul in all possible ways. Often using original texts from the universal teachings, they fathomed them, explained, and gave the pupils a living example.*



**Symbol for 'Tao's strength'. He who overcomes others is strong; he who overcomes himself is almighty.**

essence of Tao. That essence is brought to a focus at the heart of each of those heavenly bodies and systems. So the planet we inhabit carries Tao in its heart, in the most absolute sense. That is why it is said that the Christ-Spirit dwells in the central stratum of our planet. Having said this, we need to clarify the distinction between the Planetary Spirit and the Planetary Logos.

The Planetary Spirit is the expression of the dialectical aspect, the image-bearer of the planetary nature of death. We could compare the planet we know as Earth with the personality of the human being. The Planetary Logos, however, is the indwelling Tao-existence, the existence of the true Earth, born of God, which can be compared with the microcosm. It is the Heaven-Earth referred to in the Apocalypse, a planet which is quite different from the one known to us, and which is nevertheless very near to us.

A still more amazing fact is that Tao is present not only at the heart of every cosmos and macrocosm, but at the heart of the microcosm, too. Remember the Hermetic axiom, 'as above so below'. Tao is also present at the heart of the microcosm, concentrated at a point which coincides with the physical heart. At this point, the emanations of Tao are very clearly distinguishable.

So we have shown you, at least in brief, the nature of Tao. Tao is everywhere, at the heart of everyone and everything. That is the great

miracle of Tao. This great, living, divine power speaks and lives and radiates in the heart of everyone and everything. So that is the wonderful nature of Tao, the divine attribute.

'Then why,' you may ask, 'is the voice of Tao so vague within me! Why am I confused about it?'

Because Tao is indeed *in* you, but it is not *of* you. Tao is not embodied in you; it has no part in your material existence. Your existence, your personality, has its own consciousness, its own voice. You are from another nature, and the divine nature is only distinguishable in you as a voice, a radiation. It is the Word, which was, and is, from the beginning.

If a person is focused exclusively on this nature, if he is satisfied with that, if he is absorbed only in that and does not even know about the possibility of another nature whose voice resounds in him, then it is logical that he will not understand that voice and will only find it confusing.

If someone does know about the presence of the other nature, but does not adapt himself to it by changing his approach to life, he will find Tao not only confusing but also extremely elusive. In such a situation, the light, the Word, has appeared in the darkness, but the darkness cannot or does not want to comprehend it. Do you see how explicit the prologue of the Gospel of John is?

If you want to free yourself from this confusion and turn Tao's elusiveness into clear light, you may never forget that throughout the All-

## Then why is the voice of Tao so vague in me? Why does it bring bewilderment in me?

Manifestation there are always two natures: the absolute nature, which is Tao, and a nature in genesis, which is not or has not yet become Tao. So, with respect to the microcosm, there are two lives: a divine nature and a nature in genesis, whose development may well have stagnated — as yours has — and consequently keeps on being brought back to the point of departure: the wheel of birth and death.

And remember, if there are two natures, there must also be two separate states of consciousness, that of the nature in genesis, and that of the absolute nature; the consciousness of the personality and the consciousness of the microcosm.

The lower state of consciousness must make room for and merge into the other one. This particularly applies to the state of consciousness of any being which exists in a stagnated nature, in a nature which has become evil. His state of consciousness must be broken up, in order to make room for the divine nature, so that one day the liberated entity may pronounce the words: 'The Father and I are one.'

We are telling you things you have probably known for a long time, but our aim is to make them truly alive for you at this moment. We want you to realise that the Lord of All

is to be found — at this very moment — in your innermost being, in the stable of your dialectical self; it is to be found not only in the midst of this temple, but also at the heart of your microcosm.

In the past you may well have lost yourself in labyrinths of vagueness and confusion. So now, let yourself understand the words of Lao Tzu:

*Yet, at the heart of creation, all images are contained. Oh how vague, how intangible! Yet, at the heart of all things, the spiritual being is present. This being is of the utmost reality and contains the infallible testimony.*

Could it be expressed in a more concrete way than in Lao Tzu's holy language? From the heart of Tao flows the divine spiritual essence, the divine Voice, the divine Word. This Voice, this Word, contains the entire plan.

The characters of the divine Word consist of images, of concrete impressions. From the central principle of the microcosm, the rose of the heart, there emanates a radiant light-power, which bears within it a treasury of images of the great reality which will have to be realised in and by the human being. Just think of how radio and television work. Though a very mundane analogy, it will help you understand what

## The rebirth has its origins in Tao, which is in your midst, that gives you power, and which can be understood by the creative ability of Tao

an enormous wealth of images and sounds are transmitted by the heart of Tao, so that they can be perceived by any human being whose instrumentarium has been attuned to them.

The divine picture-language is being spoken to you all the time; it is being transmitted constantly, from the heart of things. The same divine language speaks in all of us, which gives us a means of comparison, of authentication. This language is spoken to us by the Planetary Logos (remember: not the Planetary Spirit). In short, this Word, this speech, is being transmitted to you from countless directions.

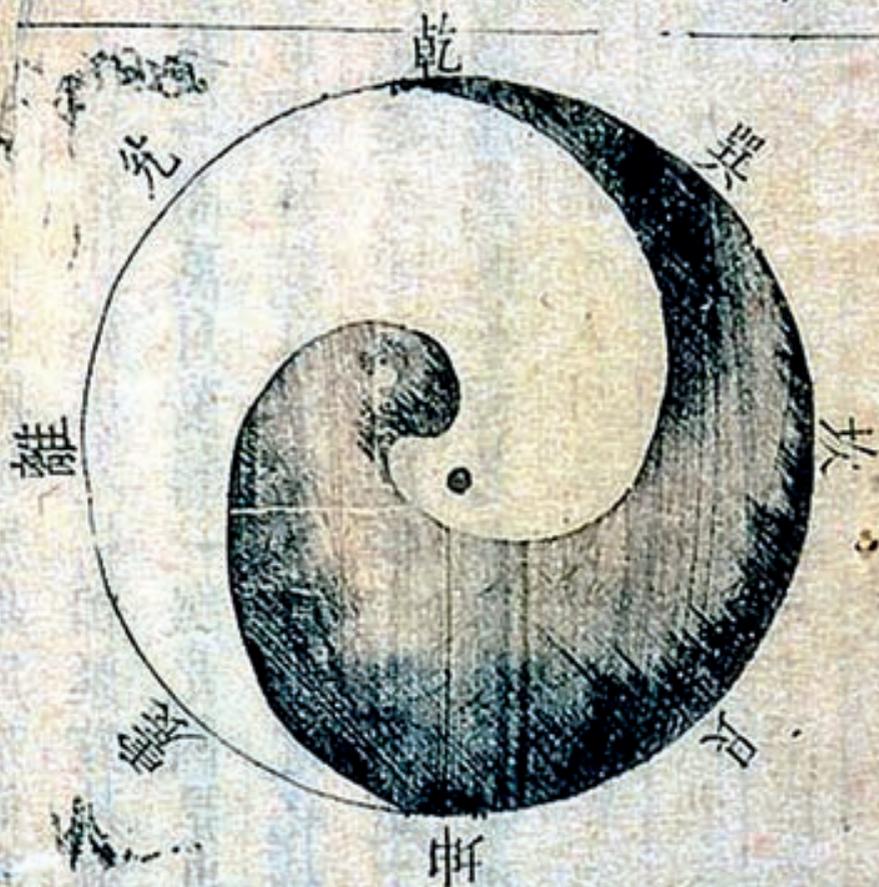
This Word contains all true knowledge. And, as Lao Tzu says, it conveys an infallible testimony with respect to the genesis of the entire All, explaining how this genesis needs to unfold, where it is going wrong, and how it can be put right again. The solution to every problem you place before the inner tribunal of the microcosm, cosmos and macrocosm, is transmitted to you in multidimensional images, which are then transmuted into images you can recognise and understand.

Everyone who, in this way, approaches the Lord in the Midst, participates in the university of the divine world. Only the knowledge acquired there constitutes an infallible testi-

mony. That is why Lao Tzu says: 'Free yourself from knowledge, and your worries will cease.' Only divine knowledge, put into practice, will benefit the world and humankind and be of service to the plan.

Can you now see why we are urging you to do everything possible to allow the spiritual being within you to speak, so that the light of its infallible testimony can shine? It is a testimony from the most ancient past, and it will last forever. It is a power through which the true creation can be brought into existence. This creation is produced in a completely natural, scientific way, by means of a process which can be followed to the letter by the candidate of the holy science, because the entire process of rebirth has its origin in Tao. And Tao is in your innermost being, imparting to you its power and enabling you to understand it by means of its image-forming capacity ☸

古 太 極 圖



正南純陽方也故畫  
 為乾正北純陰方也  
 故畫為坤畫離於東  
 象陽中有陰也畫坎  
 於西象陰中有陽也  
 東北陽生陰下於是  
 乎畫震西南陰生陽  
 下於是乎畫巽觀陽  
 長陰消是以畫兌於  
 東南觀陰盛陽微是  
 以畫艮於西北也

When the receptive Yin is complete, then the nucleus of Yan emerges in its midst. When the dynamic Yang is complete, then out of its depth arises Yin.

# the soft water

What would happen if language would be taken away from man? We have words, spoken, and written. Besides, we also have other means of communication, for example, body language, music and fine arts. What would happen if all forms of language were taken from man?

**T**hinking can be expressed by speech in a structured way. Through speech you broadcast yourself, and one has the opportunity to perceive oneself when interacting with others, but also with their help. Contrast, the duality of “you and I”, facilitates learning. When we express a thought, we become aware of some of its aspects. Thus, there is a language based on duality which urges us to develop further. If language, or the ability to communicate, was to be taken away from man, would then the school of “hard knocks” or the interaction with others also be taken away? In addition, when we continue considering this, would meaning, as a consequence, become less and less important? Will our consciousness disappear? What will remain?

We use language to communicate and language use words to transfer information. With medical equipment, we can even visualize which areas of our brain are active in the process. Words carry information and therefore they are logically subordinate to language. Thus speech is the communicating principle, and the word is the form in which an idea or meaning is contained.

We use words to communicate the nuances of what we want to say. However, if it is necessary to express more subtle differences, then,

feelings and interpretation become more important, and we seem to go beyond the scope of words. Moreover, there are some areas of speech and common codes, conditioning, which we often are not conscious of, since the codes have become part of our self. By means of encoded language, or lingo, groups or individuals can be included or excluded in or out of a group. Thus, we confine the words used in our language in more or less established interpretations with the result that language becomes



\*Functional Magnetic Resonance Imaging



language, would arise only out of what comes from beyond our realm of thinking. Does anything like this exist, and are we then able to convey it? What is the source of the idea that wants to manifest itself? From what ideas and realm of thoughts do we draw upon and do we exist? Is there another world?

The word is also considered the core of an idea, the archetype. Language uses the word to express ideas and give them life. Is then the language the word, or the word the language? Which is the means of communication: the word or the language?

The words, using our alphabet, seem to be precise means for communication. When exposed to the Chinese pictographic script with its less delineated meaning for Westerners, C. van Dijk writes in the introduction to his paraphrases of the Tao Te Ching: “So the Western mindset virtually identifies the Oriental wisdom with non-controllable hypotheses while, according to its essence quite the opposite applies. Any rational analysis has always been the shell, which hides the deeper core. Therefore, any concrete term in the philosophical sense is thus only hypothesis [...] The strong must accept that nothing is as strong as the soft water, which yields to everything, adapts to everything and thus the speech maker must acknowledge its nature. [...] If you hesitate accepting this, don’t devote yourself to this booklet. It will be meaning-

individualised  
and is less uni-  
versal than it could  
be. You can see this in the  
way younger people determine  
their own identity though speech, maintain it  
and reinforce it.

Another aspect of this train of thought is the fact that it is very difficult to think anything new. It appears that most of us are stranded in a specific realm of thoughts, and that practically anyone is dependent on this collective or individual field. A truly new creation, using the formative principle of words and

*The path of daily life is not the Path of Paths.  
Life in itself is not what one makes out of it.  
Real is what we imagine to be reality.  
The humble one – he is already awoken in  
higher planes.*

less to you. [...] But if there is any reality that we don't know where then remains our concrete thinking faculty?

We are accustomed to analysing. But for example, if we slice a small acorn, will we find the oak tree in it? Will we find the tree this way? Van Dijk doesn't choose a translation, or a comparison of already existing translations, of these very diverse Chinese pictographs but he chooses to paraphrase, because everything depends on the individual capabilities of consciousness. Therefore, he calls his paraphrases a "re-thought poem from ancient Chinese." He places us before "readjustment of guided mental concepts and insights" and advises us to meditate on the texts rather than taking them apart. He says that the philosophical thinking requires a channel through which it can flow. ♣





Life happens in rhythms; a back and forth game - daring and skilful at the same time. For instance, a game of the rhythmic beat of our heart – an acrobatic equilibrium of existence as the French artist Léger expresses in its paintings. “Music and rhythm find their way down into the most secret depts. of the soul,” wrote Plato in the 4th century BC, and 5 centuries later, Quintilianus added: “Some of the old ones called rhythm the male and melody the female principle.”

# impressions of light

During his last academic year, a student who was enthusiastic about natural sciences wrote in his weblog:

“Light actually is found and usable everywhere.

Apparently, it can be interpreted in multiple ways!”

This discovery will not bring the young student the Nobel Prize at this point since Einstein had already obtained it for his work on the photoelectric effect, unless our diligent student is successful in unveiling a yet unknown aspect of the light. However, the time for this discovery has not come yet. Imagine our student, engrossed in the diverse effects and applications of natural light as a by-product of a heat source like the radiating sun, a snug chimney fire, a calm, lighted candle or the glowing tungsten wire of his office lamp.

Light is the basis of all food chains. By means of photosynthesis, plant organisms, from unicellular organisms to giant trees, can grow and blossom. These organisms then form the source of food for animals whereupon the rest of the chain of those who consume each other follows: from omnivores to carnivores. However, without light the whole cycle of eating and being eaten would not be possible.

The sensorial organs of other mammals are, in comparison, more developed than the sensorial organs of man. An elephant can smell water at a distance of dozens of kilometres. Human beings cannot do this even at a distance of one meter. A bat can make the echo of its own clicks inaudible to most people and use it to fly through the woods at night without colliding against anything. A ladybug can wander around on our skin without being noticed. Our taste has only been developed to the extent that the ordinary diner prefers

visiting a restaurant that is more famous for offering huge portions than for using exquisite ingredients. However, our eyes are an exception because of our sensitivity to light. We have keen eyesight both, when looking at the proximity as well as when looking into the distance. Our eyes can well adapt to both: a summer sunny day and a dark night. Moreover, we can perceive a wide spectrum of colours. Being visually-orientated beings, we usually memorize better what we have seen with our own very eyes.

Our language usage shows our preference for light and visual faculty. In this respect, our metaphorical language is particularly colourful. Here are some examples of the use of light to express ourselves: Sometimes we lose courage until we see light at the end of the tunnel and, indeed, every cloud has a silver lining. Our face lights up, and we start to radiate pleasure, and the sun shines again. After the Dark Ages, the light of Renaissance shone, and now, that have seen the light; we no longer go stray in the darkness of ignorance. Through the light, we get to know the world as a world of phenomena. In the same light, we are regarded and viewed by others.

We spare no effort to perceive our surroundings in an appropriate way. If necessary, we use our “binoculars” and our reading glasses when we grow older. When our eyesight fades, we can undergo a Lasik procedure. Our physician wants to see what is wrong with us with his own eyes and therefore, he requests an X-Ray



## So infinite it is, that the human being, as a natural light sensitive being, is completely unaware of it

or an MRI to detect the hidden cause of a disease.

At this point, it becomes clear that light is a form of radiation: pleasant but sometimes harmful. Radiotherapy, used to treat cancer, can also harm healthy tissue. Too much radiation is not good anyway because it can cause changes in our DNA with the potential consequence of cancer.

Other than most of the natural light, which has a thermal origin resulting in a broad spectrum of wavelengths and colours, the monochromatic light, ideally, consists of one single wavelength. (Please note that one single wavelength implies an infinite “eternal” wave packet without a beginning and an end: lasers approximate such long wave packets). Such monochromatic rays cause interference. From a scientific perspective, laser light is a non-divergent beam in a very simple state. It is the properties of single wavelength and non-divergence that enable the strong amplification, and thus, power of lasers. The fields of application of light are manifold and impressive. Here we refer only to the coarse material effect of natural light.

**THE LIGHT OF THE SUPERNATURE** Up to now, we have not mentioned another kind of light effect at all, which we might cautiously call

the Light. This light has also been referred to as ‘supernatural light’. That is the Light referred to when by the evangelist when he says: “God is Light, and there is no darkness in him”. In another quote: “the Light shines in the darkness, but the darkness comprehended it not”; or also, the Light that was “in the beginning”, even before sun, moon and stars appeared, as we can read in the book of Genesis. The features of this other, non-graspable and non-discernible kind of Light are conversion and transformation, which is a very different kind of photosynthesis. First, it transforms the sleeping man into an awakened man, like the sunlight which awakes us in the morning; it transforms a man into a man with a living inner self, a living soul, and, finally, into a divine man. It might be obvious that in this context, we have come across a different meaning, a very different dimension of light, than the one our above-mentioned student of natural sciences had talked.

This Light accomplishes much more than we first might assume because of its nature. Its effect lies beyond our natural sense of perception, no matter how much we try to grasp and fathom it. It is unlimited to such an extent that man, even though he is naturally sensitive to light, is simply not aware of this Light.

However, a way to become aware of this Light is to allow it to penetrate deeply into man, to enlighten him down to his most hidden inner self. This process of enlightenment might very well be possible when man learns how to open himself to this Light.

Gradually, man gains more and more insights into this Light and acquires more experiences with that Light. Each time he becomes entangled in all kinds of antagonisms, provided he does not stay there, he will open up more and more, and gain first hand knowledge because of the touch of the Light.

Thus, his heart is enlightened and, in other words, he achieves “knowledge of the heart”. However long he might have sought, this divine light cannot be found in the world perceptible to the senses, but he starts to know it with his heart. For a long time he has not known that this Light is “closer than hands and feet”, but the Light source of his being is actually found in his inner self.

**THE CHANGING LIGHT** The light that fell on whatever used to be meaningful for him in this world now does not satisfy him anymore because it creates illusion, a distorted or clouded image of reality. Then it seems as if the natural intensive light in him fades.

He is on his own then and will accomplish the beginning of his self-examination in a field, which seems to be totally gloomy and desperate. The light of the lamp shining on his way has disappeared; now no light can be

found anymore out there, and he has no other choice but to focus his attention on his inner self hoping to recognize the light within. This means crisis, chaos or deep despair. However, this is the only opportunity for him to break through, to create an opening in which another Light is admitted into his life. We then could say that this low-point also is the first evidence of the Light, a sign of his new life. From this moment on, it is not the material light alone that carries him as a human being, since it has not been able to provide the necessary vital energy for the growing yearning of his heart. The light of nature has perished in the Dark Night of the Soul, as John of the Cross stated in his poem of the same title in 1578/79. Nevertheless, the night will change into day, wherein the Light of the Spirit, the Light of the Lights, will finally rise. As in a flash of light it becomes clear: “Behold, I shew you a mystery; we shall not all sleep, but we shall be changed in a moment, in the twinkling of an eye, ...” ✪

## A QUEST IN SEVEN PHASES



**The inner light. Sanjay Punekar, India.** [www.artmajeur.com](http://www.artmajeur.com)

# a joint departure is possible

The esoteric human being is able to recognize himself as such a being if he is moved by the „spiritual drive of memory.” This is primarily an unconscious link to our lost life in the light, similar to the memory of a lost childhood. This state causes an unsuppressed affinity with the world of what is and awakens a passionate search for a primordial state of being that has been lost in the course of times.

Jan van Rijckenborgh, *Dei gloria intacta*

The understanding of each other develops through an exchange of thoughts about the various paths, methodologies or ideologies. This way, other facets of the truth and different ways leading to the truth become clearer. In this regard, many spiritual movements are on their way. Aquarius awakens the urge to communicate and interact. The period we are entering now teaches us, in a way we hardly deemed possible, how much we are linked to each other.

Out of the consciousness of this link, everyone can do his work according to his abilities, and he can experience being carried and understood by the whole. A door opens up for humankind. A fresh spiritual wind sweeps the world. It seizes everyone and thereby every social order and organization – be it political, economical or religious. Then world and all its realms react.

However, mankind is not yet prepared for this. Thus, there is a need for the ones who understand the Aquarius language of the Spirit and can act accordingly. They are the ones who precede the great change. When we speak about the positive aspects of our times, this might seem absurd for many of us given the escalating international situation. Twenty years ago, this situation seemed to be more positive. The so-called Cold War had finished, and there was hope that the world was at the brink of a time of global collaboration founded on tolerance and respect. Presently, we may have the feeling that we are regressing in time.

Reactive forces get a back wind so to speak. They try to maintain old power structures or bring them back to life. Still, this too might be a sign that something truly new is emerging. Experience teaches us that if a window of opportunity is not taken, the situation deteriorates as if mankind should be made aware of the following: if you do not use this opportunity now, a fall back into the past is inevitable because there is no standstill.

“From here, he travelled the entire Mediterranean Sea up to Fez to as the Arabs had indicated to him. It is a great shame unto us that wise men, so far remote from each other, are not of one mind, and are averse to polemics, but also be so willing and ready to faithfully impart their secrets . Every year, the Arabians and Africans come together, to consult each other regarding their arts, if and possibly if something better has been discovered, or if their concepts have been weakened by experience. This way, every year something surfaces through which Mathematics, Physics, and Magic (for in Magic, the ones from Fez are most experienced) are improved. Thus, as of today, Europe would not be short of scholars, magician, cabalists, medical doctors or philosophers if only people would be willing to work together, and not try to keep the grazing on the meadow to himself.

In Fez, he became acquainted with those who are commonly called natives, and they revealed unto him many of their secrets. We, Europeans,

## The former Rosicrucian impulse aimed at paving the way for a positive development in the Western world

could contribute a lot of our own knowledge if only the same unity reign among us, and if we would seriously wish and strive for it. He often explained, regarding the inhabitants of Fez, that their magic would not be completely pure and their cabala defiled by their religion. Notwithstanding, he knew how to make perfect use of it and found a better basis for his faith, a basis which was then in agreement with the whole cosmic harmony and was wonderfully embodied in all the centuries.”

### *Fama Fraternitatis*

**FEZ IN MOROCCO** There is something within wants to break free. The external struggle is only the visible sign of something stirring within; something that does not know fear of whatever might happen.

We may list the various positive developments to show that there is something new in the world. However, this would be shallow and not satisfying, it might even let us think of coincidences or fortunate circumstances. To us, it seems to be more important to look at the outer circumstances from a higher plane to grasp some of the meaning and the aim of the journey of mankind.

In this context, we might think of the *Fama Fraternitatis*, which is one of the Rosicrucian-Manifestos from the beginning of the 17th century. The text was published in 1614 that is about 400 years ago. At that time, Europe was at a crossroads, too. There were two alternatives, but the pendulum swung in the direc-

tion of the lower downwards path, the path of bitter experience. The Thirty Years war, the fight of the various denominations and power interests devastated Europe.

The *Fama Fraternitatis* tells us about the journey of young *Christian Rosecross* to the sources of wisdom in the world of culture around the Mediterranean Sea. It is not of importance whether such a journey has really taken place or whether this is only an allegoric story.

Regarding this, the academic world is divided. The narrative of the *Fama Fraternitatis* means to be a call for a general reformation of science, art and religion. This path guided *Christian Rosecross* to the Middle East.

There, he visited, as if guided by invisible hands, all the important places where he was able to gain the wisdom and the knowledge of those days. His path led him via Cyprus to Damcar, which is on the Arabic peninsula, then along the Mediterranean Sea to Fez and via Spain back home. We assume that he also met the great Sufi masters.

With the essence of the scientific and spiritual knowledge and capabilities gained, he returned to his homeland. On his way through the various countries, he offered a synthesis of the spiritual treasures he had gathered, to the leading people of his time; however, they were not interested. They gave to privileges, personal recognition, and fame in their society more value than to the unconventional path, which they had been offered, and which was far away from the mainstream.

Impulses of the Rosecross at that time aimed at paving the way for a positive development of the occidental world. As many people as possible, after having become mature, should be given the possibility to find the path to their innermost being in order to become pioneers.

Europe had to solve the world historical task of guiding humanity into the future. It was meant to inseminate the world with its treasures of arts, sciences and spirituality, a spirituality of love that testifies of the common origin of all men and that includes the respect for all other cultures and religious traditions. The task of guiding the world into its future has been carried out, however, on a way lower level! Thinking, aimed at the material aspects, gained the upper hand resulting in colonization of the world followed by suppression, theft and extinction.

About 15 years ago, the author of this article and his wife made a round trip through Morocco. This trip to Fez, the ancient city on the outskirts of the deserts, was for us a matter of the heart. We hoped to experience something of what made Fez the most important stop of Christian Rosecross in the Fama Fraternitatis. According to the story, he stayed there for two years. In Fez, we were lucky to find an old, experienced city guide. Walking through the old city felt like time travel into the past. The impressions were overwhelming. We were very happy to recognise that the old university was very important to our city guide. We reached

a century's old building and were able to see a rather small main square filled with brisk life through a cross-barred gate. Tourists were not allowed to enter the University. In our guide book, we read about the history of the old walls: Founded in 859 of our time, it is said to be the oldest university in the world. Today it is named *al-Qarawiyyin*. Originally, it was an Quran school and part of a mosque. In the Middle Ages, this university played an important role in the cultural and academic relationship between the Islamic world and Europe. We were very attentive when our city guide told us that students of all times have in the first place been taught the spiritual laws acting behind all material aspects. Only afterwards, were they allowed to start their intended studies. Until the year 1957, these were only natural sciences. What a wise method to first teach the students ethical and moral order, to supply them with an inner compass so that they later would be able to apply scientific insight only for the well-being of man! It was our impression that the *genius loci*, the spirit of this place, would still give evidence of the high wisdom of the ancient times. Fez seems to have been a place where the spiritual fire had been kept burning. A fire, Christian Rosecross immediately ignited in the heart of Europe – secretly, after the attempt to ignite it publicly had failed.

FRACTALS AND DISMAY What is revolutionary about the impulses of Christian Rosecross, is

that they bring an ideology which also belongs to the unknown and thus the hidden side of the world, that is, the divine-spiritual structure of man. This point of view should be united with natural sciences and the true meaning of the original Christian teachings. According to the Rosicrucian doctrine, man is a “miniature world”, that is a microcosm which is the underlying idea for the comprehensive unity of man, cosmos and macrocosm.

In science, we talk about self-similarity, the so-called “fractal”<sup>\*</sup> of certain structures. A smaller system is structured in the same way the next larger one is and this again is similar to the next bigger system. We will find the corresponding principle in the relationship of man to the sun cosmos and even to higher spheres. These reflections include both, the material aspect, the soul and the spiritual aspect. For most people it is still very difficult to experience the spiritual, the immortal aspect in their own innermost. Therefore, their biological form is the only one which is relevant for them. They are then terrified when it dissolves in death.

In the *Gospel of Thomas*, we find the following words that describe the departure towards the new horizons that have been handed to us:

Jesus says:

*“Let him who seeks continue seeking until he finds. When he finds, he will become troubled. When he becomes troubled, he will be astonished, and he will rule over the All.”*

(Logion 2)

The Rosicrucian Manifestos tried to create a spiritual openness so that man would be able to act directly, through free-thinking, independent from authorities and according to his true origin and destination. Today, these impulses bear fruit.

Albert Einstein said:

“A human being is part of a whole that we call “universe,” a part limited to space and time. He experiences himself, his thoughts and feelings as something separated from everyone else, a kind of optical illusion of consciousness. To us, this illusion is a kind of prison that limits our personal desire and sympathy to the few others that are close to us. It must be our task to free ourselves from this prison.”

This statement is a modern version of the cave allegory of Plato. The task with which mankind is confronted – as single individual as well as a community, is to turn around in their own cave in order to undo the “optical delusion” of our consciousness. In this way, we are enabled to experience the divine law directly, the law that until now we only perceive in its effects in matter. More and more people are aware of this fact.

<sup>\*</sup>A Fractal is a geometric figure, made of pieces, which are more or less similar to the figure itself. Fractals have an uncountable amount of details, and in some fractals, there are motives, which repeat, in ever-smaller scale. Fractal geometry is a complement of the classical geometry and is applied in science, technology, and computer art.

Is it not so, that many feel that things cannot continue the way they are, not the way they are with us, not the way they are with society?

#### EVERYBODY SHOULD HAVE HIS OWN APEX

Presently, many of us experience an acceleration of time. Although this is a subjective feeling, it is a fact that our planet and everything on it, are subject to an increased vibration. This is caused by a higher kind of energy, a special kind of ether, the so-called fifth ether that comes with spiritual fire and imparts it into our atmosphere. Everything that is in this atmosphere can claim its influence on those who breathe it. By its activity, it enables a great number of people to develop a higher soul state. Many people hope for enlightenment for themselves and there is an extensive literature that promises exactly this. But this enlightenment is not meant for our earthly being. The touch aims at the divine element in our microcosm, the Other One, the immortal being in us.

The atmospheric spiritual forces ensure that everyone's proud consciousness is put in their places. We feel that we cannot continue living as we do, personally and socially. We feel that something essential is missing. We sense this deficit ourselves even when we strive on our spiritual path for our own good.

Then, we have reached the apex of personal culture. There is no space for others on this mountain peak, this apex. Everybody is on his own. But what is there between us? More and more, we experience nothingness, emptiness. This results in crisis and disorientation. If we cannot go any further, what shall we do? Will we be able to find a higher plane? Do we use

the opportunities of our time? Everybody may ask himself: "Am I the one whom I seem to be? Or am I somebody totally different in the depth of my own being?" Who honestly asks himself this question, will feel that there is a real different depth in him.

A FRIEND –A HELPER Long time ago, I heard a little story, – I think it originates in Auroville in India. This story tells about how a higher plane opens up.

A human being sleeps and dreams deeply of a wonderful landscape covered in blossoming plants and a variety of fruit. He eats the fruit and inebriates in the scent of the blossoms. Awaking from this dream, he realizes that he actually is in the desert. The sand around him extends to the horizon. He is alone; nobody is in sight, not even a camel he could ride. He is shocked, petrified. He immediately knows: "I have to leave."

He ties up his sandals in order to go and suddenly notices that someone beside him is also tying up his sandals. This person talks to him: "Look, I have always been by your side. I existed before you, and will exist after you. Now I will be with you until the end of the days. Follow me."

Here, the story describes the psychological moment where a human being becomes aware of his inner divine twin, his friend and helper: a completely different state of consciousness then. This often happens in moments of crises, when the Ego is helpless, when it is silent.

## Cosmonauts, who saw our wonderful blue planet from above, have wondered more than once why there are frontiers down below and why people have wars

Virtually every human being experiences such situations in his life. He is literally “called to come home”. However, the ego in his urge for self-preservation immediately masks this moment. Thus, it prevents the opening of the higher plane where man may think, live and be free.

Everyone of us is a two-fold being: mortal according to our biological aspect, and immortal according to our inner divine seed. Thus, two voices speak in us. The inner man wants to return to his origin, and the other one tries to fulfill himself in matter. This way, we chain our inner divine seed to matter. This will last until the psychological moment comes when we listen to the voice of our inner God.

The other state of being exists beyond ambivalence; it is untouchable and exists here in the same space. However, due to its higher level of vibration, it seems remote to us.

**SPIRIT, LOVE, CHRIST** There is a gap between our present life and the pure unlimited life of eternity. In order to fill this gap, great founders of a religion and teachers of mankind have appeared. The core of any religion is to carry out the process of transformation of the mortal existence into an immortal existence. Religions show the way not only to our own spiritual heart, but also to the “heart of the world,” to the centre of the “holy earth”. Even the earth has a divine spiritual aspect. It is connected to the spiritual aspect of the sun. It is a path leading to the spiritual fields of the

earth and the sun system. Those who follow this way, connect the power of these fields with life on Earth. Experience has proven that a very long time is necessary until such fruit has been able to ripen. However, in every microcosm there is a time when the divine voice awakens and it is heard. The radiation field, which emanates from the spiritual being of our Earth, stimulates this process.

Cosmonauts who have observed our wonderful blue planet from above more than once asked themselves why there are boundaries, why people make war on each other. It is our egocentric consciousness, which misleads to make war. A war does not start when the weapons are used; it starts with our thinking. If one considers mankind a body, it is as if some cells refuse to be of service for the whole organism. They fight against each other. Seen as a total entity, we are sick.

The forces of the spiritual Earth are also called the forces of Christ. They want to change and clean us, they want to eliminate ambivalence in order to renew our soul. They want to free the immortal man, the divine twin in us, from the endless circle of incarnations of the microcosm. They make the spiritual heart in us vibrate and awaken a kind of belief which was unknown to us before. It is both inner knowledge and a power, which can move mountains; these are namely our inner hindrances.

The 2000 years old narrative of the world teacher, Jesus, cannot be dismissed as a historical event. This is meaningless. That incident

already happened many times and the essence is on the invisible level, in a different dimension. These are universal incidents related to a pure soul atmosphere. In a pure atmosphere where man is able to clean his heart and his thought, the spirit, love, Christ, the divine Other One, may transform the human being - atom by atom and cell by cell. Thus, another corporeity is created within the visible body of the personality.

**SERVICE TO OTHERS** In the power of Christ, the Gnostic Rosicrucians transform the non-precious in them into the spiritual gold. This is their true secret: Transfiguration of soul and body. In this power, uncountable entities work on keeping the balance between the nature helms to some extent, and make sure that our world and everything that grows and live on it can further prosper.

Meanwhile, many movements worldwide try to change the world without conflict. As an initial reaction on the cosmic Christ impulses, mankind develop a higher group consciousness. Many young people feel that they are a co-responsible part of mankind. They feel that they are linked to each other although they have never met.

They feel some of the pain that someone else experiences in other parts of the world. They realize that the wealth of Western society is largely maintained at the cost of others. If we want to do just to life, we need to consider the spiritual basis of our world. We have

the opportunity to immerse ourselves in the stream that comes from the absolute into our realms. In our times, the great opportunity opens for many to awaken the immortal soul by means of the Christ power.

Today, many of us have the chance to develop the immortal soul through the cosmic Christ power. The shortest way there is to serve mankind, the Earth and all its nature realms with the new consciousness.

In the *Bhagavadgita*, one of the holy scriptures of India, we read about the One who lives in all, in all beings and in all religions:

“In all things , I am only my Self,  
Yet, from me the entire All emanates  
as a manifestation of my Self.”

We encounter each other as members of different streams. Mankind needs all different workers. We are all needed. Our work is beneficial if it is ensouled by the One who is hidden in the depth of each one of us. In Him we are all one. ✪

\*A Fractal is a geometric figure, made of pieces, which are more or less similar to the figure itself. Fractals have an uncountable amount of details, and in some fractals, there are motives, which repeat, in ever-smaller scale. Fractal geometry is a complement of the classical geometry and is applied in science, technology, and computer art.

# the colors of a word

For thousands of years, mankind has reflected on language and the spoken word. Already in 600 BC, Lao Tse said: "The sage uses his words sparingly, while he who speaks a lot is ignorant". Six hundred years later, Paul speaks about the word with the same emphasis in his letter to the Hebrews 4:12: "For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." (KJV)

Words can have a strong influence on us but also on the relationship between people and nations. Through words one reveals oneself. It doesn't matter which language we speak. Our words show our intentions. What we dream and feel, who we really are, -words can reveal it all. Words are not only sounds or written symbols. Word is also a power that you have at your command in order to communicate, to think and thereby to bring events to life. Words are probably the most powerful instrument, we human beings have. Words are a *magic* instrument.

**FREE SPEECH** How impoverished would be our life if we could not freely use language. In his book "1984", George Orwell describes how the misuse of language can be destroying and in-human.

He shows an oppressed society where authorities have absolute power.

One of the means used to that end is language. Through a complete reformation of the language, called "New-speak", the education and the culture of our current times are destroyed. The old language, called "Old-speak", - is destroyed by removing all words that would enable humans to express themselves in finer nuances. Furthermore, the vocabulary is largely reduced. Many words just ceased to exist.

Negative sounding words, like "forced labor camp", were replaced by milder expressions as "joy-camp".

Religious and cultural achievements in a society

Language is a two-edged sword  
with a healing and a cutting edge,  
sometimes a connecting line,  
and sometimes a dividing line,  
or a mix of honey and colocynth (bitter and sour tasting fruit).

My words spread flowers on the path of my beloved,  
Or they sow hatred like a devastating blaze.  
With words I sing, with words I complain about my sufferings.

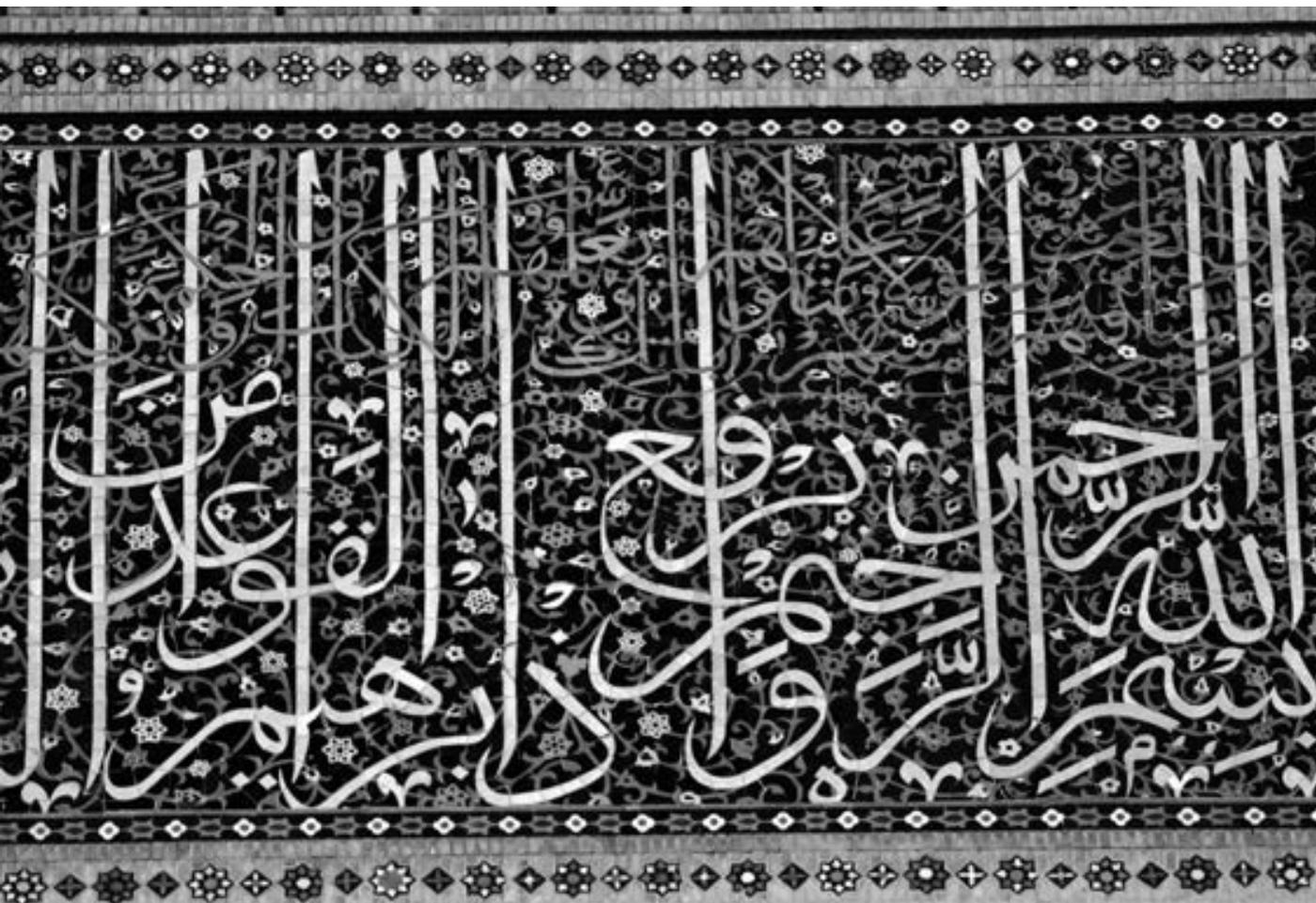
With words I pray, or with words I argue.  
With words, oh Lord I pour out my heart to you.  
And with words distance myself from you.  
With words I can testify for ...and against you.

If absolute silence would be possible- I would probably prefer it.

Is it your will, my God, that I live torn between the language that does not appease my thirst  
and a silence that is impossible for me to reach?

(free translation of Mikhail Naimy's "Dialog at Sunset")

can be expressed by extensive and comprehensive nuances of the language. Not so in "New-speak". When trying to express it in "New-speak" everything sounds hopeless and bleak. For example the word "bright" is replaced by "un-dark".



All words that would encourage contemplation, for instance *dignity, justice, moral, democracy, science and service to God* are erased from “New-speak”. Every inspiration to think and reflect is lost. People, then, become submissive instruments in the hands of the authority. Without a lan-

guage that also has very personal and intimate qualities, people cannot even contemplate about God, heaven or the hereafter, because these words do not even exist. Certainly, Orwell’s book is only fiction. However, consider the impoverishment that is

“For in many things, we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body. Behold, we put bits in the horses' mouths that they may obey us: and we turn about their whole body. Behold also the ships, which though they be so great and are driven of fierce winds, yet are they turned about with a very small helm, whither soever the governor listeth. Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth! And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell.” James 3:2-6 (KJV)

*and one only that need in truth be written.  
The rest are wasted ink and paper, and minutes given  
feet of lead instead of wings of light.  
How hard, Oh, how hard it is to write the word that  
need in truth be written!...”*

present in our modern language. Comparing actively used vocabulary today versus several decades ago show us clearly decreasing numbers. Consider the simplified language that is used in social media today. Text, e-mail, Twitter and Facebook are daily communication tools with great advantages. But, isn't it the case that through the advance of the new media, a personal interaction from individual to individual happens ever less frequently? The dull and monotonous language in “1984” makes us aware of how much color we can bring into our lives though the gift of language.

We easily get tired and create an aversion towards things in excess.

This can apply to the way we use language nowadays. Studies show that a woman uses, on average, 30 000 words per day, and a man approximately 25 000. These astonishing numbers raise a question: Is everything that is said really necessary? Don't we sometimes get tired of too many words prefer fewer words with more meaning?

In “The book of Mirdad” by Mikhail Naimy we can find advice:

*“...Refrain from speaking much.  
Out of a thousand words uttered there may be one,  
and one only, that need in truth be said!  
Out of a thousand words written there may be one,*

After raising the question if all words said or written are necessary, we would like to bring another important point to your awareness.

Words are very powerful instruments. With our words we can inflict much suffering on another person -intentionally or unintentionally. Words can bring forth evil. They can even start wars! The Bible warns us of the negative impact of carelessly spoken words

If we turn towards inner silence, we will slowly discover that a path to our innermost being opens up. Daily life loses its grip on us, and something new can emerge, a new word, something from deep within us. Reflecting on our innermost being, our inner word opens up another world. This places the depth of the beginning of the Gospel of John before us.

*“In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. In him was life; and the life was the light of man.” John 1:1-4 (KJV)*

John introduces us to the word in its most fundamental essence, -the divine creative thought that underlies all things. The word is also the manifestation of the divine thought in respect to the creation of mankind. The original sub-

lime man developed from this divine thought. As we read in Genesis (1:27) “...God created mankind in his own image...”

We would like to direct your attention again to the previous citation of Paul in his letter to Hebrews 4:12:

*“For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.” (KJV)*

We understand that the word is more powerful than the sword, because it brings life while the sword brings death. The magic power of the word is illustrated in Psalm 33:9

*“For he spoke, and it came to be; he commanded, and it stood firm.”*

This lets us realize that after God, the **word** is the most powerful force.

Living in the 21st. century, we seem to be so different. The image of the original man, the truth within us, seems have been silenced. However....this word, this original plan of the true and divine human being is still within us!

**THE CALLING WORD** Indeed, this inner word can speak to us! To enable the inner, divine human being to rise again, the force of this inner word comes to us as a call. The radiation power of this inner word awakens and urges us to seek, to be silent, to listen. Therefore, the seeker can see and feel the truth within and around him. The inner space that emerges through silence and quiet reflection gives space for the Other

‘To one who understands the sense of speech’  
(Rudolf Steiner, part of inauguration speech, first Waldorf School Stuttgart, November 1922)

To one who understands the sense of speech  
The world unveils its image form.

To one who listens to the soul of speech  
The world unfolds its true being.

To one who lives in the spirit depths of speech  
The world gives freely wisdoms strength.

To one who lovingly can dwell on speech  
Speech will accord its inner might.

So I will turn my heart and mind  
Toward the soul and spirit of words.

In love for them  
I will then feel myself complete and whole.

**One. There, the word of the beginning can be born, -the true word.**

Let us look again at the words of Lao Tse:

*“The sage uses his words sparingly, while he who speaks a lot is ignorant.”*

The all-creating word is not a magic spell. It can only be used if the right inner preparation has preceded it. We can read about it in “The Aquarian Gospel of Jesus the Christ”. The disciples tried to heal a sick child, but without success. Later they asked Jesus about the reasons for their failure. He answered them:

*”Without the spirit of the Word, the Word is like an idle tale; and you forgot to pray.”(130:18)*

If the word is deprived of its spiritual power its application will bear no fruit. ❀

# the power of silence

Reflecting on what silence is, one will soon discover that it is more than the lack or exculsion of noise. First, the the ceaseless vortex of thoughts needs to leave. its compelling grip on our being. Then, when our inner being comes to peace, a learning that leads to completely different insights on what the world and human beings are can begin.

In our present time, silence has become very rare state being . Life urges and drives us at a franziend speed. There are so many things that need to be done, and thousand interesting things that need to be experienced.

What is the meaning of silence in our life? We find the concept of silence in all scriptures of wistdom - many poets, thinkers and philosophers speak of it in their works. It is thus clear that there is a deeper meaning to the word silence. A meaning that states that something is essential for our lives.

What is true silence? True silence does not happen by eliminating noise or orther sounds. It is a state of being anchored deep within every one as a silence of the soul. It is a space, an instance, a dimension. Our true, very own self can be found in this inner space. This is the reason why silence and the power residing in it has such a great importance for us.

In one of his verses, the Persian poet and philosopher, Rumi, (1207-1273) states the following:

*"In complete secret, the wise man and I spoke.*

*I asked him: Tell me the secrets of the world.*

*He said: Be still and let silence tell you the secrets of the world."*

The deepest secrets of the world and of being human are hidden in silence, until the moment man embarks on a quest to explore these mysteries. Hermes is such a seeker. He searches after the one truth and wisdom. However, before he can receive them, he must have regained the silence of the soul, that is, he must prepare himself to inwardly perceive, so that he can he can

hear and receive. That is why, Pymander begins its teachings with the words:

*,Well then, be still, oh Hermes Trismegistos, and bear in mind what I'm going to tell you.'*

When the hermetic man can open his heart to the silence, he rediscovers the long-hidden secret of true life in himself.

THE REDISCOVERY OF THE SOUL In one of the most ancient wisdom scriptures, we read:

*See the life that permeates all  
it is veiled in deep mystery.*

*Who can grasp, who fathom,  
which language can herald its essence?;*

*No eye has ever seen it,  
no ear ever heard its voice;*

*The soul alone can understand it,  
when seeing and hearing stand in silence.*

These wonderful words from the Bhagavad Gita, one of the jewels of Indian wisdom, reveal to us something of the secret of true life. It is, first of all, about the rediscovery of the soul, the soul that has the capacity to understand the voice of silence.

This divine soul is a hidden dimension in us!

It corresponds to a spiritual plane that was once within man's reach and to which man belonged in his entirety and to which he must return. This is the real meaning of his life and his true mission. The pure, original soul still exists in man as a higher, spiritual principle - yet, it is as if it were in a state of sleep, withdrawn in itself, hidden, imperceptible to man who is only linked



**The silent language of words on a wall in Myanmar. Who notices it? Where is the message?**

**Birman.** Photo © Michel Landais

## Whoever aspires to the greatest emptiness, keeps an ever lasting silence

with their physical senses, and whose sensory exclusively directed on the outer world. Yet, even in our superficial, chaotic, restless world and through it, a higher energy that constantly renews itself shines incessantly, coming forth from the primordial origin.

**THE PRIMORDIAL SOUND** There is light - vibration - sound, born from the stillness of the eternal. This sound is the primordial sound that brings forth light and life. It transmits its vibrations - its call - into the world and seeks resonance from the sleeping soul of man. The spiritual force in the universe seeks contact with the spiritual seed in man. Only when man has become silent down to the depths of his heart, then a response from the spiritual seed that lies in his heart will resound. Re-sonare means: to re-sound, to reflect the sound, to vibrate in response.

By silencing, that is the fading, the slowing down of consuming passions and desires, of our self-centred thoughts and self-assertive will, the hidden dormant spiritual principle in us can unfold again. It can begin to “breathe”, and resonance is possible. Therefore, the basic prerequisite to achieve inner perception and a possibility to “respond” is to produce an empty space in oneself, an empty space that is born

out of silence, yes, that is silence itself. In the Tao The Ching, Lao Tzu says:

*„If the heart is in non-being, that is, free from all earthly desires and orientations, you can behold the mystery of the spiritual essence of Tao’*

From the deepest depths of our purified heart, “something” emerges, something new comes to our consciousness. When, in this way, the hidden inner voice within us begins to speak again, it creates a motion, which we experience at first as certain restlessness. It is something urging, exhorting, calling that sends us, so to speak, on a quest to fathom the mystery of our existence:

What am I doing here in this world?

Where does this life lead me?

Who am I?

What is the meaning of our transience, and where is the ever lasting?

Is there something eternal in man?

Is there a true, spiritual self in me that is able to attune completely with a level of life that knows no war, no guilt, no entanglements in all earthly things, limited and imperfect - and how can I find it?

So, man gets to the point where all happenings, experiences and knowledge of this world no longer satisfy him and he searches for *sense* and *meaning*.

**THE SILENCING OF THE SENSES** One begins to detach oneself from appearances and searches for the cause of all causes. He longs for knowledge, not knowledge in a worldly sense, but for true wisdom - for the Gnosis.

In the 12th Book of the Corpus Hermeticum, Hermes Trismegistos says:

*„the. Gnosis of the good is both divine silence and the silencing of all the senses’*

Lao Tzu describes the ideal state of silence as: *“Whoever has reached the highest emptiness preserves an imperishable state of peace. He will remain in perfect peace while the opening and closing of doors goes on”*

Peace, which stems from the emptiness, from becoming void, from finding the inner space, is the goal of man who has come to the realization that his earthly existence is not his real life as willed by God. He feels that the world rotates in eternal, unchanging repetitions and that he cannot find true satisfaction in life here. He looks for a way out of the narrow, binding corset of his own limited ego-existence. The searching man, yearning for the true state of being, will soon realize that he needs to create space within himself, that he must become a vessel in which change, transformation, renewal can take place.

The silence is this space!

**PURIFYING THE MIRROR OF THE HEART** Through the power that emerges from silence, it is possible to purify the mirror of our heart. Freed from desires and selfishness, the heart will then

reflect the “Other”, the true man in us. Now, you might say: “All well and good, I strive for quiet, seeking to find the silence, yearn for the power that can silence to the ever turning wheels of my thoughts and feelings. But I do not succeed.”

In the book *The Voice of the Silence* by H. P. Blavatsky we read:

*“Before the soul can hear, the image (man) has to become as deaf to roarings as to whispers, to the cries of bellowing elephants as to the silvery buzzing of the golden fire-fly. Before the soul can comprehend and may remember, she must unto the Silent Speaker be united just as the form to which the clay is modelled, is first united with the potter’s mind. For then the soul will hear, and will remember. And then to the inner ear will speak: THE VOICE OF SILENCE’.*<sup>1</sup>

Here we find again a reference to the soul: The soul will hear, will remember and will understand - as soon as it is united with the “silent speaker”. The “silent speaker” is the “soundless sound”, the always-sounding call coming forth from the primordial origin. The soul can hear it in the silence, in the space created in ourselves. From this space, clarity and deeper knowledge arise.

**KNOWLEDGE** We begin to know ourselves. We begin to see the world as it presents itself in the light of the spirit and see its goal and purpose. We also recognize that our innermost being is not part of the limitations of this world. It belongs to what is universal, to the ocean of existence. In practical life - through the newly

acquired insights - man will change the focus of his life. On his way to silence, he will lay the centre of his own life into his heart. The stimulating, alluring, and at the same time also rejecting and quarrelling world does not determine his life anymore. Instead, a completely different, a perfect, a spiritual order of his life will be his innermost goal.

Jan van Rijckenborgh says in this context:

*“Thus, it appears that there is a mighty mystery of life, a mystery connected with the heart, which you can and must solve. It is the secret of how to shift the focus of your life, the root of your existence, from the depths of the heart into the primordial origin of the Logos. And you already know: It is a secret of the heart.”*

Can we fathom this mystery, look at it and raise it to the clarity of a new consciousness? Yes, if we enter the silence, open this inner space and entrust ourselves to its inherent power! Then, a process that causes a new development will begin within us.

**TRANSFORMATION** The heart becomes an area of peace and harmony, and our thoughts and our way of life correspond to this inner order. The inner ear, our original soul, can perceive and absorb perfectly again the vibration, the sound of the newly awakened voice. The inner silence of the heart will then be the bridge to the stillness of the eternal. It's like diving into the source of true life.

*“Behold! Thou hast become the light, thou hast become the Sound, thou art thy Master and thy God.*

*Thou art THYSELF, the object of thy search: the Voice unbroken, that resounds throughout eternities, exempt from change, from sin exempt, the seven sounds in one, the voice of the silence.”<sup>2</sup>*

Who begins to listen to the sound from his innermost, will become still. He will find the silence, will listen to its voice and obey it, that is, fulfilling the inner law, which vibrates in man.

Manfred Kyber writes in his poem *Eternity*:

*“Again and again  
you descend  
in the changing womb of Earth,  
until you have learnt to read in the light,  
that life and death have been one  
and all times timeless.  
Until the tedious chain of things  
aligns itself in you  
to the ever inert ring -  
in your will is the will of the world,  
silence is in you - Silence -  
and eternity.”* ☸

**1** From *The Voice of the Silence*, Fragment I, page 2 Translated and Annotated by “H.P.B.” A Verbatim Reproduction of the original edition of 1889 Theosophical University Press, 1946

**2** From *The Voice of the Silence*, Fragment I, page 2 Translated and Annotated by “H.P.B.” A Verbatim Reproduction of the original edition of 1889 Theosophical University Press, 1946

# kludge sentences



Maya characters

Those who regularly write and compose text, will possibly know this phenomenon: You have a specific idea in mind, an approximate idea of the next sentence and the next set of important words - mainly verbs and nouns. Then you start to write. However, your thoughts race ahead, and then all of a sudden one of these important words is written on the paper, even though it is not the appropriate time according to the sentence structure.

Now something strange happens: You start to adapt the rest of the sentence to the word that was written too early. With a verbal kludge, you try to save what can be saved in order to somehow give the sentence the intended train

of thought. The result is then a contorted, interlaced, clumsy sentence which is difficult to understand because of its complicated structure and its diffused, hazy language. It gets even worse when the kludge sentence gives the content a direction which wasn't originally intended.

There are also kludge sentences in people's life stories. A wrong word, or a wrong deed at the wrong time, can have consequences and create problems that might take a long time to solve - in the worst case scenario, they can jumble up a whole life. And, one life story creates another. A smart writer can delete their kludge sentences and can thus tell their last life story. ✪



**Life has its rhythm and we have ours. They are designed to coexist in harmony, so that when we do what is ours to do and otherwise let life be, we garner acceptance and serenity.**

Victoria Moran



**“When love awakens in your life, in the night of your heart, it is like the dawn breaking within you. Where before there was anonymity, now there is intimacy; where before there was fear, now there is courage; where before in your life there was awkwardness, now there is a rhythm of grace and gracefulness; where before you used to be jagged, now you are elegant and in rhythm with your self. When love awakens in your life, it is like a rebirth, a new beginning.”**

John O'Donohue

# the weight of a word

We can discover something very special regarding frozen water: the crystals display a structure that is co-determined by the vibration to which the water is exposed while freezing. Could there be a similarity to the human being?

The Japanese scientist Masaru Emoto caused a worldwide sensation with his water experiments. Emoto wrote words on pieces of paper and stuck them under bottles filled with water. Then he froze the water and photographed the water crystals. From the photographs, one can infer a relationship between the meaning of the words and the beauty of the crystals. After his publications, the properties of water caught a lot of attention as it became obvious that it is able to store information. In the process, the power of the word, which is the most important aspect of his experiments, was pushed to the background. The question now is: is it exclusively the intention imbedded in the word which causes the distinctions in the crystals, or is it the word itself that changes the water (and also the same would apply to our bodies) – or both?

Some observations indicate that a word by itself, independent of the intention with which it is spoken, bears an impact. A sensitive person can feel the bad influence of a curse expressed by another in an allegedly unintentional fashion, even if he or she does not believe in such things. Now this fact could be based on auto-suggestion. But psychology has another term for it: “double binding”, as for example in the expression “be spontaneous”, or “love”. Literally, a word can clearly have its own value.

In the cabbalistic numerology, a number is assigned to every word and every letter. The number refers to the hidden meanings behind the word. If someone speaks a word with a different

intention, the meaning of the word remains the same. Therefore, we speak of the meaning of the word, not of the meaning of the intention. Each of us will perhaps have experienced that words can have a long lasting effect. The smallest word is capable of conjuring up a smile. A simple remark that someone is “looking awful” may actually cause this person to feel bad. Sometimes, a word or a sentence, suddenly, gives us the impetus we need to forge ahead. Seeing it from this perspective, there is a lot to be said about the power of a word. Human beings should have a strong inner sentinel who knows how to control the tongue, who demands caution before you speak and that requests attention on how to express things. Someone who is attentive to what s/he says and how s/he says it assumes responsibility for his/her words. He or she can do this with extraordinarily good intention and therefore be a blessing to his/her environment. Human beings should have a strong inner sentinel who knows how to control the tongue, who demands caution before you speak and requests attention on how to express things. The fact that words influence people and situations can be used for all sorts of manipulative purposes. It should be clear that such conduct is disastrous not only for those being addressed. Let us consider a person who does his/her utmost to help others with his/ her words, to elevate them and not to hurt anybody. Let us suppose s/he is successful in his or her uninterrupted attentiveness to his or her verbal expressions. Let us suppose s/he succeeds in watching

uninterruptedly how s/he expresses himself and how s/he sends it out. If s/he is a responsible “sender” does that imply that the “reception” is also good?

We have determined that words have an emotional value. The word “love”, for example, creates a magnificent crystal in Emoto’s experiments. Yet, the same word gains a totally different meaning for the listener, when it is used, for example, only in the context of a physical relationship. Then this meaning is automatically attached to the word and sticks to it. For most people, the word “God” immediately calls upon a whole pantheon of images. The result is that the true meaning of the word can no longer be recognized. And once someone talks about “God”, the record starts spinning and the needle will not get out of its groove. If someone uses a different word, e.g. “light”, “creator”, or similar, the problematic use of the original word is circumvented. This can be like a fresh breeze. Then the record does not run, and the listener is free to contemplate the idea in a new way. When this new perspective, developed in the thinker himself, does not come from his teachers, authorities or others, and when it has found a basis in the thinker, he can discover the meaning of the word “God” free from associations and experience again its original meaning. Then if s/he, on the basis of his/her entire being, speaks the word “God”, a special energy is attached to it.

There are many who know this, who have experienced it. Whoever so speaks, speaks the language preceding the Babylonian Confusion. S/He speaks a simple language, the language of unity. This language prevents things from becoming complicated, clever or twisted. This language does not have to be simplified, analyzed or interrupted. Whoever speaks so simply and truly does not fall back into the erroneous idea that his natural form will at one time



**Sculpture at the La Licorne conference center, Gignac, France** © Michel Landais

be perfected. S/He sees the misconception in the permanent attempt to build the Tower of Babylon

This process starts with placing a sentinel to watch over the verbal expressions and their consequences. It is then possible to experience what others do with our words, but also to discover what we do with them ourselves. We realize how harmful useless words can be, how they not only waste time but also slowly kill the soul. Superficial use of words can weaken the soul completely. And after becoming wise through this contemplation, one can attest of the words of Lao Tzu: “Be cautious, handle words with reverence”. Such a statement is enough for a new beginning, the beginning of a story with neither a word too many nor too few. ☸



Always do the right thing. The rest is not important. Cold or warm. Tired or well rested. Despised or revered. Dying ... or busy with other matters. Even death is just one of our jobs in life. And also: Do what needs to be done. Look within yourself. Do not let the true nature of things slip away from you. Then, after a short time, all existing things are transformed. They seem to end up in smoke, assuming that all things are predetermined to become one, or they dissolve into a thousand-and-one fragments ... Proceed from an unselfish act to another, always keep the deity in the background of your thoughts, where there is only joy and peace ... If circumstances scare you, which they inevitably do, always come back to your own self and keep your own rhythm as best you can. Your harmony is always at your disposal if you can always return to it.

Marcus Aurelius, Meditations

A REMARKABLE EXAMPLE OF THE ENLIGHTENMENT

# the central vision of Johann Michael Hahn

In the course of human history there are numerous examples of what usually falls under the heading: enlightenment. The enlightenment of the Buddha under the Bodhi tree in India is one of the more well known, and in the 20th century Jiddu Krishnamurti experienced his enlightenment while sitting under a tree, this time in North America. The Apostle Paul received enlightenment in a more forceful manner, causing him to fall off his horse. As a farmers' son, Hahn's illumination, or 'core insight' as he called it, took place in full daylight while he was walking home after working on the land.

It happened in a much quieter way with the twentieth-century novelist J. Anker Larsen. He was not sitting under a tree, but resting outside in a garden chair when the light manifested its omnipresence in and about him. Several centuries before him, in 'the year of the lord 1600', the sixteenth-century mystic Jacob Boehme was absorbed in the reflection in a tin bowl when the light suddenly revealed the secret of the universe in him, after which he wrote his book *Aurora or Ascending Dawn*.

Johann Michael Hahn was a seer and an enlightened man from the region between the Black Forest and Zwabenland, between the towns of Calw and Tübingen in Germany. For a long time this area has proved to possess an atmosphere conducive to religious inspiration, where some of the more prominent figures such as Tobias Hess came to the fore, as well as Johann Valentin Andreae, who conceived the Rosicrucian manuscripts. Hahn was a German from the 18th century, from a

period which, strikingly enough, is actually known as the Enlightenment; the era of great minds such as Goethe and Schiller and the young Mozart. In Bavaria Karl von Eckartshausen was active, with whom, in a spiritual sense Hahn had much in common, although it is not known whether they were actually acquainted with each other. In France the figure of Louis-Claude de Saint Martin arose, the unknown philosopher ardently inspired by Boehme. Thus, also spiritually it was a powerfully moving time.

Johann Michael Hahn lived from 1758 to 1819. He lost his mother at four years of age and was subject to unkind treatment by his stepmother. Besides working the land on his father's farm, he also worked in the clock making trade, typical of the region of the black forest. During the long winter months when there was less outside work, many families were actively manufacturing cuckoo clocks. In 1774 on Good Friday while singing a reli-

the small totality of the human being loses itself in the arch-image and sees as if with the eyes of God the infinite fullness, the cause of all things, the beginning and the ending thereof

gious song (*He on the cross is my love*), Hahn underwent an extraordinary spiritual experience and henceforth started diligently reading the Bible. In doing so, he came across all kinds of unanswered questions which essentially boil down to one: who, what and how is God, how and by who is this world created? In the summer of 1777 he experienced his first 'core insight' in which three hours of illuminating Light shone over all his questions and provided many answers. We can justly translate the German word *Zentralschau* as core insight: to see or behold from the central essence of being, thus essentially out of the Spirit-Soul, God's abode in us. From that day on, Hahn visited the Pietist meetings in his town of Altdorf, which brought him into conflict with his father, though after a few years they reconciled and Hahn got his own room where he could devote himself to Bible study without disturbance.

In 1883 the Light broke into him a second time and held sway for seven weeks. Wholly enlightened from within, his invigorated senses awakened and earth became heaven and earth, as he expressed it. From Christ's [inner] Cross he saw into the entire Divine plan as it is set down in the Bible, and this divine knowledge simultaneously nourished him unto self-knowledge. Gradually he began speaking about his religious discoveries at the Pietist meetings, first in his native town of Altdorf, but very soon also in other villages and towns in the area of Württemberg. He be-

gan recording his revelations and just as Jacob Boehme in his time, he also came into conflict with the Church hierarchy. At first only mildly, but then a libel article by a particular minister made him unfavorably known over a much wider area, after which, from 1789 to 1794, he withdrew from the public eye.

In that year his father died and he moved to Sindlingen in Herrenberg, where he came under the protection of the Duchess Franziska von Hohenheim. She had a large house built for him in which the meetings with his Pietist sympathizers were hosted.

By now he had also become acquainted with the writings of Jacob Boehme and some other mystics and poets, such as Jung Stilling and Thomas à Kempis.

Michael Hahn discovered many parallels between his two-centuries-earlier kindred spirit Boehme and himself. Both were of simple family lineage; both had similar inner experiences and revelations; they had the same view concerning the Bible and both encountered opposition from the Church hierarchy and enjoyed protection from the aristocracy. While the poet Hölderlin perished in his castle in Tübingen, Beethoven toiled with his *Eroica* symphony in Vienna, and Napoleon, bent on expanding his kingdom, marched with his armies over the German countries; there in the towns of Baden and Württemberg, Hahn communicated with more than ten thousand sympathizers. He also wrote many biblical elucidations, composed numer-

ous songs and poems and wrote many letters to kindred spirits. Hahn stated that first of all the Bible had to be understood spiritually, and thus understood, had to be applied in everyday life, leaving the church dogma far behind. Being a gifted speaker, many members of the various secular groups, such as the Pietists, the Moravians and the Separatists made mention of him, and people came from all over Baden and Württemberg. Many believers were drawn to him because he was averse to dogma and above all stood for freedom of conscience. For intelligent people, he said, there is nothing nobler.

Further, Hahn taught respect and awe for the whole of creation, thus also for animals and plants. He spoke not only about the Bible, but also about the book of Conscience and the book of Nature that reveal all divine powers. His much broader vision did not prevent him from remaining faithful to the Evangelical National Church, just as Jacob Boehme remained with the church in his time, despite the torrents of curse and abuse poured over him, though for Hahn it was not as vehement as it was with Boehme. Before giving some examples of his teachings, let us first cite Hahn's own words about the core insight: 'This insight in the hidden depths of wisdom, the original mother-ground, can [...] not be considered isolated from the outside, but is exclusively described as a lost-as-to-the-self insight from the centre of all being and life, the small totality of the human being loses itself in the arch-image and sees as if with the eyes of God the infinite fullness, the cause of all things, the beginning and the ending thereof. This knowledge is intended from the very beginning.' Thus, according to Hahn, the core insight forms the transition from the indirect to the immediate, direct relationship with God. Furthermore, says Hahn, "Whoever



**Johann Michael Hahn 1758-1819**

experiences that the soul can find its true destination exclusively and directly in God, will guard against attachment to and dependence on earthly creatures (the earthly), for in that way the current can become disturbed and distorted; one then loses the direct, uninterrupted relation with the primordial source. In as much as the experience of the immediacy of God and the untiring pursuit and searching of the thoughtful human being is an actual condition, then just as much is the core insight a gift, a given capacity which, however, is not under the power and retention of the receiver.'

Hahn says he cannot do, or omit to do, just as he pleases, for now he will see a lot, then very little, thus realizing that he himself is actually nothing at all, and must bide his time for what will be given him. Further, he states, it is a sure sign of the call when one who is seized by the Light averts and resists that call. But with the prayer 'not my will, but your will be done', such a one is rock-solid in God



and even the gates of hell cannot overcome him or her any more. Clearly, the doctrine of Hahn is no book-wisdom, or artfully fabricated philosophy, made up of solid, though perhaps ingenious thinking; to the contrary, it is a living testimony of personal experience passed on in a simple and direct way to his interested fellow human beings. What does Hahn have to say to, what he terms, thoughtful human beings? Obviously, someone who beholds divine things from the Centre of their being is well aware that the Kingdom of God, the spiritual principle, is located within the human being. He puts it like this: God has fulfilled everything in Christ, now it is up to the human being to experience and fulfill it likewise in himself. A Christian must arrive at 'God-equality' and out of grace become alike to God and Christ. Yet this fulfillment begins in the human being, with the inherent spirit-nucleus. Hahn speaks about the seed that must mature to fruit.

About the process that then starts, Hahn says: The experience testifies and teaches that every time the soul mindfully seeks and freely chooses God, a great struggle begins. Yet precisely due to this resistance in his being, man can grow. Through living experience of this resistance, one gets to recognize the various forces in God and the opposing forces in evil

and with the right knowledge one can make the right decisions, becoming gradually stronger in the struggle. Seen from another angle, everything struggled-through and overcome in this way generates a power-essence that is immediately available and imparted to all others engaging in this same struggle, helping and enabling them to overcome the same or a similar struggle in their own being.

In the Spirit-Soul, the principles of Light and darkness stand in opposition to each other. Adam and Christ – as personified archetypes of these principles – both want power over our soul. In the midst of all the temptations, it is important to stay with the Light; not to let it go, remaining directed to that force-of-grace. Hahn also knew that he had to pursue his aim without interruption, while admitting that he often stumbled. The complaint he says, that progress is slow, only goes to demonstrate that the ideal of perfection gives rise not to rest, but to humility and ever greater exertion. 'This shows that even the best Christian always remains a pupil.' Regrettably, he says, it is also mostly so, that when we behold the highest, the inclination in our zeal to preserve this pearl abandons all care and prudence in desirous self-will. Then the 'night of obscurity' befalls us; we are deprived of the light of day for an indefinite time, reminiscent of John of

**The five most influential figures of the German Pietism. From right to left: Michael Hahn (1758-1819), Immanuel Gottlieb Kolb (1784-1859), Johann Martin Schaeffer (1763-1851), Anton Egeler (1770-1850) and John Schnaitmann (1767-1847). There is an empty chair in the foreground, for which there are two interpretations: some see this as a silent invitation to the observer to participate in this brotherhood; others interpret the empty chair as a symbol of God's presence.**

the Cross in his 'dark night of the soul'. Hahn leaves it very clear that rebirth entails not a single aspect of our external appearance. Also that no wrong development of the person is corrected, that is not how it works. No, the total human being is to become a wholly other human being; in the old natural body itself, the new, true spiritual body develops, and from there, at the given time, all the corresponding fruits shall arise.

Just as in Adam (the nature-born human being) we have inherited the principle of contrast, of iniquity, and we stand outside of the light, likewise we can in veritable faith, receive the principle of divine justice. And in that new principle, which he names Christ, the divine-spiritual righteousness reveals itself as spiritual morality. The human being in whom 'spirit from spirit' has been brought forth, possesses a spiritual life and is heir to the Divine Realm. The 'seed of the spirit' contains the potential Divine Equality, while its corresponding desire to reach fulfillment puts the re-born human being back on course to that goal. Hahn therefore states that a veritable Christian cherishes the whole truth and that their entire disposition draws to itself the atmosphere of pure soul-radiation, which is Jesus.

*Lord, I want to give myself to you.  
Embrace my whole I  
that I may live eternally.  
Take me wholly up in you.*

His courage to continue speaking of perfection and fulfillment he finds on the anticipation that the children will be as the mother, because that is what is willed and sincerely promised. And the ripening of the human being's decisions will prove whether they promote or hinder. Hahn says that the human being can repent, and that repentance is nothing other than turning inwardly to the cross of the soul, where everything which has developed out of nature that could lodge itself in the soul is sacrificed. The more your nature, your outer being of this world decays and dies, the more the inner human being renews itself and the more you participate in the divine nature. Thus Hahn.

IN HAHN'S CONCLUSION FOR WORLD AND HUMANITY when the moment is ripe, God shall overcome the chaos of the entire Cosmos. He bases this certainty on the experience that the God in him, the microcosm, has overcome the wrath in itself. In the large, as in the small there is ultimately the spiritual body, what he terms 'Geistleiblichkeit'. In view of history, on the continuum of time and eternity, Hahn strove to carry through his holistic thinking. In the great process that is at work on a large scale, and on a small scale in the individual, the world will achieve its fulfillment through a series of epochs. From God's Throne and from the Lamb flows the river of life, and on its bank grows the tree of life with all its life-fruits. This food nour-

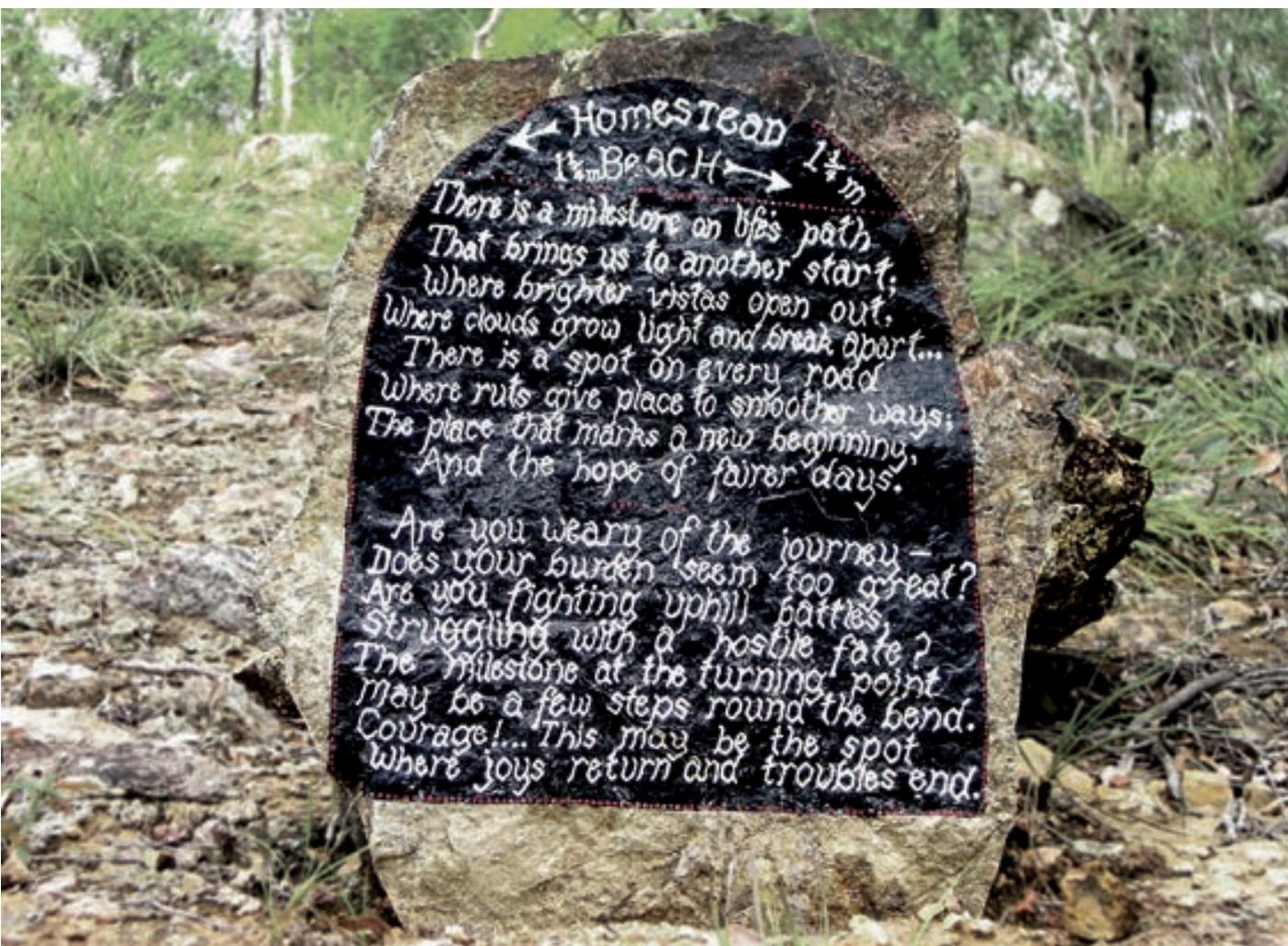
ishes all that has gone astray. With this food, everything ejected and lost is reinstated and healed. The royal priests give unceasingly of all remedies, grace, and everything that teaches and builds up; all that is comforting and gladdening. They will continue propagating and promoting the knowledge of God and Jesus, thus enhancing all blessings of salvation, in an endeavor to restore everything as soon as possible to equality with the Jesus-essence, with the Divine.

In short, in the care of the royal priests, all who grow and reach fulfillment shall retrieve their glory, lost by Adam, and be guided by them back 'into God's city', to the pleasure of God and the Lamb. Through God's blessings, the elimination of the curse will extend over the entire cosmos.

Three things immediately spring to mind about Hahn: his concept of God, his view of the Bible and sympathy with misguided humankind. According to him, the whole of creation is suspended in God's masculine fire power, but not everything bears in itself also the feminine Light character. Because in God both aspects are one, true life is exclusively where these two aspects actualize unity; God has no rest until this harmony triumphs throughout everything. However, says Hahn, excepting the good, for the time being many people will be inclined to evil, that is, they will be magnetically attracted either to the cleansed earth or to the conflagration. Hahn states that the so named conflagration may cloud half the globe in the approaching centuries. Yet finally, even Satan and his fellow fallen ones understand that they cannot sever themselves from God, and that their resistance is futile. Then they will also turn back. Hahn calls this whole process the Apokatastasis. Remarkably, Johann Michael Hahn's grave bears the same epitaph as Jacob Boehme. This epi-

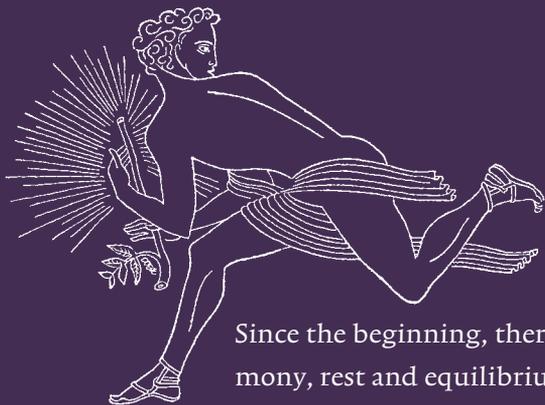
taph is a well-known Rosicrucian axiom: 'Aus Gott born, In Jesu gestorben, Mit dem Saints Geist versiegelt' (Born of God, died in Jesus, reborn in the Holy Spirit). Hahn stood in the same conviction as the classical Rosicrucians. Note the further text on his grave:

*Here she lies now, my wanderer's cabin,  
for now I have a heavenly house.  
Now I'm absent from your midst,  
my pilgrimage is at its end!  
In the grave I can no longer perish,  
in dying, I found Life.  
In a spiritual body I shall arise.  
I will then be alike to my Jesus  
from whom I will not take my leave,  
one day you too will see this.  
Broken is she now, my cabin,  
else here in the gave she would not lie.  
What, however, I received  
from my God while I did pray,  
that, my Saviour has taken to him.  
And now that I have come so far,  
no death nor hell can hold me firm.  
For me you do not need to mourn;  
but do, beloved, come after me,  
and end your journey faithfully! ✪*



There's a milestone on life's path  
that brings us to another start;  
where brighter vista's open out,  
where clouds grow light and break apart...  
There is a spot on every road  
where ruts give way to smoother ways;  
the place that marks a new beginning,  
and the hope on fairer days

Are you weary of the journey?  
Does your burden seem to great?  
Are you fighting uphill battles,  
struggling with a hostile fate?  
The milestone for a turning point  
may be a few steps round the bend.  
Courage!... This may be the spot  
where joys return and troubles end



Since the beginning, there is Logos, order, harmony, rest and equilibrium;  
this Logos is with God, yes, God himself is this balanced order of what is.

It has existed since the beginning, with God;  
everything that is created, is created by it and outside that, nothing is created that is created.

These exalted, comforting words guide the human being who thinks in an exalted way and while thinking elevates himself, surpassing limits and opposites.

While striving, he acknowledges his link with everything that is, and his association with the one, infinite Creator. Reflecting, in deep contemplation, the coherence unfolds before him, the never-ending development of what is great and what is small in cosmos and microcosm, in God, cosmos and man. By acting, he experiences that this whole cosmic clockwork signifies a continuous service to others. In this way, he joins the exalted ones as a servant and he knows that the Word (Logos) is in everything, and everything in the Word.