

pentagram

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The work of the Brotherhood of the Rosycross and of the Chain of the Universal Brotherhood, of which the Lectorium Rosicrucianum is also a part, is carried out with the inspiration and the new energies of the Light. In a liberating sense, they break through in the hearts and the heads, and therefore in the deeds, of that part of humanity that is seeking what is truly good, truly durable and truly human. Does not a human being possess a virtually supernatural power, with which to raise society and the world to a better level of life, to a higher plane?

Is it possible that the human being as a small world, as a microcosm, becomes creative again, and becomes a creator of the all-good, a self-creating entity?

Increasingly, humanity, and particularly the organisations and institutions that determine society, are confronted with such questions. And from all sides, they are invited to support these developments with their economic, logistic and durable powers.

Humanity is yearning for the new energies of Aquarius, regardless of whether they know this term or not. Humanity would like to have those glorious vital powers, with which it is able to serve and further promote the only good, at its disposal again. In other words, it would like to have the Light and the life, emanating from the One Life, the Creator, at its disposal again. In this issue, the **pentagram** directs the reader's attention to the fact that all elements converge in the human being in order to penetrate to this higher plan, in his own environment, and also in his own *minutus mundus* or small world. In this way, we hope to make our contribution to the new developments.



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the star of hope and fulfilment

Catharose de Petri

Over the years, the working places and focal points of the Spiritual School of the Golden Rosycross, needed for the work in order to be able to accomplish the great plan underlying everything, have been activated. The School of the young Gnosis is now able to completely fulfil the task assigned to it. However, the following may help us understand what this means for all of us and which tremendous consequences are involved in it.

First of all, it is necessary to acquaint the reader with the fact that all Brotherhoods, constituting the universal gnostic chain, are fully-fledged brotherhoods. This means that they, in their time of service, not only fulfilled their evangelic mission by calling people to the liberating life and leading the way, but that they were also able to bring their harvest safely home in the realms of liberation. To this end, all these Brotherhoods obviously had to pass through a period of development of a longer or shorter duration, depending on the ability of the brotherhood concerned to fulfil its tasks. As long as this fullness had not yet been attained, every brotherhood was assisted in the fulfilment of its tasks by the preceding brotherhood which, obviously, was in this way impeded in its own progress, because a preceding brotherhood cannot be taken up into a new field of work until the succeeding brotherhood is fully able to take over the work in this nature. For taking over this work, it is necessary that the succeeding brotherhood will or can be a fivefold brotherhood

in the full sense of the word. Or to express it mystically: the succeeding brotherhood should be able to make the star of Bethlehem radiate over the dark lands of this nature.

What now is, in a practical sense, a fivefold gnostic Brotherhood? Firstly, such a community should possess (and should have sufficient manpower for) an institution that is able to make contact with the seeking public and, therefore, is able to fish people from the sea of life. We possess this institution in our public work. Secondly, the Brotherhood must possess an instrument through which all who approach the School can and will systematically be introduced to the knowledge of salvation. This should be done in such a way that even a mediocre pupil will no longer see any other way out than entering the path of liberation through self-surrender. In the Lectorium Rosicrucianum, we possess such an instrument. Thirdly, the Brotherhood should have an organic instrument at its disposal to guide all those who truly want and prove this, to self-surrender, to I-lessness within the shortest



Together with J. van Rijckenborgh, Catharose de Petri founded the Lectorium Rosicrucianum. With a deeply rooted sense for the 'gnosis of Christianity' and her knowledge of what pure, gnostic magic is, she determined the magical outlines and beauty of the Temples, in which a pure, spiritual energy is active. Unceasingly, she explained to

the workers that a liberating work can only succeed, if the highest mode of life is conducted and the inner motives are pure. After J. van Rijckenborgh's death in 1968, Catharose de Petri, as Grandmaster, together with the college of the International Spiritual Leadership, consolidated the autonomous power of the Spiritual School.



Since this maturity has been achieved, the star of Bethlehem is radiating again

time possible, so that practical participation in the inner life becomes possible through soul birth. We possess such an instrument in our *School of Higher Consciousness*, in which it becomes practically possible to celebrate the great and glorious victory within three years. Fourthly, the Brotherhood should possess a select group of helping servants who, gnostic-magically, ensure the necessary processes of circulation of new life fluids, providing the whole *Living Body* with the necessary forces to be able to truly live. We possess such a priestly group in our *Ecclesia* that is daily engaged in this glorious work.

Fifthly, there is an organism that, amongst other things, works in the new astral field to guide all eligible brothers and sisters into it and place them in the liberating life of the realm of the new soul. In other words, in the language of the gnostic gospel of the Pistis Sophia: there should be a completely flexible Thirteenth Aeon. The young Brotherhood has such an organism at its disposal in the *Community of the Golden Head*.

Thus, it becomes clear that the young Gnosis has now fully matured, in this way relieving the preceding Brotherhood of a great deal of concern. Since this maturity has been achieved, the star of Bethlehem is radiating again. It is a star of hope and fulfilment because since recently, a new, fully-fledged, gnostic Spiritual School exists. A new group of perfect ones prepares itself to live in the lands of darkness to fulfil its task of head,

heart and hands. In this way, the young Gnosis has become a mystery school as to its primary calling, equivalent to all preceding schools of the Universal Chain. This is surely a reason for raising our voices in thankfulness, adoration and joy that we have been able to bring this task to a good end after long and often anxious years, but there is more, much more.

If a fivefold gnostic brotherhood has actually prepared itself to fulfil this task, it has the freedom to bring home all those who come to it. This is one of the aspects of the *millennium* [the mystical concept from the Apocalypse of John]. It is a period during which a brotherhood, protected by the three primary rays of the Seven-Spirit, cannot be impeded in its work by any activity that might develop in this nature to resist or neutralise the harvest of liberated microcosms. We hope that the reader will understand this or sense it to a certain extent in order to be able to fathom the importance of the period we have now entered.

If a gnostic Brotherhood succeeds in completing the construction of its citadel within the context of our society, it will receive the power to temporarily encapsulate the sphere of action of the ancient serpent, so that it is able to fulfil its mission undisturbed. Such a period has tremendous consequences.

If we see this clearly before us, a protected way has now been brought about, a safe road leading from below upwards, but also from above downwards. This means, amongst other things, that many prisoners in the reflection

sphere, many serfs of the reflection sphere and also many who, in certain states of being, were unable to continue their development because their microcosms could not be emptied, are now given an opportunity to partake of the liberating life.

For instance, there are still thousands of not-liberated souls which, during the past seven hundred years, after the preceding Brotherhood had to withdraw from the material sphere, were put to death because of their testimony of Jesus or for the word of God. These people had, as a matter of principle, rejected the beast of dialectics and all its shadowy, aeonic images and were thus cleansed of mortal sins and had rendered great services to humanity. However, because all these valuable brothers and sisters did not possess the sign of liberation, the signature of the soul, they were unable to enter the world of the living soul state after their heroic death.

However, their sacrifice for the world and humanity, their inexpressible love for all who had to suffer so bitterly in the nature of death, was so great that their microcosms could not be emptied and that, therefore, they were unable to go the way of all other mortals. They sojourned in a realm that may be referred to as a borderland between the sixth and the seventh cosmic planes.

Many of them, even if they were only slightly eligible, had already been liberated by the preceding Brotherhood and raised into the liberating life. Others, however, had to wait,

because the conditions in the material sphere did not enable the microcosms concerned to incarnate again as, in view of their power potential, this would cause great, undeserved suffering again. This is why these souls had to wait until the conditions would have been created that have now been realised in the Young-Gnostic Brotherhood.

These souls can now descend into time and enter the eternal fatherland via the glorious and rapid path of gnostic initiation. It is, therefore, obvious that the group that currently inhabits and will in the near future inhabit the *Living Body* will produce coming generations of a very exceptional quality. Within the group of the young Gnosis, people will be born who, from an early age, will give clear evidence of their positive inclination and possibilities. Even in their youth, they will shame many older people, but they will also make them exceedingly happy because of the rapid progress that they will cause in the whole group.

Therefore, we should no longer be worried about the future of the School. The journey to the New Jerusalem will be undertaken and accomplished with joy by ever increasing numbers of ever-stronger people. The blessing of the Gnosis will prove itself for a long time. ✪

This article is based on *The Seal of Renewal*, chapter I.

not making an inner division

In March of this year, a text was read in many temples of the Spiritual School of the Golden Rosycross that had been written by young pupils of the Lectorium Rosicrucianum in an international context.

We would like to invite you to come along on a journey. We will take a look in the present and attune ourselves anew to the demands of the near future. We, humanity, have arrived in a new era, the effects of which had already been anticipated by many people including our Grandmasters, many decades ago. These effects have now clearly become topical.

In every aspect of society, we see the worldwide effects of Aquarius. During the Aquarius conferences, held annually from 1963 to 1967, Jan van Rijckenborgh dealt with the fact that during this era, the whole atmosphere would change worldwide. This atmosphere forces every human being to choose between a path, leading to higher consciousness and the complete regeneration of the whole of humanity, or to complete degeneration in the world of opposites and matter. In our daily lives, we see this atmospheric change, amongst other things, in the speed of our lives. It has become less predictable and less structured. One or two generations ago, a son inherited the business or the profession from his father, and spent his life exercising this profession. Research shows that, on average, a person has nowadays between 7 and 10 different jobs during his or her life. People find it really hard to commit themselves for a longer period.

The worldwide web, the Internet with all its possibilities, makes distance a relative concept, thus imitating omnipresence. Digital communication has become instantaneous and replac-

es the usual personal contacts in all kinds of ways. Distance becomes ever smaller by easy accessibility and faster means of transport.

Our lives are no longer strongly bound to visible matter; we spend ever more time on *and* in the digital world, which might be called a 'dematerialisation process' – it is one of the phenomena accompanying the new era, one of the effects of what we call the 'Aquarius radiation'.

How does humanity react to this? What do you see happen in the world around you?

How do you yourself deal with this? The dematerialisation of the current time does not automatically also mean the liberation of this time, of this world. Nowadays, there are sufficient possibilities to find the path of liberation and to acquire, as a seeker, information about topics that arouse our interest.

After all, all information is available about any subject that might be discussed, but all of this also has its counterpart.

In this time, distractions abound, particularly because so much can be discovered. There are countless subjects about which seekers can read but that are nonetheless trivial, and as a generation that always receives what it desires, seekers are certainly more inclined to bind themselves to this world, to this earthly life. Time and again, we wonder: what is dematerialisation of mere form? Is there also dematerialisation in a liberating sense? Humanity always continues to seek the purpose of life, and how could it be different?



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Key characteristics of brave 21st century learners [Angela Maiers]

During the past 300 years, the development of scientific methods that affect our everyday decisions has resulted in a decreasing influence of religion. Nowadays, we may ascertain that modern science in the more recently

developed fields like quantum physics, particle physics, astrophysics and cosmology generates ideas that also touch people in a spiritual way. These ideas may inspire a person to change his life and broaden his consciousness.

A deeper notion of trust means that we become aware of all the different and comparable ways, in which pupils walk their path

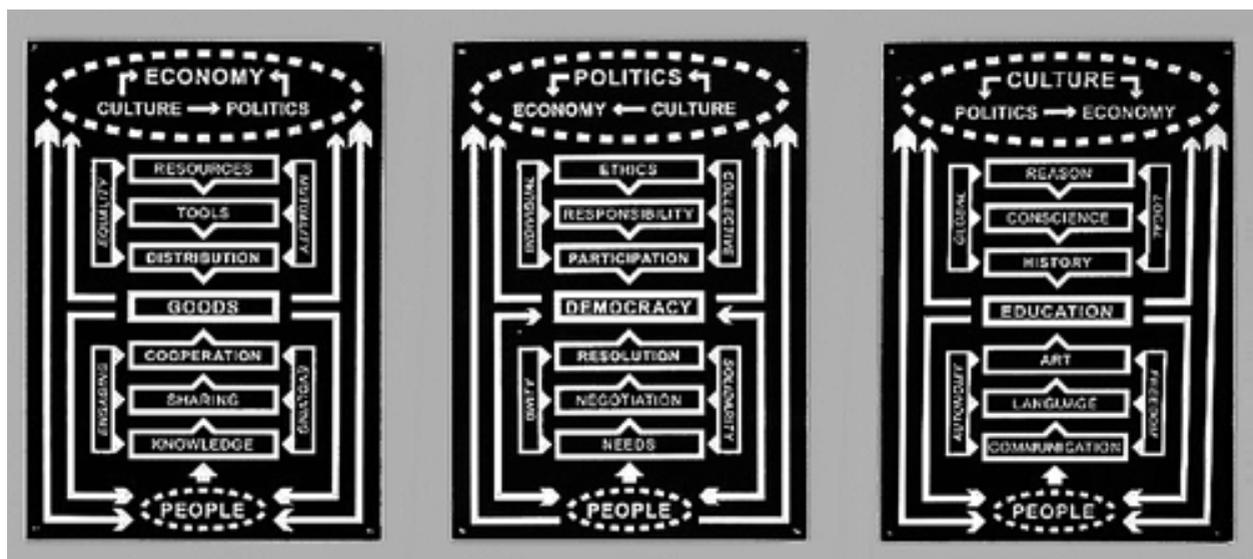
We increasingly see that humanity is prepared to combine or merge science with a new kind of spirituality. For example, we can see this in movements in quantum theory that acknowledge that there is a fundamental reality. It is something that drives everything to activity, on the basis of still unknown rules. It is the unknown that is the power underlying everything. It reminds us of the principle 'God'. This does not refer to an intelligence or a plan that a human being might have. It rather is a basic, underlying principle that creates the reality in which we live.

Thus we see that humanity is more strongly driven to a new development by the Aquarius radiation. Very many people desperately try to maintain the old structures, but on the other hand, we see very many people react positively and spontaneously to the new time and to the new atmosphere that now surrounds us. In the coming years, we should all familiarise ourselves with this new atmosphere through a courageous and open heart. We should have an open heart, so that we will never stray from our own, individual path of life, and the courage to adapt to the changes in a positive way. This is what Aquarius demands of us. When Jan van Rijckenborgh spoke about the forces of Aquarius, he repeatedly mentioned the enormous possibilities, not only for the awakening of humanity, but also for the path of transfiguration. In his explanations of the *Confessio Fraternitatis*, he emphatically states

that the development of our pupilship is merely an accelerated version of the ordinary path of humanity, a path, paved by love for all those microcosms that are completely saturated with experiences. This is why the pupils are to a certain extent the pioneers of the coming, new humanity, with the development of the true mental body, linked with the new soul. This is what we would like to demonstrate to the world as true, living examples.

Apart from this development of each individual pupil, we also have a common task, as the Living Body of the Spiritual School, for which Aquarius offers new forces and new possibilities. The School is able to work with these forces, not only by following the changes, but by being an instrument of change itself. How can we cooperate with the School in order to make this change visible in the School and in ourselves?

In our current world, openness, sharing, reciprocity and mutual dependence are very important factors for achieving cooperation. In this way, many small businesses are created on the basis of such an open cooperation. Cooperation is often demonstrated on the basis of the *open source* principle, in which digital things are produced that everyone may use and adapt in order to work together on a common goal. Despite differences in understanding, pupilship, age and whatever other differences that may exist between our personalities, true cooperation can only occur if



context of a group, unlike a philosophical or religious path that only requires someone's study and blind trust.

The more diverse – but nevertheless harmonious – the group is, the more successful it will be in all the different situations that will present themselves. This approach of continuous new attunement is the basis for the spiritual path of Aquarius. This is because we see in the world that it is no longer possible to use philosophies as crutches, as a way of dividing or separating, thus causing intolerance and dogmatism.

The fluid and dynamic attunement that pupils experience on their path, should be reflected in the way in which they express themselves and, therefore, in the language that the School uses in the world. The language of wisdom of the School must also be fluid and light, a tremendous instrument that must be used when necessary. The language we use – and 'language' also includes the multimedia and the modern methods of bringing our message – should reflect our inner development. There are no words more powerful than our authentic testimony, not in parables, but tangible and clear in today's language.

As adjectives we may mention: clear, direct,

to the point, essential, tangible, creative.

Because the amount of available information only increases in the world and the attention of people becomes ever more superficial, the School should offer new avenues for conveying its message to seekers. If we use complicated or precise concepts to explain the path to someone who has never heard of it before, we will probably be misunderstood. We may be associated with other spiritual groups that use similar jargon but do not share our most important goal. Let us not forget to approach the world and humanity in order to share this great treasure.

Our treasure is not a philosophy. It is our inner light, our insight, why we are called a small world, and how this enables us to link ourselves again with the divine world. The aim of the language of the School is not to speak about something vague and distant, but to speak about a perspective – the perspective of the living path. In this way, the listener may be able to relate to this perspective because the divine itself is nearer than hands and feet. The message will only then be true if it contains the spirit of which we speak, in this way evoking in the receiver the same spirit, the link with the inner divine.

The more diverse – but nevertheless harmonious – the group is, the more successful it will be

This is why Aquarius appeals to all of us to leave all knowledge of fixed concepts behind keeping only what counts: being authentic and really manifesting the Spirit-Soul human being in daily life. Perhaps you will be surprised at the simplicity of this knowledge – if we are able to place it in the light of eternity within us. This inner light has the power to create a real, unlimited link in our work for the world and humanity. This eternal Light is dynamic yet always the same. In it is contained the power to create a wholly new humanity. This special Light changes our reality day by day, to the extent that the higher and deeper intentions of our experiences unfold before our consciousness through a liberating way of life. We cannot order this Light, but we are able to attune ourselves to it, allow it to come in and make it the leading principle of our life. Then it makes us conscious of the deep inner reality of that which was perceived by our senses before but only as a glimmer.

Jan van Rijckenborgh wrote the following about this:

‘In the School, we distinguish between the nature of death and the nature of life. We must do so, because we must take the actual

situation into account and teach each other to turn from the side of the fire to the side of the Light. We should first enter and be taken up into the Light, but subsequently, we should, on the basis of the Light, turn the fire into Light, in the service for the world and humanity. However, in the deepest sense, there is only one nature, one realm. As soul human beings, we cannot make an inner division. However, for practical reasons, to find our way and to purely determine our aim, we should distinguish and pronounce: ‘We turn to the Light!’ However, not until we elevate ourselves into the Light, the serving of humanity with all its consequences will be our glorious task!’ ✪

T H E F O U R E L E M E N T S



Earth, Gaia, but also Terra or Hathor is the mother goddess, always creative, fertile, feminine, stronger than the masculine power that wants to penetrate her, seeking precious stones, fuel, oil: seeking its secret. 'But the true earth is pure and is to be found in the true heaven, and our earth is the sediment of the heaven, which we usually call ether,' Plato says in his Phaedrus. Earth bears life, but it is also the place where matter returns to matter. It is the primordial mother who transforms the solar power and makes it accessible for us. She is omniscient, learn from her patience and steadfastness.

E A R T H

the book of disquiet

As if the sun above me breaks through the clouds, I look at my former life, and I notice with metaphysical amazement that my most sure behaviour, my most lucid ideas and my clearest plans were ultimately not more than innate drunkenness, inborn lunacy, great ignorance. I haven't even been acting. I was acted. I was not the actor but his play.

[...]

It is hard to describe what you experience, when you feel that you really exist, that the soul is a real entity, and that I do not know with which human words I should refer to it. I do not know whether I have a fever – that is what I feel – or whether I just got rid of the fever, the fever to be a sleeper of life. Yes, I repeat, I am like a traveller who suddenly finds himself in a strange city without knowing how he got there, and I must think of those who lose their memory and are someone else for a long time. For a long time – since my birth and consciousness – I have been someone else, and now I wake up on the middle of the bridge, spanning the river, and I know that I am more real than I have been until now. However, the city is unfamiliar to me, the streets are new to me and there is no medicine for my illness. Leaning on the bridge railing, I therefore wait until the truth pulls me away and I become insignificant and unreal, intelligent and natural again.

It was only a moment that has already passed. I see the furniture that surrounds me again, the pattern of the old wallpaper, the sunlight through the dusty windows. For one moment, I have seen the truth. For one moment, I was aware of what the grown-ups are for their whole life. I remember their deeds and their words and wonder if they were not tempted by the devil of the reality more successfully. Not knowing yourself is living. Knowing yourself poorly is thinking. Seeing your true self in a flash, as in this purifying moment, is suddenly being aware of the inner monad, of the magical word 'soul'. However, this unexpected light sings everything and consumes everything. Strip yourself of your self.

[...]

Fernando Pessoa, *The Book of Disquiet*, 21-02-'30

I am a warrior

Under overwhelming public interest, the physician, H.C. Moolenburgh twice gave a lecture in the Pentagonam bookshop following publication of his book *You are capable of more than you think*. The topic was complementary cancer therapy. The speaker dealt with a large number of aspects that the seeking human being might combine under 'practical aspects' of the new mode of life. In principle, Doctor Moolenburgh limits himself to his own discipline, medicine, but he certainly succeeds in demonstrating the consequences of modern, western life. We are very grateful that we are allowed to publish this lecture in the **pentagram**.

Because of the contradictory reports in the mass media and the professional journals, it is useful to ask the question: can we speak of an increase in cancer? Until recently, the authorities claimed that this increase was the result of the aging population, but in August 2011, it suddenly appeared from published data that a kind of explosion is occurring that, if it concerned an infectious disease, would certainly be called a pandemic. However, once again, the increasing age of the population was mentioned.

One of the mottos in my own life – taken from a British journalist whose name I do not know – is that you should never believe anything until it is officially denied by the authorities. This certainly applies to the statement that the increase in cancer is largely due to the aging population. Looking back on almost sixty years of medical experience, I may say that this story is not true. Indeed, in 1950, when I worked as an intern in the department of Internal Medicine of the Leyden University Hospital, cancer was a disease that mainly affected elderly people. Moreover, cancer occurred less frequently. Breast cancer in (older) women occurred in 1 to every 35. Now it is 1 in every 8-9 women. Someone with cancer, aged forty, was referred to as suffering from 'youth cancer' (in popular speech, to be sure). During the three months that I was an intern in the department of Paediatrics, I saw one child (a child with Down's syndrome) with leukaemia. However, nowadays, the situation is completely different. Not only did cancer increase in an absolute sense and became the number one cause

of death in The Netherlands, but the disease also began to spread to younger age groups. It affected people in the prime of their lives and, as far as children are concerned, my third son worked for 30 years in the same department of Paediatrics in Leyden and sighed: 'It is all leukaemia!'

During my youth, you rarely heard about someone with cancer; nowadays, most people have a relative or someone close to them who suffers from this disease.

DEFINITION What is cancer according to official medicine? Cancer is primarily a derailed cell that begins to proliferate unrestrainedly. We also speak of genetic predisposition, and this went so far that in young women with much breast cancer in the family – in whom it was believed that a malignant gene had been discovered – both breasts were removed. Indeed, a very radical therapy.

A therapy that wholly concentrates on derailed cells and malignant genes, did not meet with the desired results. Essentially, official medicine does not know what cancer is.

THERAPY AND RESULTS Did therapy significantly improve, so that nowadays many more people are saved, as we constantly read? When I received my training at the Leyden University Hospital, the therapy consisted of surgery and radiotherapy. For one type of cancer, namely Hodgkin's disease, the old weapon from WW I, mustard gas, was injected into the veins, thus

H.C. Moolenburgh



The photos in this article have been taken in the herb garden at Renova. © D. Letema

being the first form of chemotherapy. The tumours shrank a bit, and the veins looked like thick black cords.

Essentially, there are still the three dominant pillars of conventional therapy: knife, ray and poison. All these therapies have been significantly refined now and if you are able to control a tumour in this way, this should certainly be done, but is this therapy really as successful as people claim? You only have to look around you to see that it is disappointing. Statistics even show that chemotherapy, for instance – with a few exceptions like leukaemia, Hodgkin, non-Hodgkin and testicular cancer – does not yield an extended lifetime in the case of the great killers like lung cancer, colon cancer and the like.

With regard to radiotherapy, there are successes in certain forms of skin cancer and it may yield good results like pain relief in, for instance, bone cancers, but generally, we cannot speak of a strikingly healing therapy. And with regard to the great preventive surface radiation after breast surgery, I often wonder what its long-term consequences are, particularly because I quite often saw many metastases in the irradiated area. However, with regard to surgery: if a tumour can be removed, we should always do so. In my view, successes particularly occur after successful surgery.

COMPLEMENTARY CANCER THERAPY In addition to mainstream cancer therapy, complementary therapy has also developed. This should not

be considered a replacement of the oncological approach, but as a useful addition. I am in favour of a two-track approach and there are strong indications that this approach – provided it is used properly – increases the chances of recovery. Unfortunately, this therapy is not yet acknowledged by mainstream medicine and is sometimes bitterly opposed, particularly by the Association against Quackery, which has deviated from its original aim and now fights tooth and nail those physicians who think slightly differently about medicine than the members of that group. In my view, complementary therapy is very desirable in dislodging the somewhat stuck, mainstream medicine, in order to pull it afloat again.

A GAP IN OUR THINKING In this context, I would like to broach what, in my view, is a large gap in current medical science. During the civilisations preceding ours, physicians were also priests or philosophers who made their medical science part of a comprehensive worldview. The ancient Chinese had the ‘order of heaven’, to which the order of the 12 body meridians belonged, through which the vital power flowed. Disturbing it caused illness while acupuncture restored the balance and lasting healing. The ancient Indians knew the seven chakras, invisible power centres in the body, which were the centres of *prana*, the same vital power that mediated between spirit and body. The ancient European physicians were acquainted with the teachings of the four vital fluids as

Life cannot be reduced to chemical processes between molecules, but it is a completely separate factor

well as the *vis medicatrix naturae*, once again the mysterious fifth force that brought life. Our current, official medicine does not know them. The great, sixteenth-century physician, Paracelsus, who is sometimes called the father of modern medicine, said that there are five types of medicine:

1. *De naturalae* (by the body). The purely physical approach that was usually insufficient to accomplish lasting recovery. This is our acute care medicine, which works all right in the case of broken legs, acute infections, dentistry etc., but much less with chronic diseases; it brings pain reduction, but not true healing.
2. *De veneni* (by poisons). This concerned the knowledge of poisons, the knowledge of poisonous substances that threaten us from the outside world. In our time, think of pollution. If it does not go against great, commercial interests, sometimes something is done about this. Our current medicine actually consists of numbers 1 and 2.
3. *De spirituale* (by the specific spirit that works in plants). With this, he referred to the secret, invisible force, hidden in plants, which could be released by proper preparation, so that the spirit of the plant granted healing. This is our homeopathy.
4. *De astorum* (by the stars). This is not astrology, but it concerns diseases that were caused

by the human character that, according to Paracelsus, had been formed along the lines of the firmament. Our psychology resembles this to a certain extent and with regard to cancer therapy, we should particularly think of the therapy of the American psychologist, Lawrence Leshan, whose book has also been translated into Dutch.

5. *De dei* (by God). This concerns the diseases that God allows in order to teach people something. In these cases, we, physicians, cannot do anything else than coach the patients with compassion. Think, for instance, of the care for handicapped children or elderly, demented people or of people with a defect or disease that we are unable to cure. This kind of care is well represented in The Netherlands.

You may have noticed that our medicine lacks such a comprehensive view. Our medical science actually largely consists of descriptions: the registration of our sensorial observations with the help of equipment. Unfortunately, our senses often mislead us or stop at the point where we should continue thinking.

DESCRIPTION OF COMPLEMENTARY CANCER THERAPY This long introduction was necessary to explain exactly what complementary cancer therapy involves. It has three pillars: the physical one, the mental one and the spiritual one. I will deal with the first one a bit more extensively.

A daisy can do something that we, people, are unable to do: converting calcium into nutritious potassium

I THERAPY OF THE BODY

Also here, three aspects can be distinguished:

A. THE DEMOLITION OF THE TUMOUR

Obviously, this is the field of mainstream medicine: knife, radiation and poison (and a little bit of hormone therapy). If the cancer disappears in this way: splendid. Is surgery still possible? Always do so. However, better than the dedicated specialists, you may understand with your ordinary common sense that, if you try to remove a disease that arises from within by surgery, radiation or poison, you have only switched off the light on something that is there. This is why cancer is strongly inclined to return. Complementary therapy, too, has methods to affect tumours. One of them, the most successful one that has already existed for more than 100 years, is the pancreas enzyme therapy of professor Beard that has been elaborated by the dentist, Dr. Kelley, and perfected by Dr. Gonzales, a physician from New York. This non-poisonous or mutilating therapy literally makes tumours melt away and, indeed, often with lasting success. Professor Beard (beginning of the 20th century) was ridiculed; Kelley was shrugged off. Over 15 years ago, Gonzales was mercilessly persecuted by the medical establishment. Nevertheless, he now begins to break through, because his results are remarkable. Thus, safe tumour demolition becomes possible in the near future.

B. THE CONSTRUCTION

Mainstream medicine knows very little about this aspect, although cancer does not develop out of the blue. Imagine that you have a lawn full of daisies. Then this means that you have calcareous soil, because a daisy can do something that we, people, are unable to do: it is able to convert calcium into nutritious potassium, as professor Kervran has discovered. Your 'field' of grass is favourable for your daisies. Similarly, our body also needs a 'field' and if it is well, our health flourishes, but if it is polluted or has shortages, illness will strike. In this way, cancer easily develops if the tissues are too acid, the body has too much positive electricity (a shortage of electrons) and if it is polluted. Do not believe that 'everything is in the genes'. That is defeatism and our genes do not spell a doomsday scenario. Rather, they resemble the keyboard of a piano, on which we can play our own melody and can largely avoid the cancer melody. Do not forget that you are equipped with a fantastic immune system that every 24 hours makes short work of 100,000 cancer cells, so that they are prevented from settling. However, how this immune system works depends on your 'field'. It is important to know that a cancer cell is a suffocating cell. Because something goes wrong, the cell no longer receives oxygen and, therefore, it turns to fermentation. Moreover, it divides rapidly, perhaps to give its offspring a better chance, but if they are ill, too, and almost suffocate, they, in their turn, also divide rapidly and in this way, the cancer cells run in



panic from death proliferating ever faster. This state must be repaired and this is only possible by supplying life, as old Moerman expressed it, because if there is life again, the cell can begin to breathe freely and the proliferation stops, but where do we find this life, this fifth element? Here is a rule of thumb: only life is able to grant life!

Where do we find this wondrous fifth factor, the quintessence that is also called *Chi, Prana, chi, prana, vis medicatrix naturae* and called *orgon* by Reich in the 20th century? It approaches us as small packages of light from the sun, called photons. They are the visible bearers of the invisible life.

What do photons do? I will mention two properties:

a. They provide structure. They give the body the information to allow the forms to be good, functional and harmonious, in accordance with the genetically determined building plan. Because cells communicate with each other wirelessly with the help of the photons, which have a speed of 300,000 km per second, your body is one coherent whole. Each cell is exactly in its right place. Therefore, photons are also information carriers.

b. They give energy, vitality, in short, they add life to matter. Life cannot be reduced to chemical processes between molecules, but it is a completely separate factor.

WHERE DO WE GET THIS LIFE FROM? We get it directly from not only the daylight that strikes our eyes, provided that there is no glass in between but also from healthy, fresh, uncooked plants. In the green leaves of plants (but much less in plants that have been grown with artificial fertiliser and pesticides), the sunlight is assimilated by chlorophyll. Together with carbon dioxide (CO₂) and water, the plant makes sugar and this basic food is converted into carbohydrates, fat, proteins, vitamins etc. with the help of minerals from the soil. Therefore, we are, along with the animals, light eaters.

It was the famous Swiss naturopath, Bircher Benner, who adopted this photosynthesis as the point of departure for his dietary regimen. Without knowing anything about photons, he said food that contained the most light was the most healthy, and he divided food into four categories by decreasing light content:

1. All parts of the fresh, uncooked plant (extensive agriculture was still rare at the time) are the basic food for people, therefore, grains, vegetables, roots, fruits, nuts, virgin olive oil etc.
2. a. Cooked, braised or fried parts of plants, therefore, bread, cooked vegetables, braised fruit wherein the light power is a bit decreased.
b. If vegetable food is eaten by vegetarian animals, the tissues of those animals consist of category 2, therefore, fresh, raw milk, steak (but then raw!), raw herring. Fresh, raw

If a person eats according to a regimen of photons and also moves a great deal in the open air, where light, life and oxygen flow in, this is excellent cancer prevention

milk still contains a great deal of light power, which can be proven by Kirlian photography. Unfortunately, we pasteurise all milk, so that it ends up in category 3. By adding live bacteria, as for instance in organic yoghurt, we may return it to category 2 again. A raw egg is category 2.

3. If we roast beef or fry fish (I am speaking of largely vegetarian fish) or boil an egg, much light power is lost. While category 2 is a good second, the food from category 3 should be eaten moderately, and not every day,
4. Vegetarian animals (category 2) may be eaten by a predator, which has category 3 tissues. For instance, in nature, lions first eat the intestines of their prey, because they still contain much light power in the half-digested vegetable food. However, who eats predators? Why is this a separate group? The majority of our population are voracious predator eaters, because as an omnivore, the pig belongs to category 3 as far as its tissues are concerned, and this is roasted, thus moving it to category 4, which still hardly contains any light power. In Judaism and in Islam, pork is forbidden.
5. After Bircher Benner, a category has been added with refined sugar, white bread, hydrogenated fats like margarine, powdered milk, artificial colouring and flavouring, which are only fillers, even light thieves, but it is not food and should, therefore, be avoided!

Apart from light-bearing food, good supplements are available with much light like natural vitamins although rare (even if they are labelled organic, many vitamins are largely synthetic like vitamin B1 from coal tar). In addition, there is the strongly light-bearing thyme. This is why thyme syrup helps so much with a cold during the dark of winter. Aloe, ginseng and garlic are also strong light-bearers. If a person eats according to this regimen and also moves a great deal in the open air, where light, life and oxygen flow in, this is excellent in cancer prevention.

C. CLEANING

The third pillar of complementary cancer therapy is cleaning, but mainstream cancer therapy does not know anything about it. After 60 years of thinking about this subject, I have finally drawn the conclusion that cancer can best be summarised as the final stage of poisoning on the three levels of the human structure. I will mention a few examples of physical poisoning.

1. In the sixth week after birth, a start is made by giving our babies mass vaccinations. Since hepatitis B was officially added to the vaccination regimen on 1 October 2011, every infant is injected only six weeks after birth with seven different, somewhat 'tamed' germs. Moreover, the ampoules contain various harmful to very harmful additions. By the 15th month, every child has been injected with 32 portions of poisonous substances,

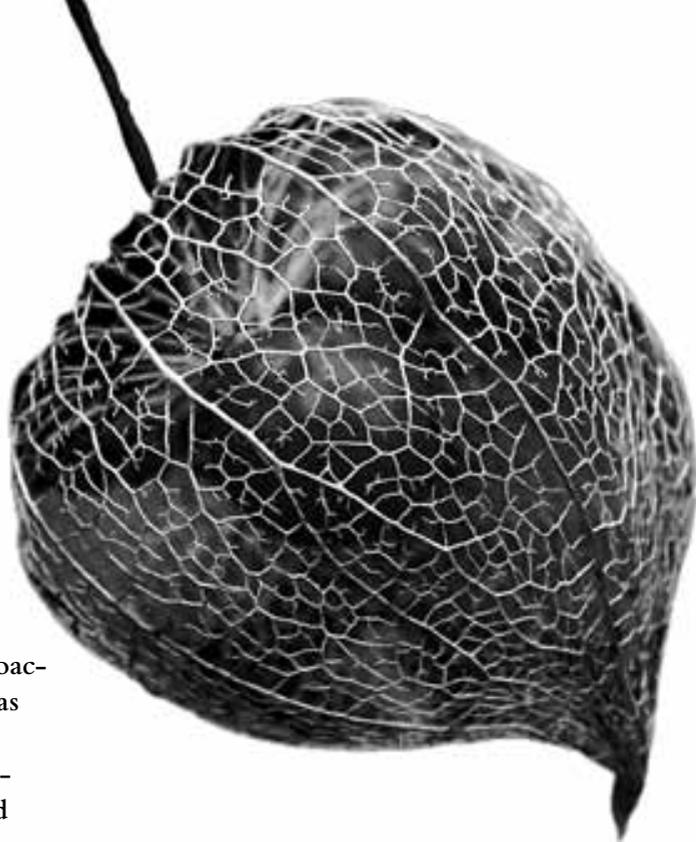
With our mass vaccination program, we really let in the Trojan horse

while the brain and immune system have not yet fully matured. The American neurosurgeon, Dr. Russell Blaylock, discovered that our immune system is not geared to dealing with cocktails of infectious diseases as are contained in those vaccines. It reacts by producing excitocines that cause chronic inflammation. This particularly occurs in the brain and each subsequent cocktail makes this process escalate. The vaccinations do not train the so-called glial cells of the immune system, but make a lasting hole in them. The sub-clinical (not externally perceptible) brain inflammations may manifest themselves later as a true flood of behavioural disturbances like ADHD (that has explosively increased since the mass vaccinations) and autism (increased from 1:100,000 to 1:125 between 1992 and 2008). In the body, we also notice many chronic inflammations like, for instance, nose, throat and ear disorders, particularly after the second vaccination, and a multitude of allergies. The vaccinations are not their direct cause, but they lay the basis. With our mass vaccination program, we really let in the Trojan horse.

2. The pesticides that are used massively in agriculture, one of the latest of which, for instance, is imidacloprid, begin to affect the central nervous systems, not only of people (we daily ingest a few milligrams), but also of our bees which are no longer able to find their way home because of it, so that whole

bee colonies disappear on a large scale without a trace.

3. Fluorides. In The Netherlands, they are only used in toothpaste, although with large doses of additives. Very small children swallow 35% of them. In American cities, where the drinking water is fluoridated, despite all accumulated evidence of its harmfulness, there is, according to Dean Buck and John Yiamouyiannes, an extra 10% cancer mortality.
4. Black metals like aluminium, mercury and lead. The first two are sometimes added to vaccines and are very harmful, even in relatively small amounts per ampoule.
5. Plastic. Plastic proves not to be neutral, but it releases a substance, nonyphenol, that works like female hormones. It affects, among other things, male fertility. The plastic pollution of our oceans is enormous. Via the food chain, this arrives on our plates and in this way, hormone-related tumours may be accelerated.
6. The really tremendously increased radiation of GSM and UMTS masts are both carcinogenic, even if this is violently denied. Also many gliomas occur in people who frequently use GSM and DECT telephones. Gliomas are benevolent brain tumours, but they are nevertheless dangerous because of the place where they occur.



7. The alarming increase of carcinogenic, radioactive waste. The nuclear disaster in Japan was 60 times as bad as that in Chernobyl, and even this disaster affected the whole of Europe. The Japanese fallout can be measured there.

This is only a corner of the poisoning veil that is lifted here. We therefore give extensive purification therapy to cancer patients, firstly because every young adult has already stored 1 kg of poisonous substances in his body, and secondly because tumour demolition releases many poisonous waste products, stored in the cells of the tumour, and transfers them into the blood. Dr. Catherine Kousmine surmises that even small tumours are small poison-processing factories. The more poison, the more cancer.

Very briefly, I have now told you about the physical approach, but this only concerns the body. The real human being, that is, we ourselves, is invisible and consists of soul and spirit and not to involve them in the therapy testifies to our negligence. In this context, we should not forget that our visible body is an expression of our invisible, true personality. This is an immense field. I will summarise it briefly.

II THERAPY OF THE SOUL

We notice our soul by, amongst other things, our emotions. There are constructive emotions in us like love, friendship, cheerfulness,

mirth and serenity. However, in the context of the problem of cancer, we should speak here of the negative emotions like hatred, resentment, jealousy, discontent and offended pride, but also fear, long-lasting, persistent sorrow, hopelessness and futility. They are the light robbers of our soul; they obscure it and this has direct repercussions on our immune system. They slow down the activity of the white blood cells, which are, therefore, less capable of detecting and destroying cancer cells. This concerns long-cherished, negative emotions that are as dangerous as smoking a packet of cigarettes per day.

It is important to detect them and this is not simple, because cancer patients in particular are masters in hiding these negative emotions from others and from themselves. They are often sweet people who try to please everybody and, therefore, strongly suppress their own negative emotions. This is why they do not speak their mind. Leshan, whom I mentioned before, says that they walk to the tune of someone else's music their whole lives and are unable to sing their own, innate song. He can recount many stories about cancer patients who recovered from even quite hopeless situ-

ations, provided they were able to rediscover their own melodies and had the courage to express them once again.

In this time, which no longer does justice to the soul and which we might rightly call soulless, it is important to give cancer patients the chance to tell their own life stories. Often, these questions are hardly ever asked in the oncological practice and it is moving to see how happy and surprised patients are if you take the time to find out who they themselves actually are.

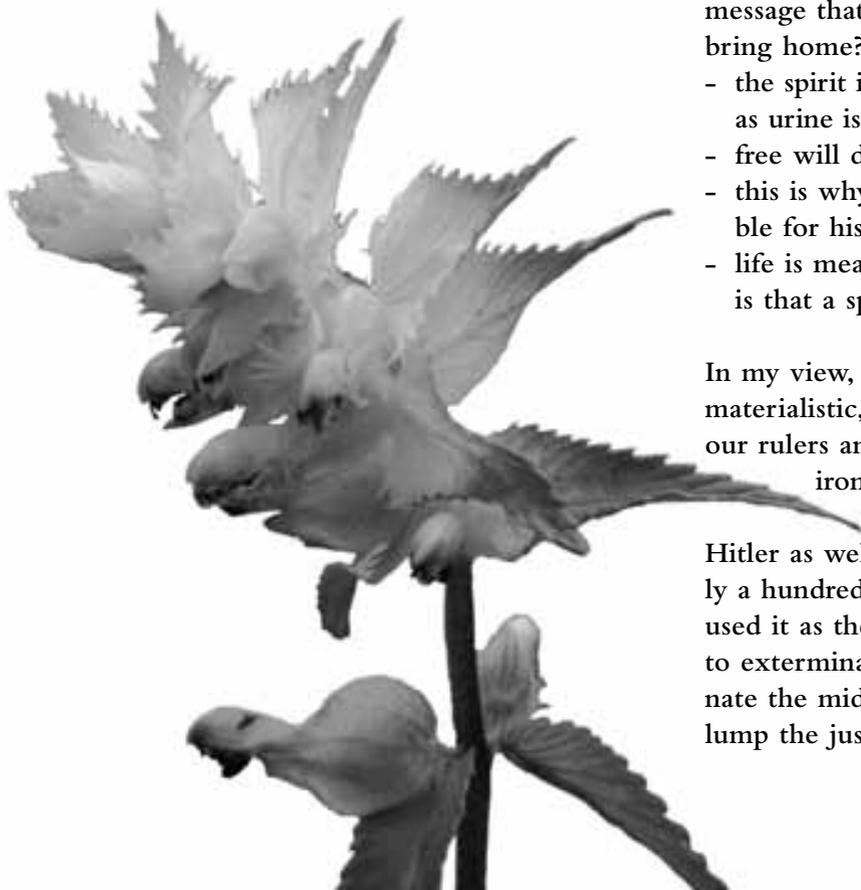
III THERAPY OF THE SPIRIT

The spiritual field is enormous – a universe in itself – but I necessarily confine myself here again.

Just as negative emotions poison the soul, wrong thoughts or wrong information also poison the realm of the spirit, the consciousness. Let me quote one of the absolute best-sellers of 2011: *You are your brain*. Over 100,000 copies were quickly sold and this of a book about the brain. It is a good, fascinating and sometimes humorous book, but what is the message that the author, Dick Swaab, tries to bring home? He states:

- the spirit is a waste product of the brain, just as urine is a secretion product of our kidneys;
- free will does not exist, it is an illusion;
- this is why the human being is not responsible for his or her deeds;
- life is meaningless. The only meaning of life is that a sperm cell meets an egg cell.

In my view, this is absolute disinformation, the materialistic, nihilistic worldview that keeps our rulers and large parts of the world in an ironclad stranglehold. This view of life, which was the same as that of Hitler as well as Stalin, has led to approximately a hundred million deaths, because Hitler used it as the motive (the law of the jungle) to exterminate the Jews and Stalin to eliminate the middle class. Far be it from me to lump the just mentioned author together with



One of the greatest tasks that lies ahead in the near future is to awaken the spirit from the deep coma into which it has fallen

the above-mentioned mass murderers. I only want to show to what such an inhuman way of thinking might lead, while those who formulate such a way of thinking are completely unaware of it.

The above-mentioned form of thinking is still virtually wholly dominant and is taught to our youth from primary school. The result is an increasing epidemic of feelings of hopelessness and lack of meaning amongst the youth. Depressions, which even occur in very young children, are called the great mental disease of the 21st century by the psychologist, Coleman. According to Leshan, helplessness and hopelessness are two keywords to describe the mental state of many cancer patients, and the surgeon, Bernie Siegel, discovered something that was already known in antiquity: deeply hidden, such a mental state often exists long before the cancer breaks out.

If you stubbornly deny the existence of the metaphysical human being, who we *really* are, only the body remains. It falls back on itself as it were and then matter begins to proliferate, just as nature is full of mushrooms when it dies in autumn. We should do something about it, because this proliferating matter does not stand alone. It brings the great, underlying, spiritual problem to light and demonstrates our fundamental error. In my view, one of the main reasons for practising preventive cancer treatment is to teach the youth from an early age that life has meaning, and that the Creator

has created life with much love and care. This is why it is one of the tasks of complementary cancer treatment to seek, together with the patient, the meaning of his life.

One of the greatest tasks that lies ahead in the near future is to awaken the spirit from the deep coma into which it has fallen. It is the immense task of parents and grandparents to go up against the spirit of the times and to give their beloved children and grandchildren spiritual bread instead of stones. To this end, you should obviously also educate yourself and this requires a lot of courage. After all, if you go against the dominant spirit of the times, it will avenge itself, yet there is something nice about courage. We can create it. This is why I give this lecture a statement from 2,700 years ago as the motto for spiritual struggle. This was also a time of great spiritual distress. This statement was made by the Old-Testament prophet Joel: 'Beat your plowshares into swords, and your pruning hooks into spears; let the weak say, 'I am a warrior.' (Joel 3:10) ✪

music and spirituality

'If you allow meaning and tone to disappear, what do you then hear?' One of the great, eleventh-century Zen masters asked this question. In the Zen monasteries of Japan, this question has already been asked for ages. Tone and meaning of music is the subject of this article, and is viewed in the context of a possible path of spiritual development.

MUSIC AS MIRROR IMAGE OF MACRO-COSM AND MICRO-COSM

Before we create music with our voice or with an instrument, the sound has been generated in us. In the sound or tone, just as in other phenomena, the macrocosm is mirrored in the microcosm. With regard to the macrocosm, in the beginning of the seventeenth century, Kepler had already understood that the planets did not move in circular orbits, but rather in elliptic orbits. From the infinite number of possibilities, the planets appear to follow those elliptic orbits that correspond to the order of the harmonics in music. They have the same sound relationships.

The sound of any instrument is determined by a fundamental, while more or fewer harmonics resound with it. Sometimes, harmonics are more dominant. If we listen to the sound of an instrument, we therefore always hear a fundamental with its specific series of harmonics. The higher the harmonics, the less the sounds within that tone belong together. At the beginning of the series, we find the most harmonic relationships between the tones, like the octave (1:2), the fifth (2:3) and the fourth (3:4), but at the end of the series, we experience the tone relationships second (7:8), seventh (12:23) and the tritone (12:17). We may also refer to the intervals by proportions corresponding to proportions we encounter in nature and in the cosmos. This is why the acoustic relationships have a kind of cosmic character. Every movement in the cosmos

produces a tone, however soft. These points of departure of order apply to the macrocosm and the microcosm as well as to music. In music, the proportion of the golden section (1.618), known in nature and in architecture, corresponds to the interval of the sixth (between $12:19 = 0.63$ and $12:20 = 0.60$)

Every organic form, as well as crystals, have been built in such a way that their spatial proportions correspond to the number ratios of diphthongs in music that sound harmonious. These proportions may be expressed by simple, whole numbers, as Pythagoras and Plato already more or less suggested.

A special study showed that over a thousand different tones can be distinguished between the highest and the lowest audible tone. In music, only a small part of them is used. For instance, an average piano has only eighty-eight keys. The tones that we use correspond to the laws of nature and the cosmos mentioned before. If those tones slightly deviate from these laws, they are nevertheless experienced as 'pure', and heard as 'correct'. On a piano, it is not possible to strike slightly deviating tones, like quartertones, because there are no keys for them. On instruments, on which we ourselves can form the tone freely including the human voice, this is in principle possible. Oriental scales (22 tones), too, offer a structure, within which quartertones resound.

The tones within an octave can actually not be tuned purely. This is why a piano tuner



always tunes in such a way that the tones are heard 'pure' and 'correct', but deviate from the mathematically pure tuning. And by making the intervals sound 'well-tempered', it became possible to 'modulate' or to alternate between keys – thus enabling the music of the last centuries to develop!

What we call music in daily life may be compared with an aspect of the harmony and the power of the universe. This is active through and in everything and even proves to underlie nature.

The history of music concerns the discovery of new harmonies. In the beginning of hu-

man music making, only melodies with one voice were experienced as nice sounding. In the period of the Greeks, first the octave was discovered. This was the first step in the direction of the simultaneous resounding of two tones. This was followed by the discovery of the fifth (vibration ratio 2:3) and the fourth (vibration ratio 3:4). During the Middle Ages, the third (vibration ratio 4:5) was still considered 'an interval of the devil'. Therefore, we might say that since the year 1300, the devil – the third – received its place in compositions. During the fifteenth century, the major scale (corresponding to do-re-mi-fa-so-la-ti-do)

Therefore, we might say that since the year 1300,
the devil – the third – received its place in compositions!

conquered its place. During the subsequent ages, we see an increasing use of diphthongs and chords of more tones that were earlier considered dissonants. During the nineteenth century, only the second (vibration ratio 12:13), the seventh (vibration ratio 12:23) and the tritone (12:17) were still considered dissonants, although Bach and Mozart used these tone ratios as an element of tension to achieve a more harmonious sound. Nowadays, these exciting tone ratios are accepted by the ear as separate sounds. In this way, we have gradually integrated the familiar twelve tones of the octave and their intervals in music. And we have linked ourselves ever more intensely with the laws of the world, thus expanding the intervals that sound most harmoniously with ever more exciting intervals. In the twentieth century, this development resulted in the rendering of glissandi (glides from one tone to another), sounds and rustles in compositions and we cannot imagine that a final stage comes into view in this way.

MUSIC AND EMOTION Currently, we are able to listen to and play different kinds of music. What is the basis of our choice? For instance, what is this basis in blues music? The sentence: ‘No white man can play the blues’, refers to the former slaves, who had to work in the cotton fields under dreadful conditions. They expressed their attitude to life and their sense of being uprooted by this music. Nowadays, however, we know a large number of

musicians who do not have to live as slaves, who are even financially well off and who are, nevertheless, able to play the blues quite convincingly. The attitude to life that is expressed here is probably based on suffering, frustration and on a vague longing that cannot be satisfied by this order of life. The word ‘blues’ refers to a melancholic mood. This suffering may stem from discontent with this world, but this melancholy may also be a longing for love, for a link with an idealised situation. Therefore, many blues, just as much pop music, deal with unfulfilled or unattainable love. In many cases, music reflects the attitude to life of a certain period. Young people who are unable to see any meaning in their lives and grow up in a materially and intellectually oriented world, create music that expresses this feeling. In this context, we might speak of a state of consciousness that is turned into rhythm and sound. The listener likes the music, if his state of consciousness and his attitude to life correspond to that of the composer and the musicians, similar to a string on a musical instrument that vibrates when the same pitch is played on another instrument nearby. Which music is appreciated depends on the present or absent resonance between composer, musicians and audience. This being ‘in tune’ may occur on the level of this world, but also on the level of the soul. Music can express emotions like sorrow, joy, aggression and longing and can also evoke them in the audience. The strong effect of

music is caused by its immaterial aspects. In many instances, it is not the tones themselves that determine their effect, but their mutual relationships.

POSSIBLE MEANING OF MUSIC ON A SPIRITUAL PATH At which point do we now stand, and what is the next step on our path of development as composer, musician and listener? Some beautiful words by Eichendorf state the following:

A melody slumbers in all things that continue dreaming; and the world raises a song, only the magic word of which can touch you.

We cannot perceive the whole melody, the complete song of the holy earth, except one part of it, the magic word, the one tone.

We find ourselves at a point where it no longer matters if we reproduce the laws of the universe or our feelings, but rather if we link ourselves with the one tone, the original power, become one with it and make it resound in the world through us. 'If you allow meaning and tone to disappear, what do you then hear?' If the sense of hearing is not active and no tone resounds, and we are, therefore, completely empty, the divine tone can resound in us and make the whole microcosm vibrate. Then we hear and become the voice of the silence. Nevertheless, 'musical practice is a stronger instrument than any other, because rhythm and harmony find their way to the innermost corners of the soul, to which it can strongly attach itself,' Catharose de Petri writes in chapter 42 of her book *Letters*.

Therefore, in a spiritual sense, it is the task of composers and musicians to become empty, to assimilate the divine vibrations and to enable them to continue vibrating in their own system. The listener, who is able to react and vibrate on the basis of resonance, is therefore also linked with this energy.

If more people who are found on a spiritual path, are together in this directedness and

sing together on the basis of an inner attunement, a vibration is generated by tone, sound and meaning of the words that penetrates the vibration field of this earth. An equal vibration, already present in the universe, will react to this special vibration and begin to vibrate too. The tone, emanating from the microcosm, reinforces the corresponding vibration in the universe and in the people present and therefore, in its turn, in its own system again. Music is a very complicated phenomenon with very many different aspects. It is a reflection of the cosmic basic laws and may evoke and express emotions in us. These emotions may be very diverse. The longing for reunification with a divine field of life may be expressed in music. The effect of the music is mainly expressed on the level of the soul. However, also other fields may be addressed, depending on the style. What is ultimately decisive is with which state of consciousness we hear and play music and for what purpose we use it. 🌍

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T H E F O U R E L E M E N T S



Water and earth had been affecting each other until life became possible. Tiny, single-celled, never bound to one place, always flowing along, the beginning of existence. Deepest mystery: an increasing concentration and densification of not-consciousness became 'being'!
Through the effect of the fire, the rains and the winds, an elementary notion of 'being' originated or they, the elements, became acquainted with it...

W A T E R

markings

‘There is not history but that of the soul, no peace but that of the soul.’

Clad in this self, the creation of irresponsible and ignorant persons, meaningless honours and catalogued acts – strapped into the straitjacket of the immediate.

To step out of all this, and stand naked on the precipice of dawn – acceptable, invulnerable, free: in the Light, with the Light, of the Light. Whole, real in the Whole.

Out of myself as a stumbling block, into myself as fulfilment.

Dag Hammarskjöld, Markings, 28-04-'57

You are not the oil, you are not the air – merely the point of combustion, the flash point where the light is born.

You are merely the lens in the beam.

You can only receive, give, and possess the light as a lens does.

If you seek yourself, ‘your rights’, you prevent the oil and air from meeting in the flame, you rob the lens of its transparency.

Sanctity – either to be the Light or to be self-effaced in the Light, so that it may be born, self-effaced so that it may be focused or spread wider.

You will know Life and be acknowledged by it according to your degree of transparency, your capacity, that is, to vanish as an end, and remain purely as a means.

Dag Hammarskjöld, Markings, 28-07-'57

the miracle of letting go

HAPPY HANS

There is an old fairytale about a certain Hans, who returned to his mother's house with a lump of gold as large as his head. Hans was given this lump of gold by his master as wages for his apprenticeship. During his return journey home, he first exchanged the lump of gold for a horse. He exchanged the horse for a cow, the cow for a pig, the pig for a goose, the goose for a whetstone. Finally, he dropped the whetstone in the well. Now there was no end to his happiness.

It is a well-known fairytale, but who dwells on the fact that a profound truth underlies it? It is the truth of Dao, the wisdom of the 'miracle of letting go' that is expressed here by a few metaphors.

'Happy Hans' – the apparent fool – may be seen as the human being who devotes his life to the great task of true human genesis. What does 'true human genesis' mean? And how should we imagine the path to the goal of true human genesis?

He who receives a lump of gold as large as his head from his master as wages for his apprenticeship in the school of experience of the world, has apparently worked well. He has used his tools, thinking, willing and acting, and his intelligence, in a sensible way to accomplish his work of 'becoming conscious' to his master's full satisfaction. Such a person far surpasses the crowd; he is lucky. He is a happy Hans, a happy servant of his master.

And now that 'happy Hans' has been released by the master of the world, by fate, with the lump of gold of his acquired treasure of experiences, he longs for home! He feels that he is able to begin his homeward journey with the true value of his treasure of experiences. During his apprenticeship until this moment, which has given him the necessary basic preparation for his task, he received from the master, from the cosmic intelligences that accompany the development of humanity, a lump of gold as large as his head. He therefore possesses a properly functioning person-

ality, a perfectly working instrument for the individual, a powerful ego.

This is, therefore, the wage that Hans has acquired at his workplace on earth during countless experiences in the world of matter, the lump of gold as large as his head. With it, Hans is able to consider the world in an intelligent way. He is able to distinguish good from bad (is he really able to do so?). Time and again, he gains new experiences and freely makes a decision about the path he wants to walk. And now that Hans has finally acquired the 'lump of gold', he wants to go home. He wants to return to the 'mother', to the primordial source of everything that 'is', to Dao, because the return to the 'mother' is the way, on which the task of true human genesis must first be completed.

After all his experiences in the world, Hans has ultimately recognised this wisdom. Indeed, with the wage of his apprenticeship, the lump of gold of his mind, he wants to return from the world of matter into the bosom of the divine order, of the original kingdom. And with it, he devotes himself to his true destiny, namely human genesis in the sense of a transition to autonomous, creative thinking that fulfils the Divine plan.

After all, he now possesses the lump of gold, a personality matured by experience, with which he can freely determine his goal. Hans is very happy about this. On this return journey, he will voluntarily gain wholly unexpected experiences, which in no way corre-



Hans im Glück. © Hans Fischer, Zürich 1961

spond to his idea of the path. On the 'return journey to the mother' – to Dao – something absolutely new begins for the human being who, just as Hans, has acquired the 'lump of gold' of a matured personality. It is as if he has for a very long time descended from a cosmic mountain to the deep valley of matter, where he has spent his apprenticeship through countless experiences. Now he wants to ascend the mountain again, back to the origin. Perhaps we can imagine that values may change into their opposite during such an ascension. Then the human being is confronted with completely unexpected tasks. Now Hans must demonstrate that he, during his apprenticeship in the 'valley of matter', has also sufficiently learned to test his mind, his thinking, his ego, against the experiences in the reality of life. This is in order also to recognise the fundamental limitations of the material world, the inevitable decline of matter, and the systematic end of all things. Why is there decline? Why is there death? Why is there fear and suffering? Why is there the endless repetition of the same subject matter and lessons of life? Did he ever realise this? For his apprenticeship, Hans has received a lump of gold as large as his head.

This means that his ego has really been endowed with intelligence and consciousness and that he can now see the world as it really is. Is it with all its beauty not like a school with seven grades that can indefinitely be repeated, a training school for the disabled – an enormous hospital, a prison, a battle field, a graveyard, indeed, a tremendous place where we can experiment, where people deceive each other time and again, a landscape with only disasters and at the same time a landscape full of the miracles of nature? Well, it is a contradiction that can apparently not be solved, this ever-changing play of contradictions! What is the deeper meaning of this? Should the only, eternal truth, in which all contradictions dissolve, not work behind it?

With his heart, 'happy Hans' who has pondered all of this with his I-consciousness, wants to return to his 'mother'. This is why he enters the way of return, the way of the inner, cosmic ascension of the mountain to the divine origin, to the mother of all life. And now it appears on the way back that the lump of gold soon becomes too heavy for him. The whole weight of his acquired ego, his complicated personality with its countless experiences, this slow, I-directed mind that is imprisoned in matter, paralyses his steps. His longing soul does not make progress. Time and again, it is blocked by the questions of the intellect, encapsulated by doubts, and tormented by guilt and reproaches.

Then a knight on a fiery horse approaches him. How lucky for him! For Hans, the horse is the symbol of dynamism, mental energy, willpower and ideality. With such a horse, he will certainly reach his goal sooner. It is rather a higher principle that now fills him. Thus it occurs that Hans gladly exchanges his heavy lump of gold for the horse. By this deed, Hans fundamentally surrenders his nature-I with its complicated personality to the higher principle of an ideal conceptual world: dynamism, willpower and inspiration will bring me to my goal. 'Ho! Ho! Ho!' silly Hans shouts, in this way trying to surpass time and space. However, look, in his impatience, Hans soon loses control of the horse.

The dynamism of his unbridled will and precipitous thinking quickly throw Hans from the horse! He lands on the hard ground of reality. Happy Hans has overplayed his hand. I will never mount such a horse again, Hans thinks, and he is glad about the self-knowledge that he has gained. Soon, a farmer comes along with a cow. Preoccupied, Hans thinks: 'What I lack is reflection, a gentle mind, rest, peace, inner contemplation and being silent.' Yes, all of this is represented by this cow. Moreover, it can supply milk, the sweet juice of ancient wisdom. I will urgently need this on my re-

turn journey to my mother. Cheerfully, Hans exchanges his horse for the cow and walks behind the cow at ease, content with himself and calm, while meditating about eternity and reflecting on his mother, on Dao.

Yes, he is even pleased with the cow patties that the cow leaves behind on the road as purported signs of higher wisdom, but why does this cow not give one drop of milk? Why does it always bump against Hans' head during milking?

Ah, this cow is far too thin and too old, a passing farmer with a fat pig in a cart explains. Hans vaguely suspects what the farmer means by this. He had expected too much of the cow and the principle of mystical contemplation as such. All these meditations, breathing exercises, concentration on nothing and asceticism made him as thin as a reed.

'Perhaps this is asking too much from me and does not fit in with my true nature,' Hans thinks. The thought occurred to him that he should live more in the current reality and that, despite the spiritual ascent, a healthy sense of nature and physical well-being should not be ignored.

'Very well,' the farmer says, clucking his tongue, and he offers Hans an exchange against his fat pig. Great! Hans accepts the offer and takes leave of his old cow. 'How nice that I live in the present and that I am time and again able to leave behind what is old,' Hans thinks happily. Cheerfully, he continues with his fat pig on his arm. 'I do not want to lose sight of the health of my body, the harmony of my soul with nature, the roasting pig. I should really not be so unapproachable and unworldly. I would like to cherish the principle of a healthy, natural life, to love the simple things and enjoy nature, obviously everything in accordance with the goal of my journey: the return to my mother.' Thus, things go very well for a while, but after a short time, a farmer comes along with a goose. And from him, Hans hears that his pig

had been stolen from the mayor of the next village. 'Oh,' Hans grasps at his head. 'Is this not a sign that something has gone wrong? Was his pleasure as to nature not an illusion, after all? Was his health strategy, applied with the latest trends, nevertheless not fraught with dangers? Would he not be blamed for the theft of a lucky pig because of this principle of pleasure?'

Now the farmer shows him the snow-white goose and advises him to exchange his pig for the goose, if he wants to escape the danger of being imprisoned as a thief. Hans immediately understands the logic of this. Indeed, he is really grateful to the farmer, because now he surmises what he really lacks. His soul longs for snow-white pureness, for unselfishness, and for spiritual wings that would carry him, ensouled and unencumbered, to his house, to his mother. If he only looks at the goose, he is immediately stimulated by the principle of the pure Eros, the selfless love, of being detached from the earth and by higher intuition. Hans does not hesitate. He exchanges his pig for the snow-white goose.

Happy Hans, the person on the way back to the origin, to Dao, has already let go of much of his old being: the lump of gold of the I-principle, the horse as the principle of his dynamic mentality, ideality and willpower, the cow as the principle of mystical meditation and navel-gazing, and the pig as the principle of his health strategy for a natural, healthy life. Time and again, he has, filled with joy, exchanged old ideas and situations for new experiences. Now he cheerfully continues with the goose, the principle of the pure Eros and the higher intuition. The languishing, pure longing for the primordial source of everything really gives his feet wings.

His surrender to the goal, to Dao, is almost perfect, but why has this goal, for which he has been longing for such a long time, not yet been reached? Why does the way back to the mother take so infinitely long? Hans is

stopped by a knife grinder, who makes him tell his story. With the knife grinder, fate appears on the stage and this tests the pilgrim who wants to return to the mother of life. The most sensitive aspect of the human being, his confidence in the deity, is now tested. The knife grinder says to Hans: 'The only thing that you still lack is the certainty that you will really reach your goal. If you possess this certainty, you will be free from all worries and doubts. Look, this certainty is to be found in my whetstone. With it, you can always sharpen what is dull and straighten bent nails. With this stone, you really have a magic stone, the philosophers' stone, in your hands. This is the absolutely certain method that guarantees that you will reach your goal.' Hans smiles. Fundamentally, he would have been unable to begin the return to the mother, if he had not possessed this certain trust in God from the outset. 'Oh well. Perhaps the knife grinder is right about this stone. It wouldn't do any harm, or would it, if he took this magic stone along in his pouch?' In this way, the knife grinder, fate, succeeds in convincing Hans to exchange the goose for the whetstone. Cheerfully, Hans continues his way with his exchange, the principle of certainty. He listens to the picaresque song of the knife grinder who, whatever happens, is time and again able to accommodate himself to his fate and to trim his sails to the wind. Hans is convinced that the philosophers' stone that he carries in his pouch guarantees him the certainty of achieving. With the stone, he can sharpen everything that is dull and used. He has learned a few methods to arrive at a higher state of consciousness. While doing so, Hans continues on his way. He no longer notices how time passes. He walks and walks, ascends and descends mountains with the whetstone of fate. With a few fitness exercises that give him the certainty of arriving, he also grinds himself. The only thing that increasingly torments

him is thirst. How much would he like to have fresh water. He longs for it as much as a thirsty hart longs for the source. Then he arrives, dog-tired and exhausted, at a field with a well. How refreshing. He drinks of the living water from the source of eternal truth. Then, suddenly, the stone falls into the well and sinks into the unfathomable depth. What luck. Hans thanks God that this last stone has been taken away from him. Now he is liberated from all images and ideas with which he wanted to go home. On his way, he has left behind many wrong expectations and illusions, which soon degenerated into a goal in themselves. And as he has also exchanged seemingly valuable matters for less valuable ones, he has ultimately gained the golden treasure of the experience of true relinquishing. The lump of gold of the personality had to change into the spiritual gold of profound self-knowledge by the experience of relinquishing the old world of images. Our happy Hans now finds himself in surrender to 'the one' and, therefore, in freedom. He knows that he is linked with the inner source, the origin of everything that is. He surrenders to Dao, to the mother of all life. And he fulfils the mystery of the pure love for God and his creation. Thus it is good. The goal of true human genesis has been reached. Happy Hans has returned to the source of life. And he, who observes things carefully, discovers that a rose bush flowers near the source...✪

T H E F O U R E L E M E N T S



The ancient Greek philosophers knew that ‘Just as our soul, consisting of air, keeps us together, the great breath and the air encompass the whole world’. The Hermeticists sang about the air as the medium for pneuma. It is the breath of life of the Spirit, also referred to as *roeach* – or even Holy Spirit, exalted inspiration. John says: ‘The wind blows where it wills, and you hear the sound of it, but you do not know whence it comes or whither it goes.’ It is the permanent, spiritual energy that the All-One sends us, infinite, one, eternally free.

A

I

R

attuning to

Our life is characterised by virtually unending repetition. Ecclesiastes sighed in the Old Testament: 'There is nothing new under the sun; everything has been already':

the cyclical movement

ebb and flood

day and night

schedules and timetables

the rotation of the earth

the vibration of the strings of a guitar

vibrations in general: repetition, repetition.

The basic condition of any vibration is the state, to which a system 'automatically' returns, a state of rest and a state of equilibrium. After the children have left the playground, all swings hang vertically again. This 'automatic' is actually not so automatic; here gravity is active. In the case of the swing,

gravity may, therefore, be called the force that restores the equilibrium. This is why another force is also needed to set the swing in motion again. For instance, with very young children, the mother will give the swing a push. Or she pulls the swing seat backwards and then lets it go. Next, gravity ensures that the swing swishes down again. The fact that the swing continues to move is caused by the 'inertia' of the system, in this case by the mass of the child and the seat. Mass that has speed has the natural property of continuing with the same speed, as long as this is not prevented. Physicists call the property of wanting to maintain the acquired speed 'inertia'. Without friction, a system that has been set in motion would continue to vibrate indefinitely.

However, in practice, there is always friction, so that the swing will ultimately hang still.

The time that the swing needs to go up and



eternity

By proper directedness, we are able to attune ourselves to the divine word, in this way achieving consonance with the divine.

down once is called swing time. It is wholly determined by the relationship between the repelling force and the inertia. The swing time increases with a longer swing and with smaller gravity.

Once the mother has become used to the rhythm of the swing, she is able to give the next push with closed eyes – then she gets ‘the hang of it’. If she is able to push in a natural rhythm, we speak of ‘resonance’. With the proper attunement of the two rhythms, it requires the least effort to maintain the movement. With resonance, we may actually speak of perfect timing, in this case caused by the alertness of the mother – the swing only has its own rhythm and cannot attune itself to the mother.

The same happens in the familiar test, in which one of two tuning forks with the same

pitch is struck. The second tuning fork also begins to vibrate, if it is not too far away from the first one: the first tuning fork drives the second one, just as the mother keeps the swing in motion. It is only a small step from nature to the human being. Just think of how ‘it is the tone that makes the music.’ Just as the tuning fork, every human being has a specific pitch or wavelength for the various aspects of his ‘I’. If we are able to touch this pitch, little effort will be needed for effective communication – then we ‘synchronise’ with the other one. However, if the attunement is not right, speaking louder or even shouting will not help – just as the swing time does not change if we make it deflect further. An example of long-time attunement is ‘waiting for the psychological moment’ or ‘waiting until the time is ripe’. Just as the mother can only give a push after the seat with the child



However, it is true for all radiations that they come across differently in every human being and affect them differently

has returned to her, there are periodically also situations in life that can only be pushed in the desired direction by intervening at exactly the right moment.

Many instruments of measurement use resonance. For instance, in electrical engineering, we speak of 'a tuned circuit' – which returns in a radio that we 'tune' to a certain station. Thus, in many respects, the human being proves to be a finely tuned, living organism, in which even technically immeasurable quantities like someone's mood or directedness, can be registered. Conversely, the human system sometimes also reacts to technical signals like, for instance, the radiation of mobile phone masts. Although the rhythm of a swing, the pitch of a sound, and the colour (vibration) of a ray of light can be perceived and recognised consciously, this is much less true with regard to the majority of the electromagnetic radiations. Visible light is actually only a small part of the electromagnetic spectrum that we can observe consciously. However, it is true for all radiations that they come across differently in every human being and affect them differently, because every person has his own specific attunement. Nevertheless, there will always be likeminded ones for certain aspects of our 'I'. With these considerations in mind, we can probably also better imagine the activity of gnostic influences. Apart from all kinds of sensitivities to the influences from the nature of repetition, our familiar world, there is also

a sensitivity, a susceptibility, in every human being to the influences from his original field of life – the domain of continuous progress. In every human being rests a light particle that can vibrate with the divine light. The attunement to the Light is a spontaneous process for the person who deeply experiences that the same song is continuously sung to us in our nature. That is, for the person who physically experiences the statement by Ecclesiastes and longs more fiercely than ever for something new – for a new song.

This concerns a new song that emanates from eternity and is perceived and understood – o miracle – by a human heart that has been imprisoned in time for so long. ✪





BOOK REVIEW

TIZIANO TERZANI *CONVERSATIONS WITH MY SON ABOUT LIFE*

the end is my beginning

Under this telling title, terminally ill journalist, Tiziano Terzani (Florence 1938), looks back in a conversation with his son, Folco, on a fascinating personal life that was at the same time closely intertwined with great revolutions in the world. He talks about courage and love, about beauty and transience, about learning to let go and true living. He relates what proved to have been essential in his life and how he gradually learned what it was really all about. The book reads like a testament, in which the reader is encouraged to venture outside the well-trodden paths and to clear his own way, authentically and creatively. At the same time, it documents a life that was particularly rich in experiences and growing insights into the meaning of existence.

For almost twenty-five years, the author was active as a correspondent in Asia, successively in Vietnam and Cambodia, China, Japan and India. In a very personal way, he reports about the great hotbeds that raged there at the end of the previous century, how he experienced them and how he now looks back on them. After this hectic life full of risk, Terzani withdrew for some time in the Himalayas and published a number of books that have been translated into many languages.

The description of this one, thoroughly lived life, sketches in an exemplary fashion the way of experience of Western man. It is a life in

which at an early age, a young man sheds the narrow straightjacket into which his environment would have liked to lock him up and who, full of enthusiasm and vitality, sets out to improve the world. He is a natural idealist and is willing to do anything for his ideals. He makes plans, travels, does not shrink from taking risks, pays the price for it, but time and again, he also gains new insights, and ultimately the truly liberating insight...

Coming from a poor family, he nevertheless won a scholarship and began studying law with the aim of 'being able to protect the poor against the rich, the weak against the strong, and to change sick, broken society'. Like so many, he then still believed that communism could offer the solution. The first journey that he undertook as a journalist acquainted him with South Africa. His articles about and against apartheid received much acclaim. With a scholarship in his pocket, he decided to learn Chinese at an American university. In the USA, he was at the same time confronted with great social inequality. On the basis of his great admiration for figures like Che Guevara and Mao, he decided to travel to China. There, the classless society seemed to have been realised where people did not work to earn money, but where moral satisfaction purportedly constituted the actual remuneration. After centuries of famine, everyone's daily necessities were taken care of everywhere. Then Tiziano is still enthusiastic

about the Cultural Revolution, the bloody excesses of which were not yet known, but as a foreign journalist, he nevertheless was not admitted into the country. This is why he went to Vietnam as a war correspondent, where he sympathised with the Vietcong. There, he developed an aversion against 'the invaders who knew neither the history nor the culture.'

He also experienced the wars in Cambodia and Laos from close by, and he wanted to understand them from within, too. He wore the clothes of the country, spoke the language and got to know the country through the people. However, simultaneously, he became sobered by so much war violence: 'No one can be objective. It is the same everywhere: the wars, the lies, the dead, and the absurd grimness. Everything is repeated; in ten years time, there will be another struggle in another Timbuktu.' After all his experiences, he threatened to become cynical, no longer taking anything seriously. Seeking the truth behind the facts, he is ultimately completely off track. Finally, he asked the question: 'I had become famous (as a correspondent), but I also remained who I had always been: a sceptic who did not feel linked with any ideology or party.'

From close by, he experienced the horror of the Khmer Rouge regime, but also the equally bloody resistance. When he saw a few women lying as if dead along the road, he ascertained: 'They seemed dead, but they were still breathing. They were Khmer Rouge, yesterday's kill-

ers. What should I do? Hiding my note book and trying to save the dying.' One by one he took them to a Red Cross post and then says: 'Of course, such events are insignificant, but they show that life consists of decisions and choices that you have to make in such a way that you are able to have peace with yourself afterwards.' He is brief about the revolutions, in which he ended up professionally: 'It has been a century of terrible disappointments. This is one of the reasons why there is such confusion amongst people. There is no longer anything to which we can still hold on.'

And now, confined to his sickbed, he is able to tell his visitors in response to their question about his health: 'Good! Mentally, I feel fantastic. By everything that I see around me, waiting for my end, the circle becomes complete. Once, when a famous Zen master was asked for the purpose of all of this, he took a Chinese brush, dipped it into the ink and drew a circle. This is my dream. Beautiful isn't it? Making the circle complete.'

Returning to his life's story, ultimately he was allowed to enter China, but by then, his interest for the political reality of Maoism had long since disappeared and he knew that it had absolutely failed as a solution to the problems of humanity. Wondering which purpose all those revolutions served, all those sacrifices, all those human lives, all this human sorrow, he realised that the result is always the same. If his son does not agree with him, he

In Japan, my great crisis began, because I saw an enormous discrepancy between what I wanted to be, what I was and what I should be

says: 'My conclusion is that only the revolution within yourself makes a difference. Other revolutions are repeated continuously, because human nature underlies it. If man does not change, if man does not improve, if man does not renounce violence, everything will be repeated continually.' And he continues: 'Gradually, I became aware of the following in China: ancient, Chinese man had been fantastic and his culture impressive, great and rich. Therefore, instead of being interested in the new man, I set out seeking the old man, the wondrous, ancient China and what was still left of it.' After many (clandestine, because uncontrolled by the state) journeys, Terzani is deported.

Having moved to Japan, he went from one extreme into the next, but he was also very disappointed by the westernised society that he found there: 'According to me, everything, including my illness, has started in Japan, caused by the intense sadness of having to live in a society that is not free... It was deeply tragic to behold the suicide of such a special civilisation. One hundred-and-twenty million people were breathlessly engaged in an economic race with the West. I felt sorry for the Japanese who were dehumanised, reduced to cogs and to the roles that they fulfilled. It was the hardest of all societies that I ever criticised. People lived standardised lives from the moment they rose in the morning until they laid, dead tired, their heads down in the evening... Actually, this is where my depres-

sion began. I no longer saw any alternatives...' The person, Terzani, had arrived at a dead end, in a deep crisis, in which the true vital questions crop up: 'At that time, I had not yet asked myself the great philosophical question who I actually was. Time is needed to understand who you are; this is not easy. However, this identity weighed heavily on me. In Japan, my great crisis began, because I saw an enormous discrepancy between what I wanted to be, what I was and what I should be.'

From there, he travelled to Thailand, no longer to practise journalism, but to withdraw for some time in an ashram. Such a radical reversal surprised himself: 'Imagine, for years I had lived in Asia and bought Buddha statues without ever wondering what they were actually doing, with their half-closed eyes and their hands in their laps. I just never wondered! Now I did and decided to try it myself...' And he continues: 'Only by concentration, and by leaving everything that is outside you indeed outside – sounds, birds, feelings, disappointments – a void remains, at least if you may call it so, and that is you, the you who is part of a larger whole, not only of humanity, but of the cosmos. And if you begin to see things in this way, everything becomes different.' During a journey to remote Mustang, where he explored the region on horseback, he saw that the population there lived in peace and simplicity, but he also discovered that a large part of the population suffered from the eye disease, trachoma. These contrasting experi-

If you succeed in feeling part of this miracle – not the you with your two eyes and two feet, but the inner you, your inner essence – what more would you still want then? A new car?

ences confronted him with a real dilemma. He saw that, although this disease hardly ever occurred in the west, nonetheless, western life was not happier than that of the people in Mustang. With his spontaneous inclination to offer humanitarian help, the humanist was at a loss. 'What is the middle road? If you want to do something about the trachoma, is it then really inevitable to change a beautiful place like Mustang in such a way that the women, who still feed the fires with cow dung, will sit behind sewing machines for the whole day to produce sports shoes, so that they can buy a TV and watch Big Brother? What is the solution? Is it possible to save the beauty of the world, hidden in its diversity?

When one of the conversations with his son Folco concerned socialism, communism and capitalism, he said: 'Every idea that is institutionalised becomes ill and dies. Look at the religions. They begin with special inspiration, a prophet, his followers and a feeling of euphoria. But then it is suddenly said: "The church works as follows: he who wants to join, should wear a yellow cap..." Any freshness, any originality, has been lost then. Socialism is a beautiful striving, but yes, deep down in the human being a need for absolute freedom resides. And absolute freedom results in capitalism, in collecting resources.' Then he gratefully dwells again on the magnificent view on the place where he was allowed to spend his last days and says: 'You know, Folco, if you look out from our mead-

ow over the beautiful, unspoiled valley, you will understand that this environment has given me something that I have always been seeking: another point of view... The world is a miracle, Folco, an incredible miracle! And if you succeed in feeling part of this miracle – not the you with your two eyes and two feet, but the inner you, your inner essence – what more would you still want then? Well, what more would you still want? A new car?'

At another time, he spoke about his ties with India, his admiration for the great thinkers there, like Vivekananda, Ramakrishna, Ghandi and Ramana Maharishi, but also for the theological philosopher Roerich. With regard to Ghandi's non-violence, he wanted to eliminate a misunderstanding. 'Non-violent people are considered those who let themselves be beaten up, but being non-violent involves much more... I think that schools should begin teaching the importance of non-violence that, by the way, is associated with much more: with a vegetarian diet, respect for the world and the awareness that the globe is not yours but everyone's... I think that the great theme of the future will be the resistance against an economy that controls our lives and the struggle for a form of spirituality – that you may also call religion – in which people may seek refuge. After all, this has been a constant factor in the history of humanity, the longing to know why you are actually in this world... Many things we don't even need, but consum-



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erism nevertheless entices us to desire them. Our entire life depends on this mechanism. If we resist it, if we ‘fast’, it is as if we use non-violence against violence.

We should make a spiritual effort, so that we begin to think anew about things and wake up again. We should start seeking the truth again, with which no one is occupied. In this respect, too, Ghandi was great. He sought the truth, which lies behind things.

Towards the end, Terzani becomes ever more positive: ‘The human being has developed from the ape. Why should he not continue to develop, not only physically, but also spiritually? After all, he has the possibility to do so! It is the hope of Indian thinkers like Aurobindo that something will drive man to finally take this step. The next step is an upward step.’ Is there, after all this, still hope for humanity and can anything still be saved? Here, too, the answer is that only self-revolution is still able to turn the fate of humanity. ‘Is civilisation worth saving is the core question, I might say. I would not dare to state that salvation is impossible. Suddenly, I must think of the Bhagavad Gita: do what you must do. The fate of the world is in your hands. I believe that the

solution is to be found in working on yourself. If you make something of yourself, if you improve and become aware of the futility of the rest, you may perhaps lay the foundation of something greater that I consider of vital importance: the raising of man to a higher spiritual level.’

At the end of this heartwarming book, the reader appears also to have gone Tiziano Terzani’s whole pilgrimage in this way, thus also having experienced his metamorphosis from outer revolutionary to inner revolutionary. And isn’t this the one step that can permanently change every human being and that gives every life, however individually it may develop, its universal value? ★

Tiziano Terzani – *The End Is My Beginning*
Conversations with my son about life

T H E F O U R E L E M E N T S



Fire is 'the glow of life, the spark of life, the all-life in the whole of nature. It is the unity of all things that can only be seized in the spirit.' Fire is the symbolic name of the one, all-ensouling life on the way to perfect understanding of the All-One, the Creator. According to the ancient teachings of wisdom, everything material finds its end by fire, by spiritualization. No one is able to say when this will occur, but when the rains, the wind or the fire consume what is old to make room for the true heaven-earth, as Plato calls it: do not hold on to it, but keep your heart open, preserve your inner being, the Kingdom, God in man.

F I R E

which song does the soul sing?

Everything that exists emits a vibration

Do I attune myself to the keynote of the restlessness of the time, the outward turmoil of change? Then I remain attuned to the lower sounds and disturbed vibrations that emanate from my world. These vibrations indeed resound in my body, but not in my soul. In my view, it is only there that what we call harmony, pure unity and true love can resound. This concerns vibrations of a quite different key, and they awaken in me a longing for my own keynote. I hear them as an almost inaudible and supernatural call; something vibrates in it with the sound of a pure melody: something like the song of my own soul. At the same time, there is joy, but also homesickness resounds in this song for a lost origin, from which she, the soul, was broken.

Listen and sing this song yourself with a steady voice. Automatically, I reproduce the new tones that I perceive. The song that resounds from my innermost longing evokes higher tones that, in their turn, reinforce the melody. And this is not drowned out by worldly sounds, but resounds melodiously within me. It is a harmonious, vibrating chord, so that my song of liberation resounds in tune and ever more loudly, and reaches the human being who, just like me, recognises this homesickness, for he, for whom it is meant, will hear it. And the song becomes ever stronger, the song of the soul, which sings of unity, harmony and love, which I found on my way home.

Of a pupil, 2 May 2012

T H E F I F T H E L E M E N T



Four elements gave breath to the human being, and added warmth and coldness as they desired.

Warmth and coldness are life and death, the Word, eternal and great, resounded. The fire that sustains all of life always becomes cold again in its struggle with water. The thin life line, warmed by fire – that, after all, controls the whole – is extinguished by the water. We are born from the elements; fire, earth and water made us dawn. Therefore, keep the *fire* above the water free, so that we do not return to clay again. Illness and complaints originate if this is not done. Do not forget that water is of the utmost importance during your whole life, because if the fire is free to rule, the water will always have to push something away. Sometimes, if the waters rise higher and fearfully threaten the fire of the Spirit, coldness and warmth are fiercely struggling while life or death decides the conflict. If heat gains the upper hand, there is life, and health is maintained. However, if coldness is victorious, death and silence are your eternal friends. If fire and spirit sometimes cause burning fever, then allow them as friends to scorch what is old. If then the coldness is dissolved by love, nature is also redeemed, together with your soul. *with thanks to dr. Samuel Thomson (1810-1860)*

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