



pentagram

Lectorium Rosicrucianum

Love that is salvation

‘It is useless to be sentimental about love; it is actually useless to compose poems about it. He who speaks about it should speak with deeds, with facts of concrete building. This is what is required of us. What the universal teachings call love is the primordial substance of the divine flame, of the world soul. Not until the light of this flame begins to burn, will the human being ‘bear all things with this love’.

The process of divine love extinguishes karma. It not only covers karma in a negative sense, so that it still continues to exist, but replaces it absolutely. The magnetic system of the auric being is affected by the divine flame; the dialectical firmament is extinguished and a new firmament is formed. “A new microcosmic earth”, a transfigured personality, will now unfold under this new heaven – the coming new man.’

J van Rijckenborgh in *The coming new man*



Dr Ervin László

The transformation of the world
+ an interview

The mystery of love

- of the one and the two
- a creative dance
- the meaning of love
- explain to me, o love

God's principle

Everything begins with giving. If God, who is the depth of not-being, did not give being, the first beginning, there would not have been any creation. Nothing in the whole universe takes, but rather, everything receives and transforms. Does the sun keep its warmth for itself? As a mega transformation station, in the centre of our macrocosm, it gives: warmth, vital power, high and low vibrations, all of them needed to provide the planetary system with life and to maintain it. Does the earth keep its skies, in which the life ethers vibrate, for itself? Does it keep its waters, which cut through mountains and irrigate its plains? Does it not cherish the germinating power, the salts and minerals, in its dark places, and pass them on to life that breaks out a thousand-fold every year? And, in its turn, life grants beauty, as a bridal ornament, to the earth, splashing sounds and songs of joy of blackbird and nightingale.

Life, consciousness and beauty originate from the contact of earth and water, air and warmth. Even the moon, which grants rhythm and vital power to the earth, reflects the sun in the dark night of life; it does not keep this light for itself, provided we are not standing in the way.

Nothing in the universe takes, nothing that is, except man, for God's principle seems to stop at man. For he thinks that everything is his due. Therefore, he takes food, plants, animals. The huge lakes, reflecting the skies, dry up, because of man. He takes the minerals, and burdens the rivers. He takes youth

away from children, life from young people, and the joy of life from the living. And in return, he leaves behind pollution, degeneration, and denaturation.

Two worlds exist everywhere. They begin within ourselves. The great, necessary change of consciousness is that of learning to give, to make a difference, for another person, for the other one.

Initially, the human being thinks that taking is easier, because he lacks consciousness of the chain of life. However, taking is, in fact, borrowing from the future. He who takes now, incurs a debt on the balance sheet of life, and the interest rate is high. He who takes is bound to have to return it, and that, profusely.

The beginning of the restoration has come, when there are sufficient people who become convinced of this notion. Life demands the highest that a human being can release: Light, love, and support for any positive development. Return youth to the children. Give young people their lives back, and teach them, preferably by a personal example. Transform the raw materials of life into something higher, similar to what the rest of the universe is doing. 'Give, and it will be given unto you.'

This contains the beginning of the inner kingdom, because then it is God's principle working in us again.

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Cover :

'There is always a dove sitting in the walnut tree in the Églises. It sings the whole night, for you and for me.'
Of old, the dove has always symbolised the spirit and the peace of the living soul state like, for example, in the 'church of love' of the Cathar brotherhood. In the Bible, the spirit is linked with Jesus in the shape of a dove.

A painting on silk in Owlpen Manor,
Gloucestershire, England

THE QUEST FOR A QUANTUM LEAP
IN HUMAN AFFAIRS

the transformation of the world

Ervin László is founder of the Club of Budapest and Chancellor-Designate of Globalshift University (www.globalshift.org). He is the author of more than 400 articles and over eighty books. The most recent ones are *Science and the Akashic field* (2007) and *Quantum Shift in the Global Brain* (2008). In his contribution to the **pentagram**, he asks four probing questions concerning the approaching change of consciousness: What? Why? How? When?

WHAT IS THE QUESTION? Had he lived today, Hamlet would say with more conviction than ever: 'To be or not to be, that is the question.' However, it is not the skull of an individual that Hamlet would ponder, but the living earth. Can we continue to 'be' on this planet, or will we become extinct like the dinosaurs? We are approaching a major watershed, a global tipping point. Our very survival is in question.

We are destroying the planet. The production of essential biological and physical resources has already peaked. Forests, species of fish, and coral reefs are damaged and disappearing, soil is improv-

erished by overcropping and by chemicals; diversity is reduced by genetic manipulation. The reserves of fresh water are diminishing; more than half of the world's population faces water shortages. And climate change threatens to make much of the planet unsuited for food production and habitation.

We are destroying the fabric of society. There is growing insecurity in countries both rich and poor and greater propensity to resort to terrorism and war. Islamic fundamentalism is spreading throughout the Middle East; religious fanaticism is growing in America; neo-Nazi and other extremist movements are surfacing in Europe. The

gap is widening between the wealthy and powerful and the poor and marginalized. Eighty percent of the world's domestic product belongs to one billion people, and the remaining twenty percent is shared by five-and-a-half billion. One in three urban dwellers live in slums, shantytowns and urban ghettos; more than 900 million are classified as slum-dwellers.

If we continue in this way, changing weather patterns will create drought and hurricanes, harvest failures, and rising sea levels. Famine and frustration will fuel terrorism and trigger wars. The delicate balance of our global interdependence will be torn apart. In the ensuing global collapse, no country, no population will be spared. 'To be or not to be is the question.' If we are to 'be' on this planet, we must change. Will we change, and will we change in time?

WHY WE MUST CHANGE If we are to change in time, we must recognise the nature of our present condition, and the roots of its unsustainability. The term 'unsustainability' became current only

in the last fifteen years, but the idea is not new. Already at the end of the 18th century, Thomas Malthus published his famous treatise on food and population. He claimed first, that food is necessary for the existence of man, and second, that people will continue to reproduce as they always have.

'The power of population,' wrote Malthus, 'is indefinitely greater than the power in the earth to produce subsistence for man.' Inevitably, the time will come when population growth outruns food production. There will be more people than the planet can produce food for.

The 'Malthusian catastrophe' is a simplified version of the tipping point we are now approaching. In question today is not only the production of food, but the whole basis of life on the planet. And the critical trend is not merely the growth of population – how many people walk the Earth – but first and foremost how much each person consumes, and what he or she does to the environment.

We have consumed more of the planet's physical and biological resources in the six decades since World War II than in all of history before then. And we produce more waste than nature can absorb, and extract more resources than nature can regenerate.

This is not sustainable. In regard to food, for example, we know how much is sustainable: it is the produce of 4.2 acres of land for each person. But the average 'ecological footprint' is seven acres today (and would be far more if the poorest countries would not have an untenably small footprint. Bangladesh, for instance, has a footprint of 1.3 acres per person). Food is, of course, but one of the basic resources we need for our lives and development, but we are using too much of it, thus depleting our resources.

What will happen when we reach the limits of the available resources? When in the laboratory bacteria outrun the substances on which they feed, they die off. When mice approach the limit of their food supply, they become infertile;

lemmings commit mass suicide. But when a species with a high level of consciousness such as the human reaches the limits of its resources, it doesn't need to die off, commit suicide, or turn infertile. It can change its consciousness. With a changed consciousness, it would look at the world differently and have different values and priorities. It could learn to live sustainably.

HOW WE COULD CHANGE Gandhi said: 'Be the change you want to see in the world.' In today's world, this means: change your consciousness so others would change theirs. How can you do that? First of all, get rid of the old consciousness, and the values and beliefs that support it.

Ask yourself:

'Do you believe that:

- everyone is unique and rightfully pursues just his or her own interest;
- life is a struggle for existence; only the fittest (meaning the wealthiest or most powerful) survives;
- in this competition, the ends justify the means;



A new world brotherhood, 1964

'It has been known for ages that the mineral iron as it is found on our earth, is polarised, i.e. vivified, made radiant and activated by the radiations of Mars. By the activity of iron, living nature is maintained and food made nourishing. Do you know how many food products contain iron? The polarisation of iron is the activation, the making radiant of this element.

Well, in the same way uranium is polarised and activated in our natural kingdom by the planet Uranus. Neptunium is polarised by Neptune and plutonium by the activity of Pluto. This means that certain radiations, emanating from the three mystery planets, activate these metals in our lives according to a certain general natural law, so that at a certain moment our head sanctuary would open to the great reality of the planetary, solar life in a normal way. But for quite some time this is no longer the case. The forced degradation of these three elements has, amongst other things, deprived our planet of great, glorious, divine powers.

The planetary spirit is strongly limited in its activity by it. At the same time, the harmony between our earth and the other powers of the solar body is disturbed completely. And now this nature is replaced by a counter-nature – and this is actually ridiculous! – that turns any organic method into something absurd and any herbal therapy into something negative rather than helping.

Thus we should reach the conclusion – and we intend to place this conclusion clearly in the light – that the whole human fabric of life has become bogged down completely. Just think of the absurd increase of traffic. We are therefore confronted with huge problems and with results that can hardly be described. We do not know the extent to which things can be changed for the better, but the general picture justifies the conclusion that the whole social fabric is bogged down, with all ensuing consequences. If we survey all of this, would we then be able to point to even one truly guilty one? That is impossible! For every-

body does his utmost and everybody is serious in his own way. We can only decide that all of humanity is ill and is victimised by fundamental ignorance. This is the greatest danger afflicting everyone: ignorance due to rapidly increasing degeneration and crystallisation.

We do certainly not intend to stop considering these phenomena, and discussing the seriousness of some aspect with each other. Nothing would be gained by it. We will not start some organisation or a new world brotherhood on the horizontal level in order to fight all of this. Nor do we go through the world to warn humanity in speech and writing, regardless of our sincere and pure intentions, it would and can no longer be successful. What we need is the appearance of a new world brotherhood in a totally different sense. This world brotherhood should lead humanity back on the right track. This brotherhood should originate from an entirely different world order, from another field of life than ours,



working with powers that are totally different from any dialectical-human faculties whatsoever. This new world brotherhood will have to originate from our humanity to keep us in its grasp on the basis of

the liberating life and to be able to establish contact with all true seekers.

This world brotherhood, the brotherhood of the living Rosycross, exists! For many years, it has maintained, and still maintains, an intimate contact with the planetary spirit and with the powers that, from the centre of our earth, make them resound in the choir of the solar body. Otherwise our earth with its inhabitants would already have disappeared and been destroyed long ago. Thus the necessary balance is actually preserved in a very abnormal way.'

J. van Rijckenborgh, *The World Brotherhood of the Rosycross*, 2000, second address

This is what happens throughout nature. A living species can cope with changes in its environment, up to a point. When those changes accumulate, the stress reaches a critical point and the species dies out. Unless, of course, it mutates. In relatively simple systems, critical points lead to breakdown. In more complex systems, these critical points are tipping points: they can go one way or another. They do not lead inevitably to breakdown, they can also lead to breakthrough.

In 1989, a group of East German refugees received permission to cross the iron curtain to Austria. This was the small but critical shock to the system that broke its back. It was 'the last straw'. In a matter of weeks, the Communist-dominated East European states seceded from the Soviet Union, and less than a year later, the Soviet Union ceased to exist.

The Soviet Communist Party, the most powerful political party in the world, not just lost power; it actually ceased to exist. The states that comprised the Soviet Union demonstrated, after a period of chaos and near-breakdown, to manage to transform into more open societies.

In the last ten thousand years, many societies, entire civilizations, reached critical tipping points. Once flowering cultures vanished, the Babylonians, the Sumerians, the Mayans, the Easter Islanders are examples. But others met the challenge: they transformed and survived. History testifies that the transformations were often profound.

Stone Age tribes lived in a mythological world: they communed with the trees, the animals, and the spirits of ancestors. People saw themselves as part of a mysterious but meaningful living cosmos. Ten thousand years ago, this world transformed into the theocratic cultures of ancient Egypt, Babylonia, China, and India. Here the unchanging laws of heavenly gods governed human existence. As Hermes Trismegistos declared: 'as above, so below'.

- the more money you have, the better you are (and very likely also the happier);
- people owe allegiance only to one nation and one company, because the rest are strangers and competitors;
- if we want peace, we must prepare for war;
- technology and efficiency are the answer, no matter what the question;
- For all intents and purposes, the Earth is an inexhaustible source of resources and an infinite sink of wastes;
- the environment can be engineered like a supermarket, a settlement or a highway to fit our needs and demands?

If you hold such beliefs, you are part of the problem. But how can you become part of the solution? Here you must take a further step: adopt new thinking.

New thinking is not utopian or unprecedented; it is already emerging at the creative edge of society. In a number of 'alternative cultures', millions of people think and act in a more positive way. They share two fundamental beliefs. One is that the ancient saying 'we are all one' is not just fiction but has roots in reality. William James was right when he said that we are like islands in the sea, separate on the surface but connected in the deep.

The second belief regards the sphere of human responsibility. If we are one with each other and with nature, our responsibilities do not end with ourselves, our family, our country and our company; they encompass the human community and the biosphere. Living up to them is not charity. If we are part of humanity, and humanity is part of life on the planet, what we do to others and to nature, we do also to ourselves.

When we shed obsolete beliefs and adopt new thinking, we change our consciousness and change ourselves. In these critical and unstable times that change can be the 'butterfly' that triggers a storm. It could spread far and wide, and in the end, it could change the world.

WHEN WE SHOULD CHANGE When you exclaim 'that's the last straw!', you express a fundamental yet generally unknown principle. This is 'non-linearity'. If you load the back of a camel, you can add load after load and the camel will adjust and cope, until the load reaches the limit of the camel's carrying capacity. Then, as the expression has it, just one more straw will break its back. A stepwise process that proceeded smoothly, 'linearly' becomes suddenly abrupt, 'non-linear'.

Lorenz' butterfly

At the end of the 1960's, meteorologist Edward Lorenz performed experiments with mathematical models to predict the weather. He constantly put in different data and then the program calculated what the result would be. Once he rounded a few numbers, and discovered that an infinitesimal difference of the input values quickly resulted in enormous differences in the outcome. This sensitive dependence on the initial conditions became known as the butterfly effect: a butterfly before the coast of Europe has to flap its small wings only once, and within a few days, this minimal turbulence in the atmosphere may cause a tremendous hurricane in the Caribbean. This is why it is so difficult to predict the weather four or five days ahead. And retrospection is also impossible. When somewhere a hurricane blows up, it is impossible to show which butterfly on the other side of the ocean is to be blamed. The 'funny' thing is that such an event can really be caused by a butterfly.

Source www.bijlmakers.com



A transformation of the world and its inhabitants is possible

Then, two and a half thousand years ago, on the northern shores of the Mediterranean, another culture arose, one that began to govern itself by human reason instead of inherited belief. This was the culture of classical Greece.

At the dawn of the modern age, Western civilization brought yet another cultural mutation. The new culture combined elements from its predecessors, but was shaped above all by the belief

in the power of reason, pioneered by the Greeks. Supported by the theories and observations of Galileo, Newton, and Copernicus, it developed a materialistic and mechanistic view of the world. This allowed Newton's 'classical physics' to join hands with traditional handicrafts. It produced a whole string of revolutionary technologies. Today, however, in our age of global information, communication, interdependence and environmental degradation, the mechanistic-materialistic

worldview has become obsolete and counterproductive. Its view of the world has been transcended in the sciences, but the technologies it generates and the behaviour it inspires are with us still. Many of them overexploit the environment and overmanipulate people. They produce more heat than light, more side effects than benefits. The civilization that dominates the contemporary world is no longer sustainable: if it is not to break down, it must transform. The quest for a quantum

leap in human affairs is the quest to create a civilization that enables six-and-a-half billion people to live with dignity, in harmony with each other and with nature. Such a transformation of the world is possible! We have the insights, the technologies, and the necessary human and financial resources. What we lack is the will and the vision. To muster them we must change our consciousness. With a more up-to-date consciousness we could change our values and priorities,



change ourselves and ultimately change the world. A transformation of the world is absolutely needed, and the time is short. The trends and processes that drive the contemporary world toward a critical tipping point are accelerating.

The atmosphere is heating up, diversity is disappearing, the rich-poor gap is widening, violence and unrest are growing, and the production of many of the resources needed for life and development have already peaked. Forecasts of the basic tipping point have shortened, from the end of this century to mid-century and to the next decade.

It may well be that the global tipping point will come already at the end of 2012, the much prophesied watershed in humanity's tenure on the planet. It will certainly come within the lifetime of most of us. Whenever it comes, we must begin to act now, to ensure that it is not a prelude to breakdown, but a breakthrough to a more peaceful and sustainable world ☸

In an interview with the **pentagram**, Ervin László called the modern Rosicrucians 'one of the most important spiritual organisations of this time', because of its sustained efforts for a decisive change of consciousness confronting humanity in our time. He also said: 'Another important aspect is that truly spiritual insights are rediscovered everywhere, regardless from whatever spiritual background. We increasingly rediscover the spiritual basis that was part of ancient insights. And the fundamental point of departure of all cultural insights of thousands of years is: we are part of the unity, we are part of one great, global community.'

Call it mother earth, Gaia, names are unimportant; but it is also a cosmic unity. And it is a very important rediscovery that this cosmic unity is not only imagination, but that we are really linked at the quantum level, and therefore at a very subtle level, and influence each other.'

Many wise men, masters, and also the classical Rosicrucians from the past, state that cosmic radiation is becoming ever more active, causing humanity to react, so that great changes will occur and the consciousness is going to develop in a wholly different way.

Do you share this a view? Can you see us evolving into a cosmic being, who is aware of more than the survival of the fittest?

I think it is a necessity. The evolution of the consciousness is not just a possibility or an option, but it has become a necessity for our survival. The dominance of the present state of consciousness leads to an unsustainable world. It creates an unsustainable world.

It is a kind of fragmented consciousness, very egocentric, with a nationalistic, European or Western orientation, and certainly not a planetary consciousness, but it is unethical, and unable to allow six and half a billion people to live on this earth. So, a new consciousness, an evolution of the consciousness is necessary.

There is some kind of acceleration, it seems to me, because a new culture is increasingly emerging. Ever more people become aware of responsibility and sustainability, and also of a closer connection with each other. Some people say that this acceleration is caused by high-frequency energies affecting the earth, by some extra-terrestrial influence. I think that this is possible, but we do not have scientific proof of this. We can note that new forms of society are emerging faster than ever before, and that this is the best thing for the future, because we cannot create a new civilization without a new consciousness, and without a new civilization, we cannot survive on this earth.

Are these radiations scientifically verifiable? Is their influence verifiable on this planet? From different sides, it is sometimes said that the basic radiation of this planet is getting a higher frequency, due to cosmic background radiation or to an increase of solar radiation.

What we can measure physically has mainly to

do with fluctuations of electromagnetic fields, and they, in their turn, are linked with the behaviour of our solar system, particularly with that of the sun. This can be measured and it seems that there will be a peak of solar activity by the end of 2012. It will cause a shift in the magnetic polarisation of the earth. We know these things.

This may be very important, but even more important is the kind of information that the brain can assimilate. Our instruments are not as sensitive as the brain and the nervous system, and there are many sensations that our brain can assimilate and of which we can be aware, but which cannot be registered with even the most sensitive instruments. First of all, these instruments would have to be able to register interactively. We measure things by being in interactive contact with the energy of the things that are being measured.

On the physical level, the very sensitive, very subtle energies are no longer an objective matter. What the brain can assimilate and what can become part of our consciousness, can then be non-energetic information. This is called active information. David Bohm (1917-1992) discovered this. It is a subtle energy if you like, but it is not something that we can normally measure physically. However, it is real and it is created non-locally on the quantum level. It is interactive and communicates at the level of the human consciousness.

Is this information the main factor that can realise this change of consciousness?

It is facilitating this. It is a way of facilitating the transformation of the consciousness. It is a good question whether a consciousness evolves by itself, but it certainly evolves when it is stimulated.

And right now, this stimulus is a growing threat to the current, dominant consciousness. And we are speaking about this consciousness now. If everything would be all right in this world, nothing would change. However, people are now more open to alternative possibilities.

In the past, you have been a successful pianist, or still are. When we consider your impressive number of publications, we must draw the conclusion that it looks as if you have a strongly mental approach to human existence. However, when we read the texts and advice of the universal teachings of humanity, we often hear of a new link, a harmonious unity of head and heart. The heart is, after all, the organ that is most susceptible to the new, high cosmic vibrations from the A-field.*

But your approach certainly does not exclude people, who are not so scientifically orientated. Do you see a role for the inner activity of the heart?

We have to consider what the nature of our society is, and the way in which we perceive information. I think that a lot of information we receive is filtered out, by simply suppressing it. This is due to our western, materialistic and experimental mentality. We do not have to be scientific. If we are thinking scientifically, in a rational, narrow way, this is the worst thing we can imagine, because we are then unable to accept and be open to information that is of a different origin.

Then we actually say that it cannot exist. And if this information cannot exist, we cannot perceive it. Broadly speaking, we can say that we believe what we see. We do not have to approach things scientifically, but we have to open ourselves to our intuition, to the mutual coherence of things, and to the natural solidarity with each other, the cosmos, and the biosphere. So I think that a wrong rationality is worse than no rationality at all!

You mentioned the interesting concept of the natural solidarity with each other. In your book *Science and the Akashic Field*, and in many other books, you write about open, evolving and thermodynamic systems. You also quote the idea of the human being as a highly developed combination of systems.

Our founder, J van Rijckenborgh, always



S P Semenovich. Summer harvest time (Prayer in the field, 1950-'60)

emphasised group unity. He emphasised the need for the development into yet another system, surpassing the individual consciousness and its limitations. He emphasised the absolutely necessary step that people have to try to work and live in group unity in the coming period. What are your ideas concerning this point of view?

People have always attempted to reach certain goals together, surpassing the egoistic pattern. We have never been truly individual, I-centred beings like Robinson Crusoe. We have always been part of a community. Throughout history, community sense has been much stronger than it has been for the past few hundred years in the West, where a personality developed with ever

more characteristics of an individual, a self. The western personality and western individuality have largely developed within communities. Individuals and groups, taking their responsibility, are both necessary. A famous author once said: 'Everything, including man, forms a whole of its constituent parts, but is, in its turn, part of a greater whole.' Currently, we must integrate into a larger community, because our community has changed. We are not only a family, a tribe, a village or town or a nation; we live in relationships that have increasingly closer contacts with ever more other people. We form a global community. Our society has gradually become a global society. The big problem is that we still react on the basis of a tribal consciousness, with often very chauvinistic traits.

Whether this concerns a town, an ethnic group, or a country, we depart from the idea that 'this is us' and the rest of the world 'is them'. This can no longer continue, because everything we do has repercussions on ourselves, or in other words, what we do to others, we also do to ourselves.

To be able to live in a community like the global society, we will have to develop a form of unanimity. This global village concerns us, because it is the community of all people, within the community of all life on earth! To some extent, this is part of a community of which we know very little: the community, the unity, of all life in the universe. It certainly exists, but we do not have much detailed information about it.

When we make the right choices, do you then see a possible development of the consciousness, leading to the evolution of the individual consciousness to a planetary consciousness, and perhaps even further to a cosmic consciousness?

If we manage to survive!

Ervin László taught philosophy, systems theory and futurology at, amongst others, the universities of Yale and Princeton; he was program director at the institute for education and training of United Nations (UNITAR) and is founder and chairman of the Club of Budapest, in which leading artists, scientists and thinkers work for a better world. This group includes, among others, the Dalai Lama, Vaclav Havel, Mikhail Gorbachev and Desmond Tutu.

David Bohm, (1917-1992), assumed that the imprint, the matrix or the plan of the universe – the proto-spirit – was already available at its inception. The whole development of the universe and any subsequent developments constitute a process of interactive reactions to active information. Bohm's vision also concerns society and the transformation of the human consciousness.

But it is not an automatic evolution or development.

No, evolution is never guaranteed!

For more than ten, twenty years, you have been occupied with this matter.

Actually for 55 years. In 1953, my first book was published in The Hague. (Of the many books and articles by him, five books have been published in Dutch.)

After all this time, and considering that the so-called chaos point is approaching rapidly, are you still optimistic about the development of the consciousness? Because it is still an open question, how this will work out?

I am hopeful. I am neither an optimist nor a pessimist, I try to be an activist. Or rather, I like to use the word 'possibility'. My point of view is like the slogan of the current American presidential elections: *We can do it*.

And this is why, on March 5th, 2008, the symposium 'The inside of sustainability' was held in The Hague?

This is for the individual goal, called the human factor. Money and technology are very important, as are politics and power, but the individual values form the key. They are probably even more important, because technology and politics will always follow.

I think that it cannot be different. Einstein once said: 'We cannot solve problems with the same kind of thinking that created the problems.' We may use the best technology, but if we continue our old way of thinking, we just maintain the old system and do not change anything.

Gradually, we have become a global society, but we still react on the basis of a kind of chauvinistic, tribal consciousness

How do you consider this point in time, 2008: are we on the way to a critical mass that is needed for a big change?

We are already in the middle of a *chaos window*, an opening in time. I believe that we can make some critical choices. What we are becoming most aware of, is the problem of global warming and climate change. Currently, they are the most visible ones, but there are also problems of the availability of food and water, the spreading of diseases, urban overpopulation and poverty. These are all issues that we will have to solve. But at the moment, the media pay at least ample attention to one level, the changing climate.

And then you see something happening?

We must be aware that this world is not sustainable. It is also important to recognise that the allotted time is shorter than we thought. It is not impossible that we are going to experience essential changes within ten years time; it might even be possible that we will have to make essential changes about water, air, soil etc. by the end of 2012.

Did you, during those 55 years, see a change in the approach of the general public concerning the care for this earth?

Public awareness of planetary problems has grown. I am referring to the great impulse given in 1972 by the first report of the Club of Rome. Before, no one spoke about planetary problems. People spoke about freedom, politics, economic justice, and the like.

People did not speak about the problems of humanity. By now, this point is emerging, and the last few years, these problems are coming very much to the fore. In this respect, we may speak of an exponential growth of consciousness! ☺

* **By the A-field, Ervin László refers to the Akashic field, the subtle information field at quantum level that enables a change of consciousness. See also Ervin László, *Science and the Akashic field*.**

of the one and the two

How is it possible that imperfection originated from perfection, the world of the pleroma? This is a question that is as old as the world

The Gnostics of the first centuries tried to fathom, within creation, within themselves, and within the Egyptian primordial wisdom, this mystery that is so much larger than the human being. The question implies something that once took place. The Gnostics of the first centuries, who were astute thinkers par excellence, knew that the answer would never be found by the head, using the intellect alone, because thinking developed long after creation. The question appeals to a knowledge that must have been many times larger than the duality of human thinking.

They called this great, inner knowledge: Gnosis. It is the path by which one day the depth of his divine origin will be reflected in the consciousness of the human being. He who devotes himself to this, will receive answers, initially as undefined impulses, intuitions or fleeting visions, which, however, return with ever-greater clarity. And ultimately, when we continue to concentrate on the spirit inwardly, and when we penetrate to the unfathomable depth, gnosis, the 'knowledge of the heart', will take us up, pervading us, so that we will know 'as we have been known'. This is liberation! This is the secret of the Gnosis. Then the world of the pleroma becomes a living reality. We are taken up into the human being of the Light, Adam Kadmon, and we 'are resurrected in him'.

In the Nag Hammadi texts, we find descriptions of such impulses and experiences. These texts are not

Auguste Rodin. The secret. Two right hands come together in total freedom and dance around each other as it were. 1907



dogmas, for then they would be incomprehensible. Rather, they are attempts to pass on and explain visions and, on that basis, to try and describe a path that cannot, actually be described. Initially, these visions were only passed on orally. Through the intimate link between teacher and pupil(s), the inner image was able to penetrate the spirit-soul of the pupil who opened himself to it. Then the vision also seized him or her through transmission, and its constructive forces were able to continue to work in his whole being.

The great gnostic teachers described developments in the pleroma from before the biblical story of creation. These concerned events in the abstract, unimaginable, divine spheres of the spirit, which surpassed any form. Through the profundity of their thought and penetrative intuition, and by enabling the creative Spirit within them to work creatively again, they were able to extract the basic principles of creation from these events.

REST AND MOVEMENT – THE TWO PRIMORDIAL PRINCIPLES

The unknown, unfathomable and indescribable primordial source of all being contains two principles: rest and movement.

In the Gospel of Thomas, Jesus says to his disciples: 'If they ask you: What is the evidence of your Father in you? say to them: It is motion and rest.' Creation rests upon these two. They are emptiness and fullness, nothing and everything. A sublime emanation flows out of the rest. It resembles an exhalation, a 'vertical' power within the unity. We are speaking of the creative nature of God: God the Father. The movement contains a second pole,

Their immanent unity is going to oppose, surround and take up itself during the process of creation...

a receiving power. The outflowing breath or pneuma is received by a formative or 'horizontal' power. It expresses the eternal-feminine of God: God the Mother. The Gnostics spoke of Sophia or Barbelo. She assimilates the creative thought and becomes 'pregnant' with it. She is 'the power of the All that is going to show itself', the spiritual primordial principle of matter or mother power. The high, spiritual activity of the beginning may therefore be called the divine Father-Mother being. It is the movement within the rest, the duality manifesting itself in the unity. 'Barbelo looked penetratingly at the Father, the pure Light. She conceived of him and gave birth to a blessed spark of Light. This newborn one appeared before the Father. He was the divine Only-begotten One, the only-begotten spark of the All, from the Spirit of the pure Light.'

In the Nag Hammadi text Eugnostus the Blessed, we read: 'The First One, who was manifested before the All in its boundlessness, is the self-grown, self-created Father, who is filled with splendid, ineffable Light. In the beginning, he decided to adopt the figure of great power. Immediately, the beginning of this Light was manifested as an immortal, androgynous human being. His masculine name is "Conceived, Perfect Consciousness". And its feminine name is "All-wise Begetter Sophia".'

We find the vision of the original, spiritual human being as Adam Kadmon in the Jewish cabbala. It is the highest spiritual being, the one human being of the Light. This human being is the opposite of the current human state. As a natural being, the

human being is infinitely divided and split in the expanse of the universe, and in this division he is nothing. As original spiritual being, standing in the divine unity, the universes are expressed in him. They are like his body. The original human being generated countless divine beings which the Gnostics called 'aeons' or eternities. They resemble fields of light power or unlimited spheres. They are called, for example, truth, eternal life, wisdom, foresight, will, community, peace, imperishability, mind, perception... In our world, these words are abstract concepts; in the pleroma, they are living beings. They may also be called primordial tones, vibrations, numbers, light rays or vibrations of love. In their totality, they constitute the fullness of the divine world.

THE PLEROMA IS OVERFLOWING The kingdom of perfection manifests itself because it also allows darkness to develop. Darkness, that which is separated from God, belongs to the mysteries of creation. The intended development of the consciousness of light beings is impossible without darkness. The fullness of the light is only manifested when a state exists that is not in accordance with it, when obstacles have to be overcome to experience the fullness. Thus the pleroma casts a shadow, an 'outside', a darkness that is as equally unfathomable as the light. How was a world order able to develop in the midst of this darkness? How did our world originate? Is its imperfection a necessary side effect of the pleroma? How was a mental consciousness able to develop that considers darkness to be light?

The condition for this was a disturbance of the progress of creation, a breaking up of the cosmic streams of male and female, cooperating in the spirit field. Yet, where can we find the germ, the impulse for such a disturbance?

Perfect creation is accomplished by the harmonious cooperation of the two divine poles. Their immanent unity is going to oppose, surround and take up itself during the process of creation. This event implies the possibility of a splitting. The duality, contained within the deity and characteristic of every light aeon, reveals at a certain point in the development that both streams no longer surrender to each other.

Even at the highest level, we see the principle that forms are becoming denser during the process of creation. Already the first creation, the son as an expression of the consciousness of God, signifies the formation of the divine breath, and hence a certain densification. The degree of densification increases to the extent that ever more new aeons are created in the subsequent worlds of light. Finally, an aeon developed in this chain of creations, in whose consciousness the original clarity was no longer present. The Gnostics called it 'the little Sophia'. The female aspect created a form, with which the male cosmic stream did not cooperate. The little Sophia followed the impulse to develop her likeness out of herself. 'And our sister, the Sophia, the twelfth aeon, conceived a thought from herself. Mindful of the Spirit and the first insight, she wanted to bring forth a likeness out of herself without the consent of the Spirit – he had not approved – and without her consort, the male,

virginal spirit, and without his consideration. And though the person of her maleness had not approved, and she had not found her agreement, and she had thought without the consent of the Spirit and the knowledge of her agreement, yet she brought forth. Her thought did not remain idle, and something came out of her which was imperfect and different from her appearance, because she had created it without her consort.'

In this way, the foundation of our imperfect world was laid. An image 'flowed' out of the 'little Sophia' (Pistis). We might say that the stream of love of the Light flowed across the borders of the pleroma; the pleroma was overflowing. In the Gospel of Thomas, we can find a similar image: 'Jesus said: The Father's kingdom is like a woman who was carrying a jar full of meal. While she was walking along a distant road, the handle of the jar broke and the meal spilled behind her along the road. She didn't know it; she hadn't noticed a problem. When she reached her house, she put the jar down and discovered that it was empty.'

The emanation occurred without the guiding, structuring, unifying male aspect. This affected the fundamental principle of creating and giving birth in the pleroma. The divine masculine aspect was replaced by the self-reflecting feminine aspect. In the letter of Peter to Philip, we read that this caused the Arrogant One (Authades) to come into being. The 'little Sophia' did not yet possess perfect knowledge, Gnosis. This was kept for her in the highest sphere. Thus she continued unconsciously with her manifestation in forms, without realising the separation. In this way, she lost all her power;



In a modern performance of Mozart's *Magic Flute* by Ricardo Muti and Pierre Audi, Anaa-Kristiina Kaapola plays the Queen of the Night. © Salzburger Festspiele, Hans-Jörg Michel

In the human being of the Light,
standing in the divine unity, all universes are expressed

this also contains the origin of what is self-directed. After all, this is only possible by lack of true knowledge! And this inevitably has an effect in our world.

THE ORIGIN OF THE WORLD OF THE DEMIURGE

Imperfect creation was unable to find a place in the pleroma. This ensured that a tremendous creature rose up from the world of shadows: Yaldabaoth or Jehovah. Because of the overflowing light power, he became the creator-God of our world. He created a huge hierarchy of angels, powers and forces, in which light and darkness were mixed.

In some Nag Hammadi texts, it is emphasised that they were all contained in the will of the Father of the All. 'But through the will of the Father of the All, so that his unimaginable goodness would be manifested, she created this veil between the immortal ones and those who came after them; so that the result would be that the lack of what is feminine would be shown in every aeon and in the

chaos, and it would come so far that Error would struggle over it with her. Thus these beings formed the veils of the spirit.' (The Wisdom of Jesus Christ) 'But it was through the will of the Father of the All that they all originated, after the example of all things above, so that the sum of the chaos could be achieved.' (The Essence of the Powers) The first, highest movement of the deity already implies the call to rise up to the father. This call is transmitted down to the deepest depth of the shadows.

When Yaldabaoth spoke the words: 'If anyone is for me, let him reveal himself, so that we may behold his light', the first man, the divine son, descended into the darkness like a flash. His image suddenly shone upon the waves of the chaos. After the likeness of this 'Adam of Light', Yaldabaoth and his powers created the figure of earthly man. His form and his soul belong to the world of the demiurge, but his innermost nucleus stems from the pleroma. In him, a Light element of the original human being is living. It is said that the 'little Sophia' blew

the breath of the spirit of the pleroma into the earthly form. (On the Origin of the World) Both the descent of the Logos into the darkness as well as blowing the breath of the spirit into the body of earthly man refer to the fact that a part of the original human life wave sank into earthly bodies. Initially, the earthly Adam, generated in this way, still lived in the so-called paradisiacal state, and was, therefore, androgynous. Not until densification continued, did the separation of the sexes occur. On the material plane, it was the continuation of what had already occurred with the 'little Sophia' on the spiritual level.

This is why the disturbance of the unity of the cooperating male and female cosmic streams lies at the root of our world. And this makes it clear that the redemption can be found in the restoration of this unity.

We read in the Gospel of Thomas: 'When you make male and female into a single one, so that the male will not be male nor the female be female, ... then you will enter the kingdom.'

FROM THE TWO TO THE ONE The words in Mozart's *Magic Flute* sound prophetic: 'Man and woman and woman and man are striving for godliness.' If a human being receives the Light of the Gnosis on his path of liberation, he will be able to overcome the world, fallen femininity, the 'Queen of the night'. Within us, the soul can develop from the light element, which unites both streams within itself, head and heart, Tamino and Pamina. This soul stems from another mother, from the holy mother Isis. In the soul, she celebrates the holy wedding, the union with her divine partner Osiris. We who seem to be lost in the huge, material universe, are called to lead the 'little Sophia' back to her origin, the unity of the absolute consciousness and the all-wise begetter Sophia. We are able to make the original human being rise up within us. In a vision, Valentinus, author of the Gospel of Truth, saw a newborn child. He asked: 'Who are you?' The child replied: 'I am the Logos' ☸

For literature, you are referred to the editors

a creative dance

The basic principle of divine creation consists of a 'dance' of the cosmic streams of man and woman, who, as eternal principles, move towards each other, attract each other, lovingly give each other room again, and finally unite, causing something new to develop through surrender as well as sacrifice



The biological processes of creation follow the rhythm of this dance, though within the laws of nature. Within our limitations, the love that we can extend is also limited, and giving room to someone else is often interpreted as rejecting this other person. The inner process of soul development also follows these primordial rhythms, on its own joyful and high level of vibration. It also shows stages of creation, within which what is old is broken up, seemingly due to tension between the male and the female pole, so that something new can develop. Through the continuously purifying union of the two streams within a human being, also called the 'alchemical wedding', something new indeed manifests itself: the beginning of a new life, a consciousness, at a higher level.

HUMAN GENESIS The fact that the biological process of creation develops like a 'dance' can already be observed in the building plan of ovum and spermatozoid: the ovum is approximately the size of a tiny grain of sand and visible with the naked eye. Its size is determined by a large amount of cell fluid, cytoplasm, and by a large open space. On the other hand, the male spermatozoids are simultaneously produced by the millions, but their size is approximately one sixty-thousandth of an ovum. They consist almost exclusively of the material of the cell nucleus in the head with an actively moving tail, while the ovum is passive and is moved. The ovum and the spermatozoid find each other in the Fallopian tube. Biochemical matter in both the ovum as well as the Fallopian tube guide the spermatozoids

biochemically-magnetically in the right direction. The activity of the ovum is visible in the corona radiata, the nutrient cells surrounding the ovum. Under the influence of these nutrient cells, the surrounding spermatozoids change. They lose their outer shell. The ovum's shell also changes biochemically in the presence of spermatozoids, which move around the ovum in the form of a star. Literally, a dance begins, lasting several hours of circling, withdrawing, attracting, rejecting... until it has been decided which spermatozoid will be granted access. Spermatozoid and ovum give up their original properties and turn into a new entity. The old idea of the penetrating spermatozoid, aiming at the merging of the nuclei, is incorrect. It is rather a common dance, during which the feminine or masculine charac-

ter of the cell is given up, after which a new entity is formed through merging. In this way, the incarnation of the microcosm, the new process of becoming flesh, literally begins.

THE INFLUENCE OF HORMONES It is certainly a miracle how, through steady division, amnion, umbilical cord, placenta, and finally, after only a few days, the embryo develops through the processes of invagination of a cotyledon. While after the birth of a human being the outward movement begins – he expresses his being – pressure is exerted on the embryo as it were, which causes the form to grow. Approximately during the fifth week, the formation of the sexual gland begins, which is initially identical for both sexes. Not until the eighth week, the sexual organs grow outwardly under



Matisse. *Polynésie le Ciel*, 1954

the influence of the male hormone testosterone, so that a boy develops. However, if this hormonal influence stays away, the internal sexual organs develop. This is why a girl develops without the influence of a particular hormonal control. The external sexual organs, too, develop initially in the same way in both sexes. The differentiation into female and male sexual organs does not begin until the end of the second month.

The so-called sex hormones (androgenic and estrogenic) can, interestingly, be found in both the male as well as the female body. Until the age of eight or nine, the androgenic and estrogenic hormones remain on the same low level. Then the pituitary gland gradually begins to produce hormones that control the processes of change in the body. In the course of a few years,

the external sexual characteristics gradually develop under the influence of hormones; spermatozooids and ova mature and the human being receives the power of procreation.

PERIODS OF SEVEN YEARS During the first seven years of life, the indwelling spirit in the young child is building the physical body. We note how fast he grows, or how big he or she already is. It is a development by leaps, after each of which the child is always able to do something new. Its own vital body is not yet able to sustain the physical body: it needs a loving environment of parents and guardians. The young child primarily lives from the ether field of the people surrounding it, until its own etheric body has sufficiently developed. We know that the male physical body is positively polarised. He devel-

ops more muscles and is equipped for dynamic efforts. The female physical body is negatively polarised, which means that the forces causing new life to grow, can be concentrated in it. During the first three years, the decisive basic connections in the brain develop and the basis for future thinking is laid.

The etheric vehicle, which grants life warmth and the power to preserve the species, arouses an excess of vital energy. After this energy has passed through the physical body, it irradiates the environment in straight lines in all directions, like the rays from the centre of a circle. This body matures between the ages of approximately seven and fourteen.

During this second period of seven years, the vital powers are no longer so urgently needed for the activation of the independent functioning of the physical body. Gradually, the child begins to detach from the protection of the family and becomes involved in a larger social environment. During this period, the basis for future feelings is laid. The vital body of a young girl is going to express its positive pole, while that of a boy is negative, that is, receiving.

A PERIOD OF PURE IDEALS Approximately from the age of fourteen, the astral or desire body is formed. It is the period of sexual maturation. Young people begin to seek ideals on which they can focus. An image develops of the high ideal of love and, driven by the activity of the hormones, also the sexual desire for the other sex increases. Because in boys the desire vehicle is positively polarised, he is the one who can above all express will power. This is why the Mars element, underlying this will power, works more strongly in men. The male blood contains more red blood cells, more iron (Mars) than that

of women. With her negatively polarised desire body, a woman is more susceptible to the influences of Venus. Her blood contains more copper. Copper is a conductive metal, and this helps her to develop a stronger social faculty.

During the stage that the astral body is formed, we want to express ourselves strongly and be self-willed in our environment. It is often a period of resistance, of seeking what we lack for our own development, a partner for example. At the same time, it is also the stage of choice of career, education and planning one's life.

From the age of 21, when our insights about ourselves and the world are developing fully, we may say that a mental vehicle is being generated. During this period, usually families are started and one's profession becomes clear.

During the periods of seven years, from the age of 21, the human being continues to build on what has been achieved during the first three periods. Quite a few personal crises, inherent to life, offer many opportunities for becoming conscious and may lead one to reflection.

INWARD TRANSITION; A STAGE OF REORIENTATION If during this stage the heart remains open, the impulses from the original field of life will certainly seek an active link with a human being. Through this link, through this interaction with higher things, the powers of the spirit will affect the system of nature. It is then hoped that the nature-born aspects of the personality will, at a certain moment, submit to the spiritual aspects.

During the seventh period of seven years, between the ages of 42 and 49, the hormones change: in men, the level of the sexual hormones decreases after the age of 35, while in

love that is salvation

During this dance, the soul is increasingly purified

women it is a bit later. This may happen faster or slower, and more or less harmoniously. The years of the so-called menopause begin and men and women are equally affected by it.

This stage of change, too, is often characterised by violent crises. It is also a stage of reorientation, and we are confronted with the question of whether we are satisfied with the goals we have reached or whether we would like to find another direction for our life. If we are unable or unwilling to accept that the forces of procreation are now dwindling, we often see that feelings of decline, uselessness and loss overwhelm, in particular, the elderly person. In this stage, it may once again become clear that we should not seek what we are lacking in someone else, but that we have to realise the self inwardly.

DANCE IN THE RHYTHM OF DIVINE HARMONY

The described processes occur in every human life on a horizontal, physical, biological level. The end of this development, whatever its course, is death.

However, we can also surpass this biological process. A new creation is possible, in which a wholly new soul development can take place. This process flares up when a divine, spiritual impulse touches and penetrates the soul. Such a soul is set in motion! It turns to higher things, and begins to suspect its divine destiny, filled with pure beauty, goodness and truth. Who would not want to follow this destiny? Like in a dance, our soul follows the divine impulses in a continuous interaction between approaching,

inner realisation and moments of intimate union, in accordance with our individual melody of life. During this dance, the soul is increasingly purified.

The melody of lower, self-directed life moves to the background. The rhythms of divine harmony, to which the soul entrusts itself, and through which it lets itself be guided, lead it, through an alchemical wedding, to the union with the spirit on the blessed day of the Light. From this, the new creation, the new man of the Light, is born into a new, transfiguring body that will gloriously develop in a never-ending dance ✪

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How would we be able to speak about love in the right way, if You were forgotten? You, God of love, from whom all love is in heaven and on earth. You, who saved nothing, but gave away everything in love. You, who are love, so that a loving person is only what he is by being in You. How would we be able to speak about love in the right way, if You were forgotten? You, who make it clear what love is. You, who have given away everything for the salvation of all!

How would we be able to speak about love in the right way, if You were forgotten, You, spirit of love, You who do not take anything of what is yours, but remind us of this one sacrifice of love and who remind a pious human being to love as he is loved and to love his neighbour as himself! [...] For in the language of men, there are only few deeds that can justly be called deeds of love, works of love. But in original life, no single deed is met with approval, if it is not a deed of love: in sincere self-denial, stemming from the need for love itself and, for this very reason, without claiming merit!

After Søren Kierkegaard, from *What love does*



On the thresholds of their homes, Hindustan housewives apply pretty traditional motives with rice powder. With this form of art, called 'Rangoli', they celebrate the harvest that enables new life



the meaning of **love**

‘Truly saving oneself means letting one’s individual life be reborn in true love and perpetuate it. The individual human being can only do so communally or together with others.’



Vladimir Soloviev (1853–1900) was one of the most important thinkers, not only of Russia, but of all Slavonic people. In his work, he dealt with a variety of topics. In addition to his famous writings *Three conversations* and *Short history of the antichrist*, the five essays about ‘the meaning of love’ (1892–1894) belong to the most remarkable of his philosophical work.

It is very important to Soloviev to understand the love between man and woman on a more profound level and to fathom its significance philosophically. On the one hand, loving and be-

ing loved is what people are fundamentally longing for; but at the same time, it is the most inexplicable and mysterious thing that may happen to them. Regardless of how profoundly a human being comprehends the phenomena of love, he increasingly notices the limitations of his own understanding and his inability to speak about love. This very paradox arouses his attention and makes him ask for the meaning of love.

LOVE AND FREE ALL-UNITY ‘A human being or humanity is an entity with a divine idea within him, that is, the all-unity or absolute fullness of being’.

Soloviev’s considerations about the meaning of love can only be understood against the background of a philosophy of a ‘free all-unity’. He is convinced that the reality of human life is permeated by a divine idea, the concept of the all-unity. He compares the multiplicity of human life with a complicated fabric that consists of many layers, into which a fine, divine thread is woven. Not only is the divine element sometimes visible and sometimes invisible, but it would like to be recognised and liberated. This

concerns a choice: the divine thread, the divine task in everyday reality, can only be manifested to him who wants to see and hear. Then the human being is able to filter out this one divine voice from a multitude of very diverse voices that can be heard in and around him. Increasingly, this voice causes a certain order in all other voices and ensures that they recognise and respect each other. Then an interaction, a conversation develops, in which no voice, no being stifles or represses the other, but achieves the ‘fullness of being’ in ‘the others’.

Soloviev distinguishes sharply between two wholly opposing kinds of unity. In this way, he is a pioneer drawing a clear line between the spheres of this world and the divine world. According to him, one thing does not exist at the expense of all but for the benefit of all in the true or positive all-unity. The wrong or negative all-unity, on the contrary, represses or absorbs all inflowing elements and thus appears itself to be ‘empty’. The true, positive unity, however, maintains, nourishes and reinforces these elements, because they find themselves back in it again as the ‘fullness of being’.

Soloviev is realistic enough to see the current ‘fallen’ state of humanity. He describes it as a reality of the ‘negative unity’, in which there may be many partial ideas, but they have lost their coherence with the whole. Moreover, they lose truthfulness through their claim of being exclusive. These partial ideas always clash and contradict each other, continuously plunging humanity into a state of spiritual disharmony. He considers it a human task to make room within us for the ‘idea of the free all-unity’. Every human being is irreplaceable and essential for the eternal realisation of the all-unity. However, he is unable to realise this unity on his own. Only when people possess their own, intimate relationship with what is originally independent – God – can they develop a consciousness in freedom. And with that consciousness, they can achieve mutual acceptance, solidarity and unconditional love.

Abraxas – the fourfold power of love

'Many people are very wise; others possess a mighty will, strong as the blast of a hurricane, Still others bear the signature of great activity and are always busy. However, does love fully underlie everything we think up in our philosophy, everything we want in our dynamic indomitability, and everything we do in our industriousness? If love as the highest thing is lacking, or if it is only in part or causes separation; if it does not encompass everything and everyone, everything will break off at our hands, and we will not succeed in anything or it will be taken

away again. Then we turn, together with countless other people, the garden of the gods into a dunghill. This has happened time and again throughout the ages.

No one is good; we have all deviated from the beginning. This is why we must return to the beginning, namely the beginning of a living soul state. Once this beginning has been reached, we will be able to bring the four solar horses of Abraxas into balance. True movement emanates from this balance. And then we will be able to perform liberating work



in the garden of the gods, with the full power of love, wisdom, will and activity.'

J van Rijkenborgh, *The Nuctemeron of Apollonius of Tyana*, ch.10, 1992

BEING AFFIRMED IN THE AFFIRMATION He who loves, feels himself inexplicably attracted to another person. This attraction suddenly overcomes him, magnetises him and awakens an acceptance, which he experiences with every fibre of his being. 'Originally, love shows itself as the free and encompassing action that takes all energies into account, by which people affirm and accept each other.'

With Soloviev, the concept of 'affirmation', of 'saying yes', has a decisive meaning. Initially, our 'yes' to the beloved one is expressed at the outward level of physical appearance. However, the sensual level must be accompanied by a moral, personal relationship with the partner. Feeling attracted to another person at an explicitly sensual and instinctive level does not imply acceptance of the other one. Truly saying 'yes' is only possible in freedom, when the beloved himself or herself shares in it. In love, the loving person reveals who he is and shows himself. 'If I only love the other one because of his excellent properties, I do not affirm him at all; then I only affirm what is good for me; then I essentially affirm myself.'

Only in the relationship with a beloved person can the self be recognised. Here 'self' refers to the skill to affirm, accept and respect another person as to his irreplaceable, unique being. In addition to the physical and moral level of the

love between a man and woman, Soloviev also sees a religious-spiritual dimension of love. The fact that people can affirm each other in love, is based on the existence of a hidden, absolute power. The faculty of speaking an unconditional 'yes' can be seen as the reflection of a divine love that invites us: 'Trust my unconditional "yes", and express this "yes" to a beloved person.' All three levels of affirmation, the sensual, the moral and the religious, can merge; yes, they are destined to do so. To be able to manifest themselves, they depend on each other.

VICTORY OVER EGOISM THROUGH LOVE According to Soloviev, the evil of egoism is not caused because 'the human being is valued too highly and has attributed absolute significance and infinite value to himself', for the human being is an entity 'that is able to make room for the absolute truth in his life and consciousness'. However, with this faculty, he possesses absolute significance and value, and through this faculty and his individuality, he is unique and irreplaceable. However, this becomes a problem if he always considers himself 'the centre of life' and, therefore, denies his fellow human being the absolute significance which he attributes to himself.

However, this absolute significance, which man appropriates, is only a possibility that wants to be realised, for: 'God is everything, in other

words, he possesses... the entire fullness of being. The human being..., who is actually only this person and not another, is only able to become everything, when he removes any dividing wall, which separates him from others, from his consciousness and life. "This one" can only do "everything" together with others; only together with others, he is able to realise his absolute significance and become an inseparable, irreplaceable part of the one totality, an independent, living and characteristic organ of absolute life.'

According to Soloviev, there is only 'one power that is able to affect egoism from within, that is, at its roots, and really pull it up by its roots': the love between man and woman. Through love, the beloved is torn away from himself; his existence is no longer focused on himself, but finds its centre in the other one. This power to change things can be found everywhere true love exists: parental love, love between friends, even mystical love. However, it works most strongly in the true love between man and woman, because then a maximum of correspondences is linked with a maximum of permanent differences: every being we love, is and remains his own 'subject' that really meets us. And: 'Each one will have an essential nucleus, which we also have, but he or she must possess it in another way, in another form, so that any expression of us... can evoke a corresponding, but unequal expression in the other one.' How is it then possible to go up into the existence of the other one without losing either the other one or oneself?

THE DISCOVERY OF THE IMAGE OF GOD We are all familiar with the transience of any feeling of passionate love. This stage of being in love is usually soon replaced by disillusionment. However, Soloviev resists calling this initial, passionate love untrue, an illusion. According to him, the lover immediately sees, from the very start of the magnetic power of attraction, with directly experienced certainty, something in the other one that outsiders cannot see. He sees 'the image of God' in the beloved human being. He sees the potential, hidden in the other one; he

experiences that the other one can wholly express God's being and reality! And in this surmising, in this intuitive beholding of the true, divine figure of the other one, the lover opens up in his love for a promise and a task. He or she will first try to let this image of God, suspected from afar, and initially only experienced passively, 'to take shape through active faith... in himself and in others'.

We should not be surprised that more than minor pitfalls are lurking here. If the beloved 'imposes' the ideal image on the other one, and does not take individual skills and possibilities into account, this will result in an egoistic interpretation of the love affair. Then the beloved ultimately only wants to realise his own creation, the self-designed ideal image, through the other one. Soloviev calls this 'aggressively making egocentric love'.

If one partner ignores or even ridicules the ideal image, initially perceived in the other one, this other one can offer a tremendous help by still extending confidence. Then the common task becomes helping and supporting each other in the different situations in life. The possibilities, implied in the ideal image, may perhaps still develop later.

Soloviev confronts us with the insight that the human being is only able to develop the faculty of unconditional love through divine power. He who is able to see another human being, despite his imperfection and transience, in an ideal light and love him, loves that which God has always loved in this human being. In this way, he accomplishes God's love within him. Therefore, in human love something happens that far surpasses human power. In the power of divine love, a fundamental metamorphosis of the human being then takes place ☸

For literature, you are referred to the editors.

the rhythm of the all-manifestation

Love is a fire, a power of the heart. Hate, too, is a fiery power, but one that destroys and withers. Between these two streams, the human heart moves to and fro for a long time, until a human being perceives the essence of both. Then he arrives, seeking for Light and yearning for relief, at a certain neutral goodwill. On the third path, he encounters, from the very first moment, the essence of love itself: the rhythm of the all-manifestation



free after J van Rijckenborgh

Just as the truly good resides in God alone, so also does love reside in God alone. Neither is found in any nature-born human being. Hence it is a wise seeker for truth who does not try to find them where they are not to be found. However, neither should we hate human goodness and human beauty, simply because hate burns and destroys.

Love, too, is a fire. Love is an astral power that concerns the heart. When a human being, seeking love, is disillusioned, he always experiences a purification and his hunger for the one thing necessary becomes ever purer and more urgent. But just as the fire of hatred, another astral radiation in the heart sanctuary, destroys and withers the heart, nothing is left for the person who hates.

However, there is a third mode of life, in which we neither expect nor seek what is impossible. We then adopt a purely objective point of view with respect to these things, and in this way maintain a kind of neutral goodwill, in which matters are simply accepted as they are.

THIS IS WHY HERMES SAYS: 'We can neither escape nor hate human goodness and human beauty, for the hardest thing of all is that we need them and cannot live without them.'

For as long as we are passing through nature-born life, we need this life and its attributes. This is why we are advised: do not harbour hatred on account of your life in nature and do not try to escape from it.

DETACHMENT But what then? If we neither love nor hate human beauty and goodness nor try to escape from them, we are standing in detachment with regard to dialectical nature. Then there is neither anything binding us to it nor is there anything restraining us from it. We do our daily duty without grumbling, without sighing, without feelings of revenge and without rebellious actions. We are passing through the dismal life of this nature as the result of a law compelling us to do so. We cannot deny our birth in nature. So, let us do our duty, by virtue of the fact that this is what we have to do at this moment, and we do it with our heads held high, without hate, without running away, without love. And if, on life's paths, we meet a fellow seeker for truth, we content ourselves with an understanding wink.

Where, then, is the seeker for truth heading? The seeker for truth is on his way back to the foundation of things, to the basis of all genesis. The truth-seeker is returning to the only good. Only in God is the good to be found. And he who finds God, he who is going to share in the good, is from then on no longer of this world. When we have found God, we will exist with the other brothers and sisters in the new field of life, in the soul world.

A STATE OF BEING WITHOUT CAST SHADOWS
The divine manifestation is governed by a certain rhythm, which is present in even the tiniest atom. This state of being knows no antitheses, it casts no shadows, and always brings forth itself. Good

the call for true love

is not set against evil there, neither is beauty against ugliness, love against hatred, reality against delusion. The Gnosis does not have love; it does not radiate love; indeed, it is love! In other words, divine love is not something, for which we have to aim, and it does not know conflict or efforts. It simply is, in itself. This is why its power is boundless, and can be compared with a bellows. If a bellows is pumped rhythmically, it generates a great deal of power. In the same way, the rhythm of the all-manifestation generates an enormous power and nothing that conflicts with this rhythm can ever enter it.

Knowing this, we will understand better than ever before how absolutely hopeless our nature is. Then we will resolve to waste as few words as possible on this hopelessness. We will not argue with people who do not understand. We will leave the world for what it is. In complete self-control and genuine service to God, we will focus only on that which is capable of assimilating the divine rhythm and which is of the same nature: the wondrous atom, the rose of the heart, the kingdom not of this world ☸

Literature:

J van Rijckenborgh, *The Egyptian Arch-Gnosis and its call in the eternal present*, part 3, chapter II, *The Mystery of The Good*
J van Rijckenborgh, *The Chinese Gnosis*, chapter 5 *The All-Manifestation does not love as humans do*



Camille Claudel, *La Valse*, 1905

Is it not a comforting thought, a feeling of hope and a glorious idea to be called to true love? Will we one day be able to surrender to this powerful call, this all-encompassing process, without thinking, doubting and being fearful? Are we worthy of it? Are we good enough for it?

In the transformed human being, there is no longer room for the egoistic, self-directed ideas and efforts

Is it real or does it only seem to be so? Am I wrong? What do others say? That can't be true, or can it? May I love without permission of others who probably know better how to love in the right way?

How easily can we brush aside those thoughts and images of doubt, when we are suddenly allowed to experience this comforting and tender touch. How does this happen? Why is it that my I is then no longer in the way, and that all these agonising conflicts, and all this empty and dull wandering of my personality disappears and is replaced by something that can barely be grasped, something that is open and shines in beauty and truthfulness?

NOT WITHOUT LOVE Just as in fairytales, lovers then experience a metamorphosis. Frogs, caterpillars and malicious beings change into princesses, princes, swans and people of noble birth. In the transformed human being, there is no longer room for the egoistic, self-directed ideas and efforts. We experience this living power, which saves and wholly permeates us, and which is contrary to egoism and is rooted in the innermost depth of human existence. Through the touch of this power, we are able to perceive ourselves and our loved ones without all those imperfections and weaknesses; indeed, we are able to accept and forgive them, to let go of them. We are destined for a higher world, fortunately without being judged or being asked for our merits there. He who finds love, and God is love,

no longer wants to go back, and can no longer bear to live without this love. For the rest of his life, he wants to serve this love and the other one.

However, after some time, we will have to bid farewell to this glorious, divine state, and our usual, toilsome small world with all accompanying thoughts and activities controls us again. Is this not tragic? Is this not absolutely dramatic? Or is it perhaps natural and justified? Or was the task too difficult for us, and did we understand or perform it incorrectly? Helpless, usually sad and disappointed, but also having achieved understanding after many such experiences, we experience how ordinary nature seeps through. Instead of the brilliant morning star (Venus) that had inspired us and showed us the way to salvation from toilsome, egocentric nature, now the ordinary, social patterns and fixed rules return. We understand the requirement of love, that is, everything or nothing, according to the reality of everyday life, with the result that the deepest meaning of this task is lost. We see little or no possibilities to fulfil this lofty task consciously.

What remains is the memory of a special feeling, but there is not yet an active power that changes everything. It stops at a rare experience and this psychological state prevents us from descending into its true depth. It is, therefore, not amazing that this love is doomed to perish, or rather, to become inactive, because we do not come 'up to the mark' or, for example, we confuse love with all kinds of social goals.



Xiao Ling, *Eternité de l'amour*

THE REALISATION OF TRUE LOVE How can we speak of the realisation of true love? Where does this road and its realisation, for which we are strongly longing and which does not leave us alone, begin? To our comfort, apart from the animal nature and the social-moral law, another higher principle is active in the human being. This spiritual, religious or divine principle is described as the law of love. Vladimir Soloviev does not attribute much value to the human race compared to true man:

'In our perceptible reality, no one can be compared to him; we only exist in a certain one-sidedness and restriction, as male or female individuals. True man, however, lives in the

fullness of his ideal personality, is apparently unable to be only man or woman, and can only be a higher union of both.'

Love finds its highest task in the realisation of this unity and in the creation of the true man as a new, free unity.

Countless obstacles, much disregard and many errors appear on the path of the human being who seeks for this, but none of them can prevent him, so strong is the longing to follow the call, and so pure the comforting exhortation of love ☸

Literature: V Soloviev, *The meaning of love*, Disfarne Press

Your hat floats lightly in the wind, your greeting,
your uncovered head is able to move the clouds,
your heart is occupied elsewhere,
your mouth takes up new tongues,
the vibrating pasture increases hand over fist.
The summer blows starry flowers on and off,
blinded by flakes you lift up your face,
you laugh and weep and are ruined by yourself,
what can still happen to you?

Explain to me, o love!

Solemnly amazed, the peacock shows its fan,
the dove throws up its collar of feathers.
Filled with cooing, the air billows,
the drake quacks, the whole country
takes of the wild honey, even in the languid park
every bed is surrounded in flurrying gold.

The fish flushes, swims, tumbles past his school
down caves in a bed of coral.
Shy the scorpion dances on music of silver sand.
The beetle smells a delicious fragrance already
from afar;
with such fine a sense, I would also feel wings
sparkle under the armour
and would take the road to the distant
strawberry field!

Explain to me, o love!

Speaking the water white,
wave after wave grasp each other's hands,
in the vineyard the grape swells, bursts and falls.
How guileless the snail leaves its house!

A stone knows how to soften another one!

Explain to me, o love, what I cannot explain:
should I only associate with thoughts and alone,
during that short, shivery time,
love nothing and not extend love?
Should someone think? Is he not missing?

You say: another spirit counts on him.
Do not explain anything to me.
I see the salamander
go through any fire. No shiver runs through him,
no pain that really affects him



explain to me, o love

Ingeborg Bachmann

Ingeborg Bachmann tries to fathom what love is. She does not ask anyone for an explanation; she addresses, so to speak, love itself. A mystery can be explained, 'lifted', the hat that is lifted to greet someone, allows new thoughts to flow in. When the head is uncovered, the human being is open to new spiritual influences. 'Your heart is occupied elsewhere', the heart's true

task is not that with which we are occupied in our everyday life. 'Your mouth', which otherwise serves to ingest food, 'takes up new tongues'; it achieves understanding, and perceives a new meaning. 'The vibrating pasture increases hand over fist'. Agitated by the influence of what is 'new', 'the summer blows starry flowers on and off'; are old

stars not continuously blown out and new ones kindled in our respiration field? Is this continuous transformation not the only permanent factor in our world of opposites?

Yes, 'blinded by flakes you lift up your face'; are they really the blossoms of the starry flowers, the snowflakes of what is external, from which we raise ourselves up to find the inner being?

'You laugh and weep and are ruined by yourself', is it our eternally drawing on love, this child of poverty and abundance? According to Plato, love is always poor and far from subtle or beautiful, as we usually think, but rather hard, meagre, poorly dressed and without a house (he does not even find a stone on which 'to lay his head'), at night sleeping on the ground, in doorways and in the open air on the street without bedlinen, and according to its mother's nature, always living in hardship.

On the one hand, love is always focused on everything that is beautiful and truthful. Courageous and energetic, a great hunter, it is always going straight to the point and always hatching plans. Love is like something that wants to fully understand everything. At one moment of its day of life, when it finds a willing heart, it is full, blossoms and lives; at another moment, it dies, only to be revived by virtue of its father's nature, which is abundance. However, it is never permanent in this earthly world: what it acquires when it is successful, will disappear and must time and again be reclaimed from our inner poverty.

Next, Ingeborg Bachmann describes how, in the animal kingdom, love has an arousing influence on the beings of the air, those of the water and those of the earth. Waves roll and hand in hand, they conjure up white crests on the water, forming a unity; fruits develop and perish. Slowly, we dare to come out of the snail's shell of our self-constructed, materialised armour; and he who is outside 'knows how to soften another one!' Oh well, however crystallised we are in matter, through love we are able to detach each other from this petrification. We think and think, and try to comprehend love, but it is actually very simple. Are we not missed? Does it not seek what is lost? 'You say: another spirit counts on him'; is it not him who is also missed, the divine spirit that encompasses us, but which we, limited people, cannot comprehend. Yet, it can fill us completely.

Ingeborg Bachmann

Ingeborg Bachmann was born in 1926 in the Austrian town of Klagenfurt. She received her doctorate in 1950 with a thesis about the philosopher, Martin Heidegger. As editor of a broadcasting company, she travelled and worked often in Paris and



London. In 1953, she was discovered as a poet during an open day of Gruppe 47, and ever since, she worked as an independent author. The themes with which she dealt in her early years as an author, 'Love', 'Death' and 'Farewell', were received more innocently than Ingeborg had intended them.

She fiercely resisted a classification of her work as 'apolitical, beautiful literature'. Ever since her very first collection of poems *Die gestundete Zeit* (1953), she raised the matter of the problematic relationship between man and nature. In 1961, she published her autobiographic book *Jugend in einer Österreichischen Stadt* (Youth in an Austrian town), which clearly showed the social and political background of her ideas. Also during her poetry recitations at Frankfurt University in 1959 and 1960, Ingeborg demonstrated an extremely critical attitude concerning herself and her earlier successes.

Since the mid 1960's, she lived in Rome. In 1971, her novel *Malina* was published, as part of a cycle of novels called *Todesarten* (Kinds of death). She was unable to finish this cycle, documenting the repression and exploitation of the socially underprivileged from the feminine perspective. Ingeborg Bachmann died on 17 October 1973 in Rome from the effects of a fire. In her last poem, she wrote:

'I have achieved insight
through the words
that are there
(for the underprivileged)

hunger
shame'

'Do not explain anything to me...', because nothing can be explained. His own eye, within us, experiences it in inner perception; experiences – itself! The salamander passes through any fire without being burned, because it is a fire being similar to the spirit. What is of the spirit, does not know fear, and can never harm us, children of the spirit. ❖