

# pentagram

volume 36 2014 number 4

Doing nothing is not a Rosicrucian's sort of thing. It comes from the wish to be able do something for mankind that many people come together in the School of the Rosycross. It is the intelligent perception of the fact that initiatives on an incidental and individual level cannot shift the flood of destructive events in life and society, and that something else has to happen.

People cry: "war - never again!" – but there has never been a bigger arms industry, accompanied by so much unscrupulous violence.

People say: healthier food – but in 2030 more than 350 million people will have diabetes.

What does the School of the Rosycross then do?

Think of: joining together. Think of: focus. Think of: elevating, on the basis of inner being brought to equilibrium.

The equilibrium concerns the balance between an adult individual and a radiating ensoulment.

The joining together is the forming of a vessel and a beacon, as a parabolic aerial.

The focus bundles Light originating from a new atmosphere of life which is peace – peace that radiates over the world and thus is accessible to everyone.



View of Basel. Woodcut by the hand of Michel Wolgemut and Wilhelm Pleydenwurff, from the Schedel Weltchronik, Page 243v/244r (Chronicles of Nuremberg), 1493

## **what surpasses the mind**

gnostic reflections about true peace 2

## **world images**

man in the idea of creation

**7, 20, 31, 39, inside cover**

**paracelsus – mediator between two worlds 8**

**contemplation of an initiate 16**

**contemplation of a pupil**

the school and you – you and the school 18

**of talismans and the only good 24**

**nature-culture-wisdom 32**

**finding what was never lost 36**

**the meeting place and the essential salt 40**

# what surpasses the mind

In a time when war seems to be more present than ever all around us, calling for peace is hardly superfluous. Yet, to be able to live in peace, one needs to be capable of seeing through the true nature of our field of existence and of the human being. It then appears that collisions and wars are bound to happen in a world that carries duality as its fundamental characteristic. Then isn't it weird or even mocking to confront modern public of the twenty-first century with statements like: "Blessed are the peacemakers, for they shall be called children of God."?

*J. van Rijckenborgh*

Reflecting upon this beatitude, we must again free ourselves from all formation of habits. For isn't it true that the word 'peace' relates our thoughts to those aspects of peace and peacefulness that we know, love and seek after in this world? Aren't peace and peacefulness the most desired concepts in a tormented world like ours, in which all humans long for lasting peace? And wouldn't such peace, with all its consequences, be a state of blessing for all?

Aren't our hearts burning with prayers for the conclusion of the ever present and ever menacing violence: "Oh God, give us peace!"

That would be such a blessing!

Faced with the threat of a third worldwide conflagration, this beatitude is very close to our hearts: "Blessed are the peacemakers, for they shall be called the children of God." If there is one Bible quotation we grasp, it is certainly this one.

Yet the spiritual school must disillusion you also in this respect, as this beatitude does not concern the horizontal plane. It refers to peace, which is as yet unknown to you, which you do not possess, which mankind as a whole has never possessed so far. Nor could you conceive it, even if the brute force and the dreadful threat of violence were to give way to more normal conditions – unless...you go a long way.

The peace in question is not of dialectical nature; once possessed, it can never be lost and nothing can violate it. What is meant here is the peace of God, described in these words by Paul: "And the peace of God, which surpasses all understanding, will keep your hearts and minds in Jesus Christ." It is to this peace, which we cannot fathom with our biological consciousness, that the attention of the pupils is directed in the Sermon on the Mount. Its possession by the pupil allows them to go



*Jan van Rijckenborgh and Catharose de Petri are the founders of the Spiritual School of the Golden Rosycross. In this school they have explained, clarified and lived, by their own example, the path of the liberation of the soul in every possible manner using the original texts of the universal teachings as a foundation for their work.*



**Picasso's stylized dove became the logo of all parties that strive for world peace. Throughout the years he sketched dozens of variations of this symbol**

through all dialectical circumstances; it becomes known and embracing all, even the most brutal force and the greatest affliction. When the ancients and the initiates met, they would greet one another with: "Peace be unto you!" And with this salutation they did not mean: "Cease wrangling and let peace reign," but with all the soul magic at their disposal they connected together with the peace of God which surpasses all understanding. "God is our peace," as the initiate pupil professes. Think especially of the words of Christ transmitted to us in John 14: "Peace I leave with you, My peace I give to you; not as the world gives do I give to you."

In these words we find the confirmation of our insistence that the peace referred to in the Christian mysteries has nothing in common with peace that one day may be brought about by the antagonistic forces, however glorious, however desirable such an earthly peace may be. It is therefore necessary for us to set free from all earthly matters and rise above them, so that we may understand the peace which goes beyond all understanding.

How is it possible, isn't it a paradox? Is it, after all, possible for a human being to comprehend something that surpasses their own understanding?

It is indeed possible and even necessary that a pupil rises above their intellectual brain consciousness. What we are used to call our mind is in fact the faculty of understanding, the mental grasp of the biological consciousness,



of the I-consciousness. This mind may be, in the light of earthly norms, very cultivated and capable of achieving great things, but it is in no way liberating and can be an absolute hindrance to spiritual development. Nonetheless, it is not our intention to discard the biological consciousness.

It only has to be clear that common intellect is a link in a chain of three. The human being actually possesses three mental focal points, of which two are wholly latent with a vast majority of people.

There is the mind of the spirit,  
the one of the soul,  
and the physical understanding capacity.

In stating that man must learn to think with their heart, the ancient mystics would refer to the mind of the soul. And when the teacher says to his pupils that they must know peace that surpasses their mind, in order to be called true children of God, he draws their attention to the spiritual mind. The spiritual mind experiences the idea; the soul mind animates and irradiates the idea; the biological mind puts the idea into action. In the process of becom-



## Peace is the equilibrium between the divine idea and the human being who lives out of this idea

ing a good architect in the service of the great creator, one serves the process of transcending the intellect, not by discarding it as useless, but by using it in the right manner. When the three mind foci can be active in one chain in the right way, the pupil fulfills three functions united in one piece of work: one is an architect, thus the creator of an idea; one is a supervisor, thus the animator emanating the idea; and a companion, or the actor implementing the idea. As soon as the worker, or pupil, rises above the intellectual focus, they have laid the foundation for their construction in the right manner. As this construction is erected according to the extra-mental plan, the act becomes immediately the soul manifestation and the idea behind radiates in all its beauty. The creator has then proved themselves through his creation. Thus, it becomes clear that when the pupil is in possession of the three active focal points of consciousness, they can work downwards, from the idea which is in God, to action, and through the liberating action they can rise upwards again to the idea, which is God Himself.

In the abstract, man is and remains a child of God in the fallen state, though a prodigal son who has strayed and has severed their direct relationship with the Father. But since the prodigal son lives, experiences and works through the three focal points of consciousness, they return home and become once again and in a very special sense, a child of God. The direct relationship with the Father is then re-established; they not only see God, as implied in the Beatitude, "Blessed are the pure in heart," but they are in God; they have become a child of God anew; they have returned Home. Their spirit has met the spirit of God. This meeting and the nature of this state of being may best be defined by the concept of 'peace'.

The peace that is with God is perfect harmony, eternal beauty and dynamic repose. That peace is a state of equilibrium between the divine idea and the human being who lives in accordance with this idea. There is no resistance anymore, for the child of God who prepares their construction in community with God and with the idea, experiences that in this harmony of values, powers and thoughts all things co-operate for their good.

Now, it is to those who possess this peace, to those who are on their way to possess this peace, that the words spoken on the Mount are addressed: "Blessed are the peacemakers, for they shall be called children of God." And it may happen that the pupil hears, as if from the inner state of withdrawal of all senses, the brotherly greeting: "Peace be unto you." And

they recognize a proof of friendship and love. Enfolded in this love, the hope is expressed that the pupil may rise above their intellectual limitations on their path towards spiritual consciousness.

This greeting places the pupil in an experience of the power of a mantra, of a magical formula. With the "Peace be unto you," the true spirit is kindled into a flash of light in the ordinary sense centers of the candidate and it is as if the walls receded for a moment, the veils fell away for an instant and the heavy clouds were torn apart. For a short while the pupil beholds, beyond space and time, the true peace, which is in God and to which they are being called with unspeakable love. The greatness of this dominion of peace shall have no end; it is eternal and imperishable.

Do you recognize the majesty of this beatific feeling, which will become yours once you rise above the common intellect?

The pupil who sees this path – for which they have been chosen – experiences very personally the thought of Isaiah 9, which refers not only to the historical Messiah, but also to the birth of Christ within man:

"The people who walk in darkness will see a great light. Those who live in a dark land, the light will shine on them. You shall multiply the nation, but the gladness will not be great. But now they will rejoice in your presence. For the yoke of their burden and the staff on their shoulders, and the rod of their oppressors shall be broken. For amid the battle tumult

and cloak rolled in blood, the pupil is risen to a new sonship of God. For a son will be given to us. And the government will rest on His shoulders. And His name will be called Wonderful Counselor, Mighty God, Eternal Father, Prince of Peace."

"Blessed are the peacemakers, for they shall be called the children of God."

"And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus. Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue and if there be any praise, think on these things," so speaks Paul.

How shall the pupil learn to master all these qualities and how shall they know what is just, pure and lovely in reality?

They shall learn and know from what they have mastered, received, heard and seen, since all this is contained in the universal doctrine which was given to mankind and which had descended with mankind into the depth of the fallen state, in order to show the way back to the Light.

The Spiritual School possesses, as a usable power, the law of Jesus Christ, as well as the philosophy of the Law, which will help every human being to operate the spiritual law of liberation. Thereby, all that you learn, receive, hear and see – apply it! And the peace of God shall be with you. ✪

W O R L D I M A G E S  
M A N I N T H E I D E A O F C R E A T I O N



*The One eternal Creator whom William Blake puts central in this picture brings forth the Trinity, the triad – the triune divine spirit, ever transcendental and all-penetrating. From its encompassing cloak are engendered the seven spirits, the seven worlds, the seven spheres of density, the seven cosmic domains, in a continuous creation. A creation that is eternally embedded in Light and Love – and in which the created is eternally drawn towards the One Source; a source that never ceases to offer the prana of life to the aspiring creation.*

# paracelsus: mediator between two worlds

Man as a citizen of two worlds: the natural and eternal, the kingdom of the father and of the son, of the old and the new birth - that is the thesis of Paracelsus. He, who was equally at home in both worlds, was constantly looking for new perspectives to indicate his pupils the way to perceive the spiritual light through matter.

*Elke Bussler*

**E**lise Wolfram (Danzig, 1868-1942, Zeist) left behind an extensive oeuvre of hers, which is hardly known today. After having moved to Leipzig in 1904, she was literally overnight, namely by reading in one sitting the newly published "Theosophy" by Steiner, and became an enthusiastic follower of the subsequent anthroposophy, helping with great commitment to build the anthroposophy movement. When it later broke away from the Theosophical Society, her efforts were directed at preserving the Christian esotericism of the Rosy Cross <sup>1</sup>.

The anthroposophy was for Wolfram in her time the only adequate expression of the secret knowledge of the early Christians, namely based not on faith, but on insight as the fruit of experience and reflection. One of the

first representatives of this new thinking was Paracelsus, to whom she dedicated two major publications. For some readers, the name of Elise Wolfram will already be known by her commentary of "Volumen paramirum" <sup>2</sup> of Paracelsus.

Yet, already one year before her Paramirum-commentary, a small publication had appeared, "Der esoterische Christ Paracelsus" ("Paracelsus, the Esoteric Christ"), which was an introduction to the essence and work of Paracelsus. This never previously translated essay is the source text of the publication in question. In addition, it contains an appendix with texts by Paracelsus himself - about astronomy, the four evangelists, resurrection, rebirth and the Last Supper - that form the major part of the book.

"The aim of this small book, writes Wolfram, is an attempt to show the esoteric Christianity that underlies the priestly duty of the doctor, based on facts, namely the statements of Hohenheim himself." Indeed, Theophrastus von Hohenheim, later known by his name of Paracelsus, was at the same time a physician (and thus also a philosopher, an astronomer, and an alchemist), a theologian and a pastor. He did not even step back from calling himself "a doctor of the Holy Scripture". This was not intended as an academic title - he did not hold a degree in theology - but rather meant his work as a spiritual teacher established by

## **Alkahest of Paracelsus.**

**Alkahest was a universal solvent in which the medieval alchemist could dissolve gold, in the sense that it brought all elements back to their origins.** Adolph Gottlieb, 1945. Museum of Fine Arts, Boston, US



REVIEW OF THE BOOK OF ELISE WOLFRAM  
*PARACELSUS – EEN ROZENKRUISER*  
(PARACELSUS – A ROSICRUCIAN)



## Look for him in his creation and his works! Or... look at the letters of his Word and carry them in your heart.

Christ, as he put it, “to give explanations and teaching, to defend it against errors and heresies. Such doctors are not educated by people to demonstrate these things, but are instructed by the Holy Spirit.”<sup>3</sup>

Paracelsus’ activities as “doctor of the Holy Scripture” took place obviously outside the established Church and the alternatives that presented themselves in the 16th century, and were usually described by him as Mauerkirche (churches of stone). “Why do you look at stone temples as if they were the image of God? Look for him in his creation and his works! Or if you want to see him directly rather than in the creation, look at the letters of his Word. Carry these letters in your heart and you will also see God in the temple, that is, in the human heart. It’s in the temple alone that we can see God. Yet to become a temple, one needs to be inhabited by Christ.

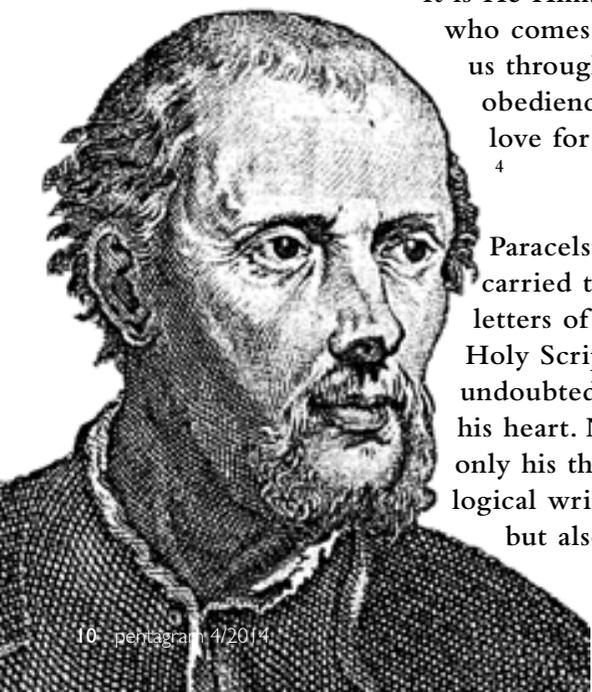
It is He Himself who comes into us through our obedience and love for God.”<sup>4</sup>

Paracelsus carried the letters of the Holy Scripture undoubtedly in his heart. Not only his theological writings, but also

his medical-scientific work, are full of Bible references. Yet, can we take a scientist seriously, even though living in the sixteenth century, when he earnestly relies the source of scientific knowledge on the Bible? In this case - definitely yes. Paracelsus considered the content of the Bible as facts - but then one has to understand the language in which they are described. No one could be further from a modern flat-fundamentalist biblical interpretation than precisely Paracelsus, who for example, in his books on the elements<sup>5</sup> described God, as it were, as the first alchemist. Wolfram also underlines to what extent Paracelsus was familiar with “technical expressions of Christian esotericism, as well as the spiritual-scientific and alchemical terms”.

The first text of Paracelsus, which is incorporated in full in this book, i.e. “Explanation of the Entire Astronomy”, provides good access to the worldview of Paracelsus. He gives it a clear demarcation and at the same time builds a bridge between the natural and the eternal wisdom, the world of the father and the world of the son.

The concept of astronomy deserves some further explication, because it can easily lead to misunderstanding. When Paracelsus says that a physician must definitely master astronomy, as more than half of all illnesses are due to the firmament, this certainly does not mean that the celestial bodies in the outer world are the cause of the disease of the human being. With these views, he has made a shortcut of his description of the ‘ens astrale’ in “Volumen paramirum”: “The stars master nothing in us,



**Elise Wolfram:** The person of Paracelsus featured a being across Europe's nations, though only vaguely understood by a few individuals. Owing to the power of the developed individuality he could transfer spiritual treasures from the past to the 16th century; a man who could rightfully feel a priest and a doctor. He would always examine and learn with his open spiritual eye, constantly helping and caring, he aimed at passing the treasures of his occult knowledge all around him, to souls who were ready to receive them and in a form that suited the mind of the 16th century...

Hohenheim reminds us not to say "this goes beyond my understanding", but urges us to kindle the light that allows us to say "this falls within our understanding". Everything has its light, a human being, too. "The light shines in darkness; and the darkness comprehended it not."

What one understands thereof, what one feels as their very own core, they call it their 'I'. And man also carries this I, this 'I am that I am', the name of the veiled God and a spark of light from the Father, of the great light

of the world, of Christ. This is what Paracelsus tries to engrave deep in the souls of his disciples: since you can call yourself the 'I', you are a child of the vast I, the Logos of the World...

The true father of human being, he who nourishes him, is the same one speaking to him through the mouth of Christ: "Who does not leave his father and mother, can be no disciple of mine." The earthly human-being, completely absorbed by their family and society life, where the value of the individual is measured by the value that they bring to their family and nation, is placed in a sharp contrast to the spiritual human-being of a person who seeks to understand the cosmos and to develop their immortal spirit, so that in the future, along with their fellow brothers in Christ, they will show the mankind the way to the spirit. The earthly human being labors for the sake of his body, the spiritual man for his immortal soul. And this immortal soul had lived long before family came, long before the nations appeared, long before races existed. At that time she was in 'God', she lived a

they form nothing, they worsen nothing, they influence nothing; they are free to themselves, and we are free to ourselves." <sup>6</sup>

Yet, a human being who is after all a microcosm, and an extract from the firmament and all the elements, is driven by the same force that acts on the stars in the sky; the 'action of the planets' is an inner process.

The mutual freedom does not mean that there is no influence or no impact. On the contrary – and this is a unique statement in this document – this action is reciprocal: "The outer constellations unfold an action upon human beings in the same way as the inner constellations of human beings unfold an action upon the external ones – real and actual, that is to say, a complete influence of the one on the other and vice versa. What Mars is able to do with us, so are we able to do with Mars, as long as we do not lose our human powers. Thus we have two opposing constellations: human beings exercise as much influence on



**Picture of Paracelsus von Hohenheim at the age of 47 with his motto: "Nobody shall be a servant of someone else, who can be his own master." Underneath an abridged version of a quotation from the Epistle of James, Chapter I, verse 17: "Every generous act of giving, with every perfect gift, is from above, coming down from the Father of lights, with whom there is no variation or shadow due to change"**

cosmic existence; she was a ray of the Logos, her Father, to whom she returns between death and a new birth... The body of the esoteric Christian disciple forms through occult work in full waking consciousness, the astral body whose organs are developing during life on earth and thus becomes an instrument for the I to perceive the spiritual worlds – that is the new creation that the I builds for itself, which is the ‘immortal body’. In this ‘specific body’ that develops within the visible body, the spiritual world is opened for the initiate: they see the life of the living and the dead, this and the other side, and how they penetrate each other... What is it actually that the doctor of the soul and body, the esoteric Christian Paracelsus, has given to his disciples? What is it for which he was trying to cultivate their perception? It is the insight into the resemblance between the macrocosm and the microcosm, the insight into the link between the Logos and the human I. This insight gives rise to the understanding of the development of world and man, of mind and body, understand-

ing of the value of earthly life and the development goal of the Christian. This goal is the creation of what Paracelsus calls the ‘specific body of Christ’, called the ‘spiritual body’ by Paul, which is imperishable. The creator of this immortal body can only be the reflection of the Logos in man. The earthly body is only the means to achieve the goal. While living in it, the I develops into the warrior of the Logos and the conqueror of nature. By the transformation of his body, the microcosm, man extracts the forces that must form the body of immortality, in which he will conquer death...

All learning from the experiences of life, throughout the development of mind and heart, are necessary precursors to the school of schools, where the candidate aspires to the state, in which his soul had left behind the childhood and the storms of youth, in the course of incarnations. That is the school of the light of nature. That is the school of initiation in Christ. A school that Paracelsus, the physician and the Rosicrucian, knew very well...

heavens as heavens on human beings.”

A statement that has considerable implications as to the responsibility of man towards not only earth, but the entire cosmos! In this context astronomy can be described as the doctrine of the interaction between spirit and matter, and between the microcosm and the macrocosm.

However, the entire astronomy belongs to nature, to the light of nature, the world of the father. Paracelsus demarcates this against the world of the son, who “gave the light of eternal wisdom to man so that he could walk in it.” These two lights are not mutually exclusive, but complement each other.

The high appreciation of the eternal light implies no disrespect for nature; furthermore, it is by nature only that we can come to an understanding of what is beyond nature. Paracelsus says in “The Resurrection of the Dead” that we have been brought into a deep sleep,

so that we do not understand matters or God Himself. But thanks to our philosophy, we are, “although paralyzed by sleep, still able to conceive the supernatural based on the natural. Even though we cannot see the supernatural, even though it is different from anything that is natural for us, we are allowed to catch a glimpse of it. Man is meant by God so high, that he must be a seed, which needs to grow, that is to say, ascend.”

The body that we have from Adam, is a seed from which our resurrection body will arise, which is of an entirely different order. Paracelsus caricatures the issue with his overly literal interpretation of a ‘resurrection in the flesh’: “Shall we go to heaven in the old Adam, with a bald head, a curved back and holes in the dentition? Or in the old form, but just restored a bit? Then it would be a fountain of youth, but no kingdom of heaven! Roses and lilies are fed from the earth and from the sky with dew and rain, and likewise we have twofold nourishment: the rose in us, which is



glorified, is fed from above. The second creation cannot be grasped by any philosophy.” God continues working through nature: “Not everything in the eternal, not everything in nature, but everything where it belongs,” just as all humanity is called to contribute to the completion of the creation, and just as God still uses ‘heathen’ doctors, that “heal patients as well as religious doctors.” Because when something “should happen, this must be done by those who are capable and present”<sup>7</sup> – a sovereign attitude, to keep every dogmatist silent.

Whether something is visible or incompre-

Man is meant by God so high, that he must be a seed, which needs to grow, that is to say, ascend.

hensible to us depends on our perception capacities: “God manifests his great deeds and the school of the light of nature, so that we not only have to satiate our eyes, but should be amazed and should investigate things in nature that the eyes cannot perceive, though they exist as surely as a pillar feels firm to a blind man. The opening of the eyes - that is the goal. In the light of nature it is crystal clear how the invisible things are apparent, as if they were visible. (...)

We believe in the oeuvre, and we must believe in it. The oeuvre demonstrates where it comes from. When the oeuvre is visible and its source is invisible, then you should know that invisibility exists only insofar as we do not walk in the light that makes things visible. (...) All creation possesses their light in which they can be seen, and each light makes its own phenomena visible, which might seem invisible in a different light. (...) Christ was a light of the world, but invisible, for he was a man; his oeuvre proves that. Those who saw his oeuvre in his light, walked brighter than all the stars in the firmament could shine. (...) So each thing has its light, and he who does not want to see the superior light, encounters invisible forms before his eyes, like a big mountain in the dark night.”<sup>8</sup>

Indeed, those who did not want to see the superior light have caused much burden and loneliness to Paracelsus his whole life



**First part of the Opera Omnium (collected works) of Paracelsus published in 1658.**

© Evan Rosen Photography, a book from Drexel University Archives Digital Collections, Item #568, <http://archives.library.drexel.edu/omeka-1.1/items/show/568>

long. Fama Fraternitatis mentions it this way: “Theophrastus has albeit not become a member of our fraternity, but he carefully studied the Book of the World and thereto ignited his sharp mind. Also this man was unable to unfold fully by the nuisance of scholars and the know-it-all. As a consequence, he could never freely exchange with others on his thoughts on nature.”

Yes, the scientists and the know-it-all felt that Paracelsus was odd - what evoked him to sigh: “How can I not be strange for someone who has never walked in the sun?”<sup>9</sup> 🌀

Elise Wolfram, Paracelsus – een Rozenkruiser: (Paracelsus – a Rosicrucian)

De Woudezel 2013. ISBN: 978-90-806875-8-5.

Elke Bussler is a translator and is specialized in translating and publishing of books by and on Paracelsus: [www.woudezel.nl](http://www.woudezel.nl).

1. Rolf Speckner: Elise Wolfram on

<http://biographien.kulturimpuls.org/detail.php?&id=793>.

2. Elise Wolfram / Paracelsus: Die okkulten Ursachen der Krankheiten, Leipzig 1912; Verlag am Goetheanum, Dornach 1991.

[Translator's note: The occult causes of disease: being a compendium of the teachings laid down in his “Volumen paramirum” / by Bombastus von Hohenheim, better known as Paracelsus. Done into English by Agnes Blake, Rider, London, 1930].

3. Paracelsus: Liber de officiis, beneficiis et stipendiis in Neue Paracelsus-Edition, Theologische Werke I, ed. Urs Leo Gantenbein, Berlin/New York 2008, p. 231.

4. Paracelsus: De sensu et instrumentis, in: Sämtliche Werke. 2. Abteilung: theologische und religionsphilosophische Schriften, ed. Kurt Goldammer, vol. II, Stuttgart 1965, p. 88.

5. Paracelsus: Philosophia de generationibus et fructibus quatuor elementorum and De Meteoris, ein Buch in 10 Kapiteln: “Liber Meteororum”, in Sämtliche Werke, Abteilung I: Medizinische, naturwissenschaftliche und philosophische Schriften, ed. Karl Sudhoff, vol XIII, München 1931.

**Paracelsus:** I have seen no prophets, nor have I ever seen an apostle. But I have seen their writings in which the eternal wisdom was contained. This has led me to a clear conviction that the light of nature cannot match here; I have to let it remain a footstool. The prophets have made predictions that are not possible for an astronomer; the apostles healed patients that were incurable for medical science. An astronomer compares to prophets as a doctor compares to apostles. Which doctor can raise the dead to life? Which astronomer can speak as David has spoken? Medical science is fallible, the apostles were not; the astronomer is fallible, the prophets were not. That is what I only had in mind, us mortals, in the light of nature, in contrast to the wisdom of God, who is above all.

**Paracelsus:** Christ taught the eternal wisdom which concerned the soul. When the image of God enters the realm of its Creator, then it is logical that the lower wisdom is abandoned and the higher adopted. But just as I write here in this book as a heathen, even though I am a Christian, so a heathen can experience joy in the Father and walk in the light of nature, with no desire to be against the Son, as the Father himself is not against the Son. Nevertheless, the wisdom of Christ is surpassing all the wisdom of nature. I must also admit that a prophet speaks better and conveys more truth in one hour than all the astronomers together, and that an apostle addresses more truth than all the magicians. For who can resist the school that speaks the tongues of fire?

6. **Paracelsus:** *Volumen medicinae Paramirum de medica industria, in Sämtliche Werke*, ed. Karl Sudhoff, vol. I, p. 180.

7. **Paracelsus:** *Volumen medicinae Paramirum*, loc. cit. p. 232.

8. **Paracelsus:** *De cuasis morborum invisibilium, das ist, Von den unsichtbaren Krankheiten und ihren Ursachen (About the occult causes of diseases)*, 1531/32, in *Saemtliche Werke, Abteilung I, Medizinische, naturwissenschaftliche und philosophische Schriften*, ed. Karl Sudhoff, part IX, p. 253-254.

9. **Paracelsus:** *Opus Paramirum*, in *Sämtliche Werke*, ed. Karl Sudhoff, vol. IX, p. 120

**Additional English sources (translator's note):**

\* **Paracelsus: Essential Theoretical Writings**, ed. Andrew Weeks, Leiden 2008; for note 8: p. 727-729; for note 9: p. 501

\* **The Hermetic and Alchemical Writings of Paracelsus - by Paracelsus, Arthur Edward Waite**, 2009 reprint of 1910 edition. Two Volumes Bound into one. Arthur Edward Waite

\* **The Hermetic and Alchemical Writings of Aureolus Philippus Theophrastus Bombast, of Hohenheim, Called Paracelsus the Great, Vol. I of 2 (Classic Reprint)**, Paperback, Forgotten Books (May 26, 2012)]

\* **A source of digitized works of Paracelsus:** <https://archive.org/search.php?query=creator%3A%22Paracelsus%2C%201493-1541%22>]

\* **A Swiss source on some Paracelsus' ideas:**

<http://paulijungunusmundus.eu/rfr/g54htm.htm>

\* **Paracelsus (Theophrastus Bombastus von Hohenheim, 1493-1541), Essential Theoretical Writings**, by Andrew Weeks, 2007:

<http://booksandjournals.brillonline.com/content/books/9789047423416>

\* **US National Library of Medicine, Paracelsus Collections:**

<http://www.nlm.nih.gov/exhibition/paracelsus/collections.html>

\* **Paracelsus: Medicine, Magic and Mission at the End of Time.**

Charles Webster, New Haven: Yale University Press, 2008, in:

**Humanities and Social Sciences Online:**

<http://www.h-net.org/reviews/showrev.php?id=25662>

# contemplations of an initiate

## IN MY MIND I EXPERIENCED THE FOLLOWING:

1. My consciousness began to testify of an unwavering trust in God.
2. My consciousness evidenced the gnostic righteousness to which every candidate can ascend.
3. My consciousness is now aware that there exists a gnostic Force that touches me in my earthly state and that I may live, work and act through this Force. My consciousness experiences this Force and lives in the full certainty of It.
4. My consciousness knows that it is this Force that can free me from this nature.
5. I discovered to my amazement that already from the days of my youth this glorious Force actually did live within me but was totally suppressed.
6. Yes, even before I was born this liberating element was already present. For aren't I existentially united with the core essence of my microcosm, the rose in the heart?
7. Therefore you, oh rose-heart, are my refuge.
8. May my mouth daily speak your praise. May I become ever more conscious of your glory.
9. To which I add my humble prayer: Although I am the image-carrier I realise that I am transient - a mortal being whose vitality will decline and so will diminish in your service. Do not reject me when my active abilities decline.
10. Clearly conscious am I to use every second wisely, for the old forces will try everything because of their nature and my birth, to hinder my growth and to reinforce my shackles.
11. He who does not possess God, cannot assimilate God, does not know God. From such a state of ignorance is the other human being, the one that does possess God, addressed and judged. Thus the ignorant denounce me: "He is amongst us, a man of flesh and blood. He eats and drinks and sleeps as we do. But he acts differently. He speaks of a new life. He testifies of a Gnosis that is not ours and that we do not know. Neither he nor we know God. That God does not exist and that

state of life is a mirage. And if that Gnosis of him does exist it has surely deserted his servant. Chase him! Seize him! For there is no redeemer and he instigates unrest."

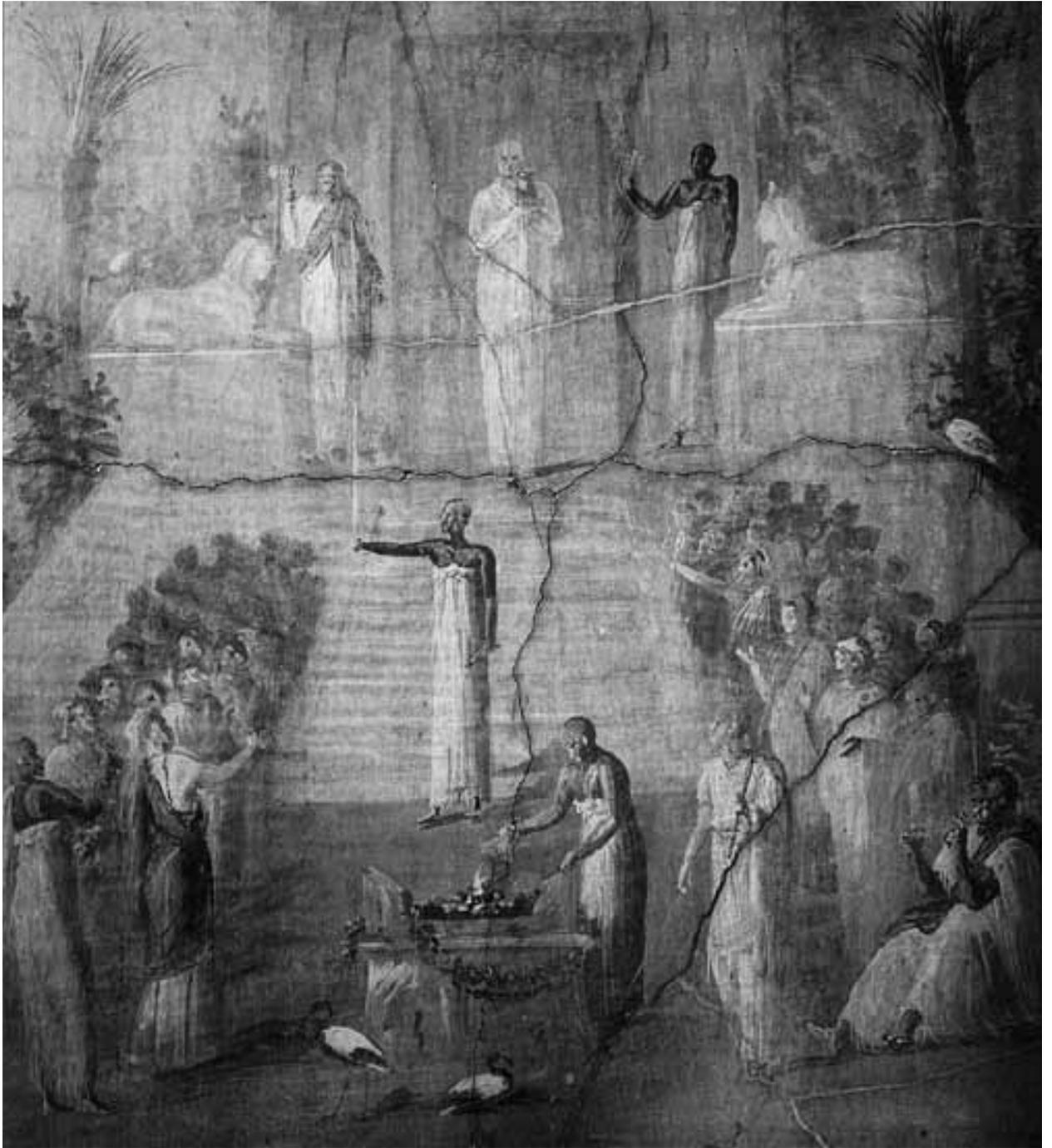
12. Therefore my song of consciousness ends with a culminating yearning: Oh Gnosis, wondrous grace, do not distance yourself from me.
13. Bring them to shame! Save me, in Thy name.

**It is not a cry of distress of mine, but a testimony of hope. My song of consciousness is born from connectedness. It proves that whoever can sing this song from his inner depth, will bring his twelvefold nervous system in safety, the source that wells up in the consciousness, in the Gnosis, in the protection of the group.**

Since the last day of revelation there has been a large liberated group. A group that will not forsake the seekers, for they do not seek their own salvation. For that salvation is already there and self-interest has no place therein.

This group is fully dedicated to those seeking the liberating way out. Out of this group come the messengers, the prophets, the illuminated and they call the seekers. When the called ones form into a group and find the path upwards because of their inner longing, they only need to unite their group with the universal community and forge it as a new link in the chain.

Thus the universal community of liberated souls will become ever more scintillating and glorious, continually more powerful and greater. And the ascension of the free ones is thus made constantly easier. ☸



Initiate and priests of the Temple of Isis, Villa di Herculaneum

# considerations of a pupil

THE SCHOOL AND YOU – YOU AND THE SCHOOL

Joining a group like the Spiritual School of the Golden Rosycross with the intention to overcome oneself, gives rise to a remarkable dialogue with our own self. We rapidly come to a confrontation with our shortcomings.

**AN INNER CONFLICT** At first we feel an overwhelming connectedness with the All-encompassing Oneness. Indeed, we are lifted beyond our own boundaries. Simultaneously this also brings on a feeling of being small and insignificant. We are forced to face almost relentlessly our own being, which triggers the most diverse emotions for which we were absolutely not prepared.

Only at the end of a long process of inner growth are we able to recognize in that all our own specific way of inner purification and liberation.

It is the resolving of the inner conflict between the highest divine within us that has touched us, and all in us that is not the highest, incapable of reaching it and therefore a hindrance.

**DOES THE PERSONALITY REGRESS?** What motivates us in the beginning is our longing for the highest attainable. This longing originates from the depth of our heart. But our longing can only be based on what we truly are, namely a human – described often as a ‘fallen’ – personality.

In the beginning the personality with its individual characteristics still dominates, although from the first moment on we are reminded

that our personality has to step back and decrease: in order to make room within us for something higher which goes far beyond our personality and can be called the soul, so that we enter a process of transformation into a real new being – totally and without any limitations.

This is not easy to accomplish in daily life, though.

A whole range of behavioural patterns can emerge that show many similarities with the individual demeanour of our teenage years, and this is why it might look like the personality regresses.

Remembering the tensions and conflicts of our developing personality during these childhood and teenage years could therefore be of much help in our struggles: first as a small child, dominated by the combined action of our parents, in their maternal and paternal role models, later as teenagers, in the increasing drive to dissociate from parental models and liberate ourselves during the puberty period.

Eventually, we mature into a grown up, independent and autonomous personality, which in turn is capable of taking on the responsibility of raising new personalities.

Within this tension field our personality finds a rough balance between the vital dependency and the need for self-reliance. The personality is then capable to give fellow human beings security, guidance and help towards autonomy in their lives.

The desire to become mature for the path of

liberation brings about, beside a deep longing for salvation, a necessity to possess an autonomous and mentally well-developed personality, as well as the essential life-experience, as both play a critical role in our capability to follow the plan that goes beyond the development of the soul.

**TRUE SELF-AUTHORITY?** The question is: who is truly able to comply with this image of a mature, grown up human being?

Which individual has sufficient independence and self-reliance, in order to be able - free from outer circumstances - to make a truly free choice and conduct their life in an autonomous way?

Who knows themselves well enough and has the right image of themselves, knowing their potential and limitations, knowing what life has to offer and what it doesn't? Yet, this is an ideal, mature grown up, invited to truly go the path of liberation, path of self-surrender.

Reality shows, however, that even when the personality is emotionally and mentally fully developed, true, autonomous self-authority and self-activity are in the beginning not always in the offing. How often does the guise still deceive us?

Aren't you, despite the highest aspirations, often still like a small immature child or like a primitive human being with an all-overpowering survival instinct?

And even more, aren't we still so very individualistic and self-centered?

**LIMITATIONS OF THE PERSONAL SPHERE** In this utterly complex and chaotic reality, while we have all the freedom of choice, we are faced with the choice of self-surrender. And it becomes obvious that the development of the new spiritual human being is too often misunderstood by our natural personality and dragged to its sphere.

Placed before this new and completely different dimension, often unconsciously resisting it, we quite likely fall back into our old behavioural patterns.

In many aspects you suddenly seem to encounter or recognise within yourself what you would strongly consider, following the norms, an insane personality.

**MOTHERLY SECURITY** Having experienced a lack of loving care and security in our childhood, before we could take care of ourselves, we may quite likely find certain wounds in our 'natural' soul. A consequence could be that as adults we react too easily to all offers of love and attention, we are readily influenced and, without enough healthy scepticism, could get caught up in passions of one sort or another, as if there was never enough human warmth to fill our inner emptiness.

Hence, entering a spiritual working community can feel like a heartwarming bath in motherly security of the community events. Such plenitude is experienced by the group members in the context of mutual warmth and understanding. We absorb this loving, understanding



*At the 'eastern gate' the Sun appears, a being of inimitable beauty and energy, carried by the seven spirits. It is the Light, the life and the focal point of the consciousness of our cosmos – gate to the spiritual sphere of life of primordial man who is an absolute and invariable image of It – as above, so below.*

## A wrong word... and we suddenly find the community cold and heartless; the excitement of the beginning easily turns into its opposite: disappointment

atmosphere like a small child; it strengthens us and protects us from the “cold, empty world out there.”

The attention and loving care we receive in such an environment is perceived as directed to us personally.

However, we are not able yet to distinguish between human love with all its limitations and the perfect divine love that is healing and impersonal.

A wrong word or a worker with no time to listen to our sighing and problems – and we feel completely discouraged. Suddenly we find the community cold and heartless. The excitement of the beginning easily turns into its opposite: disappointment.

**OBEDIENCE AND FREEDOM** It can also happen that we try to comply with the requirements of the group by our personal obedience. This relates psychologically more to the ‘father-aspect’ within us. We impose mandatory laws on ourselves, lead an exemplary life and try to memorize teachings and theories. The inner motto is: “If I follow all the rules, then I will be rewarded; otherwise I will raise criticism and will be punished,” especially if we feel that we are not able to do any better. We bend to collective social laws, as well as to the general opinion of the group about us.

And, as after a while it becomes clear that we are unable to follow the laws of the new life, we settle in an enormous feeling of guilt, progressively experiencing confinement and

lack of freedom. Hence, we try to break free and shake off the burden we initially had put ourselves on our own shoulders.

**REBELLIOUS BEHAVIOUR** Autonomy and self-reliance can easily be mistaken with the attitude of: “I can do it all alone. Nobody needs to tell me how to live.”

Behind our supposed statement of self-freedom and inner freedom stands a stubborn will-power, similar to teenage behaviour. It shows that we are not able as yet to integrate ourselves willingly with the group. The fear to lose the freedom of our decisions and a pronounced individualism make us see the structure of the group as obsolete and conservative. Others become either opponent, with whom we conduct endless discussions or allies in our attempts to change the structure. The monster of harsh criticism arises against everything we dislike and leads us to caricature, accompanied by our exaggerated emotions. This attitude can also lead us into loneliness and unreasonable self-criticism.

We then take the feelings of being misunderstood and rejected for being a spiritual outsider.

**THE AMBITION OF DOING GOOD** Even for the assumingly mature personality it is not simple to recognize the tricks of the ego during the process of inner growth. The ability to responsibly lead others can easily turn into personal ambition.

We take on the mother or father role and com-

## Who knows themselves well enough to be able to truly follow the path of liberation, the path of self-surrender?

compensate with developing a helper-syndrome, either because we were too dominated by others as a child or because we experienced a lack of adult role models. We then try to give others the warmth, care and advice we missed as children or which were suppressed in us. This often ends up in invading the space of others, sticking our nose into things that are not our business, giving advice that nobody asked for and so on. With our behaviour we impose our own truth and wisdom on everyone else.

Yet our insights are far too much influenced by our particular way of being which keeps us busy with the lives of others, following our sense of personal responsibility for others.

**MIRROR FOR SELF-KNOWLEDGE** Everyone will quite likely recognize their own personal obstacles in this rough outline. And the list could be much longer...

Perhaps we have not recognized any of these aspects, yet keeping them in mind can still stimulate us to observe our own behaviour within the group and the role we play in the interaction with others. We see then how the group processes appear in all their variants, how we stagnate in them and how we comfort each other in this big game of personality roles. Nevertheless, there is always a possibility to learn from each other, to see others as our mirrors, helping this way to gain more self-knowledge. It is in this manner that we learn to overcome all our personal obstacles and to reach ahead of them.

**COMPLETE SELF-SURRENDER** A gnostic group encourages us not to remain at a merely personal level and it is possible in the spiritual soul development that goes beyond the personal. Once we let it go, we are placed before the real spiritual task, which is anchored in the all-encompassing self-surrender. On the basis of true self-authority, conscious insight and serious longing, we become capable of perceiving our personality no longer as an obstacle, since we managed to take distance with it. This paradox is only possible when we are able to accept our personal shortcomings in the same way as we accept the shortcomings of others without trying to change them.

The Gnosis, the divine love-radiation reaches the soul-reality which surpasses all limitations of the individual. Regarding the personality Gnosis is totally and lovingly neutral. It does not care about aspects belonging to the personal sphere, since they are not of the same life-field and will never be.

He who walks in the Gnosis can maintain the same loving neutrality towards their own personality and that of others.

**THE INNER FREEDOM OF THE SOUL** Neutrality means to show in all circumstances the same deep respect towards one's own self-authority as towards the self-authority of others. This also applies to our possibilities, limitations, vulnerabilities and differences. And above all, this respect concerns the inner freedom that testifies our understanding of the fact that we all

have our personality as an indispensable instrument, but that we are all much more than that. Only the new soul can experience true freedom and self-authority. They cannot be learned by the personality, but can only emerge when we get to discover the personality in all its aspects and shadow zones, and manage to let them behind.

Having walked the path of liberation for too long with the personality only, we now bow before the self-authority and free activity of the new, born-again soul.

**THE PATH OF THE GROUP TO LIBERATION** The path is that of an individual, but it is also a passage through the desert for the entire group. It is precisely in this manner that the group can help each one of us in our spiritual growth. As a group we can then safely go the path of liberation. The group invites us to self-authority and free activity and gives us the time to grow into it.

Each group in itself also follows a path of inner development, with collective personal aspects that have to be transformed.

What counts is whether the group develops into a vehicle for the community of connected souls, and whether at a certain point, the group personality can be transformed through its living body.

**GROUP TRANSFORMATION** Meanwhile you still need to take into account the features of the group personality, with patience and precaution.

Indeed there is a tremendous difference between the outer form of a group and its essence, between the concrete group and the universal spirit that manifests itself, in order to allow the gradual forming of the group.

As a group we also stand in self-surrender and go along in the universal liberating process. This is always an individual and a group-process, a process in which the group succeeds thanks to the individuals that form it, who in their turn accomplish their task by virtue of the group connection. ✪

# of talismans and the only-good

Utopia: a TV program similar to the 'Big Brother', broadcast in the United States and in the Netherlands. Fifteen people accept the challenge to build out of nothing an ideal society in the timespan of a year. A social experiment wherein participants will be building towards a completely new existence. The group must as yet determine everything: rules, laws, and balances of power. They have at their disposal only a shed, an uncultivated piece of land and a few animals. And a phone...

The question is now: will it become 'an ideal society' or will it turn into chaos? One thing is certain: this is the new reality show of Holland. Cameras have been mounted everywhere on the grounds and the spectators, meaning a great part of the population, will be able to follow all of it via live streams on the Internet. At the end of the year the winner will receive a large amount of money. The real success of this project will not really depend on the result of the participants' creation or accomplishment, but rather on the number of viewers and the amount of discussion generated in public debates. It seems that 'chaos' would be a better result for this project than a well-constructed ideal society. In the original book "Utopia" by the humanist Thomas More, an ideal utopian state was described to be situated in 'Nowhere land' (the literal translation of Utopia is 'Noplace'). An unreachable ideal, yet something one should strive for, since in an ideal society the interest of the group stands above the self-interest and tolerance is its essential quality. Regarding religion of 'Nowhere land' Thomas More writes that: "The island has a diversity of religions. There are Utopians who worship the sun, others the moon or one of the planets. There are also those who honor somebody from former times, an exceptionally good or famous person, praised as a deity. But the great majority is too smart for that, and has faith in none of these gods, but in one divine

being, hidden, eternal, immeasurable, unfathomable, that 'lives throughout' the world, in a manner that rises above human understanding."

Johann Valentin Andreae also wrote a utopia: *Republicae Christianopolitanae*.

It is a description of an imaginary city Christianopolis, to which J. van Rijckenborgh has devoted some considerations, which describe a way to a 'higher reality'.

The pilgrim, who enters this city or republic, shall leave behind them everything that does not belong in this town. Yet they will also experience the entrance as a homecoming in a vibrating life field of a higher order. It is the shortest way to the 'heavenly Jerusalem', which obviously must be sought not outside, but inside.

Not only in utopian literature, but also in the real construction of a new city or a new quarter, the wish to create a better society plays very often an important role. One tries to achieve it by taking the cosmic principles into account during construction. Certain freemasons wanted to use their knowledge of the construction art to build cities comparable to the plan of Egyptian cities and temples, as for example in Washington or Paris.

In ancient Egypt the holy cities and temples were a reflection of the higher cosmic order, such as is engraved in the temple of Edfu: "I shall take care that the length of the temple is



Image of a talisman from the Edo period, Japan, circa 1800, ink on silk, Takezawa Korefusa



good, its width exact, all its measures according to norms, all its sanctuaries at the place where they belong, and its halls depicting heaven.”

Hermetic writings regularly refer to these aspects. In the *Kore Kosmou* we read for example how the forces of above can work downwards. Herein is stated:

The whole world that lies below is set up orderly and filled with the things that have been placed above; for the things below do not have the capability to arrange the world above. The weaker mysteries must therefore surrender to the stronger ones.

**TALISMAN** At this point we reach an important part of the hermetic teachings, namely the hermetic magic. A component thereof is the talisman-magic, which explains that in our world we can find concentrations of objects from heaven, in the shape of magic replicas. The Hermetic and the ancient Egyptians claimed that some objects, also strongly magnetic crystals, could be used as protection, or towards achieving higher insight; as preparation for the meeting between the lower and the higher aspect of the human being. Just like the baton of Hermes is a symbol: when the serpent arrives via the spinal column to the forehead, as we can also see on portrayals of the pharaohs, all evil is conquered, a new order is established and the enlightenment has been reached.

In the hermetic teachings, as well as in all ancient Egypt, we come across the indications that cities and buildings should be constructed in as much as possible according to the image of heaven. By copying this perfection on earth, the inhabitants of these cities would ‘as if by induction’ do the ‘good things’ and obtain ‘wisdom’.

In this way a building became an object that through correct insight and appropriate magical orientation would turn into a focus for cosmic energy, through which one could approach Gnosis. Herein a human being is seen as a co-creator, who together with the One Creator completes creation.

In the ancient Egyptian “Book of what is in the Duat” (also known as the Egyptian Book of the Dead) we can read:

“He who makes an exact copy of these forms, and is also conscious of these, shall be a well-equipped spirit, in heaven as on earth. He who makes a copy of that one, and is aware of that on earth, shall serve that copy as a magic protector both in heaven and on earth.”

Nevertheless, replicas of talismans were certainly not the ultimate goal for hermetic Egyptians. They did not endeavor a paradise on earth: their residences, and even their palaces, were put up of mud and straw, but their temples and royal tombs were of the hardest stone, or hewn out of the imperishable rocks



**The Hermetic and the ancient Egyptians claimed that some objects, also strongly magnetic crystals, could be used as protection, or towards achieving higher insight.** Talisman in the shape of a sphinx, belonging once to Napoleon Bonaparte, 1802.

body, because of their transience, their ignorance and instability. The evil and the decline are present in the body and in mankind. Being in a body and incarnation were seen as a humiliating experience for the divine part of the human being, and the life field of this nature considered as a depraved domain, conceived by the second creator, the Demiurge.

The hermetic, however, have a more positive perception of creation and the place of man therein. They affirm: “And thus God formed man out of the substance of the spirit and the substance of the body – by mixing a quantity of both substances in the right proportions, so that the creature formed in this manner can comply with the requirements of both sources, that is, to adore and worship the heavenly matters, and at the same time take care of and manage the earthly affairs.”

Hermetic texts recommend the ‘gift of the mind’ in order to gain Gnosis – inner knowledge, intuitive knowing. Asclepius himself says that the divine part of the human being consists of: “spirit, intellect, soul and mind, which make man different from all other creatures, namely dual, mortal and immortal.” In the spiritual school we encounter alternately the gnostic and the hermetic views. The pupils of this school are also of different backgrounds and opinions. Alike, in every human being these different aspects play an alternative role. Sometimes we can feel connected with the more sober aspect of the

of Thebe. There was always that dichotomy between heaven and earth, between spirit and matter, between body and soul; and the ultimate goal was to see God - Osiris - to know him and to become him!

Hermes says:

“He who succeeds in obtaining knowledge of these matters, is able to form a precise image of God... But it is impossible, my son, that someone who still resides in the body reaches this good fortune. During his lifetime a human being must exercise his soul, so that, when he arrives in the other world and may see God, he does not lose the way that leads to God.”

**DIFFERENCE** It is to be noticed that there is some difference in the form of the expression and the attitude of life chosen by the hermetic teachers and that of the ancient gnostics. The difference can be seen especially in the approach towards the dualism, that is, the duality between spirit and matter. Gnosticism has always known certain reluctance towards this world, the material forms and the



Cathar and Bogomil way of life and live a sublime experience that brings us closer to the higher nature and makes us see this nature order as that of death; a world of opposites, a dialectic one! Sometimes, though, we can be enormously pleased when we receive a new insight by observing and fathoming this field of life. This nature becomes then a school of learning and we feel elevated by our reflections about the nature wherein our life expresses itself; we then grasp with our understanding something that actually goes beyond our comprehension. Soul-consciousness!

Also the Grandmasters have never limited themselves to one of the two orientations, gnostic or hermetic. All their works express the universal teaching included in both ways of seeing the world. J.van Rijckenborgh writes in his book "The Mysteries of the Beatitudes" about the action of the gift of the mind, in the chapter "Blessed are the peace-makers":

"Can man understand something that surpasses his mind?

Yes, the child of God has to reach beyond his mind. The ordinary understanding is the comprehension and perception capacity of our I-consciousness. It has to be clear that common mind is a link in a chain of three. The human being possesses three mental focal points, of which two are wholly latent: the mind of the spirit, the one of the soul, and the physical understanding capacity. Thinking with the

heart corresponds to the soul mind. Experiencing peace that goes beyond all understanding relates to the spirit mind. The spiritual mind experiences the idea; the soul mind animates and irradiates the idea; the biological mind puts the idea into action.

In the process of becoming a good architect in the service of the Great Architect, one serves the process of transcending the intellect, not by discarding it as useless, but by using it in the right manner."

The seeker can become a co-creator of a very special construction. In this process they can live a real experience of the connection with the Father; experience of the meeting between the spirit mind and the Spirit of God. And in this reunion can they resent the "Peace that surpasses all understanding."

It will then become clear what power can emerge from the mantra, the magic formula: "Peace be unto you! Blessed are the peace-makers, for they shall be called children of God."

What is developed this way, with the help of the magic formula?

What spiritual idea is inspired and realized? We participate in the construction of a living body, a field of force and a Light field, with the aim to connect to the magnetic field of radiation of the Gnosis. We are not an ideal society, but above all a group unity based on the new inspiration. We build our Temples and conferences centers. In all possible manners,



## We participate in a construction of a living body, a field of force and Light, with the aim to connect to the magnetic field of radiation of the Gnosis

old and young, we participate in the construction of all aspects, of the invisible building, the home of the Holy Spirit, the new and protecting field of high energies. We build and maintain as co-creators!

This is how Noverosa was reopened on January 24, 2014, after a considerable renovation. Nearly a completely new building was elevated, with a lot of energy and enthusiasm; as a fire bird that was totally reborn. What a special place is this conference place, this oasis of light and joy; a place of simplicity in a more and more complex environment; a place of the meeting in group unity.

A new call is directed to us, to our hermetic and magic capacities and input; that for the maintenance of the visible and invisible construction; our support for the numerous conferences and activities that will again be held many times this year; youthwork conferences, family conferences, public activities, symposias. Noverosa can be seen as manifestation of an invisible Christianopolis. And it is only by means of our input, orientation and animation that new public expression forms of the school of mysteries can unfold; the school, which in the deepest meaning is not a learn-

ing community, but a working community. This is how we call ourselves: workers; youthworkers, public workers, center workers and workers in the conference centers. And all this is in the self-forgetting service to others, which is the shortest way to God, as we are told by the elders.

Noverosa can also be seen as a new talisman, as a protection, as a possibility to make the abstract concrete, so that the “heavenly matters” become tangible and intelligible. It must be absolutely possible to go, with our current capacities, a step further than the old Egyptians. This is possible by using the more abstract part of our mind in the preparation of our talisman; as the classical Rosicrucians saw in Christian Rosycross a prototype of the original man in his greatness, a divine being. In this way they formed a concrete image of the microcosm, in which they experienced all the forces, active and constructive forces of the macrocosm, the universe.

“This synthesis of the universe I have made in my life to a tomb.”

Following our reflections, we can go one step further and realistically imagine our group unity. Not any more as only an abstract thought or a potential possibility, but



as something that really exists, although still taking place outside us; yet it is a concrete reality, that we can prove. A reality that we can experience and strengthen, and even enlarge, in a lively manner. Something that we can and want to protect consciously, since it is a unity that we together look for, recognize and respect. And if sometimes we don't feel it any more, we search for it, we re-establish it anew, yes, it is again magically sealed. This unity that we search to experience can be perceived by the second focal point of our mind, the soul mind.

When we realize that it is possible, that we can perceive this particular activity of the group unity, so crucial in our school, then we can make a new step on in our abstract mental capacity.

As Marsilio Ficino we can then contemplate "the Good": "The Good itself is your creator, oh soul: it is not a good body or a good spirit or a good mind, but the Good in itself. The Good relies totally on itself, it is eternal and lies beyond the limitations of all things. It grants you eternal life, whether it has a beginning or not, it is infinite. Do you wish to contemplate the Good?"

It is the spiritual mind that can perceive the joy of this Good; while it is the soul mind that can show us the direction by its great and unconditional longing. The body mind is still only the servant of the system that will do nothing else but the Good. Nothing gives us a stronger feeling of freedom than this

longing for the Good. Our desire is directed towards all, so that we see and love this Good in everything and desire nothing else than this Good.

Who can grasp this living death, in which through dying for ourselves, we live for God, through which die for death and we live for life, living this life and savoring the joy.

*Oh delight, that surpasses the senses.*

*Oh happiness, that is greater than our heart can embrace.*

*Oh joy, that goes beyond our spirit. ✪*



*In the original field of development of the earth, the holy dialectic man arises, the lustre and the joy of the All-Highest. He & She, man and woman are they – one in a bi-partite appearance. Their word is power. William Blake paints them according to the Bible story in which Adam names the animals and Eve names the birds. Adam: thinking – contemplating, regulating the seven forces of the solar All, spirit.*

# nature – culture – wisdom

It is commonly agreed that civilization leads to the rise of humanity. The search for better, superior conditions of life is innate in man. Hunger and thirst make them look for food and drink as a priority. Once these basic needs are satisfied, human beings want more. In addition to the material possessions, they aspire to culture, to live in a system of safe values, to adopt and stick to customs and habits. They seek to cooperate with others, to communicate, entering into networks, trade, exchanges between peoples – *de facto* civilization.

This desire for elevation is inherent to religions. Somewhere in the depth of their heart each human being recognizes to be the son of god, the heir and co-author of creation. And even if we have forgotten the timeless founding principles, this inner knowledge is nevertheless reflected in our 'scientific' view of the modern world. Don't we have the right, even the duty, to master all natural resources, in order to transform and to perfect nature? To achieve this goal, we toil and struggle; we work hard and expect others to do the same. On the other hand, being 'civilized', with all the responsibilities and obligations can be exhausting and confusing. To such an extent that we can sometimes ask ourselves: aren't we losing our humanity, we civilized beings? Wasn't the 'primitive' man better? Aren't the human conditions of life strongly connected to nature, as those of the Aborigines in Australia, an example of peace and harmony? In their tradition men and women are equal, there are no prohibitions and social disparity does not exist, nor the forced development of the ego. In those communities, there is no need for sanctions since nobody is disconnected from suffering of others. Religion is not necessary, either, as those beings are in profound connection with nature. In our times numerous people still long for this unity, anchored in the depths of their memories. Sometimes the loss of this link with nature is even perceived as a fall rather than awakening. (This subject is also developed in the review of the book "The Fall" by Steve Taylor

in Pentagram 5-2012, pp 14-18.) In this light culture is diametrically opposed to nature. This confrontation is well illustrated in the antique Mesopotamian "Epic of Gilgamesh", in which Gilgamesh embodies a civilized man, while Enkidu a primitive one. Enkidu, the savage man, becomes a city-dweller; Gilgamesh the civilized one leaves the city in a quest for the meaning of life. His journey to the limits of the world releases him from his erroneous representations. Who could imagine that the solution consisting in re-connecting with nature was a wrong assumption – the primitive man was already a fallen man! And this is the precise reason of his quest for culture!

What, then, could be the solution? Even more civilization? Or a synthesis, a compromise between nature and culture?

"The Voice of the Silence", translated by H.P. Blavatsky from Sanskrit in the 19th century, describes three halls that the apprentice in quest of the mysteries must go through. The first one is named 'Ignorance'; it is the hall, where the natural man is born, lives and dies. However, the cultivated man does not content himself with the happy ignorance of the first hall and soon discovers the second one, called 'the Hall of Learning'. He strives to learn, to develop his faculties, he wants to meet certain standards, and he pursues a purpose. This way he lives numerous life experiences and seizes better and better the meaning of the words: "In the Hall of Learning, thy Soul will find the blossoms of life, but under every flower, a serpent coiled."

## CONTEMPLATING THE THREE TEMPLES



**Nineteenth century decoration design for the final scene of Mozart's Die Zauberflöte (The Magic Flute)**

The entrance in the third hall – the Hall of Wisdom – is depicted in an exquisite way in Mozart's The Magic Flute

The representation of Gilgamesh mastering the lion becomes the royal metaphor for Mesopotamian kings: the kingship over the kingdom could be entrusted to those who possessed the power

He who begins to understand and to gain insight - not only with his intellect, but also with his heart, with his whole being, that nature and culture, joy and sadness, the progressive and the conservative, are all sides of the same medal - can get ready to take the final examination in the school of life. It is symbolized by the entrance into the third hall, called 'Wisdom', which is a gate to the completely new spiral of life, that of the 'two that become one'.

The entrance into the Hall of Wisdom is illustrated in an original way in *The Magic Flute* by Mozart. Tamino is the cultivated man. He has travelled a long way and learnt a lot. Decided to save Pamina, his beloved, he reaches the realm of Sarastro. In the entrance there are three gates, but he cannot pass neither the one on his right called 'Reason', nor the one on his left named 'Nature', only the remaining one, in the middle, called 'Wisdom'. "Wisdom, that sounds good," thinks Tamino, "But what is it exactly?" "If I want to save Pamina, I have to pass one of these gates." Determined, he makes his way to



Relief in the throne room of the palace of king Sargon II in Khorsabad (713-706 BC)

the middle gate. Immediately, a priest appears, inquiring Tamino about his purpose. Tamino assures him of his good intentions (he takes Sarastro for a black magician, but he absolutely wants to save Pamina).

The priest, an initiate in the mysteries of the Solar Temple of Sarastro, sees that the inner being of Tamino is absolutely not in accordance with the requirements of the venue. Indeed, although he is relatively rich in experiences and knows well what he wants, Tamino gradually realizes that, in reality, he knows nothing: even if all that he had learnt led him to this gate, now however he has to step back and start all over, from the very beginning.

Discouraged, he withdraws, but at this very



**Lion hunt of the king Ashurbanipal in the palace of Nineveh, 645-635 BC.** British Museum, London

moment comes the good news: Pamina is still alive! Overjoyed, Tamino takes his magic flute, plays his usual melody and, with amazement, discovers that wild animals - his instincts - calm down and become neutral, naturally and effortlessly, tamed without any rules nor laws. He then realizes that he is endowed with a new power, which is going to help him to overcome many difficulties before he can be united to Pamina - the soul. It is only after a path of insight and purification, beyond the notions of nature and culture that the now wise man can ascend. There is no more separation, the seed of the archetype of *the original man* blooms in the heart and a completely new dimension unfolds. In “The Voice of the Silence” we can read the

following: “Let not thy ‘Heaven-born’, merged in the sea of Maya, break from the Universal Parent (SOUL), but let the fiery power retire into the inmost chamber, the chamber of the Heart and the abode of the World’s Mother. Then from the heart that Power shall rise into the sixth, the middle region, the place between thine eyes, when it becomes the breath of the ONE-SOUL, the voice which filleth all, your Master’s voice.” ☸



**Map of Independant Tartary  
with the territory of the  
Gobi desert** M. Bonne, 1791  
**Below: Mood picture of the  
Gobi Desert**



# finding what was never lost

In the lore of almost all known peoples and cultures a version of heaven with an accompanying version of hell can be found with descriptive names like: paradise, nirvana, Shamballah, the happy hunting-grounds etc. Are they wishful thinking? A dream? Is it anyhow possible to dream about something that does not exist?



The concept of 'existence' is in practise often rendered in terms of a mental or a sensory perception. What we describe as paradise is, alas, not to be classified under this heading but it may, with a bit of imagination, be applied to its associations. We are familiar with the Island in the Sun with waving palm trees, the lagoon under an azure sky, the sun drenched landscapes, the splendour of flowers, cool fruit within reach. To others it may be 365 summer Sundays a year or a place without locks and keys. In short: they are our manmade heavenly abodes. But is it the truth? Or do they signify the grey reality around us? An interesting question and one not easily approached without the danger of speculation.

There is ample literature dealing with these heavens. Sometimes written with a loose rein, sometimes subtly formulated trying to recapture an impression or an experience.

Sieved through a fine mesh not much reality remains. At most there is something we may term 'active quietness'. And no, it is neither somewhere nor nowhere for it concerns a 'state of consciousness' as it is termed. And yes, sometimes paradise is situated geographically e.g. in the area between Tigris and Euphrates in the Middle East or in Shamballah in the Gobi desert. But let us leave the polemics behind and direct our attention inwards.

If this 'wonderland' – however we may interpret it – is not a something, not a here or there, nor a past or present, then there can actually be no in or out. The question 'was I once expelled from



**Satellite photo of the same area of the Gobi Desert as on page 36**

a paradise and how do I gain entrance again” is then no longer of any relevance. Or could it be that we are ‘somewhere’ from whose location we have never been in or out? But in that case, where are we then, here and now? Where do we want to be? ‘Here and now’ are coordinates of our time-and-space person, the ‘down-aspect’ and let’s be honest, this ‘nether-world’ has lots to offer us.

All the raw materials, component parts and possibilities are available to build ourselves a worldly heaven. Think in this respect of the triptych: riches – honour – power; with in its wake rancour, envy, animosity, hardened principles. So many vainglorious trophies we have held aloft in blind assertiveness. That is the way it is. If the images of paradise differ so much already, the results of the building activities will differ no less. Granted, some people succeed to a fair distance. However, for most of them it comes down to a game with black and white blocks with always some pieces that are too wide or too small. Or at building a rickety house of cards that collapses every time it is almost finished. This may indeed continue for a long time for man is persevering and the call of the ‘nether-world’ is always changing its tune... until you know all the tunes

by heart and - through all the disappointments - you hear a new sound. A new spectrum of ways may now be explored, from egotism to altruism. But it will continue to be a circular movement of absurdity with the only profit that it may lead your being to higher vibrations so that, finally, it may react to the voice of the ‘upper world’. Upper in the sense of: a ray from the real World that can unfold the truth before the inner eye. And it becomes clear: there never was a lost paradise!

We have only exchanged it for a surrogate. Nothing needs to be built - it already exists. We don’t need to travel somewhere. We have always been there because we carried it around within us.

“Without leaving the house I know the ways of heaven,” says a Chinese proverb. Nothing more needs to be asked - you possess it all.

In consternation and with an intense compassion you observe the world’s suffering and you observe your fellow men digging furiously for treasures in the earth because they have forgotten all about the pearl in their own hearts. This compassion is the true aid to many to help them discover the lustrous Light in their own being.

This will then blossom into a fulfilment of our life, a way that discloses us the true paradise.

It is neither an idyllic location nor a tropical beach. It is a workplace to which we ourselves may open up the entrance - free of boundaries, free of pros and cons - and this prepared field may then be transferred to the Light. A joyful service to mankind arising from a new attitude to life, which we find summarized in Paul’s well-known words: “Not I but the Christ within me”. ✪



*Eve: wisdom, the one who bears, nourishes and embraces. Something of this cosmic two-fold unity, Adam and Eve, envelops each human being as a majestic spiritual original image, enfolding him with the eternal love...*

# the meeting place and **the essential salt**

Respect for the meeting place is interhuman, it exists within all peoples. It is known for example that in ancient Greece every city had an Agora, a centrally located place of events, meetings and markets. The meeting place was accessible to everyone without exception.

A FAIRYTALE FROM BURMA



In a meeting, communication takes place not only through the spoken word, but via all one is and radiates, so it is important that human beings themselves set the example. This is possible through serving the other in oneself and the other in the world, where unity, responsibility and pure orientation, serve as guiding principles.

**THE MEETING** With this as our foundation, the example is alive in us. And to the extent we trust the other in us its primordial source radiates its presence. With sufficient inner space, peace and quietude a fellow human being will recognize the same primordial fount in their own being. We can only distinguish our own reflection clearly in calm water. Insight necessitates a certain atmosphere, an emptiness that is yet fullness.

In this way the dialogue at the meeting place begins in an open attitude with respect to the world and for the other in you. So you arrive at mutual deepening. Now you might wonder: what is essential to find the meeting place? What happens there? What do you take there? The following story from Burma relates this in a special way.

**MEALS WORTHY OF A KING** A king in a distant land has three sons. All three have to become wise and courageous. The king employs the best teachers who instruct them how to use the sword and the spear. Above all, he sees to it that the most sagacious people in his realm

infuse them with their wisdom. After many months the king wants evidence of his sons' progress. He has his bravest warriors contest them, and the three brothers effortlessly overcome all the king's warriors. Then he says: "my beloved sons, now I would like you to prove that you are not only brave and strong, but also wise."

**THE WISDOM OF THE SALT** Then before all his ministers the king poses a string of questions and the three brothers give all the right answers. "One more question" says the king: "What is the best meal, fit for a king?" The two elder sons describe the tastiest dishes and the king is very satisfied. "And you?" he asks the youngest son. "Any food is good, even the most simple, provided it is prepared with salt." he answers. "What?" says the agitated king: "You have the nerve to insult me in the presence of all my ministers?"

**EXILE** The prince replies calmly: "I'm only telling the truth, lord." Then the king is beside himself with anger. He calls the guards and shouts: "Throw him out. Take him far away from my kingdom. I don't want to see him again."

And so it happens that the prince is driven from the kingdom. Seven days and nights he rides with the king's guards until they stop before a huge forest that belongs to another kingdom. There the guards take the prince's horse and leave him alone.



**PAVING THE WAY HOME** The prince tries to cleave a way through the dense undergrowth with his sword. He hears the roar of wild animals all around but he continues, for though his feet ache and his mouth is parched, he knows it is dangerous to stop and rest in such a forest. It gets gradually darker, and just when he's tempted to give up, he sees a faint light glowing in the distance, coming from a cabin hidden in the trees. With what strength he still has, he drags himself to it and discovers an old lady living there. She says: "Don't worry my son! My house is yours, too. It would give me great joy to be a mother to you."

**THE DEATH OF THE KING IN THE LAND OF EXILE** And so the prince stays with the aged lady. Every morning he fetches water, and while it boils in the cottage he goes into the forest to collect firewood. When it's well seasoned he sells it at the market in the city, using the money to buy wheat and salt for the bread. It takes a year for the prince to get used to this new life. One day, on the way to the city with a bundle of wood, he sees a man striking a gong to draw the peoples' attention. "Hear this, people, listen" cries the messenger. "The king is dead. The Golden Hintha Bird will choose the next king. Everyone is summoned to the palace immediately. Hear this, hear this!" And crowds of curious people rush to the king's palace. The woodcutter-prince goes too, observing the spectacle from the edge of the crowd.

**THE PRINCE BECOMES THE NEW KING** A minister appears at a palace window with a golden bird in a cage. He calls out to the hushed crowd: "On whom the golden bird perches, the same is the new king!" He opens the cage and the bird flies out, and after circling the square, it perches on the woodcutter-prince's shoulder. No sooner than seeing this, the vexed people make it clearly known that they do not want a woodcutter as a king. Then the golden bird is replaced in the cage and released again. It flies freely and perches once more on the woodcutter's shoulder, and much to the astonishment of the crowd, it happens a third time! Then there is nothing else for the people but to accept the woodcutter-prince as the new king. First of all the young king fetches his foster mother and gives her a place of honor at the palace. He governs his people wisely and justly and is soon loved by everyone.

**THE KING MEETS HIS FATHER** One day the new king invites his father from the neighbouring kingdom without saying who he is. A great meal is prepared in honor of the royal guest. But no salt is used. And the king is disappointed. The dishes here look so delicious but they have no taste. For the first time he experiences the importance of salt. At the same moment he recognizes his son and asks forgiveness. Father and son are reunited. The young king reigns for many years, and when his father dies he becomes king of both realms.

**More than five hundred beautifully glazed Jataka tiles with scenes from the life of the Buddha embellish the Mingalazedi Pagoda (Temple of the Blessed Stupa) in Bagan (1277-1287)**

**A UNIVERSAL MYTH** This myth, so universal in character, could apply to anyone, each living through it in their own way. It also answers the three questions posed earlier: What is essential to find the meeting place? What happens there? What does one take there?

**SALT** It is said that the one necessity in human life which unites with the original source is salt. The realization that this salt is not only indispensable, but makes even the simplest worthy, is the king's son's insight, by which the old king is justly moved.

In this story the old king represents the energies of this world, which shut-out what is strange to them, thus exiling the king's son from their kingdom. There is a certain divide between the natural life of this world and the king's son, and he is placed in the dark unwelcoming forest, alone with the sword of discernment in his hand.

**WISDOM AND SIMPLICITY** The prince enters the forest of his inner being with an assortment of wild animals: desires, old fears and loneliness sting his determination. He experiences the human condition in the light of the disrupting aspect of the divine radiation. But through his perseverance he reaches the old woman's cabin; the protecting element of his royal lineage and the intrinsic purpose of his journey surround the prince.

A threefold elevated activity is at work both disruptively and protectively, but also dynami-

cally renewing. The light shining in the darkness of the forest has led him to the aged woman in the cabin; to wisdom and simplicity.

**SUITABLE FIREWOOD** Chopping firewood is work that demands the most careful attention. The prince learns to be inwardly attentive to the whole world in his feeling, thinking, and use of the will, through which love and understanding evolve. He makes the wood ready for the fire, which is then placed next to it in a particular way to adjust and dry out properly. All humidity, all tenacity has to be driven out by the heat until the wood is dry, akin to the fire. Then it can be further heated. When all coldness disperses and it reaches the temperature of the fire, it starts to burn, becoming itself a flame, light.

Only in self-surrender and service can one become suitable firewood with which the divine fire is lit. Thus the prince makes himself ready for the meeting place. The energized ray of the divine tri-unity starts working. He now has firewood to offer.

**AT THE MARKET** What happens now at the meeting place? What is brought there by someone who is actually 'man on the way,' a human being with soul-qualities, the hermetic human being?

He inwardly experiences the daily communion with God; the divine principle is now more important to him than his personal self. Yet he takes a full share in human life. In the long run no amount of market clamor can drown the inner voice. He goes to the market; in other words, he is prepared to meet people, take heed and really listen to them.

For the soul human being, to become observing and taking heed is one of the greatest gifts which can be acquired or given to others on the path.

**MEETING IS THE ESSENCE OF THE SOUL - INTERHUMAN** When the opportunity arises, he speaks of his experiences in and with the Gnosis; he bears witness to a different energy. He raises questions that apply in the first place to one's own being and which can be answered only by life. His answers refer the questioner to their own inner kingdom. He stimulates people with questions about life, and to question their own life up to this moment.

When this is done mutually things are unanimously resolved, and it is often unexplainable. We see the prince in the story at the meeting place every day offering his wood for the fire. When a new king is sought, he stands at the periphery and observes the happening.

**LISTEN** What does it really mean to listen? It means a help on the basis of the soul. Not obtrusively knowing, but having an open attitude. Then there is calm in the thinking, simple purity of feelings, and pure willing; a growing space in which an uplifting and glorious new perception germinates in the consciousness. This space lives in the present moment. It is the meeting place. It is the unity with all human beings. Listening is also opening up for all that is, without judging. Whoever, through the touch of the spirit, speaks and at the same time listens, shares living bread and hands it out far and wide. He discovers himself on the same level with all who listen. He testifies only of what he now hears in himself, not

of something he once heard, read or thought. This is the essence of the now. The spirit cannot be spoken; the spirit is. We can however bear witness to the spirit. What we inhale our fellow humans also inhale. Everything that lives in us radiates out and can be absorbed by others. In the middle of the market-bustle this energy vibrates in the background of our being. ✪